

Fausset Bible Dictionary

By
A. R. Fausset

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Fausset's Bible Dictionary

AARON-FURNACE

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FAUSSET'S BIBLE DICTIONARY

BY

A. R. FAUSSET

Co-author of Jamieson, Fausset and Brown's

COMMENTARY ON THE WHOLE BIBLE

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PREFACE

My aim in this work is to put within the reach of all Bible students, learned and unlearned alike, the fruits of modern criticism and research, and at the same time to set forth briefly and suggestively those doctrinal and experimental truths which the Written Word itself contains.

The labors of the agents of the Palestine Exploration Fund have thrown fresh light on many obscure questions of sacred topography and history, and verified in the minutest details the accuracy of Holy Writ. Besides, in an age prone to skepticism, God has given remarkable confirmations of the truth of His own Word in raising men who have been enabled to decipher the hieroglyphics of Egypt, the cuneiform inscriptions of Babylon and Assyria, and the archaic characters of the Moabite stone. Ephesus with its Temple to the great Diana, Midian and its mines, Rome and its catacombs, have all contributed their quota of witness to the truth. The discoveries thus made, insofar as they elucidate the sacred volume, have been embodied in this encyclopedia. At the same time the commentators, ancient and modern, English and German, have been carefully consulted, and the results of reverent criticism given, in respect to difficult passages.

Many subjects which most of the Bible dictionaries omit, and which are of deep interest, are handled; as, for instance, Antichrist, The Thousand Years or Millennium, Inspiration, Predestination, Justification, Number, Divination (in its bearing

on Spiritualism), etc. Yet the whole, while containing the substance of most that is valuable in other; dictionaries, and several new features, is comprised within much smaller compass, and is offered at considerably less cost.

It is a storehouse of Scriptural information in a most compact and accessible form; its alphabetical arrangement fitting it, for easy reference by teachers and students who have not, the leisure or opportunity for more extended research.

The student will find at the end an index of all the books and almost all the chapters in the whole Bible, in consecutive order, with references to the articles which illustrate them; thus, by consulting the index on a passage of Scripture, he will immediately find the article which will afford him the information that he desires.

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Unity of tone and aim is better secured by unity of authorship than if the articles had been composed by different writers. If some errors have been fallen into inadvertently, the reader will remember the vastness of the undertaking by one author, and

“Cum mea compenset vitiis bona, pluribus hisce, Si modo plura mihi bona sunt, inclinet.”

All pains have been conscientiously taken to ensure accuracy, and to put the earnest student in possession of the most trustworthy information on debated points.

I have to acknowledge gratefully the care which has been bestowed in the execution of this work by Messrs. Butler and Tanner, Frome and also the valuable help received from Mr. W. Lethaby, their proofreader, in revising this vast and responsible work, the fruit of my labors for the last seven years. May the Lord accept and sanctify this undertaking to His own glory, the vindication of His truth, and the edification of His church!

**A NDREW R OBERT F AUSSET S T . C UTHBERT ’ S R ECTORY ,
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A

AARON

(according to Jerome meaning “mountain of strength”), the oldest son of Amram and Jochebed, of the tribe of Levi; brother of Moses and Miriam ([Numbers 26:59](#); [Exodus 6:20](#)); 1574 B.C. Jochebed, mother of Moses and Aaron, bore them three centuries after the death of Levi ([Exodus 2:1](#)); “daughter of Levi, whom her mother bore to Levi,” means” a daughter of a Levite whom her mother bore to a Levite.” The point of [Numbers 26:59](#) is, Moses and Aaron were Levites both on the father’s side and mother’s side, Hebrews of Hebrews. He was three years older than Moses ([Exodus 7:7](#)): born, doubtless, before Pharaoh’s edict for the destruction of the Hebrew male infants ([Exodus 1:22](#)). Miriam was the oldest of the three, as appears from her being old enough, when Moses was only three months old and Aaron three years, to offer to go and call a Hebrew nurse for Pharaoh’s daughter, to tend his infant brother. The first mention of Aaron is in [Exodus 4:14](#); where, in answer to Moses’ objection that he did not have the eloquence needed for such a mission as that to Pharaoh, Jehovah answers: “Is not Aaron, the Levite, thy brother? I know that he can speak well: and thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman

unto the people; and he shall be instead of a mouth, and thou shalt be to him instead of God.” His being described as “the Levite” implies that he already took a lead in his tribe; and, as the firstborn son, he would be priest of the household. The Lord directed him to “go into the wilderness to meet Moses” ([Exodus 4:27](#)). In obedience to that intimation, after the forty years’ separation, he met Moses in the “mount of God,” where the vision of the flaming bush had been vouchsafed to the latter, and conducted him back to Goshen. There Aaron, evidently a man of influence already among the Israelites, introduced Moses to their assembled elders; and, as his mouthpiece, declared to them the divine commission of Moses with such persuasive power, under the Spirit, that the people “believed, bowed their heads, and worshipped” ([Exodus 4:29-31](#)). During Moses’ forty years’ absence in Midian, Aaron had married Elisheba or Elizabeth, daughter of Amminadab, and sister of Naashon, a prince of the children of Judah

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([<020623>](#)Exodus 6:23; [<130210>](#)1 Chronicles 2:10). By her he had four sons: Nadab, Abihu, Eleazar (father of Phinehas), and Ithamar. From his first interview with Pharaoh to the end of his course he always appears in connection with his more illustrious brother, cooperating with and assisting him. On the way to Sinai, in the battle with Amalek, Aaron, in company with Hur, supported Moses' weary hands, which uplifted the miracle-working rod of God ([<021709>](#)Exodus 17:9-13); and so Israel prevailed. His high dignity as interpreter of Moses, and worker of the appointed "signs in the sight of the people," and his investiture with the hereditary high priesthood, a dignity which Moses did not share, account naturally for his having once harbored envy, and joined with Miriam in her jealousy of Moses' Ethiopian wife, when they said: "Hath the Lord spoken only by Moses? Hath He not spoken also by us?" (Compare [<041201>](#)Numbers 12:1,2 with [<021520>](#)Exodus 15:20.) But Moses is always made the principal, and Aaron subordinate. Whereas Moses ascended Sinai, and there received the tables of the law direct from God, as the mediator ([<480319>](#)Galatians 3:19), Aaron has only the privilege of a more distant approach with Nadab and Abihu and the seventy elders, near enough indeed to see Jehovah's glory, but not to have access to His immediate presence. His character, as contrasted with Moses, comes out in what followed during Moses' forty days' absence on the mount. Left alone to guide the people, he betrayed his instability of character in his weak and guilty concession to the people's demand for visible gods to go before them in the absence of Moses, their recognized leader under Jehovah; and instead of the pillar of cloud and fire wherein the Lord

heretofore had gone before them ([Exodus 13:21](#); Exodus 32). Perhaps Aaron had hoped that their love of their personal finery and jewelry, which is the idol of so many in our own days, would prove stronger than their appetite for open idolatry; but men will for superstition part with that which they will not part with for a pure worship. So, casting the responsibility on them, easy and too ready to yield to pressure from outside, and forgetting the precept, “thou shalt not follow a multitude to do evil” ([Exodus 23:2](#)), he melted, or permitted their gold to be melted in a furnace, and “fashioned it with a graving tool into a calf.” This form was probably designed as a compromise to combine the seemingly common elements of the worship of Jehovah associated with the calf-formed cherubim, and of the Egyptian idol-ox, Mnevis or Apis. Like Jeroboam’s calves long after, the sin was a violation of the second rather than of the first commandment, the worship of the true God by an image (as the church of Rome teaches), rather than the adding or substituting of another god. It was an accommodation to the

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usages which both Israel and Jeroboam respectively had learned in Egypt. Like all compromises of truth, its inevitable result was still further apostasy from the truth. Aaron's words, "These are thy gods elohim (a title of the true God), O Israel, which brought thee up out of Egypt," as also his proclamation, "Tomorrow is a feast to J EHOVAH ," show that he did not mean an open apostasy from the Lord, but rather a concession to the people's sensuous tastes, in order to avert a total alienation from Jehovah. But, the so-called "feast of the Lord" sank into gross paganness; "the people sat down to eat and to drink, and rose up to play," "dancing" before the calf, "naked unto their shame among their enemies"; they aroused Moses' righteous anger when he descended from the mountain, so that he broke in pieces the tables out of his hand, as a symbol of their violation of the covenant. Then he burned the calf in the fire, ground it to powder (a process which required a considerable acquaintance with chemistry), strewed it upon the water, and made the Israelites drink of it. Compare

<200131> Proverbs 1:31. Aaron alleged, as an excuse, the people's being "set on mischief," and seemingly that he had only cast their gold into the fire, and that by mere chance "there came out this calf."

Aaron's humiliation and repentance must have been very deep; for two months after this great sin, God's foreappointed plan (Exodus 29) was carried into effect in the consecration of Aaron to the high priesthood (Leviticus 8). That it was a delegated priesthood, not inherent like the Messiah's priesthood, of the order of Melchizedek, appears from the fact that Moses, though

not the legal priest but God's representative, officiates on the occasion, to inaugurate him into it. Compare, for the spiritual significance of this, Hebrews 7. Aaron's very fall would upon his recovery make him the more fit as a priest, to have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity ([<580502>Hebrews 5:2](#)); compare the case of Peter, [<422231>Luke 22:31,32](#). The consecration comprised a sin offering for reconciliation, a burnt offering to express whole-hearted self-consecration to God, and a meat offering (minchah), unbloody, of flour, salt, oil, and frankincense, to thank God for the blessings of nature (these marking the blessings and duties of man); then also the special tokens of the priestly office, the ram of consecration, whose blood was sprinkled on Aaron and his sons to sanctify them, the sacred robes "for glory and for beauty," breastplate, ephod, robe, embroidered coat, mitre, and girdle, and linen breeches (Exodus 28); and the anointing with the holy oil, which it was death for anyone else to

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compound or use ([Exodus 30:22-38](#)), symbolizing God's grace, the exclusive source of spiritual unction. Aaron immediately offered sacrifice and blessed the people, and the divine acceptance was marked by fire from the Lord consuming upon the altar the burnt offering and the fat, so that the people shouted at the sight and fell on their faces.

Nadab and Abihu, probably (see [Leviticus 10:8,9](#)) under the effects of wine taken when about to be consecrated, instead of taking the sacred fire from the brazen altar, burned the incense on the golden altar with common fire; or, as Knobel and Speaker's Commentary think, they offered the incense in accompaniment of the people's shouts, not at the due time of morning or evening sacrifice, but in their own self-willed manner and at their own time. (**See FIRE** .) God visited them with retribution in kind, consuming them with fire from the Lord; and to prevent a similar evil recurring, forbade henceforth the use of wine to the priests when about to officiate in the tabernacle; the prohibition coming so directly after the sin, if the cause was indeed intemperance, is an undesigned coincidence and mark of genuineness: compare [Luke 1:15](#) and [1 Timothy 3:3](#) for the present application. The true source of exhilaration to a spiritual priest unto God, is not wine, but the Spirit: [Ephesians 5:18,19](#); compare [Acts 2:15-18](#). Nothing could more clearly mark how grace had raised Aaron above his natural impulsiveness than the touching picture, so eloquent in its brevity, of Aaron's submissiveness under the crushing stroke, "and Aaron held his peace." Moses, in chronicling the disgrace and destruction of

his brother's children, evinces his own candor and veracity as an impartial historian. The only token of anguish Aaron manifested was his forbearing to eat that day the flesh of the people's sin offering:

<031012> Leviticus 10:12-20. All other manifestations of mourning on the part of the priests were forbidden; compare, as to our spiritual priesthood,

<420960> Luke 9:60.

Miriam, in a fit of feminine jealousy, some time afterward acted on Aaron so as to induce him to join in murmuring against Moses: the former relying on her prophetic inspiration (<021520>Exodus 15:20), the latter on his priesthood, as though equal with Moses in the rank of their commission. Their pretext against Moses was his Ethiopian wife, a marriage abhorrent to Hebrew feelings. That Miriam was the instigator appears from her name preceding that of Aaron (Numbers 12), and from the leprosy being inflicted on her alone. Aaron, with characteristic impressibleness, repented of his sin almost immediately after he had been seduced into it, upon Jehovah's

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sudden address to Moses, Aaron, and Miriam, declaring His admission of Moses to speak with Him “mouth to mouth, apparently,” so that he should “behold the similitude of the Lord,” a favor far above all “visions” vouchsafed to prophets. At Aaron’s penitent intercession with Moses, and Moses’ consequent prayer, Miriam was healed.

Twenty years later (1471 B.C.), in the wilderness of Paran, the rebellion took place of Korah and the Levites against Aaron’s monopoly of the priesthood, and of Dathan, Abiram, and the Reubenites against Moses’ authority as civil leader. It is a striking instance of God’s chastising even His own people’s sin in kind. As Aaron jealously murmured against Moses, so Korah murmured against him. Fire from the Lord avenged his cause on Korah and the 250 priests with him burning incense: and the earth swallowed up the Reubenites with Dathan and Abiram. Possibly Reuben’s descendants sought to recover the primogeniture forfeited by his incest (^{<014903>}Genesis 49:3,4; ^{<130501>}1 Chronicles 5:1). The punishment corresponded to the sin; pride goeth before destruction, and a haughty spirit before a fall. His numbers were so reduced that Moses prays for his deliverance from extinction: “Let Reuben live, and not die, and let not his men be few.” A plague from the Lord had threatened to destroy utterly the people for murmuring against Moses and Aaron as the murderers of Korah, Dathan, Abiram, and their accomplices, when Aaron proved the efficacy of his priesthood by risking his own life for his ungrateful people, and “making atonement for the people” with incense in a censer, and “standing between the living and the dead,” so that the plague was stopped (Numbers

16). To prevent future rivalry for the priesthood, God made Aaron's rod alone of the twelve rods of Israel, suddenly to blossom and bear almonds, and caused it to be kept perpetually "before the testimony for a token against the rebels" (Numbers 17; ⁵⁸⁰⁹⁰⁴Hebrews 9:4).

Inclined to lean on his superior brother, Aaron naturally fell into Moses' sin at Meribah, and shared its penalty in forfeiting entrance into the promised land (⁰⁴²⁰⁰¹Numbers 20:1-13). As Moses' self-reliance was thereby corrected, so was Aaron's tendency to be led unduly by stronger natures than his own. To mark also the insufficiency of the Aaronic priesthood to bring men into the heavenly inheritance, Aaron must die a year before Joshua (the type of Jesus) leads the people into their goodly possession. While Israel in going down the wady Arabah, to double the mountainous land of Edom, was encamped at Mosera, he ascended Mount Hor at God's command. There Moses stripped him of his pontifical robes, and put them

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upon Eleazar his son; and Aaron died, 123 years old, and was buried on the mountain ([<042028>](#)Numbers 20:28; 33:38; [<051006>](#)Deuteronomy 10:6; 32:50). The mountain is now surmounted by the circular dome of the tomb of Aaron, a white spot on the dark red surface. For thirty days all Israel mourned for him; and on the 1st of the 5th month, Ab (our July or August), the Jews still commemorate him by a fast. Eleazar's descendants held the priesthood until the time of Eli, who, although sprung from Ithamar, received it. With Eli's family it continued until the time of Solomon, who took it from Abiathar, and restored it to Zadok, of the line of Eleazar; thus accomplishing the prophecy denounced against Eli ([<090230>](#)1 Samuel 2:30). For the Jews' opinion of Aaron, see the apocryphal Ecclesiasticus 45. His not taking the priestly honor to himself, but being called by God ([<580504>](#)Hebrews 5:4,5), his anointing with incommunicable ointment (compare [<194507>](#)Psalm 45:7 and [<19D302>](#)Psalm 133:2), his intercession for his guilty people, his bearing the names of his people on his shoulders and breast ([<022812>](#)Exodus 28:12,29,30), his being the only high priest, so that death visited any other who usurped the priesthood, his rod of office (compare [<19B002>](#)Psalm 110:2; [<042417>](#) Numbers 24:17), his alone presenting the blood before the mercy-seat on the day of atonement, the HOLINESS T O T H E L O R D on his forehead in his intercession within the veil (compare [<460130>](#)1 Corinthians 1:30; [<580924>](#) Hebrews 9:24), the Urim and Thummim (Light and Perfection), all point to the true High Priest, the Lord Jesus Christ. Aaron's descendants, to the number of 3,700 fighting men, with Jehoiada, father of Benaiah, their head, joined David

at Hebron (<131227>1 Chronicles 12:27; 27:17); subsequently, Zadok was their chief, “a young man mighty of valor.”

ABADDON

The Hebrew in <183112>Job 31:12 and <202720>Proverbs 27:20, “destruction,” or the place of destruction, sheol (Hebrew); [[Hades](#) (Greek). The rabbis use Abaddon, from <198812>Psalm 88:12 (“Shall Thy lovingkindness be declared in destruction?”) (abaddon) as the second of the seven names for the region of the dead. In <660911>Revelation 9:11 personified as the destroyer, Greek, [[apolluon](#) , “the angel of the bottomless pit,” Satan is meant; for he is described in <660901>Revelation 9:1 as “a star fallen from heaven unto earth, to whom was given the key of the bottomless pit”; and <661208>Revelation 12:8,9,12: “Woe to the inhabitants of the earth, for the devil is come down.” Also <231412>Isaiah 14:12; <421018>Luke 10:18. As king of the locusts, that had power to torment not kill (<660903>Revelation 9:3-11), Satan is permitted to afflict but not to touch life; so in the case of Job (Job 1-2). “He walketh

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about as a roaring lion, seeking whom he may devour” ([600508](#)>1 Peter 5:8). “A murderer from the beginning” ([430844](#)>John 8:44), who abode not in the truth. Elliott identifies the locusts with the Muslims; their turbans being the “crowns” (but how are these “like gold”?); they come from the Euphrates River; their cavalry were countless; their “breastplates of fire” being their rich-colored attire; the fire and smoke out of the horses’ mouths being the Turkish artillery; their standard “horse tails”; the period, an hour, day, month, and year, 396 years 118 days between Thogrul Beg going forth Jan. 18, 1057 A.D., and the fall of Constantinople, May 29, 1453 A. D.; or else 391 years and 1 month, as others say, from 1281 A. D., the date of the Turks’ first conquest of Christians, and 1672 A.D., their last conquest. The serpent-like stinging tails correspond to Mohammedanism supplanting Christianity in large parts of Asia, Africa, and even Europe. But the hosts meant seem infernal rather than human, though constrained to work out God’s will ([661201](#)>Revelation 12:1,2). The Greek article once only before all the periods requires rather the translation “for (i.e. against) THE hour and day and month and year,” namely, appointed by God. Not only the year, but also the month, day, and hour, are all definitively foreordained. The article “the” would have been omitted, if a total of periods had been meant. The giving of both the Hebrew and the Greek name implies that he is the destroyer of both Hebrews and Gentiles alike. Just as, in beautiful contrast, the Spirit of adoption enables both Jew and Gentile believers to call God, in both their respective tongues, [[Abba](#) (Hebrew in marked alliteration with [[Abaddon](#) Father (Greek, [[pater](#)). Jesus who unites both in

Himself

(<480328>Galatians 3:28; <490214>Ephesians 2:14) sets us the example: <411436>Mark 14:36; <480406>Galatians 4:6. Jesus unites Hebrews and Gentiles in a common salvation; Satan combines both in a common “destruction.” (**See ABBA .**)

ABAGTHA

One of the seven eunuchs in Ahasuerus’ court; akin to the name Bigthan (<170110>Esther 1:10; 2:21). Sanskrit, Bagadata, “given by fortune,” бага, or the sun. Sun worship prevailed early in Persia.

ABANA

The chief river of Damascus, the modern Barada, called by the Greeks “the golden stream,” flowing through the heart of the city and supplying it with water. The Pharpar mentioned with it in <120512>2 Kings 5:12 is further from Damascus, and answers to the Awaj. The Barada rises in the Antilibanus

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mountain range, 23 miles from the city, and has the large spring Ain Fijah as a tributary. It passes the site of Abila and the Assyrian ruin Tell es Salahiyeh, and empties itself in the marsh Bahret el Kibliyeh or Bahr el Merj, “lake of the meadow.” Porter calculates that 14 villages and 150,000 souls depend on it for their water supply. Hence, we see the significance of Naaman’s boast, “Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?” These rivers render the environs of Damascus though bordering on a desert one of the loveliest spots on earth; whereas the Israelite streams, excepting Jordan, are dry for a large part of the year, and running in deep channels but little fertilize the land through which they flow. Amana, meaning perennial, is the reading of the Hebrew margin (the Qeri): “b” and “m” often are interchanged in eastern languages. Soon after issuing from Antilebanon, it parts into three smaller streams, the central flowing through Damascus and the other two one on each side of the city, diffusing beauty and fertility where otherwise there would be the same barrenness as characterizes the vast contiguous plains. Spiritually, men through proud self sufficiency refuse the waters of Shiloah that go softly (<230806>Isaiah 8:6), the gospel “fountain opened for uncleanness,” preferring earthly “waters” (<240218>Jeremiah 2:18; <381301>Zechariah 13:1).

ABARIM

Connected with Nebo and Pisgah in <053249>Deuteronomy 32:49; 34:1. Abarim was probably the mountain chain, Nebo

one mountain of it, and Pisgah the highest peak of Nebo. Peor also belonged to the range. The chain east of the Dead Sea and lower Jordan commands most extensive views of the country west of the river. It was from Pisgah that Moses took his view of the promised land just before he died. Some identify mount Attarous, the loftiest hill in this region, ten miles north of the river Arnon, with Nebo. Its top is marked by a pistachio tree overshadowing a heap of stones. The Hebrew means “the mountains of the regions beyond,” namely, the Jordan, or else “the mountains of the passages.” They were in the land of Moab, opposite Jericho. Compare ⁰⁴²⁷¹²Numbers 27:12; 33:47,48; ⁰⁵⁰³²⁷Deuteronomy 3:27. Dr. Tristram verified the observation of the landscape from Nebo, as seen by Moses according to the Scripture record. There is one isolated cone commanding a view of the valley where Israel’s battle was fought with Amalek, which may be the Pisgah of holy writ.

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ABBA

The Chaldaic-Hebrew form, as ab is the Hebrew form, for the Greek [[pater](#) , “father.” Instead of the definite article which the Hebrew uses before the word, the Chaldee or Aramaic adds a syllable to the end, producing thus the emphatic or definitive form. It is used to express a vocative case, and therefore is found in all the passages in which it occurs in the New Testament (being in all, an invocation): [<411436>Mark 14:36](#); [<450815>Romans 8:15](#); [<480406>Galatians 4:6](#). The use of the Hebrew and of the Greek appellation addressed to the one Father beautifully suggests that the Spirit of adoption from Jesus, who first used the double invocation, inspires in both Jew and Gentile alike the experimental knowledge of God as our Father, because He is Father of Jesus with whom faith makes us one, and as our God because He is Jesus’ God. Compare [<432017>John 20:17](#), “ascend unto My Father and (therefore) your Father. and to My God and (therefore) your God”; [<480328>Galatians 3:28](#), “there is neither Jew nor Greek, for ye are all one in Jesus Christ”; [<490218>Ephesians 2:18](#), “through Him we both have access by one Spirit unto the leather.” (Especially [see ABADDON](#) above.) “Abba” was a title not to be used by slaves to a master, nor Imma to a mistress, only by children: see [<230804>Isaiah 8:4](#). “Before the child shall have knowledge to cry Abi, Immi.”

ABDA

1. [<110406>1 Kings 4:6](#).

<161117> Nehemiah 11:17; the Obadiah of <130916>1 Chronicles 9:16, “the principal to begin the thanksgiving in prayer.”
Meaning “a servant.”

ABDEEL

<243626> Jeremiah 36:26; meaning “servant of El,” or God.

2.

ABDI

1.

<130644> 1 Chronicles 6:44.

<142912> 2 Chronicles 29:12.

3. <151026>Ezra 10:26. Meaning “my servant.”

2.

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ABDON (1)

1. The tenth judge of Israel ([<071213>](#)Judges 12:13,15), probably the same as Bedan, [<091211>](#)1 Samuel 12:11; for the Phoenicians often omitted the ‘ayin. Son of Hillel, of the tribe of Ephraim. He succeeded Elon, and judged Israel eight years. His rule was a peaceful one, since no oppression of Israel during his time is mentioned. The record that he had 40 sons and 30 nephews (or rather grandsons) who rode on young donkeys, implies their high dignity and consequence: compare [<070509>](#)Judges 5:9. He died in 1112

B.C. Of him Josephus (Ant. 5:7,15) writes: “He alone is recorded to have been happy in his children; for the public affairs were so peaceable and secure that he had no occasion to perform glorious actions.” A prophetic type of Israel’s and the world’s coming millennial blessedness ([<230126>](#)Isaiah 1:26,27). Pirathon, the city to which he belonged, is identified by Robinson with the modern Fer’ata, six miles W. of Shechem or Nablous (Bibl. Res., 3).

2.

[<130830>](#) 1 Chronicles 8:30, akin to Saul’s forefathers, [<130935>](#)1 Chronicles 9:35,36. 3. [<130823>](#)1 Chronicles 8:23. 4. [<143420>](#)2 Chronicles 34:20; called Achbor [<122212>](#) 2 Kings 22:12.

ABDON (2)

A city of Asher given to the Levites of Gershom's family: <062130>Joshua 21:30; <130674> 1 Chronicles 6:74. Hebron is substituted for it in <061928>Joshua 19:28. Many MSS. there read "Abdon"; the Hebrew letters resh (r) and dalet (d) are very similar, and therefore often interchanged.

ABEDNEGO

The Chaldee name ("servant of Nego." i.e. Nebo or Mercury, the interpreter of the gods) for Azariah, one of Daniel's three companions, miraculously delivered from the furnace into which they were cast for not worshipping Nebuchadnezzar's golden image (Daniel 3). A tyrant may change the name, but he cannot change the nature, of him whose God is Jehovah. "The Son of God" with the three rendered the fire powerless to hurt even a hair of their heads (<234302>Isaiah 43:2; <401030>Matthew 10:30). The salvation He worked is herein typified: the Son of God walking in the furnace of God's wrath kindled by our sins; connected with the church, yet bringing us faith without so much as "the smell of fire" passing on us.

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ABEL

Hebrew Hebel . Second of Adam and Eve's sons, Genesis 4: meaning vanity or weakness, vapor or transitoriness. Cain means possession; for Eve said at his birth, "I have gotten as a possession a man from Jehovah," or as the Hebrew (eth) may mean, "with the help of Jehovah"; she inferring the commencement of the fulfillment of the promise of the Redeemer

(⁰¹⁰³¹⁵Genesis 3:15) herein. On the contrary, Abel's weakness of body suggested his name: moreover prophetic inspiration guided her to choose one indicative of his untimely death. But God's way is here from the first shown, "My strength is made perfect in weakness" (⁴⁷¹²⁰⁹2 Corinthians 12:9; ⁵⁸¹¹³⁴ Hebrews 11:34). The cause of Cain's hatred was "because his own works were evil, and his brother's righteous" (⁶²⁰³¹²1 John 3:12). Envy of the godly was "the way of Cain" (⁶⁵⁰¹¹¹Jude 1:11). "Faith" was present in Abel, absent from Cain (⁵⁸¹¹⁰⁴Hebrews 11:4); consequently the kind of sacrifice (the mode of showing faith) Abel offered was "much more a sacrifice" (Wycliffe; so the Greek) than Cain's. "By faith Abel offered unto God a much more sacrifice than Cain," i. e. one which had more of the true virtue of sacrifice; for it was an animal sacrifice of the firstlings of the flock, a token of the forfeiture of man's life by sin, and a type of the Redeemer to be bruised in heel that He might bruise the serpent's head. God's having made for man coats of skin presupposes the slaying of animals; and doubtless implies that Abel's sacrifice of an animal life was an act of faith which rested on God's command

(though not expressly recorded) that such were the sacrifices He required. If it had not been God's command, it would have been presumptuous will worship (⁵¹⁰²²³Colossians 2:23), and taking of a life which man had no right over before the flood (⁰¹⁰⁹⁰²Genesis 9:2-4). Cain in self-righteous unbelief, refusing to confess his guilt and need of atonement (typified by sacrifice), presented a mere thank offering of the first fruits; not, like Abel, feeling his need of the propitiatory offering for sin. So "God had respect unto Abel (first) and (then) to his offering." "God testified of his gifts" by consuming them with fire from the shekinah or cherubic symbol E. of Eden ("the presence of the Lord": ⁰¹⁰⁴¹⁶Genesis 4:16; 3:24), where the first sacrifices were offered. Thus" he obtained witness that he was righteous," namely, with the righteousness which is by faith to the sincere penitent. Christ calls him "righteous": ⁴⁰²³³⁵Matthew 23:35. Abel represents the regenerate, Cain the unregenerate natural man. Abel offered the best, Cain that most readily procured. The words "in process of time" (⁰¹⁰⁴⁰³Genesis 4:3 margin), "at the end of days," probably

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mark the definite time appointed for public worship already in paradise, the seventh day sabbath. The firstling and the fat point to the divine dignity and infinite fullness of the Spirit in the coming Messiah. “By faith he being dead yet speaketh” to us; his “blood crying from the ground to God”

(^{<010410>}Genesis 4:10) shows how precious in God’s sight is the death of His saints (^{<19B615>}Psalm 116:15; ^{<660610>}Revelation 6:10). The shedding of Abel’s blood is the first, as that of Jesus is the last and crowning guilt which brought the accumulated vengeance on the Jews (^{<421151>}Luke 11:51; ^{<402334>} Matthew 23:34,35-38). There is a further avenging of still more accentuated guilt, of innocent blood yet coming on “them that dwell on the earth”: Revelation 11: In ^{<581224>}Hebrews 12:24, it is written “Christ’s blood of sprinkling speaketh better things than that of Abel,” namely, than the blood of Abel’s animal sacrifice. For Abel’s is but the type, Christ’s the antitype and one only true propitiatory sacrifice. To deny the propitiation would make Cain’s offering to be as much a sacrifice as Abel’s. Tradition makes the place of his murder and grave to be near Damascus. (**See ABILA .**)

ABEL-BETH-MAACHA

(“Abel the house of Maaacha”) or Abel-Maim (“Abel on the waters”). A city in the extreme N. of Palestine, “a mother in Israel” (^{<102019>}2 Samuel 20:19), i.e., a city of consequence having many daughters, i.e. inhabitants. That the different

names represent the same city appears from comparing [102014](#) 2 Samuel 20:14,15,18; [111520](#) 1 Kings 15:20; [141604](#) 2 Chronicles 16:4. Its northern border position made it an early prey to Syria under Benhadad, and 200 years later to Assyria: [121529](#) 2 Kings 15:29. Tiglath Pileser sent away its inhabitants captive to Assyria. The Maacha in the name implies that it adjoined the region so called E. of Jordan under Lebanon. Sheba, son of Bichri, the rebel against David, 80 years before the Syrian invasion under Benhadad, Asa's ally, was here besieged by Joab; and the city was saved by the proverbial shrewdness of its inhabitants, who hearkened to their fellow townswoman's wise advice to sacrifice the one man Sheba to the safety of the whole inhabitants. Probably Abel lay in the Ard el Huleh, the marshy land which the sea of Merom drains; perhaps at Abil (Robinson, 3:372), a village on the top of a little conical hill (Porter, Giant Cities of Bashan). The Derdara from Ijon falls from the western slope of the mound, and from the neighboring mountain gushes the powerful stream of Ruahiny. Such fountains would make it a paradise of fruits and flowers, and entitle it to be called "Abel on the waters," "a mother in Israel" (Thomson, The Land and the Book).

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ABEL-CARMAIM

(“plain of the vineyards”): ^{<071133>}Judges 11:33 margin. An Ammonite village, six miles from Rabbath Ammon, or Philadelphia; the limit of Jephthah’s pursuit of the Ammonites. Ruins named Abila still are found in this region. De Sauley met with a Beit el Kerm, “house of the vine,” N. of Kerak, possibly identical with Abel-Ceramim.

ABEL-MEHOLAH

(“the plain of the dance”). The birthplace of Elisha, where he was found at his plow by Elijah returning up the Jordan valley from Horeb (^{<111916>}1 Kings 19:16). N. of the Jordan valley, S. of Bethshean (Scythopolis) (^{<110412>}1 Kings 4:12). To its neighborhood fled the Midianites routed by Gideon (^{<070722>}Judges 7:22). It pertained to the half tribe of Manasseh.

ABEL-MIZRAIM

(“the mourning of the Egyptians” or “the funeral from Egypt”). The threshingfloor of Atad; so called by the Canaanites, because it was the chief scene of the funeral laments of Joseph and his Egyptian retinue for Jacob (^{<015004>}Genesis 50:4-11). E. of Jordan. Moses, taking Canaan as the central standpoint of the whole history, uses the phrase “beyond Jordan” for east of it. The same route by which Joseph was led captive was, in the striking providence of God, that

which they took to do honor to his deceased father, being the longer and more public way from Egypt to Canaan. God's eternal principle is, "them that honor Me I will honor." Jerome, however, places it at Beth-Hogla, now Ain Hajla, on the W. of Jordan, which would make Moses' standpoint in saying "beyond" the E. of Jordan; but

<015013> Genesis 50:13 plainly shows it was not till after the mourning at Abel- Mizraim that "Jacob's sons carried him into the land of Canaan." The phrase, "Joseph spake unto the house of Pharaoh" implies that Pharaoh and his estates in council decreed a state funeral for Jacob, in which the princes, nobles, and chief men of Egypt, with their pomp of chariots and equipages, took part. The funeral celebration lasted for seven days. The usual Egyptian rites on such occasions consisted in banquets and games, as Egyptian monuments show. These having been completed at Atad, Jacob's sons proceeded alone to the cave of Machpelah, the final burying place of his embalmed body.

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ABEL-SHITTIM

(“the meadow or moist place of acacias”). In the plains of Moab, the” Arboth Moab by Jordan Jericho,” on the level of the Jordan, in contrast to “the fields” on the higher land. That is to say, it was in the Arabah or Jordan valley opposite Jericho, at that part which belonged to Moab, where the streams from the eastern mountains flourished many acacias. The last resting place of Israel before crossing Jordan (^{<043349>}Numbers 33:49; 22:1; 26:3; 31:12; 25:1; ^{<060201>}Joshua 2:1; 3:1; ^{<330605>}Micah 6:5). Josephus names it: “Abila, 60 stadia from Jordan, embosomed amidst palms, among which Moses delivered Deuteronomy.” The acacias still fringe with green the upper terraces of the Jordan. Near mount Peor, at Shittim, in the shade of the acacia groves, Israel was seduced to Baal Peor’s licentious rites; and here also Israel’s judges, by Moses’ direction under God, slew all the men seduced by Midian and Moab under Balaam’s Satanic counsel (24,000) into whoredom and the worship of Baal Peor (^{<042501>}Numbers 25:1; 31:16).

ABEL THE GREAT

^{<090618>} 1 Samuel 6:18. Keil supposes the reading ought to be “Eben” (the stone), for “Abel.” The Septuagint and the Chaldee versions so read; but “Abel” is probably right, and refers to the mourning caused by the destruction of so many Bethshemites for looking into the ark. The field in which Abel the great Stone was, on which the ark was placed on its return from the Philistines, belonged to Joshua, a Bethshemite.

ABEZ

A town in Issachar ([<061920>Joshua 19:20](#)). From a Chaldee term meaning “tin”; or else a contraction for Thebez, near Shunem.

ABI

Also called Abijah, [<121802>2 Kings 18:2](#); [<142901>2 Chronicles 29:1](#). Daughter of Zechariah; the witness perhaps taken by Isaiah ([<230802>Isaiah 8:2](#)).

ABIA OR ABIJAH

(“Father Jehovah,” i.e. a man of God). 1. Son of Samuel, whose maladministration as judge furnished one plea for Israel’s demand for a king ([<090801>1 Samuel 8:1-5](#)). 2. [<130708>1 Chronicles 7:8](#). 3. [<130224>1 Chronicles 2:24](#).

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ABIASAPH OR EBIASAPH

(“whose father God took away,” namely, Korah: Numbers 16. Or else, “the father of gathering, the gatherer”). Head of a family of Korhites (a house of the Kohathites): ^{<020624>}Exodus 6:24; ^{<130637>}1 Chronicles 6:37. Possibly Abiasaph may be a distinct person from Ebiasaph; in genealogies generations are often passed over between two persons of the same name. The descendants of Abiasaph, of whom Shallum was chief, were “keepers of the gates of the tabernacle” (^{<130919>}1 Chronicles 9:19,31), and “had the set office over the things made in the pans,” in David’s time. Compare ^{<161225>}Nehemiah 12:25.

ABIATHAR

(“father of abundance”). The only son of Ahimelech, the high priest, who escaped the slaughter committed by Saul at Nob, on Doeg’s information that Ahimelech had inquired of the Lord for David, and given him the shewbread and the sword of Goliath (1 Samuel 22). Eighty-five persons wearing the priestly linen ephod were killed. Abiathar, with an ephod (the high priest’s mystic scarf) in his hand, escaped to David. It is an instance of God’s retributive justice that Saul’s murder of the priests deprived him thenceforth of their services in inquiring of the Lord (^{<131303>}1 Chronicles 13:3); step by step he sank, until, bereft of legitimate means of obtaining divine counsel, he resorted to the illicit course of consulting the witch of Endor, and so filled the measure of his iniquity and brought on himself destruction (^{<131013>}1 Chronicles 10:13). David, on the

contrary, by sheltering Abiathar was enabled to inquire of the Lord in the ordained way (<092306>1 Samuel 23:6-9; 30:7; <100201>2 Samuel 2:1; 5:19; 21:1, an undesigned coincidence with <191607>Psalm 16:7, and so a proof of genuineness).

Abiathar adhered to David during all his wanderings, and was afflicted in all wherein David was afflicted; also when he assumed the throne in Hebron, the Aaronite priestly city of refuge. He bore the ark before David when it was brought up from Obed-Edom's house to Jerusalem (<131511>1 Chronicles 15:11,12; <110226>1 Kings 2:26). He was loyal in Absalom's rebellion; and, subordinate to Altithophel, was the king's counselor (<132734>1 Chronicles 27:34). But in Adonijah's attempt to be David's successor, instead of Solomon, Abiathar, probably from jealousy of Zadok, who was on Solomon's side, took Adonijah's part. David had evidently for some time previous given the first place in his confidence to Zadok, a preference the more galling as Abiathar was the high priest and Zadok only his vicar,

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or sagan; thus it was to Zadok he gave the command to take the ark back in Absalom's rebellion. Abiathar is mentioned subordinately ^{<091525>}1 Samuel 15:25,29,35. Perhaps Zadok was appointed high priest by Saul after the slaughter of Ahimelech. David on succeeding, to conciliate his subjects, allowed him conjointly to hold office with Abiathar. Zadok had joined David in Hebron after Saul's death, with 22 captains of his father's house (^{<131228>}1 Chronicles 12:28). Abiathar had the first place, with the ephod, Urim and Thummim, and the ark, in the tent pitched by David at Jerusalem Zadok officiated before the tabernacle and brazen altar made by Moses and Bezaleel in the wilderness, which were now in Gibeon (^{<131601>}1 Chronicles 16:1-7,37,39,40; 27:38,34; ^{<140103>}2 Chronicles 1:3-5). Moreover, Zadok and Abiathar represented rival houses: Zadok that of Eleazar, the oldest son of Aaron; Abiathar that of Ithamar, the youngest (^{<132403>}1 Chronicles 24:3,4; 6:8). Eli, of whose family it had been foretold 150 years before that the priesthood should pass from it, was Abiathar's progenitor fourth backward, and Abiathar would naturally fear the coming realization of the curse. All these undesigned proprieties mark the truth of the history. His own act brought the prophecy to its consummation (^{<090231>}1 Samuel 2:31-35). Solomon banished him to Anathoth, and put Zadok as high priest in his room (^{<110235>}1 Kings 2:35). But in ^{<110404>}1 Kings 4:4 Abiathar is still called the "priest" second to Zadok. The Septuagint, "the king made Zadok the first priest in the room of Abiathar," solves the difficulty. Abiathar had been first, priest, but henceforth he was made subordinate to Zadok. Ahimelech or Abimelech, son of Ahimelech, is substituted for

Ahimelech, son of Ahimelech: <100817>2 Samuel 8:17; <131816>1 Chronicles 18:16; 24:3,6,31. The Lord Jesus (<410226>Mark 2:26) names Ahimelech as the high priest in whose time David ate the shewbread. Probably the sense is: “in the days of Ahimelech, who was afterward high priest,” and under whom the record of the fact would be made. Perhaps too the loaves being his perquisite (<032409>Leviticus 24:9) were actually handed by Ahimelech to David. Both father and son, moreover, it seems from the quotations above, bore both names, and were indifferently called by either.

ABIB

The month Nisan. Meaning ears of grain, namely, barley (<021304>Exodus 13:4). [**See MONTHS** .] On the 15th day the Jews began harvest by gathering a sheaf of barley firstfruits, and on the 16th offered it (<032304>Leviticus 23:4-14). On the 10th day the Passover lamb was taken, on the 14th slain and eaten.

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ABIDA

<012504> Genesis 25:4; <130133>1 Chronicles 1:33.

ABIDAN

<040111> Numbers 1:11; 2:22; 7:60,65; 10:24.

ABIEL

(“father of strength”).=

1. Father of Kish and of Ner; grandfather of Saul and of Abner, according to <090901>1 Samuel 9:1; 14:51. But Abiel seems to have had “Ner” as his second name (<130833>1 Chronicles 8:33; 9:35,39, where Abiel is also called Jehiel and Saul is represented as his great grandson). Probably in 1 Samuel a link in the genealogy is omitted, as often elsewhere.

2. <131132>1 Chronicles 11:32; named Abi-Albon (of the same meaning) <102331>2 Samuel 23:31.

ABIEZER

(“father of help”).

1. Oldest son of Gilead, descendant of Manasseh; head of a leading family, of which were Joash and Gideon (<070611>Judges 6:11,24,34; 8:2). Gideon soothed the wounded vanity of Ephraim when upbraiding him for not having called in

their aid against Midian, saying “Is not the grape of Ephraim better than the vintage of Abiezer?” ([<061702>](#)Joshua 17:2.) The form is Jeezer in [<042630>](#)Numbers 26:30, but **see JEEZER** . Originally Abiezer’s family must have been E. of Jordan. In [<130718>](#)1 Chronicles 7:18 Abiezer is made son of Gilead’s sister. The family must have afterward passed to the W. of Jordan; for Joash the Abiezrite lived in Ophrah, which seems to have been on a hill, facing from the S. the Esdraelon plain, the scene of so many contests.

2.

[<102327>](#) 2 Samuel 23:27.

ABIGAIL

(“father of joy”).

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1. The churl Nabal's beautiful wife, of Carmel. Taking on herself the blame of Nabal's insult to David's messengers, she promptly, and with a discreet woman's tact, averted David's just anger by liberally supplying the wants of his forces, and by deprecating in person at his feet the shedding of blood in vengeance. He hearkened to her prayer and accepted her person; and rejoiced at being "kept back" by her counsel from taking into his own hand God's prerogative of vengeance ([<092526>1 Samuel 25:26,34,39](#); compare [<451219> Romans 12:19](#)). God did "plead His cause" against Nabal: compare the undesigned coincidence of phrase between the history and the independent psalm, a proof of genuineness: [<193501>Psalm 35:1,7:16; 17:4; 14:1](#) with [<092525>1 Samuel 25:25,36-38](#) with [<421219>Luke 12:19-21](#), [<092529>1 Samuel 25:29](#); the image of a "sling, slinging out the souls of the enemy" with [<091749>1 Samuel 17:49](#). At Nabal's death by God's visitation David made her his wife, and by her David had a son, Chileab ([<100303>2 Samuel 3:3](#)), or Daniel ([<130301>1 Chronicles 3:1](#)), i.e. God is my judge, a name which apparently alludes to the divine judgment on Nabal.

2. A sister of David, daughter of Nahash; wife of Jether or Ithra, an Ishmaelite, rather seduced by him [[see ITHRA](#)]; mother of Amasa ([<130215>1 Chronicles 2:15-17](#)). David was probably her and Zeruah's half brother, born of the same mother, but he having Jesse, she and Zeruah Nahash, for their father. This accounts for the phrase "Abigail, daughter of Nahash, and sister of Zeruah," not of David. Zeruah and she were only his step-sisters.

ABIHAIL

(“father of splendor”). 1. Wife of Rehoboam, king of Judah, daughter, i.e. descendant of Eliab, David’s oldest brother. But Keil argues that ^{<141119>}2 Chronicles 11:19,20 shows that in ^{<141118>}2 Chronicles 11:18 only one wife is named; therefore the sense is “Mahalath the daughter of Jerimoth [son of David] and of Abihail” (the daughter of Eliab, etc.) 2. ^{<040335>}Numbers 3:35. 3. ^{<130223>}1 Chronicles 2:23. 4. ^{<130514>}1 Chronicles 5:14. 5. Father of Queen Esther, and uncle of Mordecai (^{<170215>}Esther 2:15).

ABIHU

Second son of Aaron by Elisheba (^{<020623>}Exodus 6:23; ^{<040302>}Numbers 3:2). With Aaron, Nadab, and the 70 elders, he accompanied Moses up Sinai to a limited distance (^{<022401>}Exodus 24:1). On his death by fire from heaven, in punishment for offering strange fire, **see AARON** above. A standing example of that divine wrath which shall consume all who offer God

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devotion kindled at any other save the one Altar and Offering of Calvary, whereby “He hath perfected forever them that are sanctified.”

ABIJAH

(“father of Jehovah,” i.e. one whose will is that of God), or A BIJAM

<111501> 1 Kings 15:1; <141301>2 Chronicles 13:1 (called Abijah in Chronicles, not in Kings, because in the former his character is not represented as contrary to Jah’s will, as it is in the latter; Abia in <400107>Matthew 1:7).

1. Son and successor of Rehoboam, king of Judah (Clinton, 959 s.c.; Hales, 973); in the 18th year of Jeroboam I of Israel (<111431>1 Kings 14:31; <141216> 2 Chronicles 12:16). He endeavored to recover the ten tribes to Judah, and made war on Jeroboam. His speech on mount Zemaraim in mount Ephraim, before the battle, urged on Jeroboam the justice of his cause, that God had given the kingdom to David and his sons forever “by a covenant of salt,” and that Judah had the regular temple service and priesthood, whereas Israel had made golden calves their idols, and had cast out the priests; therefore “fight not ye against the Lord God of your fathers, for ye shall not prosper” (2 Chronicles 13). Judah’s appeal to God, in a crisis of the battle, when the enemy by an ambushment was both before and behind them, brought victory to their side; they took also Bethel, Jeshanah, and Ephraim. 400,000 men are assigned to Abijah’s army, 800,000 to Jeroboam’s, of whom 500,000 fell. Kennicott thinks the numbers an error of transcribers for

40,000, 80,000, 50,000; and so Abarbanel. Elated by success, he multiplied his wives, like Solomon, and by his 14 wives had 22 sons and 16 daughters. Prosperity tempted him into the wickedness which is attributed to him in Kings; men may boast of temple privileges, yet love carnal practices (^{<240704>}Jeremiah 7:4,5). His reign lasted three years. His mother was Maachah (^{<111502>}1 Kings 15:2), or Michaiah (^{<141302>}2 Chronicles 13:2), doubtless named from her grandmother, Absalom's mother (^{<100303>}2 Samuel 3:3). She was daughter of Uriel, of Gibeah, and granddaughter of Abishalom, or Absalom (^{<131120>}1 Chronicles 11:20). "Daughter" in Scripture often means granddaughter, a generation being skipped. Abijah thus was descended from David on both father's and mother's side. Uriel had married Tamar, Absalom's beautiful daughter (^{<101427>}2 Samuel 14:27).

2. Son of Jeroboam I, "in whom alone of Jeroboam's house some good thing was found toward the Lord God of Israel" (^{<111413>}1 Kings 14:13); therefore, he alone was permitted to go down to the grave in peace.

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Jeroboam had sent his wife in disguise with a present to the prophet **see AHIJAH** (see). Blind with age, he yet knew her and announced the tidings, sad to her but honoring to her son. So Abijah died, and “all Israel mourned for him.”

<132410> 1 Chronicles 24:10. Only four returned of the 24 courses of the priesthood, of which Abijah’s course was not one (<150236>Ezra 2:36-39; <160739> Nehemiah 7:39-42; 12:1). But the four were divided into the original 24, with the original names. Hence, Zacharias, father of John the Baptist, is described as “of the course of Abia” (<420105>Luke 1:5).

4. Wife of Ahaz, and mother of good Hezekiah; perhaps a descendant of the Zechariah slain between the temple and the altar (<142421>2 Chronicles 24:21; 26:5; 29:1); certainly daughter of Zechariah, probably the one through whom Uzziah sought God.

ABILA

Capital of A BILENE , the tetrarchy of Lysanias (<420301>Luke 3:1), on the eastern slope of Lebanon, in a region fertilized by the river Barada (Abana). Abel (Hebrew) means “a grassy spot.” The tradition of Abel’s murder having taken place here (marked by his tomb 30 feet in length, Nebi Habil, on a hill) arose from confounding his name (properly Hebel) with abel , a frequent name of rich meadowy places. The lively and refreshing green of the spot is noticed by Burckhardt. Abilene had originally been a tetrarchate under Lysanias, Ptolemy’s son (Josephus, Ant. 14:13,8; 18:6,10), put to death 33 B.C., through

Cleopatra's intrigues, who then took the province. Next, it fell to Augustus, who rented it to Zenodorus, but as he did not clear it of robbers it was given to Herod the Great. At his death the southern part was added to Trachonitis and Ituraea, as a tetrarchy for his son Philip. The rest, the larger part, including Abila, was then bestowed on the Lysanias of ^{<420301>}Luke 3:1, probably descended from the former Lysanias. Ten years afterward the emperor Caligula gave it to Agrippa I as "the tetrarchy of Lysanias." The division of Abilene between Lysanias and Philip accounts for the seeming difference between Luke who assigns it to Lysanias, and Josephus who assigns it to Philip. Abila stood in the Suk (meaning a market) wady Barada, a gorge where the river breaks down through the mountain Antilebanon toward the plain, with a semicircular background of cliffs three or four hundred feet high, between Heliopolis (Baalbec), 32 miles off; and Damascus, 18. Latin inscriptions found here

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respecting the repairs of the road by the Abileni, and concerning the 16th legion, identify the place.

ABIMAEEL

Descendant of Joktan ([<011028>](#)Genesis 10:28; [<130122>](#)1 Chronicles 1:22). The name is preserved in Mali in Arabia Aromatifera (Theophrastus).

ABIMELECH

(“father of a king, or father king”). A common title of many Philistine kings, as Pharaoh of the Egyptians, and Caesar and Augustus of the Roman: Padishah (father king) is similarly a title of the Persian king.

1. Hence, we find Achish called Abimelech in the title of Psalm 34, which explains the seeming discrepancy of name in [<092111>](#)1 Samuel 21:11. [<012001>](#) Genesis 20:1, 1898 B.C.; Hales, 2054 B.C.: the king of Gerar. Abimelech’s taking Sarah into his harem shows that in those times kings claimed the odious despotic right of taking unmarried females, whether subjects or sojourners; compare [<011215>](#)Genesis 12:15; [<170203>](#)Esther 2:3. A divine warning that death would be the penalty of keeping her, but that Abraham’s intercession as a prophet would follow the restoring of her, led him to give her back with a present of a thousand pieces of silver (131 British pounds). With delicate sarcasm (in the English KJV) he reproved Abraham’s deception. Rather, as Keil and Delitzsch, instead of “he,” translate “this is to thee a covering of the eyes [i.e. an expiatory

gift] with regard to all that are with thee” (because in a mistress the whole family is disgraced), “so thou art justified.” The closing of the wombs of Abimelech’s house then ceased. Abimelech some years after repaired, with Phichol his chief captain, to Abraham to form a treaty of friendship. He restored the well dug by Abraham, but seized by Abimelech’s herdsmen. It was thence named Beersheba, the well of the oath, and consecrated to Jehovah (⁰¹²¹²²Genesis 21:22-34).

3. A son of the former, with whom a similar transaction took place in the case of Isaac’s wife Rebekah. The wells dug by Abraham, being supposed to give a proprietary right in the soil, were stopped by the Philistines, and opened again by Isaac, and the virgin soil yielded to his culture one hundred fold. Jealousy made Abimelech beg him “go from us, for thou art much mightier than we.” In the true spirit of “the meek” who “shall inherit the earth,” he successively abandoned his wells, Esek (contention) and

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Sitnah (hatred), before the opposition of the Gerarite herdsmen, and found peace at last at the well Rehoboth (room), where the Lord made room for him. So by loving concession shall we find peace and room at last

(<451218>Romans 12:18-21; <431402>John 14:2; <193108>Psalm 31:8; 118:5). At Beersheba Abimelech with Ahuzzath his friend, and Phichol his captain, renewed the treaty of friendship with Isaac, originally made by his father with Abraham, and for the same reason (notwithstanding his past bad treatment of Isaac in sending him away), namely, he saw the Lord was with Isaac. Compare

<012623> Genesis 26:23 with <012122>Genesis 21:22,23. Plainly the Philistines had then a more organized government than the Canaanite nations, one of which had been supplanted by these foreign settlers.

4. Son of Gideon by his Shechemite concubine (<070831>Judges 8:31). At Gideon's death he murdered his seventy brethren, excepting the youngest, Jotham, who hid himself, and by his mother's brethren influenced the Shechemites to make him king. Then Jotham addressed to the Shechemites the fable of the trees and the bramble (Judges 9), presaging a feud between Abimelech and Shechem which would mutually consume both. So it came to pass; for God makes in righteous retribution the instruments of men's sin the instrument also of their punishment at last. After three years Shethem rebelled, under Gaal. At Zebul's information Abimelech came rapidly on the rebels and slew all, and beat down their city, and sowed it with salt; he burned to death a thousand more men and women who

fled for sanctuary to the hold of the idol Baalberith. Thence he marched to Thebez, nine miles eastward, and took the town; but when trying to burn the tower was struck on the head by a piece of a millstone cast down by a woman. Feeling his wound mortal, he was slain by his armorbearer, at his own request, lest it should be said a woman slew him. For the spiritual lesson read <240219>Jeremiah 2:19; <200522>Proverbs 5:22; 1:31; <182005>Job 20:5; <402652> Matthew 26:52. The friendship that is based on sin is hollow; compare <101303> 2 Samuel 13:3-5,32,33.

ABINADAB

(“father of willingness”). 1. A Levite of Kirjath-jearim, (but **see LEVITES** for doubts as to Abinadab being a Levite,) in whose house the ark remained twenty years (<090701>1 Samuel 7:1,2; <131307>1 Chronicles 13:7); Eleazar his son was sanctified to keep it. 2. Jesse’s second son (<091608>1 Samuel 16:8; 17:13). 3. Saul’s son, slain at Gilboa (2 Samuel 31:2). 4. <110407>1 Kings 4:7,11.

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ABINOAM

<070406> Judges 4:6,12; 5:1,12.

ABIRAM

(“father of height”).

1. A Reubenite, son of Eliab; conspired with Dathan and On, Reubenites, and Korah, a Levite, against Moses and Aaron (Numbers 16). (**See AARON** , **see KORAH** .)

2. Oldest son of Hiel the Bethelite (<111634>1 Kings 16:34); perished at his father’s laying the foundations of Jericho’s fortified walls, as Joshua’s curse predicted (<110626>1 Kings 6:26).

ABISHAG

(“father of error”). The beautiful young woman of Shunem in Issachar, who cherished David in his old age. Adonijab persuaded Bathsheba to entreat Solomon to give her to him in marriage. This Solomon construed into virtual treason: as regal rights followed the possession in marriage of a deceased king’s wife, and caused him to be killed (<110101>1 Kings 1:1-4; 2:13-25)

ABISHAI

(“father of gifts”). Nephew of David by his sister Zeruiah;

brother of Joab and Asahel. Joab was more of the experienced general, Abishai the devoted champion for David. Thus, when David proposed to Ahimelech the Hittite and Abishai the perilous visit to Saul's camp, Abishai instantly volunteered, reckless of personal danger. His impulsive nature needed occasional checking, in his zeal for David. We find the consistency of character maintained throughout the history; the same spirit prompting the request at Hachilah," Let me smite Saul" (<092608>1 Samuel 26:8), as subsequently at Bahurim, when Shimei cursed David, prompted his exclamation "Why should this dead dog curse my Lord the king? let me take off his head"

(<101609>2 Samuel 16:9). He commanded one third of David's army at the battle with Absalom (2 Samuel 18), and rescued David when waxing faint and in imminent peril from the giant Ishbi-benob (<102115>2 Samuel 21:15-17). In the same war probably he, as chief of the three "mighties," chivalrously broke through the Philistine host to procure water for David from the well of his

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native Bethlehem ([<102314>2 Samuel 23:14-17](#)). Once he withstood 300 and slew them with his spear. In [<100813>2 Samuel 8:13](#) the victory over the 15,000 Edomites or Syrians in the Valley of Salt is ascribed to David; in [<131812>1 Chronicles 18:12](#), to Abishai. Probably the commander in chief was David, but the victory actually gained by Abishai.

ABISHALOM

(See [ABIJAH](#) .)

ABISHUA

(“father of safety”).

1. Son of Phinehas, fourth high priest ([<130650>1 Chronicles 6:50](#)). The Chronicon of Alexandria shows that his pontificate included the period of Ehad’s judgeship, and probably of Eglon’s oppression. Father of Bukki ([<130604>1 Chronicles 6:4,5,50,51](#); [<150704>Ezra 7:4,5](#)). Josephus (Ant. 8:1,3) says he was succeeded in the priesthood by Eli; his descendants, until Zadok, falling to the rank of private persons.

2. Son of Bela of Benjamin: [<130804>1 Chronicles 8:4](#).

ABISHUR

[<130228>](#) 1 Chronicles 2:28.

ABITAL

<100304> 2 Samuel 3:4; <130308>1 Chronicles 3:8.

ABITUB

<130811> 1 Chronicles 8:11.

ABNER

(“father of light”). Son of Ner, who was the brother of Kish, the father of Saul (<130936>1 Chronicles 9:36). Made commander in chief by his cousin Saul. Introduced David to Saul, after Goliath’s death (<091451>1 Samuel 14:51; 17:55,57). With Saul at Hachilah (<092608>1 Samuel 26:8-14). At Saul’s death he upheld the dynasty in Ishbosheth’s person, mainly owing to the paramount influence of the tribe Ephraim, which was jealous of Judah. While David reigned over Judah as God’s anointed, at Hebron, Ishbosheth

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professedly, but Abner really, reigned in Mahanaim beyond Jordan. In ^{<100210>}2 Samuel 2:10 Ishbosheth is said to have reigned for two years, but David for seven. Probably for the first five years after the fatal battle of Gilboa David alone reigned in the old capital of Judah, Hebron; but the rest of the country was in the Philistines' hands. During these five years Israel gradually regained their country, and at length Abner proclaimed Ishbosheth at Mahanaim beyond Jordan, for security against the Philistines:

^{<100205>} 2 Samuel 2:5-7 confirms this. David's thanks to the men of Jabesh Gilead for the burial of Saul and his sons imply that no prince of Saul's line as yet had claimed the throne. His exhortation, "Be valiant," refers to the struggle with the Philistines, who alone stood in the way of his reign over all Israel. Ishbosbeth's known weakness, which accounts for his absence from the battle of Gilboa, suited well Abner's ambition. At Gibeon Abner's army was beaten by Joab's; and in fleeing Abner, having tried to deter Asahel, Joab's brother, from following him (since Abner shrank from a blood feud with Joab), but in vain, was at last constrained in self defense to slay him (2 Samuel 2). Abner, presuming on his position as the only remaining stay of Ishbosbeth, was tempted to take the late king Saul's concubine wife, Rizpah. This act, involving in oriental idea the suspicion of usurping the succession to the throne (so in the case of Absalom: ^{<101621>}2 Samuel 16:21; 20:3; ^{<110213>}1 Kings 2:13-25. **See ABIATHAR** , **see ADONIJAH** , and **see ABISHAG**), called forth a rebuke from even so feeble a person as the nominal king, Ishbosheth. Henceforth, in

consequence of the rebuke, Abner set about bringing the northern ten tribes to David's sway. Received favorably and feasted by David, after his wife Michal was taken from Phaltiel and restored to him, Abner went forth from Hebron in peace. But Joab, by a message, brought him back from the well of Sirah, and, taking him aside to speak peaceably, murdered him, Abishai also being an accomplice, for the blood of Asahel ([Numbers 35:19](#); [2 Samuel 3:30,39](#)), and on Joab's part also, as appears likely from Amasa's case, from fear of Abner's becoming a rival in the chief command ([2 Samuel 20:4-10](#)). David felt the sons of Zeruah too strong for him to punish their crime; but, leaving their punishment to the Lord, he showed every honor to Abner's memory by following the bier, and composing this dirge:

“Ought Abner to die as a villain dies? Thy hands not bound,
Thy feet not brought into fetters, As one falls before the sons of
wickedness, so fellest thou!”

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The second and third lines are connected with the last, describing the state in which he was when slain. In form, the subject in such propositions comes first, the verb generally becoming a participle. Indignation preponderates over sorrow; the point of the dirge is the mode of Abner's death. If Abner had been really slain in revenge for blood, as Joab asserted, he ought to have been delivered up "bound hand and foot." But Joab, instead of waiting for his being delivered up with the legal formalities to the authorized penalty (if he were really guilty, which he was not), as an assassin, stabbed him as a worthless fellow (<110205>1 Kings 2:5). David added that he felt himself, though a king, weakened by his loss, and that "a prince and great man had fallen."

ABOMINATION

An object of disgust (<031822>Leviticus 18:22); a detestable act (<262211>Ezekiel 22:11); a ceremonial pollution (<014332>Genesis 43:32); especially an idol (<111105>1 Kings 11:5-7; <122313>2 Kings 23:13); food offered to idols (<380907>Zechariah 9:7). The Egyptians regarded it an abomination, i.e. ceremonially polluting, to eat with the Hebrews as foreigners (<014332>Genesis 43:32), because, as Herodotus says (<010204>Genesis 2:41), the cow was eaten and sacrificed by foreign nations. So when Pharaoh told Israel to offer sacrifice to Jehovah in Egypt without going to the wilderness, Moses objected: "we shall sacrifice the abomination of the Egyptians before their eyes" (the cow, the only animal which all the Egyptians held sacred), "and will they not stone

us?” (<020826>Exodus 8:26) compare the Jews’ own practice in later times

(<441028>Acts 10:28). The Hebrews, not only as foreigners, accounted by the intolerant mythology of Egypt as unfit for intercourse except that of war or commerce, but also as nomad shepherds, were an “abomination” to the Egyptians

(<014634>Genesis 46:34). Therefore Joseph tells his brethren to inform Pharaoh, “Our trade hath been about cattle, both we and also our fathers,”

i.e. hereditarily; for Pharaoh would be sure then to plant them, not in the heart of the country, but in Goshen, the border land.

The Egyptians themselves reared cattle, as Pharaoh’s offer to make Joseph’s brethren “overseers of his cattle” proves

(<014706>Genesis 47:6), and as their sculptures and paintings show; but they abominated the nomad shepherds, or Bedouins, because the Egyptians, as being long civilized, shrank, and to the present day shrink, from the lawless predatory habits of the wandering shepherd tribes in their vicinity.

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ABOMINATION OF DESOLATION

“The idol [**see ABOMINATION**] of the desolator,” or “the idol that causeth desolation.” Abomination refers especially to such idolatry only as is perpetrated by apostates from Jehovah ([<122102>2 Kings 21:2-7; 23:13](#)). Josephus (B. J., 4:6, sec. 3) refers to the Jews’ tradition that the temple would be destroyed “if domestic hands should first pollute it.” The Lord quotes [<270927>Daniel 9:27; 11:31; 12:11](#), in [<402415>Matthew 24:15](#) “the abomination of desolation,” as the sign of Jerusalem’s coming destruction. Daniel makes the ceasing of the sacrifice and oblation the preliminary to it. Jewish rabbis considered the prophecy fulfilled when the Jews erected an idol altar, described as “the abomination of desolation” in 1 Macc. 1:54; 6:7. This was necessarily followed by the profanation of the temple under the Old Testament antichrist, Antiochus Epiphanes. He built an idolatrous altar on the altar of burnt offering to Jupiter Olympius, and dedicated the temple to him, and offered swine’s flesh. The divine law is that where the church corrupts herself, the world, the instrument of her sin, is made also the instrument of her punishment ([<402428>Matthew 24:28; <661703>Revelation 17:3,16](#)). The bringing of the idolatrous, Roman, image crowned standards into the temple, where they were set over the E. gate, and sacrificed to, upon the destruction of Jerusalem under the Roman Titus, 37 years after Jesus’ prophecy (A.D. 70), is not enough to meet the requirements of the term “abomination,” unless it were shown that the Jews shared in the idolatry. Perhaps the Zealots perpetrated some abomination which was to be the sign of the

nation's ruin. They had taken possession of the temple, and having made a profane country fellow, Phannias, their high priest, they made a mock of the sacred rites of the law. Some such desecration within the city, "in the holy place," coinciding with Cestius Gallus' encampment without, "in a holy place," was the sign foretold by Jesus; noting it, the Christians fled from the city to Pella, and all escaped. The final fulfillment is probably future. The last antichrist, many think, is about to set up an idol on a wing of the restored temple (compare [Matthew 4:5](#); [John 5:43](#)) in the latter half of the last, or 70th, of Daniel's prophetic weeks; for the former three and a half days (years) of the prophetic week he keeps his covenant with the Jews; in the latter three and a half breaks it ([Zechariah 11:16,17; 12; 13; 14](#); [Daniel 9; 11](#)). The Roman emperor Hadrian erected a temple to Jupiter upon the site of the Jewish temple; but probably "the consummation to be poured upon the desolate" is yet future.

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ABRAHAM

Abraham (father of a multitude). Up to ^{<011704>}Genesis 17:4,5, his being sealed with circumcision, the sign of the covenant, ABRAM (father of elevation). Son of Terah, brother of Nahor and Haran. Progenitor of the Hebrews, Arabs, Edomites, and kindred tribes; the ninth in descent from Shem, through Heber. Haran died before Terah, leaving Lot and two daughters, Milcah and Iscah. Nahor married his niece Milcah: Abraham Iscah, i.e. Sarai, daughter, i.e. granddaughter, of his father, not of his mother (^{<012012>}Genesis 20:12). Ur, his home, is the modern Mugheir, the primeval capital of Chaldaea; its inscriptions are probably of the 22nd century B.C. The alphabetical Hebrew system is Phoenician, and was probably brought by Abraham to Canaan, where it became modified. Abraham, at God's call, went forth from Ur of the Chaldees (^{<011131>}Genesis 11:31-12). In Haran Terah died. The statement in ^{<011126>}Genesis 11:26, that Terah was 70 when he begat Abram, Nahor, and Haran, must apply only to the oldest, Haran. His being oldest appears from the fact that his brothers married his daughters, and that Sarai was only ten years younger than Abraham (^{<011717>}Genesis 17:17); the two younger were born subsequently, Abram, the youngest, when Terah was 130, as appears from comparing ^{<011131>}Genesis 11:31 with ^{<011204>} Genesis 12:4; ^{<440703>}Acts 7:3,4: "before he dwelt in Charran [Haran], while he was in Mesopotamia," in his 60th year, at Ur he received his first call: "Depart from thy land, to a land which I will show thee" (as yet the exact land was not

defined). In Haran he received a second call: “Depart from thy father’s house unto THE land [Heb., <011201>Genesis 12:1] which I will show thee;” and with it a promise, temporal (that God would bless him, and make him founder of a great nation) and spiritual (that in him all families of the earth should be blessed).

The deluge, the revelation to Noah, and the Babel dispersion had failed to counteract the universal tendency to idolatrous apostasy, obliterating every trace of primitive piety. God therefore provided an antidote in separating one family and nation to be the repository of His truth against the fullness of time when it should be revealed to the whole world. From <062402>Joshua 24:2,14,15, it appears Terah and his family served other gods beyond the Euphrates. Silly traditions as to Terah being a maker of idols, and Abraham having been east into a fiery furnace by Nimrod for disbelief in idols, were drawn from this Scripture, and from Ur meaning fire. The second call additionally required that, now when his father was dead and filial duty had been discharged, after the stay of 15 years in Haran, he should leave his

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father's house, i.e. his brother Nahor's family, in Haran. The call was personally to himself. He was to be isolated not only from his nation but from his family. Lot, his nephew, accompanied him, being regarded probably as his heir, as the promise of seed and the specification of his exact destination were only by degrees unfolded to him (⁵⁸¹¹⁰⁸Hebrews 11:8). Nicolaus of Damascus ascribed to him the conquest of Damascus on his way to Canaan. Scripture records nothing further than that his chief servant was Eliezer of Damascus; he pursued Chedorlaomer to Hobah, on the left of Damascus, subsequently (⁰¹¹⁴¹⁵Genesis 14:15), Abraham entered Canaan along the valley of the Jabbok, and encamped first in the rich Moreh valley, near Sichem, between mounts Ebal and Gerizim. There he received a confirmation of the promise, specifying "this land" as that which the original more general promise pointed to. Here therefore he built his first altar to God. The unfriendly attitude of the Canaanites induced him next to move to the mountain country between Bethel and Ai, where also he built an altar to Jehovah, whose worship was fast passing into oblivion in the world. Famine led him to Egypt, the granary of the world, next. The record of his unbelieving cowardice there, and virtual lie as to Sarai [**see ABIMELECH**] is a striking proof of the candor of Scripture. Its heroes' faults are not glossed over; each saint not only falls at times, but is represented as failing in the very grace (e.g. Abraham in faith) for which he was most noted. Probably the Hyksos (akin to the Hebrews), or shepherds' dynasty, reigned then at Memphis, which would make Abraham's visit specially acceptable there. On his return his first visit was to the altar which he had erected

to Jehovah before his fall (compare ^{<011304>}Genesis 13:4 with ^{<280207>}Hosea 2:7; ^{<660205>}Revelation 2:5). The greatness of his and Lot's substance prevented their continuing together. The promise of a direct heir too may have influenced Lot, as, no longer being heir, to seek a more fixed home, in the region of Sodom, than he had with Abraham, "dwelling in tents." Contrast the children of the world with the children of God (^{<581109>}Hebrews 11:9,10,18-16). His third resting place was Mamre, near Hebron (meaning association, namely, that of Abraham, Mamre, Eshcol, and Aner; next called Kirjath Arba; then it resumed its old name, Hebron, the future capital of Judah). This position, communicating with Egypt, and opening on the pastures of Beersheba, marks the greater power of his retinue now, as compared with what it was when he encamped in the mountain fastness of Ai.

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Fourteen years previously Chedorlaomer, king of Elam (the region S. of Assyria, E. of Persia, Susiana), the chief sovereign, with Amrephar of Shinar (Babylon), Arioch of Ellasar (the Chaldean Larissa, or Larsa, half way between Ur, or Mugheir, and Erech, or Warka, in Lower Babylonia), and Tidal, king of nations, attacked Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, and Shemeber of Zeboim, and the king of Bela or Zoar, because after twelve years of subordination they “rebelled” (Genesis 14). Babylon was originally the predominant power; but a recently deciphered Assyrian record states that an Elamite king, Kudur Nakhunta, conquered Babylon 2296 B.C. Kudur Mabuk is called in the inscriptions the “ravager of Syria,” so that the Scripture account of Chedorlaomer (from Lagsmar, a goddess, in Semitic; answering to Mabuk in Hamitic) exactly tallies with the monumental inscriptions which call him Apda martu, “ravager,” not conqueror, “of the West.” Abraham, with 318 followers, and aided by the Amorite chiefs, Mamre, Eshcol, and Aner, overtook the victorious invaders near Jordan’s springs, and attacked them by night from different quarters and routed them, and recovered Lot with all the men and the goods carried off. His disinterestedness was evinced in refusing any of the goods which Arabian war usage entitled him to, lest the king of worldly Sodom should say, “I have made Abraham rich” (compare ^{<170915>}Esther 9:15,16; ^{<120516>}2 Kings 5:16; contrast Lot, ^{<011310>}Genesis 13:10,11). Melchizedek, one of the only native princes who still served Jehovah, and was at once king and priest, blessed Abraham in the name of the Most High God, possessor of heaven and earth, and blessed God in

Abraham's name, by a beautiful reciprocation of blessing, and ministered to him bread and wine; and Abraham "gave him tithes of all." Immediately after Abraham had refused worldly rewards Jehovah in vision said, "I am ... thy exceeding great reward." The promise now was made more specific: Eliezer shall not be thine heir, but "he that shall come forth out of thine own bowels ... Tell if thou be able to number the stars; so shall thy seed be." His faith herein was called forth to accept what was above nature on the bare word of God; so "it [his faith] was counted to him for righteousness" (Genesis 15). Hence he passes into direct covenant relation with God, confirmed by the sign of the burning lamp (compare ²³⁶²⁰¹Isaiah 62:1) passing between the divided pieces of a heifer, she goat, and ram, and accompanied by the revelation that his posterity are to be afflicted in a foreign land 400 years, then to come forth and conquer Canaan when the iniquity of the Amorites shall be full. The earthly inheritance was to include the whole region "from the river of Egypt unto the ... river Euphrates," a promise only in part fulfilled under

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separated from idolatry appears in his strict charge to Eliezer as to the choice of Isaac's wife, not to take a Canaanite woman nor yet to bring his son back to Abraham's original home. Abraham being left alone at Isaac's marriage, and having his youthful vigor renewed at Isaac's generation, married Keturah. The children by her, Midian and others, he sent away, lest they should dispute the inheritance with Isaac after his death. He died at 175 years, Isaac and Ishmael joining to bury him beside Sarah. Through his descendants, the Arabs, Israelites, and descendants of Midian, "children of the East," Abraham's name is still widely known in Asia. As "father of the faithful," who left home and all at the call of God, to be a sojourner in tents, he typifies Him who at the Father's call left His own heaven to be a homeless stranger on earth, and to sacrifice Himself, the unspeakably precious Lamb, for us: "the Word tabernacled [Greek <430114>John 1:14] among us."

ABRAHAM'S BOSOM

In Roman times, their custom of reclining on Couches at meals prevailed among the Jews. Each leaned on his left arm, and so lay, as it were, in the bosom of the next below him. This position in the bosom of the master of the house was the place of honor (<430118>John 1:18; 13:23). To lie in Abraham's bosom was thus a phrase for blessed repose in closest nearness to the father of the faithful in the feast of paradise (<400811>Matthew 8:11; <421623> Luke 16:23).

ABRECH

(<014143>Genesis 41:43). Translated “bow the knee” in English Bible. Others translate “a pontifical,” or “pure prince,” a common title in ancient Egyptian tombs; Origen and Jerome, “a native Egyptian.” Thus Abrech will be a proclamation of Joseph’s naturalization, a requisite for his executing successfully his great, undertaking among a people most jealous of foreigners. Canon Cook (Speaker’s Commentary) makes it imperative, from the Egyptian, “Rejoice thou;” but Harkevny “Ap-Rach, Chief of the Rech, or men of learning.”

ABRONAH

Ebronah (<043334>Numbers 33:34,35). Israel’s halting place in the desert, just before Ezion Geber. A name perhaps meaning a ford (from abar , to cross) over the Elanitic gulf.

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ABSALOM

(father of peace). Third son of David, by Maachah, daughter of Talmai, king of Geshur, a Syrian region N.E. of Palestine, near lake Merom. Polygamy bore its fatal fruits in engendering jealousies among the families by different wives, each with a separate establishment (^{<101308>}2 Samuel 13:8; 14:24), and in fostering David's own lust, which broke forth in the sad adultery with Bathsheba. Absalom, the fruit of David's polygamy, was made the divine instrument of David's punishment. Amnon, the half brother, violated Tamar, Absalom's whole sister. David, though very wroth, would not punish Amnon, because he was his firstborn by Ahinoam the Jezreelitess. As Simeon and Levi avenged on Hamor their sister Dinah's violation, so Absalom after two years' dark, silent hatred, took vengeance on Amnon at a sheepshearing feast at Baal Hazor to which he invited all the king's sons (2 Samuel 13). Then he fled to his father-in-law at Geshur for three years. Joab perceiving how the king took to heart Absalom's exile suborned a woman of Tekoa, by an imaginary case, to extort from the king (whose justice would not allow his love for Absalom to let him escape some penalty for Amnon's murder) the admission of the general principle that, in special cases where the life taken could not be recalled, means for restoring the loved and living banished one should be devised; just as God, considering the brevity of man's life, weak and irrecoverable when gone, "as water spilt on the ground, does not take a (sinner's) soul away" [so the Hebrews ^{<101414>}2 Samuel 14:14 for "neither doth God respect any person"], but

deviseth means that His banished be not (for ever) expelled from Him.” David yielded, but would not see Absalom, though living at Jerusalem, for two more years. Impatient of delay in his ambitious schemes, he sent for Joab, and, not being heeded, he burnt Joab’s grain (as Samson did to the Philistines, <071504>Judges 15:4), which drove Joab to intercede with David for Absalom’s admission to his presence. possibly he feared the succession of Bathsheba’s son to the throne, to which he had the title, being alone of royal descent by his mother’s side, also the oldest surviving son (Amnon being slain, and Chileab or Daniel dead, as his name does not occur after <100303>2 Samuel 3:3). Nathan’s mission from Jehovah to David, announcing that the Lord loved the child, and that his name therefore was to be Jedidiah, “beloved of the Lord,” implied Jehovah’s choice of Solomon as successor to David (<101224>2 Samuel 12:24,25). This excited Absalom’s fears. At all events, directly after receiving the king’s kiss of reconciliation, he began popularity

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hunting, to the disparagement of his father, whose moral hold on the people had been weakened by his sin with Bathsheba, and who probably as years advanced attended personally to judicial ministrations less than is the usual policy of oriental kings. Absalom intercepted suitors, lamenting that there was no judge appointed to help them to their rights such as he would be. His beauty too, as in Saul's case ([<090902>1 Samuel 9:2](#)), and his princely retinue, attracted many ([<101425>2 Samuel 14:25,26](#), where probably some error of number has crept in: though doubtless 200 shekels after the king's weight is much less weight of hair than ordinary shekels would be; [<101501>2 Samuel 15:1-6](#)). Judah, from jealousy of Israel, with whom they had been merged by David, seems to have been too ready to be seduced from loyalty. Accordingly, Absalom chose Hebron, Judah's old capital, as the head quarters of the revolt. He repaired thither after four (so we ought to read instead of "forty," [<101507>2 Samuel 15:7](#)) years, under the hypocritical pretense of a vow like that of pious Jacob (compare [<101508>2 Samuel 15:8](#) with [<012820> Genesis 28:20,21](#)); David alludes to the hypocrisy of the rebels in

[<190405>](#) Psalm 4:5. Amasa, son of Abigail, David's sister, and Jether, an Ishmaelite, owing to David's neglect of him, and preference of his other sister Zeruah's sons (probably because of his Ishmaelite fatherhood), was tempted to join the rebellion, and Ahithophel of Giloh also, because of his granddaughter Bathsheba's wrong ([<101108>2 Samuel 11:8; 23:34](#)). Both were of Judah; Amasa became Absalom's general, Ahithophel his counselor. This David felt most keenly ([<196912>Psalm 69:12; 55:12-14,20; 41:9](#)). By Ahithophel's abominable counsel,

Absalom lay with his father's concubines, at once committing his party to an irreconcilable war, and him to the claim to the throne (according to oriental ideas: so Adonijah, <110213>1 Kings 2:13, etc.), and fulfilling God's threatened retribution of David's adultery in kind (<101211>2 Samuel 12:11,12). Hushai, David's friend, defeated treachery by treachery. Ahithophel, like his anti-type Judas, baffled, went and hanged himself. Absalom, though well pleased at the counsel of "smiting the king only" and at once, was easily drawn aside by fear of his father's bravery, and by indecision and vanity; all which Hushai acted on in his counsel to summon all Israel, and that Absalom should command in person. He waited to have himself anointed king first (<101910>2 Samuel 19:10). He lost the opportunity of attacking his father that night, while weak handed. The battle in Gilead in the wood of Ephraim (called from Ephraim's defeat, <071204>Judges 12:4) resulted in the defeat of his cumbrous undisciplined host. His locks, on which he prided himself (<071402>Judges 14:25,26), were the means of his destruction, for they kept him suspended

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from a terebinth tree until Joab pierced him; and David, whom the unnatural son would have gladly smitten, but who charged Joab, Abishai, and Ittai, his three generals, to spare the youth for his sake, mourned pathetically for his death: “O Absalom, my son, would God I had died for thee; my son, my son!” His grave was a pit, over which the insulting conquerors heaped stones, as over Achan and the king of Ai ([<060726>Joshua 7:26; 8:29](#)). After losing his three sons ([<101427>2 Samuel 14:27](#); compare

[<192110> Psalm 21:10](#)), he had erected in the king’s dale ([<011417>Genesis 14:17](#)) a pillar to commemorate his name; a sad contrast to this was his dishonored grave. The so-called tomb of Absalom, in the valley of Jehoshaphat outside Jerusalem, betrays its modern origin by Ionic columns; and besides could not have outlasted the various sieges and conquests to which the city has been exposed. David seems to have been a fond but weak father; and Absalom’s and Amnon’s course showed the evil effects of such indulgence ([<110106>1 Kings 1:6](#)). Absalom’s fair daughter Tamar married Uriel, by whom she had Michaiiah or Maachah, wife of Rehoboam and mother of [see ABIJAH](#) .

ABSTINENCE

Enjoined by God, from blood ([<010904>Genesis 9:4](#)); and by the Jerusalem council, from blood and idol meats ([<441529>Acts 15:29](#)), not to offend Jewish brethren in things indifferent ([<460920>1 Corinthians 9:20-22](#)). The blood was considered as the seat of the life, and as typifying the one Blood that cleanseth

from all sin therefore it was treated as a sacred thing. “The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day, because the angel touched the hollow of Jacob’s thigh in the sinew that shrank” (<013232>Genesis 32:32); modern Jews, therefore, abstain from the whole hind quarter. The law defined whole classes of animals, by the not eating of which the Israelites were distinguished from other nations (Leviticus 11); to mark the separation of the church from the world. Also certain parts of lawful animals, to teach typically that even in lawful things moderation and self control are needed (<460612>1 Corinthians 6:12,13; <030309>Leviticus 3:9-11). So the priests, from wine, during their ministrations [**see AARON**] (<031001>Leviticus 10:1-9); also the Nazarites during their separation (<040603>Numbers 6:3,4); also the Rechabites, constantly, by voluntary vow (Jeremiah 35). All idol meats were forbidden, namely, such as after the first portion had been consecrated to the idol were then eaten as food among the Gentiles (<023415>Exodus 34:15; <19A628>Psalm 106:28; <460804>1 Corinthians 8:4-10; <451403>Romans 14:3). Paul lays down the

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principle that Christians should act each according to his conscience in the matter, but not, even in the exercise of Christian liberty, so as to cast a stumblingblock before weaker brethren. This was the principle of the decree, ^{<441529>}Acts 15:29. In ^{<540403>}1 Timothy 4:3,4, he foretells the rise of Gnostic heretics, the forerunners of the ascetics of the apostate Greek and Latin churches who should forbid marriage, and command to abstain from meats which God created to be received with thanksgiving. Holy Scripture does not enjoin, nor yet forbid, vows of abstinence from intoxicants. The sacrifice of one's lawful right for our neighbor's good accords with the law of love: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

(^{<451421>}Romans 14:21; Jeremiah 35.) [[See RECHABITES .](#)]

ACCAD

One of the cities in the land of Shinar, with Babel, Erech, and Calneh, the beginning of Nimrod's kingdom (^{<011010>}Genesis 10:10). Jerome (Onomasticon) testifies that the Jews then believed Nisibis was Accad, a city on the river Khabour, in the N.E. of Mesopotamia, midway between Orfa and Nineveh. So the Targum of Jerusalem. Nisibis' ancient name was Acar, which the Syriac Peschito version has here. Akkad was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time, and who originated the arts and sciences. In the inscriptions of Sargon the name is applied

to the Armenian mountains instead of the vernacular Ararat” (Rawlinson, Herodotus, 1:319, note). The form Kinzi Akkad is found in the inscriptions. Agadi was the great city of the earlier Sargon (G. Smith). Bechart fixes on a site nearer the other three cities in the ancient Sittacene: Akker-koof, or Akker-i-Nimrond, a curious pile of ancient buildings. The Babylonian Talmud mentions the site under the name Aggada. A tract N. of Babylon was called Aceere (Knobel).

ACCHO

Ptolemais in the New Testament, Jean d’Acre (named from the knights of John of Jerusalem); called “the key of Palestine.” Its sands were employed by the Sidonians in making glass. The name is akin to the Arab Akeh, a sandy shore heated by the sun. The chief seaport in Syria, 30 miles S. of Tyre; on the N. of the only inlet on the Palestine coast, with Carmel on the S. side. The distance across is eight miles. The river Belus flows into the sea close under the town walls. Accho was Asher’s portion, but never was

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wrested from the original dwellers (<070131>Judges 1:31). Paul landed here from Tyre, and stayed one day with Christian brethren, before sailing on to Caesarea (<442107>Acts 21:7).

ACCUSER

In a forensic sense. [**See SATAN** .] <421803>Luke 18:3; <600508>1 Peter 5:8; <180106>Job 1:6; <661210>Revelation 12:10; <380301>Zechariah 3:1.

ACELDAMA

“the field of blood.” So called because bought with the price of blood, according to <402706>Matthew 27:6-8; and because it was the scene of retribution in kind, the blood which Judas caused to be shed being avenged by his own blood, according to <440119>Acts 1:19; <661606>Revelation 16:6. The purchase of the field was begun by Judas, and was completed after Judas’ death by the priests, who would not take the price of blood from Judas but used the pieces of silver to pay for the field. He did not pay the money (<402705>Matthew 27:5), but had agreed to pay it, with a view of securing “a habitation” to himself and his wife and children (<19A909>Psalm 109:9; 69:25). Stung with remorse he brought again the 30 pieces of silver, went to the field, hanged himself, and, the cord breaking, his bowels gushed out. Thus there is no discrepancy between <402708>Matthew 27:8 and <440119>Acts 1:19. Substantial unity amidst circumstantial variety is the strongest mark of truth; for it. proves the absence of collusion in

the writers. (Bengel.) Or probably Peter's words (<440118>Acts 1:18) are in irony. All he purchased with the reward of iniquity was the bloody field of his burial. What was bought with his money Peter speaks of as bought by him. The field originally belonged to a potter, and had become useless to him when its clay was exhausted. Jerome says it was still shown S. of mount Zion, where even now there is a bed of white clay. Matthew (<402709>Matthew 27:9) quotes Jeremiah's prophecy as herein fulfilled. <381112>Zechariah 11:12,13 is the nearest approach to the quotation, but not verbatim. Probably <241801>Jeremiah 18:1,2 and <243206>Jeremiah 32:6-12 are the ultimate basis on which Zechariah's more detailed prophecy rests, and Jeremiah is therefore referred to by Matthew. The field of blood is now shown on the steep S. face of the ravine of Hinnom, on a narrow level terrace, half way up, near its E. end; now Hak-ed-damm. The chalk favors decomposition; and much of it for this reason, and for its celebrity, was taken away by the empress Helena and others, for sarcophagic cemeteries. A large square edifice, half

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excavated in the rock, and half massive masonry, stands on the steep bank facing the pool of Siloam, as a charnel house 20 feet deep, the bottom covered with moldering bones. “The potter” represents God’s absolute power over the clay framed by His own hand: so appropriate in the case of Judas, “the son of perdition,” of whom Jesus says, “It had been good for that man if he had not been born”; given over to a reprobate mind and its awful doom. This is the point of ^{<241806>}Jeremiah 18:6, which is therefore referred to by Matthew (^{<233014>}Isaiah 30:14; 45:9; ^{<450920>}Romans 9:20,21).

ACHAIA

In New Testament a Roman province, including the whole Peloponnese, and most of Hellas proper, with the islands. This province, with Macedonia, comprehended all Greece (^{<441812>}Acts 18:12; 19:21). The name was given by the Romans, when they took Corinth and destroyed the Achaian League (146 D.C.), which, beginning with the narrow northern region of the Peloponnese called Achaia, afterward included several Grecian states. In ^{<441812>}Acts 18:12 Gallio, with the minute propriety that marks historical truth, called “deputy” (proconsul). Achaia had only just been restored under Claudius to the senate, whose representatives in the provinces were proconsuls, from having been an imperial province under Tiberius, whose representatives were procurators.

ACHAICUS

A Christian of Achaia, who with Stephanas and Fortunatus was the bearer of Paul's First Epistle to the Corinthians, and recommended in it to their regard, as one of those who supplied his yearning for Christian fellowship and "refreshed his spirit" (<461617>1 Corinthians 16:17,18).

ACHAN

(troubler): Achar (<130207>1 Chronicles 2:7). Son of Carmi, son of Zabdi, of the tribe of Judah. When Jericho was cursed, with all that was in it, Achan alone, in defiance of the curse, "saw" (compare <183107>Job 31:7; <010306>Genesis 3:6; <590114>James 1:14,15), coveted, took, and hid (see <010308>Genesis 3:8; following the first sin in the same awful successive steps downward) "a Babylonian garment" (compare <661704>Revelation 17:4,5), "two hundred shekels of silver, and a wedge of gold, fifty shekels" (<060721>Joshua 7:21). His guilty presence alone brought from Jehovah defeat upon Israel at Ai (<210918>Ecclesiastes 9:18). Joshua, by Jehovah's direction, through lots

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detected the culprit, and having elicited his confession said, “Why hast thou troubled us?” alluding to the meaning of Achar = Achan) “the Lord shall trouble thee this day.” So all Israel stoned him, and burned with fire, after stoning with stones, his sons, daughters, cattle, and the stolen and personal effects. The God who made has the power to destroy a whole family or nation for the guilt of one (^{<122325>}2 Kings 23:25-27); for the individual members are not isolated atoms, but form one organic whole, and the good or the evil of one affects the whole and is laid to the charge of the whole, as constituting one moral unity, divinely constituted, not a mere civil institution, just as the whole body suffers by the sin or suffering of a single member. Achan fell under the ban by seizing what was banned, and incurred the same penalty as a town lapsing into idolatry (^{<051316>}Deuteronomy 13:16,17). The whole family was involved in the guilt; indeed, the sons and daughters of an age of reason must have been privy to his hiding the spoil in the earth in his tent. Though the law (^{<052416>}Deuteronomy 24:16) forbade the slaying of children for their fathers’ sins, this did not apply to cases where, as here, Jehovah Himself commands execution. Achan’s children were not taken to the valley (as some explain) as mere spectators, to take warning from their father’s doom; for why then should Achan’s cattle have been taken out along with him? On the other hand, Calmet argues:

(1) Had his family been stoned, would not the heap of stones have included THEM ALSO ? Whereas it is raised over HIM.

(2) His sons and daughters who, in some degree at least, acted under his authority, were certainly not punished more

rigorously (by burning AND stoning) than the principal criminal.

(3) Was not the burning applied to such things as might suffer by burning, tents, garments, etc., and the stoning to what fire would little affect, etc.?

But to what effect could Achan's family be first burned, and then stoned? "They raised over him a great heap of stones," as cairns are still in the East heaped over infamous persons. Every passer by shows his detestation of the crime by adding a stone to the cairn ([Joshua 8:29](#); [2 Samuel 18:17](#)). The valley of Achor (see [Isaiah 65:10](#)) is identified by some with that of the brook Cherith, before Jordan, now wady el Kelt ([1 Kings 17:1-7](#)). The Hebrews of [1 Kings 17:24](#), "they brought them up unto the valley of trouble," implies this was higher ground than Gilgal and Jericho. Thomson (The Land and the Book) on [Hosea 2:15](#): "That

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valley runs up from Gilgal toward Bethel. By Achan's stoning the anger of the Lord was turned away from Israel, and the door of entrance to the promised inheritance thrown open. Thus the 'valley of Achor' (trouble), 'a door of hope,' is not a bad motto for those who through much tribulation must enter the promised land." A salutary warning to all Israel of the fatal effect of robbing God of His due through covetousness. [**See ANANIAS** .] Israel entered Canaan to take possession of land desecrated by its previous tenants, not as a mere selfish spoil, but for God's glory. The spoil of Jericho was the firstfruits of Canaan, sacred to Jehovah; Achan's sacrilegious covetousness in appropriating it needed to be checked at the outset, lest the sin spreading should mar the end for which Canaan was given to Israel.

<013638> Genesis 36:38; <130149>1 Chronicles 1:49. 2. Father of king Jehoiakim's ready tool in evil, Elnathan (<242622>Jeremiah 26:22,23); Achbor was, on the contrary, an instrument of good Josiah, to inquire the Lord's will from the prophetess Huldah. Called Abdon, the son of Micah, in <143420>2 Chronicles 34:20,21. Goodness is not always hereditary.

ACHIM

In Jesus' genealogy (<400114>Matthew 1:14) = Jachin (i.e. he will establish), contracted from Jehoiachin. The name may express the parents' faith that God would in His own time establish Messiah's throne, as <230907>Isaiah 9:7 foretold.

ACHISH

King of Gath, son of Maach; called Abimelech, i.e., not merely a king, but also son of a king in the title to Psalm 34: **See ABIMELECH** for the seeming discrepancy with <092110>1 Samuel 21:10-13; 27:2. Twice David fled to him. On the first occasion, being recognized as the conqueror of the Philistines, he in fear reigned madness (as the Roman L. Junius Brutus did: Livy, 1:56), and so was let escape to the cave of Adullam. On the second he stayed at Gath, with 600 men, a year and four months, having had Ziklag assigned to him. The unbelieving propensity to calculate probabilities, instead of trusting implicitly to God, misleads even believers into self sought positions of great spiritual danger. "I shall now perish one day by the hand of Saul, there is nothing better for me than that I should

ACHBOR

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speedily escape into the land of the Philistines,” said David. This false step on his part necessitated gross lying to the trustful Philistine king ([<092701>1 Samuel 27:1,8-12](#)). He finally escaped, only by God’s undeserved providential interposition, from having to march with Achish against his own countrymen (1 Samuel 28; 29). Achish, or his son, is again mentioned ([<110240>1 Kings 2:40](#)) as the receiver of Shimei when he left Jerusalem contrary to Solomon’s command.

ACHMETHA

[<150602>](#) Ezra 6:2 = Ecbatana. A title applied to cities with a fortress for protecting the royal treasures (Rawlinson, in Kitto’s Cyclop.). [[See ECBATANA .](#)]

ACHOR

On the northern boundary of Judah ([<061507>Joshua 15:7](#)). [[See ACHAN .](#)]

ACHSAH

Daughter of Caleb, son of Jephunneh, the Kenezite; given by him in marriage to his younger brother, Othniel, for having taken Debir, or Kirjath Sepher (i.e. the city of the book), or Kirjath Sanna. Like her large hearted father, she looked for great things through faith in God’s promise of the land; and lighting from her ass, and humbly asking for springs, as needed by the south land, she received “the upper and the nether springs”

(<061515>Joshua 15:15-19,49; <070111>Judges 1:11-15; <130249>1 Chronicles 2:49). Her husband, Israel's judge and savior from Chushan Rishathaim, had through the Spirit of Jehovah the noble faith of the race: <070308>Judges 3:8-11. Typically hereby we are taught as children to ask humbly and expect confidently great blessings (<421113>Luke 11:13; <620322>1 John 3:22), both the upper or heavenly and the nether or earthly, from our Father (<198110>Psalm 81:10; 84:11; <233316>Isaiah 33:16; <430413>John 4:13,14; 7:37-39; 15:7; <490320> Ephesians 3:20).

ACHSHAPH

A Canaanite royal city, whose king was smitten by Joshua (<061101>Joshua 11:1; 12:20; 19:25). Within Asher; perhaps the modern Chaifa, in the Septuagint Ceaph. Conder (Pal. Expl. Qy. Star., April, 1876) identifies with Yasif. The hieratic papyrus (Brit. Mus., 1842, pl. 35-61), mentioning Aksapou (identified by M. Chabas with Achshaph), is the account of an Egyptian

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officer's travels in a chariot from near Aleppo to the vicinity of the sea of Saltlee, and thence to Egypt via Joppa. He is called a Mohar; his record is at least 3,000 years old. ("Voyage d'un Egypt. en Syrie, en Phenic., en Palest.": F. Chabas, Paris, 1866.)

ACHZIB

1. In Judah, in the shephelah or plain country of Judah on the western borderland toward the Philistines and the sea; the Chezib of [Genesis 38:5](#); [Joshua 15:44](#); [Micah 1:14](#), where the meaning of the name (a lie) is alluded to.

2. In Asher, but, like Accho and Sidon, never wrested from the aboriginal Phoenicians ([Judges 1:31](#)). Ten miles N. of Acre, on the Mediterranean; considered on the return from Babylon the northernmost boundary of the Holy Land. Now Es-zib.

ACTS OF THE APOSTLES

The second treatise, in continuation of the Gospel as recorded by Luke. The style confirms the identity of authorship; also the address to the same person, Theophilus, probably a man of rank, judging from the title "most excellent." The Gospel was the life of Jesus in the flesh, the Acts record His life in the Spirit; Chrysostom calls it "The Gospel of the Holy Spirit." Hence Luke says: "The former treatise I made of all that Jesus began to do and teach;" therefore the Acts give a summary of what Jesus continued to do and teach by His Spirit in His

disciples after He was taken up. The book breaks off at the close of Paul's imprisonment, A.D. 63, without recording his release; hence it is likely Luke completed it at this date, just before tidings of the apostle's release reached him. There is a progressive development and unity of plan throughout. The key is ^{<440108>}Acts 1:8: "Ye shall be witnesses unto Me in (1) Jerusalem, and (2) in all Judaea, and (3) in Samaria, and (4) unto the uttermost part of the earth." It begins with Jerusalem, the metropolis of the Jewish dispensation, and ends with Rome, the metropolis of the whole Gentile world. It is divisible into three portions:

I. From the ascension to the close of Acts 11, which describes the rise of the first purely Gentile church, at Antioch, where the disciples consequently were first called **See CHRISTIANS** (see);

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II. Thence down to the special vision at Troas (Acts 16), which carried the gospel, through Paul, to Europe;

III. Thence onward, until it reached Rome. In each of the three periods the church has a distinct aspect: in the first, Jewish; in the second, Gentile with a strong Jewish admixture; in the third, after the council at Jerusalem (Acts 15), Gentile in a preponderating degree. At first the gospel was preached to the Jews only; then to the Samaritans (^{<440801>}Acts 8:1-5); then to the Ethiopian eunuch, a proselyte of righteousness (^{<440827>}Acts 8:27); then, after a special revelation as Peter's warrant, to Cornelius, a proselyte of the gate; then to Gentile Greeks (not Grecians, i.e. Greek speaking Jews, but pagan Greeks, on the whole the best supported reading, ^{<441120>}Acts 11:20); then Peter, who, as "the apostle of the circumcision," had been in the first period the foremost preacher, gives place from Acts 13 to Paul, "the apostle of the uncircumcision," who successively proclaimed the word in Asia Minor, Macedonia, Greece, and Rome. Luke joined Paul at Troas (about A.D. 53), as appears from the "we" taking the place of "they" at that point in his history (^{<441608>}Acts 16:8-10). The repetition of the account of the ascension in Acts 1 shows that an interval of some time had elapsed since writing the more summary account of it at the end of Luke 24; for repetition would have been superfluous unless some time had intervened.

Matthew's Gospel, as adapted to Jewish readers, answers to the first period ending about A.D. 40, and was written probably in and for Jerusalem and Judaea; Mark answers to the second or

Judaeo-Gentile period, A.D. 40-50, as his Gospel abounds in Latinisms, and is suited to Gentile converts, such as were the Roman soldiers concentrated at Caesarea, their head quarters in Palestine, the second great center of gospel preaching, the scene of Cornelius' conversion by Mark's father in the faith, Peter. Luke's Gospel has a Greek tinge, and answers to the third period,

A.D. 50-63, being suited to Greeks unfamiliar with Palestinian geography; written perhaps at Antioch, the third great center of gospel diffusion. Antioch is assigned by tradition as his residence (A.D. 52) before joining Paul when entering Europe. Beginning it there, he probably completed it under Paul's guidance, and circulated it from Philippi, where he was left behind, among the Greek churches. Probably Paul (A.D. 57) alludes to his Gospel in ^{<470818>}2 Corinthians 8:18: "the brother whose praise is in the gospel throughout all the churches." Certainly he quotes his Gospel as Scripture, and by inspiration stamps it as such in ^{<540518>}1 Timothy 5:18. His having been

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chosen by the Macedonian churches joint trustee with Paul of their contributions to Jerusalem implies a long residence, during which he completed and circulated his work. As Acts was the fruit of his second connection with Paul, whose labors down to his imprisonment in Rome form the chief part of the book, so he wrote the Gospel through the help he got in his first connection with him, from Troas down to Philippi. (See Birks' *Horse Evarig.*, 192, etc., for the probability that Theophilus lived at Antioch.) Jerome says Luke published his Gospel "in the parts of Achaia and Baeotia."

The Book of Acts links itself with the Gospels, by describing the foundation and extension of the church, which Christ in the Gospels promised; and with the Pauline epistles by undesigned, because not obvious, coincidences. It forms with the Gospels a historical Pentateuch, on which the Epistles are the inspired commentary, as the Psalms and Prophets are on the Old Testament historical books. Tertullian *De Bapt.*, 17, and Jerome, *Vir. Illustr.*, *Luc.*, 7, mention that John pronounced spurious the Acts of Paul and Thecla, published at Ephesus. As Luke's Acts of the Apostles was then current, John's condemnation of the spurious Acts is a virtual sanction of ours as genuine; especially as

<660302> Revelation 3:2 assigns this office of testing the true and the false to John's own church' of Ephesus. The epistle of the churches of Lyons and Vienna to those of Asia and Phrygia (A. D. 177) quotes it. Irenaeus, *Adv. Hser.*, 1:31, Clemens Alexandrinus, *Strom.*, 5, and Origen, in *Euseb. H. E.*, 6:23, attest the book. Eusebius, *H.E.*, 3:25, ranks it among "the

universally recognized Scriptures.” Its rejection by the Manicheans on purely doctrinal grounds implies its acceptance by the early church catholic. Luke never names himself. But the identity of the writer with the writer of the Gospel ([<420103>Luke 1:3](#)) is plain, and that the first person plural ([<441610>Acts 16:10,17; 21:1,18; 27:1; 28:16](#)) includes the writer in the first person singular ([<440101>Acts 1:1](#)). Paul’s other companions are distinguished from the writer ([<442004>Acts 20:4,5,6,15](#)). The sacred writers keep themselves in the background, so as to put forward their grand subject. The first person gives place to the third at [<441701>Acts 17:1](#), as Paul and Silas left Luke behind at Philippi. The nonmention of Luke in Paul’s epistles is due to his not having been with him at Corinth ([Acts 18](#)), whence the two epistles to the Thessalonians were written; nor at Ephesus ([Acts 19](#)), whence he wrote to the Romans; nor at Corinth again, whence he wrote to the Galatians. The first person is not resumed until [<442005>Acts 20:5,6](#), at Philippi, the very place

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where the first person implies he was with Paul two years before (Acts 16); in this interval Luke probably made Philippi his head quarters. Thenceforward to the close, which leaves Paul at Rome, the first person shows Luke was his companion. <510414>Colossians 4:14; <570124>Philemon 1:24, written there and then, declare his presence with Paul in Rome. The undesigned coincidence remarkably confirms the truth of his authorship and of the history. Just in those epistles written from places where in Acts the first person is dropped, Luke is not mentioned, but Silas and Timothy are; <520101>1 Thessalonians 1:1; <530101>2 Thessalonians 1:1; <470119>2 Corinthians 1:19 compared with <441805>Acts 18:5. But in the epistles written where we know, from Acts 28, the writer was with Paul we find Luke mentioned. Alford conjectures that as, just before Luke's joining Paul at Troas (<441610>Acts 16:10), Paul had passed through Galatia, where he was detained by sickness (<480413>Galatians 4:13, Greek "Ye know that because of an infirmity of my flesh I preached the gospel unto you at the first"), and Phrygia, and as the epistle to Colossae in Phrygia terms Luke "the beloved physician," Luke became Paul's companion owing to the weak state of the apostle's health, and left him at Philippi when he was recovered, which would account for the warm epithet "beloved."

In <442110>Acts 21:10 Agabus is introduced as if he had never been mentioned before, which he was in <441128>Acts 11:28. Probably Luke used different written sources of information, guided in the selection by the Holy spirit. This view accounts for the Hebraistic style of the earlier parts (drawn from Hebrew

sources), and the Grecian style of the latter (from Luke himself). The speeches remarkably and undesignedly accord with all that is known of the speakers from other sources. Compare Peter's speeches, <440223>Acts 2:23; 4:11; 10:34, with <600117>1 Peter 1:17,19; 2:7; Paul's, <441415>Acts 14:15-17; 17:24-31, with <450119>Romans 1:19-25; 2:5; 3:25 (Greek "the pretermission," or passing over of sins, "winking" at them), <510117>Colossians 1:17; <530204>2 Thessalonians 2:4 (margin of <441723>Acts 17:23 "gods worshipped," the same Greek); <442019>Acts 20:19,31 with <500318>Philippians 3:18; <442032>Acts 20:32 with <490220> Ephesians 2:20; <442024>Acts 20:24 with <550407>2 Timothy 4:7; "seed according to the promise," <441323>Acts 13:23, with <450413>Romans 4:13; <480316>Galatians 3:16. The Hebraisms mostly found in the speeches, and not in the narrative, prove that the speakers' very words are essentially though summarily given. Providence so ordered it that during Paul's two years' imprisonment in Jerusalem and Caesarea, Luke his companion had the best opportunities for ascertaining the facts of the early part of his work from the brethren on

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the spot. At Caesarea dwelt Philip the evangelist, one of the Seven (<442108>Acts 21:8), the best authority for Acts 6; 7; 8; also Cornelius the centurion, or at least some witnesses of the events (Acts 10) which initiated the preaching of the gospel to the Gentiles. Probably the portion <441715> Acts 17:15--18:5 was inserted by Paul himself, for he was then alone, and none but he could have supplied the facts. Moreover, in <441716>Acts 17:16-21 eleven expressions foreign to Luke's style occur, and in the speech 20 besides, some of which are found nowhere else but in Paul's epistles.

Peter, to whom the keys of the kingdom of heaven were given (<401619>Matthew 16:19), opens it as the central figure of the first part, both to the Jews (Acts 3) and to the Gentiles (Acts 10). Another instrument was needed for evangelizing the world, combining the learning of both Hebrew and Greek, which the twelve had not, with the citizenship of Rome, the political mistress of the Gentile world; Paul possessed all these qualifications. A Jew by birth; educated in Hebrew divine truth at the feet of Gamaliel in Jerusalem; in Greek literature at Tarsus, one of its most eminent schools (whence he derived his acquaintance with the writings of Aratus, a Cilician poet, his own countryman, <441728>Acts 17:28, and Epimenides, <560112>Titus 1:12, and Menander, <461533>1 Corinthians 15:33); and a Roman citizen, a privilege which would gain him influence and protect him from lawless and fanatical violence everywhere. Hence Paul by his catholicity of qualifications and spirit (when his old pharisaism was completely eradicated by the revulsion of feeling attendant on his miraculous conversion)

occupies the central place in which records the extension of the gospel to the metropolis of the world. Baumgarten remarks: “the twelve did not enter so fully into the catholic spirit of the new dispensation; a new intervention of the Lord was needed to create a new apostolate, not resting on the Israelite organization.” Three civilizations meet in the introduction of the gospel to the world: the polity of Rome, binding all nations together, securing peace, and facilitating the circulation of the gospel of peace; the intellectual and aesthetic culture of Greece, revealing man’s impotence by his own reasoning to find out God’s law, and yet preparing him for it when divinely revealed in the gospel; and the Judaic law, divinely perfect, but impotent to justify through man’s inability to keep it.

Alford rightly reasons that the date of composition must have been before the fulfillment of the prophecy, ^{<442724>}Acts 27:24, “thou must be brought

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before Ceasar”; else Luke would have recorded it, as he does Paul’s trials before Felix and Festus. The most certain date from the New Testament, Josephus, and Tacitus, is that of Porcius Festus arriving in Palestine in Felix’ room, A.D. 60. Paul therefore went to Rome A.D. 61, when Burrbus, a humane man, was captain of the guard. His successor, the cruel Tigellinus, would not have been likely to have left him “in free custody.” Herod Agrippa’s death was A.D. 44. Therefore Paul’s second visit to Jerusalem with the contributions was about A.D. 42 ([Acts 11:30](#)). [2 Corinthians 12:2](#) (written about A.D. 55-57) refers to this visit. “Fourteen years before” will bring us to about A.D. 41-42. The visit to Antioch, and Agabus’ prophecy fulfilled in Claudius’ reign (A.D. 41) preceded [Acts 11:28](#), namely, A.D. 40. The silence as to Paul, [Acts 12:1-19](#), shows he was not at Jerusalem then, A.D. 43-44, but just before it, A.D. 41-42. The stoning of Stephen was probably A.D. 33, Saul’s conversion A.D. 37, his first visit to Jerusalem A.D. 40, his third visit ([Acts 15](#)) fourteen years subsequently to his conversion, A.D. 51 ([Galatians 2:1](#)). After his conversion he went to Arabia, then back to Damascus, whence he escaped under Aretas ([2 Corinthians 11:32](#)); then to Jerusalem, after three years. His first visit was then A.D. 40 or 41, being succeeded by a cessation of persecution, owing to Caligula’s attempt to set up his statue in the temple. Next he was brought to Tarsus, to escape from Grecian conspirators in Jerusalem ([Acts 9:30](#); [Galatians 1:21](#)). Thus only the period from A.D. 30 to A.D. 32-33 elapses between Christ’s ascension and the stoning of Stephen. All the hints in the first six chapters

imply a miraculously rapid growth of Christianity, and an immediate antagonism on the part of the Jews. The only other cardinal point of time specified is in ^{<441802>}Acts 18:2, the expulsion of the Jews from Rome under Claudius Ceasar, A.D. 52.

NO book of the New Testament has suffered more from variations of text. Probably these are due to attempts at clearing supposed difficulties, harmonizing Paul's different accounts of his conversion, and bringing the text into exact likeness to the Gospels and Epistles. The book of Acts was so little read in the churches publicly that there was less opportunity to expunge interpolations by comparing different copies. The principal interpolations alleged are ^{<440837>}Acts 8:37; 9:5,6; 24:6-8; 28:29.

ADADAH

A city in S. of Judah (^{<061522>}Joshua 15:22).

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ADAH

(adornment, beauty).

1. One of LAMECH'S [[see LAMECH](#) [see ZILLAH](#)] wives ([<010419>](#)Genesis 4:19).

2. Daughter of Elon the Hittite; one of Esau's three wives; mother of his firstborn, Eliphaz; ancestress of six of the Edomite tribes ([<013602>](#)Genesis 36:2- 4,15,16); called Bashemath ([<012634>](#)Genesis 26:34), meaning the fragrant. Esau's third wife, daughter of Ishmael, also is called Bashemath, but Mahalath in [<012809>](#)Genesis 28:9. Moses drew the genealogy from documents of Esau's tribe, without altering them. Eastern and especially Arabian custom gives surnames (founded on some memorable event in one's life), which gradually supersede the other name; for instance, Edom, [<012530>](#)Genesis 25:30. Women received new names when married; so both might be called Bashemath. [<151039>](#) Ezra 10:39; [<161105>](#)Nehemiah 11:5. Adalia. [<170908>](#)Esther 9:8.

ADAM (1)

(red earth). The name given by God to the first man, to remind him of his earthly nature; whereas Ish was the name whereby he designates himself, a man of earth (as opposed to Enosh" a man of low degree" [<196209>](#)Psalm 62:9) ([<010223>](#)Genesis 2:23). The Hebrews Adam never assumes any change to mark the dual or plural numbers, men. Probably the Syro-Arabian is the

primitive tongue, whence sprang the Hebrews and other so-called Shemitic tongues. The names in Genesis are therefore essentially the same as were actually spoken. Adam's naming of the animals in Eden implies that God endued Adam with that power of generalization based on knowledge of their characteristics, whereby he classified those of the same kinds under distinctive appellations, which is the fundamental notion of human language. Its origin is at once human and divine. divine, in that "God

ADAI AH

1.

<122201> 2 Kings 22:1.

<130641> 1 Chronicles 6:41.

<130821> 1 Chronicles 8:21.

<130912> 1 Chronicles 9:12, <161112> Nehemiah 11:12.

<151029> Ezra 10:29.

2.

3.

4.

5.

6.

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brought” the animals “to Adam to see what he would call them,” and enabled him to know intuitively their characteristics, and so not at random or with arbitrary appellations, but with such as marked the connection (as all the oldest names did, when truth logical and moral coincided) between the word and the thing, to name them; human, in that Adam, not God, was the name. “He did not begin with names, but with the power of naming; for man is not a mere speaking machine; God did not teach him words, as a parrot, from without, but gave him a capacity, and then evoked the capacity which He gave.” (Abp. Trench.)

As the crown of creation, he was formed at the close of the sixth day. Adam came into the world a full grown man, with the elements of skill and knowledge sufficient to maintain his lordship over nature. The Second Adam came as an infant by humiliation to regain for man his lost lordship. Original records are perhaps traceable as employed in the inspired record of Moses. ^{<010101>}Genesis 1:1--2:3 is one concerning creation and man in a general summary. A second is ^{<010204>}Genesis 2:4--4:26, treating in a more detailed way what was summarily given as to man (Genesis 1), his innocence, first sin, and immediate posterity. A third is ^{<010501>}Genesis 5:1- 9:29, “the book of the generations of Adam,” and especially of Noah. But the theory of an Elohist author for Genesis 1, and a Jehovist author for Genesis 2, distinct from Moses, on the ground that E LOHIM is the divine name in Genesis 1, but J EHOVAH E LOHIM in Genesis 2, is untenable. Nay, the names are used in their respective places with singular propriety; for

E LOHIM expresses the mighty God of creation, and is fitting in His relation to the whole world. (Genesis 1) But J EHOVAH , the unchanging I AM

(^{<020603>}Exodus 6:3), in covenant with His people, always faithful to His promises to them, is just the name that the Spirit of God would suggest in describing His relation to man, once innocent, then fallen, then the object of an everlasting covenant of love. It is just one of the undesigned proprieties which confirm Scripture's divine origination, that the J EHOVAH

of the covenant with the church is the E LOHIM of the world, and vice versa.

The Elohim in man's creation use anthropomorphic language, implying collective counsel: "Let us make man in our image, after our likeness," Abp. Trench remarks: "The whole history of man, not only in his original creation, but also in his after restoration and reconstitution in the Son, is significantly wrapped up in this double statement; which is double for this very cause, that the divine mind did not stop at the contemplation of his first creation but looked on to him as renewed in knowledge after the

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image of Him that created him ([<510310>](#)Colossians 3:10); because it knew that only as partaker of this double benefit would he attain the true end for which he was made.” In [<461107>](#)1 Corinthians 11:7 man is called “the image and glory of God.” This ideal is realized fully in the Son of man ([<190804>](#)Psalm 8:4,5). Man is both the “image” (Greek [eikon](#) , Hebrew tzelem), and made in the “likeness” (Greek [homoiosis](#) , Hebrew demuth) of God ([<590309>](#)James 3:9). “Image” ([eikon](#)) alone is applied to the Son of God ([<510115>](#)Colossians 1:15); compare [<580103>](#)Hebrews 1:3, “the express image of His person” (Greek character, the impress). Eikon, “image,” presupposes a prototype, as the monarch is the prototype and his head on the coin the image. But “likeness” implies mere resemblance. Thus the “image” of God remains in some degree after the fall ([<010906>](#)Genesis 9:6; [<590309>](#)James 3:9; [<461107>](#)1 Corinthians 11:7). The likeness of God is what we are to be striving toward. The archetype is in God; man in his ideal is molded after the model realized in the Son of Man, “the image of the invisible God, the Firstborn of every creature,” the incarnate God, already existing in the divine point of view ([<510115>](#)Colossians 1:15), with body and animal life akin to the animal world, yet the noble temple of an immortal spirit, with reason, imagination, freewill finding its true exercise in conformity to God’s will, and a spiritual nature resembling God’s, reflecting God’s truth, righteousness, and love; capable of reasoning in the abstract which the lower animals cannot, as they have no general signs for universal ideas. Some indeed, as the parrot, can frame articulate sounds, but they have not the

power to abstract ideas from the particular outward objects, so as to generalize; as their want of a general language proves. Man is the interpreter of nature's inarticulate praises to nature's God. The uniformity of type in the animal kingdom, including man in his bodily nature, and the affinity of structure in the homologous bones, are due not to development from a common parentage, but to the common archetype in the divine mind, of which the cherubim was probably an ideal representation. When man fell, he still is called "in the image of God," with a view to his future restoration in the God-man. It is a "palace" in God's design, for a while spoiled by the "strong man" Satan, but to be reinstated by the "stronger" Man with God's archetypal image and likeness more vividly than ever standing forth ([421121](#)>Luke 11:21).

Adam is the generic term for man, including woman ([010126](#)>Genesis 1:26,27). Christ came to reveal not only God, but MAN to us; He alone is therefore called "THE Son of man"; the common property of mankind; who alone realizes the original ideal of man: body, soul, and spirit, in the image and

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ADAM (2)

A city beside Zarthan (^{<060316>}Joshua 3:16), on the Jordan. Near the present ford Damieh, which possibly is derived from the ancient name Adam; the northern extremity of Israel's passage (^{<062211>}Joshua 22:11). Probably Reuben's altar of ED, or witness, was near, on the Kurn Surtabeh. Near Damieh the remains of a Roman bridge are still found. Kurn Surtabeh was more than 15 miles from Jericho, which tallies with the words "very far from the city Adam." Knobel thinks the name Sartabeh preserves the name Zarthan, a long rocky ridge S.W. of Damieh ford. [See ED.]

ADAMAH

A fenced city of Naphtali, N.W. of the sea of Galilee (^{<061936>}Joshua 19:36).

ADAMANT

(the English = unconquerable). Unusually hard stones, as the diamond, which is a corruption of the word adamant; Hebrews shamir ; Greek

[[smiris](#) . Probably the emery stone or the uncrystallized corundum

(^{<260309>}Ezekiel 3:9). Image for firmness in resisting the adversaries of the truth of God (^{<380712>}Zechariah 7:12). Image of hard heartedness against the truth

(^{<241701>}Jeremiah 17:1). The stylus pointed with it engraves

deeper than the common iron; with such a pen is Jerusalem's sin marked. Its absence from the high priest's breastplate was because it could not be engraven upon; or perhaps it had not been introduced at that early time. [[See DIAMOND](#) .]

ADAMI

A place on the border of Naphtali ([<061933>Joshua 19:33](#)); afterward Damin.

ADAR (1)

Hebrew A DDAR . Southern boundary of Judah and the Holy Land, called also H AZARADDAR : [<061503>Joshua 15:3](#).

ADAR (2)

The 6th month of the civil, and the 12th of the ecclesiastical, year. [[See MONTHS](#) .]

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wholly ([<402028>Matthew 20:28](#)), resisted Satan's temptation to presumption ([<400406>Matthew 4:6](#)), bore the curse ([<480313>Galatians 3:13](#)), was "the man of sorrows" (Isaiah 53), endured the agony and bloody sweat of Gethsemane, the crown of thorns, and the dust of death ([<192215>Psalm 22:15](#), compare [<010319> Genesis 3:19](#)). The temporary exclusion from the tree of life was a merciful provision for fallen man, (for immortality in a lost state is a curse), until that, through Christ, he should have it restored ([<662202>Revelation 22:2,14; 2:7](#)).

The cherubim were not outside the garden, blocking up access to it (as [<010324> Genesis 3:24](#) is often explained), but "keeping the way to the tree of life," doing what man had failed to do ([<010215>Genesis 2:15](#)). So the cherubim's position implies, not at the threshold, or even before the mercy-seat, but in immediate connection with it, the throne of God ([<022518>Exodus 25:18](#)). So in Ezekiel and Revelation they are the living ones, combining the highest forms of creaturely life, suggesting to man his interest still in life and in paradise, and even in a share of God's throne through divine grace. As the flaming sword represents justice excluding man's access by his own righteousness, so the cherubim represents man reunited to God upon the ground of the mercy-seat, which is Christ our propitiatory.

The unity of the human race is plainly asserted in [<441726>Acts 17:26](#) [see **CREATION**]. The co-extensiveness of sin's curse upon all men as Adam's offspring, and of Christ's redemption for all men ([<450512>Romans 5:12-21](#);

<461522> 1 Corinthians 15:22-47) implies the same.

“That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races.” (Delitzsch.)

The brain of the lowest savage is larger than his needs require, usually five sixths of the size of a civilized man’s brain. This implies the latent, power of intellectual development, which proves he is essentially one with his more favored brethren.

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fruit tree (some have supposed, from Egyptian representations still extant, the pomegranate) would suffice as a test of obedience or disobedience, by the eating of which the knowledge of evil as well as of good would result. To know evil without being tainted by it is the prerogative of God. Man might have attained this knowledge by making his will one with God's, in not eating it; he then would have attained to a Godlike knowledge of good and evil, and would have exercised true liberty in conformity with his likeness, to God. But man aspired to it by his own way, and fell. Only in Christ shall he know it and triumph over it. To distinguish good and evil is the gift of a king (^{<110309>}1 Kings 3:9) and the wisdom of angels (^{<101417>}2 Samuel 14:17). The tree of knowledge suggested to man the possibility of evil, which in the absence of lust might not occur. If he was to be tried at all, it could only be by a positive precept; and the smaller the subject of the command was, the more it tested the spirit of obedience. Satan's antitrinity, the lust of the flesh ("the woman saw that the tree was good for food"), the lust of the eye ("and that it was pleasant to the eyes"), and the pride of life (and a "tree to be desired to make one wise") seduced man: ^{<620216>} 1 John 2:16; compare **see ACHAN** , ^{<060721>}Joshua 7:21. As this tree was the sacramental pledge of God's requirement, so the tree of life was the pledge of God's promised blessing.

Abp. Whately thought the tree of life acted medicinally, and that Adam and Eve ate of it; and that hence arose his longevity and that of the patriarchs, so that it was long before human life sank to its present average.

<010216> Genesis 2:16 seems to imply his free access to it; but perhaps

<010322> Genesis 3:22 that he had, tot actually touched it. Indeed it is only sacramentally, and in inseparable connection with faith and obedience, when tested first as to the tree of knowledge, that the tree of life could give man true immortal life. In the day that he ate he died (<010217>Genesis 2:17, compare <281301>Hosea 13:1), because separation from God, sin's necessary and immediate consequence, is death; the physical death of Adam was deferred until he was 930. Sin's immediate effects on Adam and Eve, after she in her turn became a seducer, having first been seduced herself (<010306>Genesis 3:6 end), were shame (<010307>Genesis 3:7), concealment and folly (<010308>Genesis 3:8,9; compare Psalm 139), fear (<010310>Genesis 3:10), selfishness on Adam's part toward Eve, and presumption in virtually laying the blame on God (<010312>Genesis 3:12), the curse, including sorrow, agony, sweat of the brow in tilling the thorny ground, death. All these are counter worked by Christ. He bore our shame and fear (<581202>Hebrews 12:2; 5:7), denied self

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ADBEEL

(Arabic = miracle of God) one of Ishmael's 12 sons, and founder of an Arab tribe ([<012513>Genesis 25:13](#); [<130129>1 Chronicles 1:29](#)).

ADDAN

A place from which some of the Jewish captives returned with Zerubbabel to Judaea: these “could not show their father's house, nor their seed (pedigree) whether they were of Israel” ([<150259>Ezra 2:59](#)). A DDON , or
A ALAR .

ADDAR

Called A RD ([<014621>Genesis 46:21](#); [<042640>Numbers 26:40](#)):
[<130803>1 Chronicles 8:3](#).

ADDER

Five times in the Old Testament KJV, and thrice in margin for “cockatrice” ([<231108>Isaiah 11:8](#); [14:29](#); [59:5](#)). Four Hebrews terms stand for it.

- (1) Akshub,
- (2) Pethen,
- (3) Tziphoni, and
- (4) Shephiphon .

(1) Meaning one that lies in ambush, swells its skin, and rears its head back for a strike. <19E003>Psalm 140:3 quoted in <450313>Romans 3:13, “the poison of asps.”

(2) <195804>Psalm 58:4; 91:13, “adder” (compare margin), but elsewhere translated asp; from a Hebrews root “to expand the neck.” The deadly haje naja, or cobra of Egypt, fond of concealing itself in walls and holes. Serpents are without tympanic cavity and external openings to the ear. The deaf adder is not some particular species; but whereas a serpent’s comparative deafness made it more amenable to those sounds it could hear, in some instances it was deaf because it would not hear (<240817>Jeremiah 8:17; <211011> Ecclesiastes 10:11). So David’s unrighteous adversaries, though having some little moral sense yet left to which he appeals, yet stifled it, and were unwilling to hearken to the voice of God.

(3) Translated adder only in <202332>Proverbs 23:32: “at the last wine biteth like a serpent, and stingeth like an adder,” In <240817>Jeremiah 8:17 “cockatrices,”

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from a root “to dart forward and hiss.” The Greek [basilisk](#) , fierce, deadly; distinct from the “serpent” ([nachas](#) h), [<231429>Isaiah 14:29](#); oviparous ([<235905>Isaiah 59:5](#)); subterranean in habits ([<231108>Isaiah 11:8](#)).

(4) From a root “to creep”; Jacob’s image of Dan ([<014917>Genesis 49:17](#)), lurking on the road, and biting at the horses’ heels; the Coluber cerastes, a small and very venomous snake of Egypt. The charmers, by a particular pressure on the neck, can inflate the animal so that the serpent becomes rigid, and can be held out horizontally as a rod. The Egyptian magicians perhaps thus used the haje species as their rod, and restored life to it by throwing it down; at least, so the serpent charmers do at the present day. Shrill sounds, as the flute, are what serpents can best discern, for their hearing is imperfect. Music charms the naja (cobra di capello, hooded snake) and the cerastes (horned viper). Moses’ really transformed rod swallowed their pretended rod, or serpent, so conquering the symbol of Egypt’s protecting deity. That the naja haie was the “fiery serpent,” or serpent inflicting a burning bite, appears from the name Ras-om-Haye (Cape of the haje serpents) in the locality where the Israelites were bitten ([<042106>Numbers 21:6](#)).

ADDI

([<420328>Luke 3:28](#)). In Jesus’ genealogy. A shortened form of Adiel, or Adaiiah, from [adi](#) , “ornament.”

ADER

<130815> 1 Chronicles 8:15.

ADIEL

<130436> 1 Chronicles 4:36. 2. <130912>1 Chronicles 9:12. 3.
<132725>1 Chronicles 27:25.

ADIN

<150215> Ezra 2:15; 8:6. 2. <161016>Nehemiah 10:16.

ADINA

<131142> 1 Chronicles 11:42.

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ADINO

(his pleasure in the spear). The Ezmte, the Tachmonite; who slew with his spear 800 at once (^{<102308>}2 Samuel 23:8). [**See JASHOBEAM** .] But Luther reads, to accord with ^{<131111>}1 Chronicles 11:11, arer for Adino ; and, for **ha ezni** , **eth hanitho** , i.e., not a proper name but “Jashobeam swung his spear”; compare 1Chronicles11:18. Gesenius reads ye’adno ha’ ezno , “he shook it, even his spear.”

ADITHAIM

A town in Judah, on a height overlooking the shephelah or low hill country (^{<061536>}Joshua 15:36). Probably the same as that called later Hadid and Adida. Vespasian used the latter as one of his outposts in besieging Jerusalem.

ADJURATION

The judge, king, or high priest with official authority putting one on his solemn oath; entailing the obligation of witnessing (^{<030501>}Leviticus 5:1). So Saul adjured the people not to eat until evening (^{<091424>}1 Samuel 14:24-28). And Ahab adjured Micaiah to tell the truth, which elicited from him the real result of the approaching battle, after a previous ironical reply.

Compare Song 2:7 margin; ^{<410507>}Mark 5:7; ^{<441913>}Acts 19:13; ^{<520527>}1 Thessalonians 5:27 margin. Paul “adjuring” the Thessalonians “by the Lord that the epistle might be read to all the holy brethren.” Jesus, who, as the meek “Lamb dumb

before His shearers,” would not reply to false charges, when “adjured ([exorkizo se](#)) by the living God,” by the high priest, to tell the truth whether He be the Christ the Son of God, witnessed the truth concerning His Messiahship and His future advent in glory as the Son of man, which immediately brought on Him sentence of death. We Christians can so far join with the high priest’s reply, “What further need have we of witnesses?” ([402663](#)>Matthew 26:63-65.) Christ’s own witness alone is enough to assure us of His Godhead, the truth which He sealed with His blood.

ADLAI

Near Socoh; a hill side burrowed with caves ([132729](#)>1 Chronicles 27:29); now Aid el Mieh (Ganneau). [[See ADULLAM](#) .]

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ADMAH

One of the cities of the plain, having its own king, linked with Zeboim ([<011019>](#)Genesis 10:19; 14:2,8; [<052923>](#)Deuteronomy 29:23; [<281108>](#)Hosea 11:8). Destroyed along with Sodom and Gomorrah ([<011924>](#)Genesis 19:24).

ADMATHA

[<170114>](#) Esther 1:14.

ADNA

One of the sons of Pahath-Moab, who, on Ezra's ([<151030>](#)Ezra 10:30) monition (after that God had by great rains intimated His displeasure), put his strange wife away.

ADNAH

[<131220>](#) 1 Chronicles 12:20. 2. Chief over 300,000, under Jehoshaphat ([<141714>](#)2 Chronicles 17:14).

ADONI-BEZEK

(Lord of Bezek, a city of Canaan.) Leading the confederated Canaanites and Perizzites, he was conquered by Judah and Simeon, who cut off his thumbs and great toes. Conscience struck, he confessed that 70 kings (petty princes) had gleaned (margin) their meat under his table, deprived of thumbs and

great toes: “As I have done, so God hath requited me”

(<070104>Judges 1:4-7). Brought a prisoner to Jerusalem, he died there. God pays sinners in their own coin (<091533>1 Samuel 15:33). Judah was not giving vent to his own cruelty, but executing God’s lex talionis (<032419>Leviticus 24:19; <661606>Revelation 16:6; <200131>Proverbs 1:31). The barbarity of Canaanite war usage’s appears in his conduct. The history shows that Canaan was then parceled out among a number of petty chiefs.

ADONIJAH

[**see ABIATHAR** and **see ABSALOM**] = My Lord is Jehovah, or, Jah my Father. 1. Fourth son of David, by Haggith, born at Hebron. Very goodly in looks, like Absalom. Foolishly indulged by his father, who “had not displeased him at any time in saying, Why hast thou done so?” Never crossed when young, he naturally expected to have his own way when old; and took it, to his father’s grief in his old age, and to his own destruction.

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Compare ^{<201324>}Proverbs 13:24; 22:6: “Train up a child in the way he should go;” not in the way he would go: ^{<110106>}1 Kings 1:6. When David was seemingly too old to offer energetic resistance, Adonijah as now the oldest son, about 35 years old (compare ^{<100302>}2 Samuel 3:2-4 with ^{<100505>}2 Samuel 5:5), Amnon, Chileab, and Absalom being dead, claimed the throne, in defiance of God’s expressed will, and David’s oath to Bathsheba that Solomon should inherit the throne (^{<132209>}1 Chronicles 22:9,10). Like Absalom (^{<101501>}2 Samuel 15:1) he assumed regal state, with chariots, horsemen, and 50 men to run before him (2 Kings 1; 2). Nathan the prophet, Zadok (Eleazar’s descendant, and so of the older line of priesthood), Benaiah son of Jehoiada, captain of the king’s guard, Shimei and Rei (= Shimma, Raddai), David’s own brothers, supported Solomon. Adonijah was supported by Abiathar, Eli’s descendant of Ithamar’s (Aaron’s fourth son’s) line, the junior line, and Joab who perhaps had a misgiving as to the possibility of Solomon’s punishing his murder of Abner and Amasa, and a grudge toward David for having appointed the latter commander in chief in his stead (^{<101913>}2 Samuel 19:13). Adonijah had also invited to a feast by the stone Zoheleth at En-rogel all the king’s sons except Solomon, and the captains of the host, the king’s servants, of Judah. A meeting for a religious purpose, such as that of consecrating a king, was usually held near a fountain, which En-rogel was. Nathan and Bathsheba foiled his plot by inducing David to have Solomon conducted in procession on the king’s mule to Gihon, a spring W. of Jerusalem (^{<143230>}2 Chronicles 32:30). On his being anointed and proclaimed by Zadok, all the people hailed

him, God save the king! Adonijah's party, surprised suddenly amidst their feasting, typify sinners' carnal security, from which the Lord's coming suddenly shall startle them to their destruction ([402448](#)>Matthew 24:48;

[421245](#)> Luke 12:45; [520502](#)>1 Thessalonians 5:2,3; compare [110149](#)>1 Kings 1:49). Adonijah, at the tidings announced by Jonathan, Abiathar's son, fled for sanctuary, to the horns of the altar. Solomon would have spared him had he shown himself "a worthy man." But on David's death he, through the queen mother Bathsheba, now exalted to Special dignity, sought Abishag, David's virgin widow, to be given him, a contemplated incest only second to that perpetrated by Absalom, whom he so much resembled, and also a connection which was regarded in the East as tantamount to a covert claim to the deceased monarch's throne. [[See ABNER](#) and [see ABSALOM](#) .] Benaiah dispatched him. 2. A Levite in Jehoshaphat's reign ([141708](#)>2 Chronicles 17:8), sent with the princes to teach the book of the law throughout Judah. 3. [161016](#)>Nehemiah 10:16, called Adonikam in [150213](#)>Ezra

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2:13, whose children were 666 (compare ^{<661318>}Revelation 13:18, the numerical mark of the beast), ^{<660813>}Revelation 8:13; ^{<160718>}Nehemiah 7:18; 10:16, but 667 in ^{<160718>}Nehemiah 7:18.

ADONIKAM

[See ADONIJAH .]

ADONIRAM

Son of Abda; over the tribute for about 47 years under David, Solomon, and Rehoboam; also over Solomon's levy of 30,000 sent by ten thousands monthly to cut timber in Lebanon (^{<110406>}1 Kings 4:6). Contracted into A DORAM (^{<102024>}2 Samuel 20:24) and H ADORAM . Stoned by the people of Israel when sent by Rehoboam to collect the tribute which had been their chief ground of complaint against the king (^{<111218>}1 Kings 12:18; ^{<141018>}2 Chronicles 10:18).

ADONI-ZEDEK

(lord of righteousness). An Amorite king of Jerusalem, answering to the ancient king of it, Melchizedek (king of righteousness); one of many proofs that the Canaanite idolatry was an apostasy from the primitive truth of God which they once had. He headed the confederacy against Joshua, which the kings of Hebron, Jarmuth, Lachish, and Eglon also joined. Attacking Gibeon for having made peace with Israel, they in

turn were attacked by Joshua, who came by forced march from Gilgal to the relief of his ally. Routed they fled to Bethhoron, thence to Azekah and Makkedah, amidst the fearful hailstorm from God, followed by the sun's standing still at Joshua's command. Brought forth from their hiding place, a cave at Makkedah to the mouth of which Joshua had caused great stones to be rolled, they had their necks trodden down by his captains, and then were slain and hung on trees until sunset (<052123>Deuteronomy 21:23), and their bodies were buried in the cave.

ADOPTION

The taking of one as a son who is not so by birth.

(I.) Natural: As Pharaoh's daughter adopted Moses; Mordecai Esther; Abraham Eliezer (as a slave is often in the East adopted as son)

(<011502>Genesis 15:2,3); Sarai the son to be born by Hagar, whom she gave to

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her husband; Leah and Rachel the children to be born of Zilpah and Bilhah, their handmaids respectively, whom they gave to Jacob their husband. The handmaid at the birth brought forth the child on the knees of the adoptive mother (^{<013003>}Genesis 30:3); an act representative of the complete appropriation of the sons as equal in rights to those by the legitimate wife. Jacob adopted as his own Joseph's two sons, Ephraim and Manasseh, on the same footing as Reuben and Simeon, his two elder sons (^{<014805>}Genesis 48:5). Thereby he was able to give Joseph his favorite son more than his single share, with his brothers, of the paternal heritage. The tribes thus were 13, only that Levi had no land division; or Ephraim and Manasseh were regarded as two halves making up but one whole tribe. In 1 Chronicles 2 Machir gives his daughter to Hezron of Judah; she bore Segub, father of Jair. Jair inherited 23 cities of Gilead in right of his grandmother. Though of Judah by his grandfather, he is (^{<043241>}Numbers 32:41) counted as of Manasseh on account of his inheritance through his grandmother. So Mary, being daughter of Heli, and Joseph her husband being adopted by him on marrying his daughter, an heiress (as appears from her going to Bethlehem to be registered in her pregnancy), Joseph is called in Luke's genealogy son of Heli.

By the Roman law of adoption, which required a due legal form, the adopted child was entitled to the father's name, possessions, and family sacred rights, as his heir at law. The father also was entitled to his son's property, and was his absolute owner. Gratuitous love was the ground of the selection generally. Often a slave was adopted as a son. Even when not

so, the son adopted was bought from the natural father. A son and heir often adopted brothers, admitting them to share his own privileges; this explains beautifully ^{<430836>}John 8:36, compare ^{<580211>}Hebrews 2:11; or else the usage alluded to is that of the son, on coming into the inheritance, setting free the slaves born in the house. The Jews, though not having exactly the same customs, were familiar with the Roman usage's.

(II.) National: as God adopted Israel (^{<450904>}Romans 9:4; ^{<050706>}Deuteronomy 7:6; ^{<020422>}Exodus 4:22,23; ^{<281101>}Hosea 11:1); compare ^{<240319>}Jeremiah 3:19, “How shall I put thee among the children (Greek [[huio - thesia](#)] ... thou shalt call Me, my Father.” The wonder expressed is, how shall one so long estranged from God as Israel has been be restored to the privileges of adoption? The answer is, by God's pouring out on them hereafter the Spirit of adoption crying to God, “Father” (^{<236316>}Isaiah 63:16; 64:8; ^{<280304>}Hosea 3:4,5; ^{<381210>}Zechariah 12:10).

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(III.) Spiritual and individual. An act of God's sovereign grace, originating in God's eternal counsel of love (<490104>Ephesians 1:4,5; <243103> Jeremiah 31:3); actually imparted by God's uniting His people by faith to Christ (<430112>John 1:12,13; <450814>Romans 8:14-16; <480326>Galatians 3:26; 4:4,5). The slave once forbidden to say father to the master, being adopted, can use that endearing appellation as a free man. God is their Father, because Christ's Father (<432017>John 20:17). Sealed by the Holy Spirit, the earnest of the future inheritance (<490113>Ephesians 1:13). Producing the filial cry of prayer in all, Jew and Gentile alike [**see ABBA**] (<480406>Galatians 4:6); and the fruit of the Spirit, conformity to Christ (<450829>Romans 8:29), and renewal in the image of our Father (<510310>Colossians 3:10). Its privileges are God's special love and favor (<620301>1 John 3:1; <490501>Ephesians 5:1); union with God, so perfect hereafter that it shall correspond to the ineffable mutual union of the Father and Son (<431723>John 17:23,26); access to God with filial boldness (<400608>Matthew 6:8,9; <450815>Romans 8:15,26,27), not slavish fear such as the law generated (<480401>Galatians 4:1-7; <430417>John 4:17,18; 5:14); fatherly correction (<581205>Hebrews 12:5-8); provision and protection (<400631>Matthew 6:31-33; 10:29,30); heavenly inheritance (<600103>1 Peter 1:3,4; <662107>Revelation 21:7).

The "adoption" is used for its full manifestation in the resurrection of the believer with a body like Christ's glorious

body (<450823>Romans 8:23). Christ was Son even in His humiliation; but He was only “declared [definitively, Greek] the Son of God with power by the resurrection from the dead”

(<450104>Romans 1:4), “the first begotten from the dead” (<660105>Revelation 1:5). Hence Paul refers, “Thou art My Son, this day have I begotten Thee”

(<190207>Psalm 2:7) to the day of His resurrection. Not that He then first became Son, but His sonship was then openly vindicated by the Father’s raising Him from the dead (<441333>Acts 13:33). So our “adoption” is still waited for, in the sense of its open manifestation (<450811>Romans 8:11,19; <620302> 1 John 3:2). It is now a reality, but as yet a hidden reality. Our regeneration is now true (<560305>Titus 3:5), but its full glories await Christ’s coming to raise His saints. The first resurrection shall be the saints’ manifested regeneration (<401928>Matthew 19:28). They have three birthdays: the natural, the spiritual, the glorified. Sonship and the first resurrection are similarly connected (<422036>Luke 20:36; <600103>1 Peter 1:3). By creation Adam (<420338>Luke 3:38) and all men (<441728>Acts 17:28,29) are sons of God; by adoption only believers (<461203>1 Corinthians 12:3). The tests are in <620309>1 John 3:9; 4:4,6; 5:1,4,18-21.

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ADORAIM

A fortress built by Rehoboam in Judah (^{<141109>}2 Chronicles 11:9). Probably now Dura, a large village on a rising ground W. of Hebron.

ADORE

“To kiss the hand with the mouth” in homage (^{<183126>}Job 31:26,27 “If I beheld the sun when it shineth, or the moon, ... and my mouth hath kissed my hand”). The earliest idolatry, that of the sun, moon, and heavenly hosts (Hebrews tsaba), Sabeanism. Laying the hand on the mouth expresses deep reverence and submission (^{<184004>}Job 40:4). So “kiss the Son,” i.e. adore (^{<190212>}Psalms 2:12). Portrayed in the sculptures of Persepolis and Thebes. Falling down and worshipping prostrate was the worship subsequently paid to Babylonian idols (^{<270305>}Daniel 3:5,6). In the sense of divine worship, it is due to God only, and was rejected by angels and saints when offered to them (^{<420408>}Luke 4:8; ^{<441025>}Acts 10:25,26; ^{<661910>}Revelation 19:10; 22:9).

ADRAMMELECH

1. The idol of the Sepharvite colonists of Samaria planted by Assyria (^{<121731>}2 Kings 17:31) = burning splendor of the king (compare Molech). The male power of the sun; as A NAMMELECH is the female, sister deity. Astrology characterized

the Assyrian idolatry. Adrammelech was represented as a peacock or a mule; Anammelech as a pheasant or a horse. Children were burnt in his honor.

2. Son and murderer of Sennacherib in Nisroch's temple at Nineveh. He and Sharezer his brother escaped to Armenia (<121936>2 Kings 19:36; <143221>2 Chronicles 32:21). Named so from the idol.

ADRAMYTTIUM

A seaport in Mysia (<442702>Acts 27:2). Its gulf is opposite the isle Lesbos, on the Roman route between Troas and the Hellespont, and Pergames, Ephesus and Miletus. The centurion escorting Paul took an Adramyttian ship, as a vessel going the whole way from Palestine to Italy was hard to find, and as it would bring them so far on their journey toward Rome, and in that coast they would be likely to find another ship to take them the rest of the way. At Myra in Lycia accordingly they found an Alexandrian ship bound for Italy.

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ADRIA

The gulf bounded on the E. by Dalmatia and Albania, and on the W. by Italy. It was often however understood in a wider sense, as by Paul's almost contemporary geographer, Ptolemy, namely, the Mare Superum, including the Ionian sea, between Sicily on the W., and Greece and Crete on the E., and Africa on the S., the "Syrtic basin" (^{<442717>}Acts 27:17). So that the Melita of Acts 28 need not be looked for in the present Adriatic gulf, but may be identified with Malta. Adria, a town near the Po, gave its name. Malta marks the division between the Adriatic and Tyrrhenian (Mare Inferum) sea; the Corinthian isthmus divides the AEgean from the Adriatic.

ADRIEL

Son of Barzillai the Meholathite, to whom Saul gave Merab his daughter in marriage, previously promised to David (^{<091819>}1 Samuel 18:19). Five sons from this union were of the seven slain as a blood satisfaction to the Gibeonites whose blood Saul had, in violation of Israel's covenant (^{<060915>}Joshua 9:15), shed. ^{<102108>}2 Samuel 21:8: "Michal brought up for Adriel." namely, Merab the mother died young, and her sister brought up her five nephews, as if she were their own mother. The Jewish targums favor this view. But as the Hebrews yalad means to bring forth or bear children, and Michal seems to have had no children (^{<100623>}2 Samuel 6:23), perhaps Michal is a transcriber's error for Merab. Still the term "bare" (margin) may mark how completely Michal, evidently a

woman of strong affections (<091911>1 Samuel 19:11,12; <100316>2 Samuel 3:16), acted as a true mother to them.

ADULLAM

A city in the shephelah, or low country between the hill country of Judah and the sea; very ancient (<013801>Genesis 38:1,12,20); the seat of one of the 31 petty king smitten by Joshua (<061215>Joshua 12:15). Fortified by Rehoboam (<141107>2 Chronicles 11:7) Called for its beauty “the glory of Israel” (<330101>Micah 1:15). Reoccupied on the return from Bahyhm (<161130>Nehemiah 11:30). The limestone cliffs of the shephelah are pierced with caves, one of which was that of Adullam, David’ s resort (<092201>1 Samuel 22:1; <102313>2 Samuel 23:13; <131115> 1 Chronicles 11:15). Tradition fixes on Khureitun as the site, S. of the wady Urtas, between Bethlehem and the Dead Sea. This cave on the borders of the Dead Sea six miles S.E. of Bethlehem (his parents’ residence) would be more likely as the place whence David took his parents to Moab close by, than the region of the city Adullam in the far

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West. Names of western places are sometimes repeated in the East. David's usual haunts were in this eastern region. The cave's mouth can only be approached on foot across the cliff's edge; it runs in by a long winding narrow passage, with cavities on either side; a large chamber within, with very high arches, has numerous passages to all directions, joined by others at right angles, and forming a perplexing labyrinth. The air within is dry and pure. David's familiarity with it, as a Bethlehemite, would naturally lead him to it. Lieut. Conder (Palest. Explor.) at first fixed on the cave Mogharet Umm el Tumaymiyeh, five miles N. of Ayd el Mieh; agreeing with the position assigned by Eusebius 10 miles E. of Eleutheropolis; but the cave with its damp hot atmosphere is unfit for human habitation. In a later report Conder, after surveying the ground, fixes on Ayd el Mieh (feast of the hundred) as the site of the cave and city of Adullam, eight miles N.E. of Beit Jebrin (Libnah), 10 miles S. W. of Tell es Safyeh (Gath), and half way between Socoh and Keilah: 500 feet above wady Sumt (valley of Elah); barring the Philistines' progress up this valley to Judah's grain lands. Tombs, wells, terraces, and rock fortifications are to be traced. It is connected by roads with adjoining places, Maresha (El Marash), Jarmuth (Yarmuk), and Socoh (Suweikeh), and has a system of caves close to its wells still inhabited, or used as stables, and large enough for all David's band. On the top of the city hill are two or three caves which together could accommodate 250 men. The darkness, scorpions, bats, and flies are against Khureitun and Deir Dubban caverns as a residence. From Gibeah (Jeba) David fled to Nob, thence down the valley to Gath (Tell es Safyeh); from Gath he returned to Judah. On the edge of the country between Philistia and Judah, he

collected his band into Adullam (Ayd el Mieh); thence, by the prophet's direction, to the hills, a four miles' march to Hareth, still within reach of his own Bethlehem. To the present day the cave dwelling peasantry avoid large caves such as Khureitun and Umm el Tuweimin, and prefer the drier, smaller caves, lighted by the sun, such as Ayd el Mieh, meaning in Arabic "feast of the hundred." The expedition of David's three mighty men from Ayd el Mieh to Bethlehem would be then 12 leagues, not too far for what is described as an exploit (¹⁰²³¹³2 Samuel 23:13-17; ¹³¹¹¹⁵1 Chronicles 11:15-19).

ADULTERY

A married woman cohabiting with a man not her husband. The prevalent polygamy in patriarchal times rendered it impossible to stigmatize as adultery the cohabitation of a married man with another besides his wife.

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But as Jesus saith, “from the beginning it was not so,” for “He which made male and female said, They twain shall be one flesh.” So the Samaritan Pentateuch reads ^{<010224>}Genesis 2:24, as it is quoted in ^{<401905>}Matthew 19:5. A fallen world undergoing a gradual course of remedial measures needs anomalies to be pretermitted for a time (^{<450325>}Romans 3:25 margin; ^{<441730>}Acts 17:30), until it becomes fit for a higher stage, in its progress toward its finally perfect state. God sanctions nothing but perfection; but optimism is out of place in governing a fallen world not yet ripe for it. The junction of the two into one flesh when sexual intercourse takes place with a third is dissolved in its original idea. So also the union of the believer with Christ is utterly incompatible with fornication (^{<460613>}1 Corinthians 6:13-18; 7:1-13; ^{<540312>} 1 Timothy 3:12). The sanctity of marriage in patriarchal times appears from Abraam’s fear, not that his wife will be seduced from him, but that he may be killed for her sake. The conduct of Pharaoh and Abimelech (Genesis 12; 20), implies the same reverence for the sacredness of marriage. Death by fire was the penalty of unchastity (^{<013824>}Genesis 38:24). Under the Mosaic law both the guilty parties (including those only betrothed unless the woman were a slave) were stoned (^{<052222>}Deuteronomy 22:22-24; ^{<031920>}Leviticus 19:20-22). The law of inheritance, which would have been set aside by doubtful offspring, tended to keep up this law as to adultery. But when the territorial system of Moses fell into desuetude, and Gentile example corrupted the Jews, while the law nominally remained it practically became a dead letter. The Pharisees’ object in bringing the adulterous woman (John 8) before Christ was to

put Him in a dilemma between declaring for reviving an obsolete penalty, or else sanctioning an infraction of the law. In <400508>Matthew 5:82 He condemns their usage of divorce except in the case of fornication. In <400119>Matthew 1:19, Joseph” not willing to make [the Virgin] a public example ([paradeigmatisai](#)) was minded to put her away privily”; i.e., he did not intend to bring her before the local Sanhedrim, but privately to repudiate her. The trial by the waters of jealousy described in <040511>Numbers 5:11-29 was meant to restrain oriental impulses of jealousy within reasonable bounds. The trial by “red water” in Africa is very different, amidst seeming resemblance’s. The Israelite ingredients were harmless; the African, poisonous. The visitation, if the woman was guilty, was from God direct; the innocent escaped: whereas many an innocent African perishes by the poison. No instance is recorded in Scripture; so that the terror of it seems to have operated either to restrain from guilt, or to lead the guilty to confess it without recourse to the ordeal.

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The union of God and His one church, in His everlasting purpose, is the archetype and foundation on which rests the union of man and wife

(^{<490522>}Ephesians 5:22-33). [**See ADAM .**] As he ish) gave Eve (isha) his name, signifying her formation from him, so Christ gives a new name to the church (^{<660217>}Revelation 2:17; 3:12). As He is the true Solomon (Prince of peace), so she the Shulamite (Song 6:13). Hence idolatry, covetousness, and apostasy are adultery spiritually (^{<240306>}Jeremiah 3:6,8,9; ^{<261608>}Ezekiel 16:82; Hosea 1; 2; 3; ^{<660222>}Revelation 2:22).

An apostate church, the daughter of Jerusalem becoming the daughter of Babylon, is an adulteress

(^{<230121>}Isaiah 1:21; ^{<262304>}Ezekiel 23:4,7,37). So Jesus calls the Jews “an adulterous generation” (^{<401239>}Matthew 12:39).

The woman in Revelation 12, represented as clothed with the Sun (of righteousness), and crowned with the 12 stars (i.e. the 12 patriarchs of the Old Testament and the 12 apostles of New Testament), and persecuted by the dragon, in Revelation 17, excites the wonder of John, because of her transformation into a scarlet arrayed “mother of harlots,” with a cup full of abominations, riding upon a “scarlet colored beast”; but the ten horned beast finally turns upon her, “makes her naked, eats her flesh, and burns her with fire.” The once faithful church has ceased to be persecuted by conforming to the godless world and resting upon it. But the divine principle is, when the church apostatizes from God to intrigue with the world, the world, the instrument of her sin, shall at last be the instrument of her punishment. Compare as to Israel

(Aholah), and Judah (Aholibah), Ezekiel 23. The principle is

being illustrated in the church of Rome before our eyes. Let all professing churches beware of spiritual adultery, as they would escape its penalty.

ADUMMIM

(<061507>Joshua 15:7; 18:17) = the red pass, or “pass of the red men,” the aboriginal inhabitants; on the border between Benjamin and Judah, on a rising ground; whence the phrase is, “the going up of Adummim.” S. of the torrent, and looking toward Gilgal. The road still passes the same way, leading up from Jericho (four miles off) and the Jordan valley to Jerusalem, eight miles distant, S. of the gorge of the wady Kelt. It was believed to be the place where the traveler fell among robbers in the parable of the good Samaritan (Luke 10). The order of Knights Templar arose out of an association for guarding this road, which has always been infested by robbers; Jerome indeed derives from the Hebrews “bloodshed.”

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ADVERSARY

The meaning of Satan ([<600508>1 Peter 5:8](#)); also divine justice ([<421258>Luke 12:58,59](#)).

ADVOCATE

([paraklete](#)); one who pleads another's cause, exhorts, comforts, prays for another. The Holy Spirit ([<431416>John 14:16; 15:26; 16:7](#)); though our KJV always translates it “Comforter” when applied to Him, and “Advocate” when to Christ ([<620201>1 John 2:1](#)). But all the ideas included in the word apply both to the Holy Spirit and to Christ. For if Christ intercedes with God for us above, the Holy Spirit does so in us below; compare

[<450826>](#) Romans 8:26,34 with [<580725>Hebrews 7:25](#). The Holy Spirit, testifying of Christ within us, answers, as our Advocate before our consciences, the law's demands; He, as the Spirit of prayer and adoption, inspires in us prayers which words cannot fully utter. If the Holy Spirit be named “another Comforter” by Jesus, yet He implies that Himself also is so, as indeed the Holy Spirit is His Spirit; absent in body, He is still present by His Spirit ([<431416>John 14:16,18](#)). Tertullus (Acts 24) is a sample of the advocates usually employed by clients in the Roman provinces.

AENEA

A paralytic, healed at Lydda by Peter ([<440933>Acts 9:33,34](#)).

AENON

Near Salim, where John baptized (^{<430322>}John 3:22,23,26; compare ^{<430128>}John 1:28), W. of Jordan. The name (= springs) implies” there was much water there.” Robinson found a Salim E. of Nabulus, or Shechem, with two copious springs: compare ^{<013318>}Genesis 33:18. This would require AEnon to be far W. of Jordan; it agrees with this that, had it been near Jordan, John would scarcely have remarked that “much water” was there: but if far from the river, it explains how the plentiful water at AEnon was convenient for baptisms. There is an Ainun still near Shechem or Nabloos, with many beautiful streams and brooks. Ainun is as distant N. of the springs (three or four miles) as Salim is S. of them. The valley is called the wady Farah. [**See SALIM** .] The Ainun site is on the main line from Jerusalem to Nazareth. Here most probably, at the upper source of the wady Farah stream, between Salim and Ainun, was John’s AEnon. The Palestine explorer,

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Lieut. Conder, confirms this; moreover, this would explain ^{<430404>}John 4:4, “Jesus must needs go through Samaria; ... one soweth and another reapeth,” etc. (^{<430437>}John 4:37,38.) John Baptist, the forerunner, prepared the way in Samaria; Jesus and His disciples must needs follow up by preaching the gospel there.

AGABUS

(from Hebrews agab , “he loved”). A Christian prophet (^{<440928>}Acts 9:28; 21:10). He came from Judaea to Antioch while Paul and Barnabas were there, and foretold the famine which occurred the next year in Palestine (for a Jew would mean the Jewish world, by “throughout all the world.”). Josephus records that Helena, queen of Adiabene, a proselyte then at Jerusalem, imported provisions from Egypt and Cyprus, wherewith she saved many from starvation. The famine was in the procuratorship of Cuspius Fadus and Tiberius Alexander, A. D. 44, and lasted four years. In the wider sense of “the world,” as the prophecy fixes on no year, but “in the days of Claudius Caesar,” it may include other famines elsewhere in his reign, one in Greece, two in Rome.

AGAG

(fiery one; Arabic = burn). A common title of the Amalekite kings; as Pharaoh of the Egyptian. ^{<042407>}Numbers 24:7 implies their greatness at that time. Saul’s sparing the Agag of his time (^{<091532>}1 Samuel 15:32) contrary to God’s command,

both then and from the first ([Exodus 17:14](#); [Deuteronomy 25:17-19](#)), because of Amalek's having intercepted Israel in the desert, so as to defeat the purpose of God Himself concerning His people, entailed on Saul loss of his throne and life. Agag came to Samuel "delicately" (rather contentedly, pleasantly), confident of his life being spared. But Samuel executed retributive justice (as in the case of Adonibezek, Judges 1), hewing him to pieces, and so making his mother childless, as he had made other women childless by hewing their sons to pieces (in consonance with his fiery character, as Agag means). This retribution in kind explains the unusual mode of execution. Haman the Agagite ([Esther 3:1-10](#); [8:3-5](#)) was thought by the Jews his descendant, whence sprung his hatred to their race.

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AGATE

Hebrew *kadkod* , from *kadad* , to sparkle. The “windows” being of this gem ([<235412>Isaiah 54:12](#)) implies transparency. Gesenius thinks the ruby or carbuncle is meant. It was imported from Syria to Tyre ([<262716>Ezekiel 27:16](#)). Hebrew *Sheba* (from *Sheba* whence it came to Tyre), [<022819>Exodus 28:19; 39:12](#), is rightly translated “agate,” a semi-transparent uncrystallized quartz, mainly silica, with concentric layers of various tints; the second stone of the third row on the high priest’s breastplate. The English term is drawn from that of the Greeks, who found agate in the river Acheres, in Sicily, and hence named it.

AGE

A period of time characterized by a certain stage of development of God’s grand scheme of redemption ([aion](#)) ([<490207>Ephesians 2:7; 3:5](#)). The people living in the age. There is the patriarchal age; the Mosaic age or dispensation; the Christian age, in which “the kingdom of God cometh without observation” (and evil predominates outwardly); and the future manifested millennial kingdom: the two latter together forming “the world (Greek age) to come,” in contrast to “this present evil world” (age)

([<490121>Ephesians 1:21; <480104>Galatians 1:4](#)). The Greek for the physical “world” is [kosmos](#) , distinct from [aion](#) , the ethical world or “age” ([<580605>Hebrews 6:5](#)). If the 1260 prophetic

days of the papal antichrist be years, and begin at A.D. 754, when his temporal power began by Pepin's grant of Ravenna, the Lombard kingdom, and Rome to Stephen II., the beginning of the millennial age would be A.D. 2014. But figures have in Scripture a mystical meaning as well as a literal; faith must wait until the Father reveals fully "the times and seasons which He hath put in His own power" ([<440107>](#)Acts 1:7). Messiah is the Lord by whom and for whom all these ages, or vast cycles of time, have existed and do exist ([<580102>](#)Hebrews 1:2), "through whom He made the ages" (Greek) ([<232604>](#)Isaiah 26:4), "the Rock of ages"

([<19E513>](#)Psalms 145:13). "This age" (Greek for "world") is under the prince of darkness, the god of this world (Greek "age") so far as most men are concerned ([<490202>](#)Ephesians 2:2; [<421608>](#)Luke 16:8; [<401322>](#)Matthew 13:22; [<470404>](#)2 Corinthians 4:4). "The world" when representing the Greek "age" ([aion](#)) means not the material "world" (Greek [kosmos](#)), but the age in its relation to God or to Satan. Continuance is the prominent thought; so "the ages of ages," expressing continuous succession of vast cycles, stands for eternity;

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e.g., Messiah's kingdom ([<661115>Revelation 11:15](#)), the torment of the lost ([<661411>Revelation 14:11](#)).

AGE (OLD)

The reward of filial obedience, according to the fifth commandment; remarkably illustrated in the great permanence of the Chinese empire; wherein regard for parents and ancestors is so great that it has degenerated into superstition. Patriarchal times and patriarchal governments have most maintained respect for the old. The Egyptians followed the primeval law, which Moses embodies in [<031932>Leviticus 19:32](#): "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." Their experience made them to be regarded as depositories of knowledge ([<181510>Job 15:10](#)); they gave their opinion first ([<183204>Job 32:4](#)). A full age was the reward of piety ([<180526>Job 5:26](#); [<011515>Genesis 15:15](#)); premature death was a temporal judgment for sin ([<090232>1 Samuel 2:32](#)); (spiritually, and as a taking out from the evil to come, it was sometimes a blessing; as in the case of Abijah, Jeroboam's son, [1 Kings 14](#); [<235701>Isaiah 57:1](#)). In the millennium, when there shall be a worldwide theocracy, with Israel for its center, the temporal sanction of exceeding long life (as in patriarchal times) shall be the reward for piety, and shortened years the penalty of any exceptional sin ([<236520>Isaiah 65:20](#); [<380804>Zechariah 8:4](#)). The rulers under Moses required age as a qualification; hence they and those of the New Testament church are called elders (presbyters), until the word became a term of office, and not

necessarily of age. Disobedience to parents and disrespect to seniors and “dignities” ([<650108>](#)Jude 1:8; [<610210>](#)2 Peter 2:10) are foretold characteristics of the last apostate age ([<550302>](#)2 Timothy 3:2-4; [<450130>](#) Romans 1:30).

AGEE

[<102311>](#) 2 Samuel 23:11.

AGONY

(Greek conflict in wrestling; figuratively, a struggle with intense trials.) Used only in [<422241>](#)Luke 22:41. Jesus’ agony in Gethsemane, “so that His sweat was as it were great clotted drops of blood” ([thromboi](#)), namely, blood mixing with the ordinary watery perspiration, medically termed diapedesis, resulting from agitation of the nervous system, turning the blood out of its natural course, and forcing the red particles into the skin

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excretories. The death of Charles IX. of France was attended with it. Many similar cases are recorded, as the bloody sweat of a Florentine youth, condemned to death unjustly by Sixtus V. (De Thou 82 4 44.) Compare

<580507> Hebrews 5:7,8; <402636>Matthew 26:36-46; <411432>Mark 14:32-42. Each complements the other, so that the full account is to be had only from all compared together. Luke alone records the bloody sweat and the appearance of all angel from heaven strengthening Him, Matthew and Mark the change in His countenance and manner, and His complaint of overwhelming soul sorrows even unto death, and His repetition of the same prayer. The powers of darkness then returning with double force, after Satan's defeat in the temptation (<420413>Luke 4:13, "for a season," Greek "until the season," namely, in Gethsemane, <422253>Luke 22:53), the prospect of the darkness on Calvary, when He was to experience a horror never known before, the hiding of the Father's countenance, the climax of His vicarious sufferings for our sins, which wrung from Him the "Eli Eli lama sabachthani," apparently caused His agonizing, holy, instinctive shrinking from such a cup. Sin which He hated was to be girt fast to Him, though there was none in Him; and this, without the consolation which martyrs have, the Father's and the Savior's presence. He must tread the winepress of God's wrath against us alone. Hence the greater shrinking from His cup than that of martyrs from their cup (<431227>John 12:27; <421249>Luke 12:49,50). The cup was not the then pressing agony; for in <431811>John 18:11 He speaks of it as still future. There is a beautiful progression in the

subjecting of His will to the Father's: "O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt" ([402639](#)>Matthew 26:39):

"Abba, Father, all things are possible unto Thee," (lest His previous IF should harbor a doubt of the Father's power) "take away this cup from Me, nevertheless not what I will but what Thou wilt" ([411408](#)>Mark 14:86): "Father, if Thou be willing" (marking His realizing the Father's will as defining the true limits of possibility),

remove this cup from Me, nevertheless not My will, but Thine be done" ([422242](#)>Luke 22:42):

"Oh My Father, if [rather since] this cup may [can] not pass away from Me except I drink it, [now recognizing that it is not the Father's will to take the cup away], Thy will be done" ([402642](#)>Matthew 26:42):

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lastly, the language of final triumph of faith over the sinless infirmity of His flesh, “The cup which My Father hath given Me shall I not drink it?”

(^{<431811>}John 18:11.) A faultless pattern for us (^{<235005>}Isaiah 50:5-10).

AGRICULTURE

While the patriarchs were in Canaan, they led a pastoral life, and little attended to tillage; Isaac and Jacob indeed tilled at times (^{<012612>}Genesis 26:12; 37:7), but the herdsmen strove with Isaac for his wells not for his crops. The wealth of Gerar and Shechem was chiefly pastoral (^{<012014>}Genesis 20:14; 34:28). The recurrence of famines and intercourse with Egypt taught the Canaanites subsequently to attend more to tillage, so that by the time of the spies who brought samples of the land’s produce from Eshcol much progress had been made (^{<050808>}Deuteronomy 8:8; ^{<041323>}Numbers 13:23).

Providence happily arranged it so that Israel, while yet a family, was kept by the pastoral life from blending with and settling among idolaters around. In Egypt the native prejudice against shepherds kept them separate in Goshen (^{<014704>}Genesis 47:4-6; 46:34). But there they unlearned the exclusively pastoral life and learned husbandry (^{<051110>}Deuteronomy 11:10), while the deserts beyond supplied pasture for their cattle (^{<130721>}1 Chronicles 7:21). On the other hand, when they became a nation, occupying Canaan, their agriculture learned in Egypt made them a self subsisting nation, independent of external

supplies, and so less open to external corrupting influences. Agriculture was the basis of the Mosaic commonwealth; it checked the tendency to the roving habits of nomad tribes, gave each man a stake in the soil by the law of inalienable inheritances, and made a numerous offspring profitable as to the culture of the land. God claimed the lordship of the soil (^{<032523>}Leviticus 25:23), so that each held by a divine tenure; subject to the tithe, a quit rent to the theocratic head landlord, also subject to the sabbatical year. Accumulation of debt was obviated by prohibiting interest on principal lent to fellow citizens (^{<032508>}Leviticus 25:8-16,28-35). Every seventh, sabbatic year, or the year of jubilee, every 50th year, lands alienated for a time reverted to the original owner. Compare Isaiah's "woe" to them who "add field to field," clearing away families (1 Kings 21) to absorb all, as Ahab did to Naboth. Houses in towns, if not redeemed in a year, were alienated for ever; thus land property had an advantage over city property, an inducement to cultivate and reside on one's own land. The husband of an heiress passed by adoption into the family into which he married, so as not to alienate the land. The condition of military service was attached to the land, but with merciful qualifications

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(Deuteronomy 20); thus a national yeomanry of infantry, officered by its own hereditary chiefs, was secured. Horses were forbidden to be multiplied ([051716](#)>Deuteronomy 17:16). Purificatory rites for a day after warfare were required ([041916](#)>Numbers 19:16; 31:19). These regulations, and that of attendance thrice a year at Jerusalem for the great feasts, discouraged the appetite for war.

The soil is fertile still, wherever industry is secure. The Hauran (Peraea) is highly reputed for productiveness. The soil of Gaza is dark and rich, though light, and retains rain; olives abound in it. The Israelites cleared away most of the wood which they found in Canaan ([061718](#)>Joshua 17:18), and seem to have had a scanty supply, as they imported but little; compare such extreme expedients for getting wood for sacrifice as in [090614](#)>1 Samuel 6:14; [102422](#)>2 Samuel 24:22; [111921](#)>1 Kings 19:21; dung and hay fuel heated their ovens ([260412](#)>Ezekiel 4:12,15; [400630](#)>Matthew 6:30). The water supply was from rain, and rills from the hills, and the river Jordan, whereas Egypt depended solely on the Nile overflow. Irrigation was effected by ducts from cisterns in the rocky sub-surface. The country had thus expansive resources for an enlarging population. When the people were few, as they are now, the valleys sufficed to until for food; when many, the more difficult culture of the hills was resorted to and yielded abundance. The rich red loam of the valleys placed on the sides of the hills would form fertile terraces sufficient for a large population, if only there were good government. The lightness of husbandry work in the plains set them free for watering the

soil, and terracing the hills by low stone walls across their face, one above another, arresting the soil washed down by the rains, and affording a series of levels for the husbandman. The rain is chiefly in the autumn and winter, November and December, rare after March, almost never as late as May. It often is partial. A drought earlier or later is not so bad, but just three months before harvest is fatal ([300407](#)>Amos 4:7,8). The crop depended for its amount on timely rain. The “early” rain ([201615](#)>Proverbs 16:15; [590507](#)>James 5:7) fell from about the September equinox to sowing time in November or December, to revive the parched soil that the seed might germinate. The “latter rain” in February and March ripened the crop for harvest. A typical pledge that, as there has been the early outpouring of the Spirit at Pentecost, so there shall be a latter outpouring previous to the great harvest of Israel and the Gentile nations ([381210](#)>Zechariah 12:10; [290223](#)>Joel 2:23,28-32). Wheat, barley, and rye (and millet rarely) were their cereals. The barley harvest was earlier than the wheat. With the undesigned

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propriety that marks truth, <020931>Exodus 9:31,32 records that by the plague of hail “the flax and the barley were smitten, for the barley was in the ear, and the flax was balled [i.e. in blossom], but the wheat and the rye were not smitten, for they were not grown up.” Accordingly, at the Passover (just after the time of the hail) the barley was just fit for the sickle, and the wave sheaf was offered; and not until Pentecost feast, 50 days after, the wheat was ripe for cutting, and the firstfruit loaves were offered. The vine, olive, and fig abounded; and traces everywhere remain of former wine and olive presses. Cummin (including the black “fitches,” <232827>Isaiah 28:27), peas, beans, lentils, lettuce, endive, leek, garlic, onion, melon, cucumber, and cabbage also were cultivated. The Passover in the month Nisan answered to the green stage of produce; the feast of weeks in Sivan to the ripe; and the feast of tabernacles in Tisri to the harvest home or ingathered. A month (Veadar) was often intercalated before Nisan, to obviate the inaccuracy of their non-astronomical reckoning. Thus the six months from Tisri to Nisan was occupied with cultivation, the six months from Nisan to Tisri with gathering fruits. The season of rains from Tisri equinox to Nisan is pretty continuous, but is more decidedly marked at the beginning (the early rain) and the end (the latter rain). Rain in harvest was unknown (<202601>Proverbs 26:1). The plow was light, and drawn by one yoke. Fallows were cleared of stones and thorns early in the year (<240403>Jeremiah 4:3; <281012> Hosea 10:12; <230502>Isaiah 5:2). To sow among thorns was deemed bad husbandry (<180505>Job 5:5; <202430>Proverbs 24:30,31). Seed was scattered broadcast, as in the parable of the

sower (^{<401303>}Matthew 13:3-8), and plowed in afterward, the stubble of the previous crop becoming manure by decay. The seed was trodden in by cattle in irrigated lands (^{<051110>}Deuteronomy 11:10; ^{<233220>}Isaiah 32:20). Hoeing and weeding were seldom needed in their fine tilth. Seventy days sufficed between sowing barley and the wave sheaf offering from the ripe grain at Passover. Oxen were urged on with a spearlike goad (^{<070331>}Judges 3:31). Boaz slept on the threshingfloor, a circular high spot, of hard ground, 80 or 90 feet in diameter, exposed to the wind for winnowing, (^{<102416>}2 Samuel 24:16-18) to watch against depredations (^{<080304>}Ruth 3:4-7). Sowing divers seed in a field was forbidden (^{<052209>}Deuteronomy 22:9), to mark God is not the author of confusion, there is no transmutation of species, such as modern skeptical naturalists imagine. Oxen unmuzzled (^{<052504>}Deuteronomy 25:4) five abreast trod out the grain on the floor, to separate the grain from chaff and straw; flails were used for small quantities and lighter grain (^{<232827>}Isaiah 28:27). A threshing sledge (moreg), ^{<234115>}Isaiah 41:15) was also employed, probably like the

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Egyptian still in use, a stage with three rollers ridged with iron, which cut the straw for fodder, while crushing out the grain. The shovel and fan winnowed the grain afterward by help of the evening breeze ([080302](#)>Ruth 3:2; [233024](#)> Isaiah 30:24); lastly, it was shaken in a sieve. [300909](#)>Amos 9:9; [198310](#)>Psalm 83:10, and [120937](#)>2 Kings 9:37 prove the use of animal manure. The poor man's claim was remembered, the self sown produce of the seventh year being his perquisite ([032501](#)>Leviticus 25:1-7): hereby the Israelites' faith was tested; national apostasy produced gradual neglect of this compassionate law, and was punished by retribution in kind ([032634](#)>Leviticus 26:34,35); after the captivity it was revived. The gleanings, the grainers of the field, and the forgotten sheaf and remaining grapes and olives, were also the poor man's right; and perhaps a second tithe every third year ([031909](#)>Leviticus 19:9,10; [051428](#)> Deuteronomy 14:28; 26:12; [300404](#)>Amos 4:4). The fruit of newly planted trees was not to be eaten for the first three years, in the fourth it was holy as firstfruits, and on the fifth eaten commonly.

AGRIPPA

[[See HEROD](#) .]

AGUR

From agar , “to collect.” “The collector,” a symbolical name, like Ecclesiastes, “the preacher” or “assembler.” Son of Jakeh (obedience); author of inspired counsels to Ithiel and Ucal

(Proverbs 30). Called “the prophecy;” rather “the weighty utterance” (Hebrew massa), “burden.” Hitzig imaginatively makes him son of the queen of Massa, and brother of Lemuel. An unknown Hebrew collector of the wise sayings in Proverbs 30, and possibly as Ewald thinks in <203101>Proverbs 31:1-9; the three sections of this portion are mutually similar in style. Lemuel = “devoted to God” is probably an ideal name. The rabbis, according to Rashi and Jerome, interpreted the name as symbolizing Solomon the Koheleth. [[See ECCLESIASTES .](#)]

AHAB

1. Son of Omri; seventh king of the northern kingdom of Israel, second of his dynasty; reigned 28 years, from 919 to 897 B.C. Having occasional good impulses (<112127>1 Kings 21:27), but weak and misled by his bad wife Jezebel, daughter of Ethbaal, king of Zidon, i.e. Phoenicia in general. The Tyrian historians, Dius and Menander, mention Eithobalus as priest of

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Ashtoreth. Having murdered Pheles, he became king of Tyre. Menander mentions a drought in Phoenicia; compare 1 Kings 17. He makes him sixth king after Hiram of Tyre, the interval being 50 years, and Eithobalus' reign 32; thus he would be exactly contemporary with Ahab (Josephus c. Apion, 1:18.) Ahab, under Jezebel's influence, introduced the impure worship of the sun-god Baal, adding other gods besides Jehovah, a violation of the first commandment, an awful addition to Jeroboam's sin of the golden calves, which at Dan and Bethel (like Aaron's calves) were designed (for state policy) as images of the one true God, in violation of the second commandment; compare ^{<121709>}2 Kings 17:9: "the children of Israel did secretly things [Hebrews covered words] that were not right [Hebrews so] against the Lord," i.e., veiled their real idolatry with flimsy pretexts, as the church of Rome does in its image veneration. The close relation of the northern kingdom with Tyre in David's and Solomon's time, and the temporal advantage of commercial intercourse with that great mart of the nations, led to an intimacy which, as too often happens in amalgamation between the church and the world, ended in Phoenicia seducing Israel to Baal and Astarte, instead of Israel drawing Phoenicia to Jehovah; compare ^{<470614>} 2 Corinthians 6:14-18. Ahab built an altar and temple to Baal in Samaria, and "made a grove," i.e. a sacred symbolic tree (asheerah), the symbol of Ashtoreth (the idol to whom his wife's father was priest), the moon-goddess, female of Baal; else Venus, the Assyrian Ishtar (our "star"). Jehovah worship was scarcely tolerated; but the public mind seems to have been in a halting state of indecision between the two, Jehovah and Baal, excepting 7000 alone who resolutely rejected the idol; or they

thought to form a compromise by uniting the worship of Baal with that of Jehovah. Compare <280216>Hosea 2:16; <300525>Amos 5:25-27; 1 Kings 18; 19. Jezebel cut off Jehovah's prophets, except 100 saved by Obadiah. So prevalent was idolatry that Baal had 450 prophets, and Asherah ("the groves") had 400, whom Jezebel entertained at her own table. God chastised Israel with drought and famine, in answer to Elijah's prayer which he offered in jealousy for the honor of God, and in desire for the repentance of his people (1 Kings 17; <590517>James 5:17,18). When softened by the visitation, the people were ripe for the issue to which Elijah put the conflicting claims to Jehovah and Baal at Carmel, and on the fire from heaven consuming the prophet's sacrifice, fell on their faces and exclaimed with one voice, "Jehovah, He is the God; Jehovah, He is the God." Baal's prophets were slain at the brook Kishon, and the national judgment, through Elijah's prayers, was withdrawn, upon the nation's repentance.

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Ahab reported all to Jezebel, and she threatened immediate death to Elijah. Ahab was pre-eminent for luxurious tastes; his elaborately ornamented ivory palace (^{<112239>}1 Kings 22:39; ^{<300315>}Amos 3:15), the many cities he built or restored, as Jericho (then belonging to Israel, not Judah) in defiance of Joshua's curse (^{<111634>}1 Kings 16:34), his palace and park at Jezreel (now Zerin), in the plain of Esdraelon, his beautiful residence while Samaria was the capital, all show his magnificence. But much would have more, and his coveting Naboth's vineyard to add to his gardens led to an awful display of Jezebel's unscrupulous wickedness and his selfish weakness. "Dost thou now govern the kingdom of Israel? ... I will give thee the vineyard." By false witness suborned at her direction, Naboth and his sons (after he had refused to sell his inheritance to Ahab, ^{<032523>}Leviticus 25:23) were stoned; and Ahab at Jezebel's bidding went down to take possession (1 Kings 21; ^{<120926>} 2 Kings 9:26). This was the turning point whereat his doom was sealed. Elijah with awful majesty denounces his sentence, "in the place where dogs licked Naboth's blood, shall dogs lick thine" (fulfilled to the letter on Joram his offspring, 2 Kings 9, primarily also on Ahab himself, but not "in the place" where Naboth's blood was shed); while the king abjectly cowers before him with the cry, "Hast thou found me, O mine enemy?" All his male posterity were to be cut off, as Jeroboam's and Baasha's, the two previous dynasties, successively had been [**see ELIJAH**]. Execution was stayed owing to Ahab's partial and temporary repentance; for he seems to have been capable of serious impressions at times (^{<112043>}1 Kings 20:43); so exceedingly gracious is God at the first

dawning of sorrow for sin.

Ahab fought three campaigns against Benhadad II., king of Damascus. The arrogance of the Syrian king, who besieged Samaria, not content with the claim to Ahab's silver, gold, wives, and children being conceded, but also threatening to send his servants to search the Israelite houses for every pleasant thing, brought on him God's wrath. A prophet told Ahab that Jehovah should deliver to him by the young men of the princes of the provinces (compare ^{<460127>}1 Corinthians 1:27-29) the Syrian multitude of which Benhadad vaunted,

“The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me” (1 Kings 20).

“Drinking himself drunk” with his 32 vassal princes, he and his force were utterly routed. Compare for the spiritual application ^{<520502>}1 Thessalonians 5:2-8. Again Benhadad, according to the prevalent idea of local gods,

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thinking Jehovah a god of the hills (His temple being on mount Zion and Samaria being on a hill) and not of the plains, ventured a battle on the plains at Aphek, E. of Jordan, with an army equal to his previous one. He was defeated and taken prisoner, but released, on condition of restoring to Ahab all the cities of Israel which he held, and making streets for Ahab in Damascus, as his father had made in Samaria (i.e. of assigning an Israelites' quarter in Damascus, where their judges should have paramount authority, for the benefit of Israelites resident there for commerce and political objects). A prophet invested with the divine commission ("in the word of the Lord": <370113>Haggai 1:13) requested his neighbor to smite him; refusing, he was slain by a lion. Another, at his request, smote and wounded him. By this symbolic act, and by a parable of his having suffered an enemy committed to him to escape, the prophet intimated that Ahab's life should pay the forfeit of his having suffered to escape with life one appointed by God to destruction. This disobedience, like Saul's in the case of Amalek, owing to his preferring his own will to God's, coupled with his treacherous and covetous murder of Naboth, brought on him his doom in his third campaign against Benhadad three years subsequently. With Jehoshaphat, in spite of the prophet Micaiah's warning, and urged on by an evil spirit in the false prophets, he tried to recover Ramoth Gilead (1 Kings 22). Benhadad's chief aim was to slay Ahab, probably from personal hostility owing to the gratuitousness of the attack. Conscience made Ahab a coward, and selfishness made him reckless of his professed friendship to Jehoshaphat. Compare <141802>2 Chronicles 18:2: feasting and a display of hospitality often

seduce the godly. So he disguised himself, and urged his friend to wear the royal robes. The same Benhadad whom duty to God ought to have led him to execute as a blasphemer, drunkard, and murderer, was in retribution made the instrument of his own destruction ([1 Kings 20:10,16,42](#)). That false friendship which the godly king of Judah ought never to have formed ([2 Chronicles 19:2](#); [1 Corinthians 15:33](#)) would have cost him his life but for God's interposition ([2 Chronicles 18:31](#)) "moving them to depart from him." Ahab's treachery did not secure his escape, an arrow "at a venture" humanly speaking, but guided by God really, wounded him fatally; and the dogs licked up his blood, according to the Lord's word of which Joram's case in [2 Kings 9:25](#) was a literal fulfillment ([1 Kings 21:19](#)), on the very spot, while his chariot and armor were being washed ([1 Kings 22:38](#)). The Assyrian Black Obelisk mentions "Ahab of Jezreel," his ordinary residence, and that he furnished the confederacy, including Benhadad, against, Assyria 10,000 footmen and

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2000 chariots, and that they were defeated. At first sight this seemingly contradicts Scripture, which makes Benhadad Ahab's enemy. But an interval of peace of three years occurred between Ahab's two Syrian wars (^{<112201>}1 Kings 22:1). In it Ahab doubtless allied himself to Benhadad against the Assyrians. Fear of them was probably among his reasons for granting Benhadad easy terms when in his power (^{<112034>}1 Kings 20:34). When the Assyrians came in the interval that followed, Ahab was confederate with Benhadad. Hence arose his exasperation at the terms granted to Benhadad, whereby he gained life and liberty, being violated in disregard of honor and gratitude (^{<112203>}1 Kings 22:3). The Moabite stone mentions Omri's son; "He also said, I will oppress Moab," confirming Scripture that it was not until after Ahab's death that Moab rebelled (^{<120101>}2 Kings 1:1; 3:4,5). [**See DIBON .**]

2. A false prophet, who deceived with flattering prophecies of an immediate return the Jews in Babylon, and was burnt to death by Nebuchadnezzar (^{<242921>}Jeremiah 29:21,22). The names of him and Zedekiah, his fellow deceiver, were doomed to be a byword for a curse.

AHARAH

^{<130801>} 1 Chronicles 8:1.

AHARHEL

^{<130408>} 1 Chronicles 4:8.

AHASAI

(<130912>1 Chronicles 9:12 J AHZERAH .) <161113>Nehemiah 11:13.

AHASBAI

<102334> 2 Samuel 23:34.

AHASUERUS

1. The Graecised form is Cyaxares; king of Media, conqueror of Nineveh; began to reign 634 B.C. Father of Darius the Mede = Astyages, last king of Media, 594 B.C. Tradition says Astyages' grandson was Cyrus, son of his daughter Mandane and a Persian noble, Cambyses, first king of Persia, 559 B.C. Cyrus having taken Babylon set over it, as viceroy with royal state,

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his grandfather Astyages, or (as chronology requires) Astyages' successor,
i.e. Darius the Mede.

2. Cambyses, Cyrus' son, is the second Ahasuerus, 529 B.C. ([<150406>Ezra 4:6.](#)) A Magian usurper, impersonating Smerdis, Cyrus' younger son, succeeded; = Artaxerxes ([<150404>Ezra 4:4-7](#)). The Jews' enemies, in the third year of Cyrus ([<271012>Daniel 10:12,18](#); [<150405>Ezra 4:5](#)), sought by "hired counselors" to frustrate the building of the temple, and wrote against them to Ahasuerus (Cambyses) and Artaxerxes (Pseudo-Smerdis) successively. Ahasuerus reigned seven and a half years. Then the Magian Pseudo-Smerdis, Artaxerxes, usurped the throne for eight months. The Magi being overthrown, Darius Hystaspis succeeded, 521 B.C. ([<150424>Ezra 4:24.](#))

3. Darius Hystaspis' son was Ahasuerus the third = Xerxes [[see ESTHER](#)], father of Artaxerxes Longimanus ([<150701>Ezra 7:1](#)). The gap between Ezra 6 and Ezra 7 is filled up with the book of Esther. The character of Ahasuerus III. much resembles that of Xerxes as described by Greek historians. Proud, self willed, impulsive, amorous, reckless of violating Persian proprieties, ready to sacrifice human life, though not wantonly cruel. As Xerxes scourged the sea and slew the engineers because his bridge over the Hellespont was swept away by the sea, so Ahasuerus repudiated his queen Vashti because she did not violate female decorum and expose herself to the gaze of drunken revelers; and decreed the massacre of the whole Jewish people to please his favorite,

Haman; and, to prevent the evil, allowed them in self defense to slay thousands of his other subjects. In the third year was held Ahasuerus, feast in Shushan (^{<170103>}Esther 1:3): so Xerxes in his third year held an assembly to prepare for invading Greece. In his seventh year Ahasuerus replaced Vashti by marrying Esther (Est. 2:16), after gathering all the fair young virgins to Shushan: so Xerxes in his seventh year, on his defeat and return from Greece, consoled himself with the pleasures of the harem, and offered a reward for the inventor of a new pleasure (Herodotus 9:108). The “tribute” which he “laid upon the land and upon the isles of the sea” (^{<170901>}Esther 10:1) was probably to replenish his treasury, exhausted by the Grecian expedition. The name in the Persepolitan arrow-headed inscriptions is Kshershe. Xerxes is explained by Herodotus as meaning martial; the modern title shah comes from ksahya, “a king,” which forms the latter part of the name; the former part is akin to shir, a lion. The Semitic Ahashverosh = Persian Khshayarsha , a common title of many Medo-Persian kings. Darius Hystaspis was the first Persian king who reigned “from India (which he first subdued) to Ethiopia”

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(^{<170101>}Esther 1:1); also the first who imposed a stated tribute on the provinces, voluntary presents having been customary before; also the first who admitted the seven princes to see the king's face; the seven conspirators who slew Pseudo-Smerdis having stipulated, before it was decided which of them was to have the crown, for special privileges, and this one in particular.

AHAVA

A place (^{<150815>}Ezra 8:15); a river (^{<150821>}Ezra 8:21) where Ezra assembled the second band of returning captives, for prayer to God as he says "to seek of Him a right way for us, for our little ones, and for all our substance." The modern Hit, on the Euphrates, E. of Damascus; Ihi-dakira, "the spring of bitumen," was its name subsequently to Ezra's times. Perhaps the Joab of ^{<121724>}2 Kings 17:24.

AHAZ

Ahaz (possessor). Son of Jotham; ascended the throne of Judah in his 20th year (^{<121602>}2 Kings 16:2), a transcriber's error for 25th year; as read in the Septuagint, Syriac, and Arabic (^{<142801>}2 Chronicles 28:1); for otherwise Hezekiah his son would be born when Ahaz was 11 years old. Rezin, king of Damascus, and Pekah of Israel leagued against Judah, to put on the throne the son of Tabeal, probably a Syrian (^{<230706>}Isaiah 7:6). Isaiah and Shear-jashub his son (whose name = the remnant shall return was a pledge that, notwithstanding; heavy calamity, the whole nation should not perish), together met

Ahaz by Jehovah's direction at the end of the conduit of the upper pool, and assured him that Rezin's and Pekah's evil counsel should not come to pass; nay, that within 65 years Ephraim (Israel) should cease to be a people.

It is an undesigned propriety in Isaiah 7, and therefore a mark of truth, that the place of meeting was the pool; for there it was we know, from the independent history in Chronicles, that Hezekiah his son, subsequently in Sennacherib's invasion, with much people stopped the waters without the city to cut off the enemy's supply (¹⁴³²⁰³2 Chronicles 32:3-5). The place was appropriate to Isaiah's message from God that their labors were unnecessary, for God would save the city; it was also suitable for addressing the king and the multitude gathered for the stopping of the waters there. Isaiah told Ahaz to "ask a sign," i. e. a miraculous token from God that He would keep His promise of saving Jerusalem. Ahaz

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hypocritically refused to “tempt the Lord” by asking one. What mock humility in one who scrupled not to use God’s brazen altar to divine with, and had substituted for God’s altar in God’s worship the pattern, which pleased his aesthetic tastes, of the idol altar at Damascus (^{<121611>}2 Kings 16:11-15); perhaps the adoption of this pattern, an Assyrian one, was meant as a token of vassalage to Assyria, by adopting some of their religious usage’s and idolatries; indeed Tiglath Pileser expressly records in the Assyrian monuments that he held his court at Damascus, and there received submission and tribute of both Pekah of Samaria and Ahaz of Judah. To ask a miraculous sign without warrant would be to tempt (i.e. put to the proof) God; but not to ask, when God offered a sign, was at once tempting and distrusting Him. Ahaz’s true reason for declining was his resolve not to do God’s will, but to negotiate with Assyria and persevere in idolatry (^{<121607>}2 Kings 16:7,8,3,4,10).

Thereupon God Himself gave the sign: “a virgin should bring forth Immanuel.” [For the primary fulfillment in the birth of a child in Isaiah’s time, [see IMMANUEL](#) .] The promise of His coming of the line of David guaranteed the perpetuity of David’s seed, and the impossibility of the two invaders setting aside David’s line of succession. Ahaz is named Jeho-Ahaz (or Yahu-Khazi) in the Assyrian inscriptions.

Pekah slew 120,000 valiant men of Judah in one day, “because they had forsaken the Lord God of their fathers”; Zichri of Ephraim slew the king’s son Maaseiah, and Azrikim the governor of his house, and Elkanah next to the king. Israel carried captive 200,000, and much spoil, to Samaria. But Oded the prophet constrained them to restore the captives fed,

arrayed, and shod, and the feeble mounted upon asses, to their brethren at Jericho. Pekah took Elath, which Uzziah or Ahaziah had restored to Judah, a flourishing port on the Red Sea; “the Syrians” according to KJV “came and dwelt in it”: or, reading (<121606>2 Kings 16:6) Adomim for Aromim, “the Edomites”; who also came and smote Judah on the E., and carried away captives (<142817>2 Chronicles 28:17,18), while the Philistines were invading the S. and W., the cities of the low hill country (shephelah), Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, Gimzo. The feeble Ahaz, retributively” brought low,” even as he had “made naked” (stripped of the true defense, Jehovah, <023225>Exodus 32:25, by sin) Judah, sought deliverance by becoming Tiglath Pileser’s vassal (<111607>1 Kings 16:7-10). The Assyrian king “distressed him, but strengthened him not.” For Ahaz had to present his master treasures out of the temple, his palace, and the houses of the

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princes. It is true the Assyrian slew Rezin, and carried captive the Syrians of Damascus to Kir; but their ruin did not prove Ahaz's safety, "the king of Assyria helped him not." Isaiah ([230717](#)>Isaiah 7:17; 8:1,2) had warned him against this alliance by writing in a roll Maher-shalal-hashbaz, i.e., hasting to the spoil he hasteth to the prey. To impress this on Ahaz as the coming result of Assyrian interference, he took with him two witnesses, Uriah the priest and Zechariah. Who Uriah was we learn from the independent history ([121615](#)>2 Kings 16:15,16), the ready tool of Ahaz's unlawful innovations in worship. Zechariah, the same history tells us ([121802](#)>2 Kings 18:2), was father of Abi, Ahaz's wife, mother of Hezekiah. The coincidence between Isaiah's book and that of Kings in these names is little obvious and so undesigned that it forms a delicate mark of truth. Isaiah chose these two, as the king's bosom friends, to urge on Ahaz's attention the solemn communication he had to make. Distress, instead of turning Ahaz to Him who smote them, the Lord of hosts ([230912](#)>Isaiah 9:12,13), only made him "trespass yet more," sacrificing to the gods of Damascus which had smitten him, that they might help him as he thought they had helped the Syrians; "but they were the ruin of him and of all Israel." Ahaz cut in pieces God's vessels, and shut up the doors of the temple, and made altars in every grainer of Jerusalem, and burnt incense on high places in every several city of Judah. He also "cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen and put it upon a pavement of stones," putting God off with inferior things and taking all the best for his own purposes, whether of idolatry or

selfish luxury. The brazen oxen were preserved whole, not melted (compare <245217>Jeremiah 52:17-20). “The covert for the sabbath,” i.e., a covered walk like a portico or standing place, to screen the royal worshippers in the temple, and the king’s private entry, he removed into the temple, to please the king of Assyria, that none might go from the palace into the temple without the trouble of going round. Ahaz seems to have practiced necromancy (<230819>Isaiah 8:19) as well as making his son pass through the fire to Moloch (2 Kings 16; 23:11,12; 2 Chronicles 28), and setting up altars on his roof to adore the heavenly hosts. He adopted the Babylonian sun dial (which he probably erected in the temple, perhaps in “the middle court,” where Isaiah saw it and gave its shadow as a sign to Hezekiah), becoming acquainted with it through the Assyrians (<122011>2 Kings 20:11,4,9). After reigning 16 years (740-724 B.C.) he died and was buried in the city of David, but was, because of his wickedness, “not brought into the sepulchers of the kings.”

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AHAZIAH

(whom Jehovah holds). 1. Son of Ahab and Jezebel; king of Israel; a worshipper of Jeroboam's calves, and of his mother's idols, Baal and Ashtoreth. After the Israelite defeat at Ramoth Gilead. Syria was master of the region E. of Jordan; so Moab (^{<120101>}2 Kings 1:1; 3:5), heretofore tributary to Israel, refused the yearly tribute of 100,000 rams with their wool, and 100,000 lambs (^{<100802>}2 Samuel 8:2; ^{<231601>}Isaiah 16:1; ^{<120301>}2 Kings 3:4). Ahaziah was prevented by a fall through a lattice in his palace at Samaria from enforcing it; but Jehoram his brother subsequently attempted it. Ahaziah sent to Baalzebub (lord of flies), god of Ekron, to inquire, should he recover? Elijah, by direction of the angel of the Lord, met the messengers, and reproving their having repaired to the idol of Ekron as if there were no God in Israel, announced that Ahaziah should die. The king sent a captain of 50 and his men to take Elijah. At Elijah's word they were consumed by fire. The same death consumed a second captain and his 50. The third was spared on his supplicating Elijah. Elijah then in person announced to the king what he had already declared to his messenger. So accordingly Ahaziah died. He was in alliance with Jehoshaphat in building ships at Ezion Geber to go to Tarshish; but the ships were wrecked, the Lord, as He intimated by Eliezer son of Dodavah of Mareshah, thereby manifesting disapproval of the alliance of the godly, with Ahaziah "who did very wickedly. Jehoshaphat therefore, when he built a new fleet of merchant ships (as the phrase "ships of Tarshish" means; the other reading is "had ten ships"), in which undertaking Ahaziah

wanted to share, declined further alliance; bitter experience taught him the danger of evil communications (<461533>1 Corinthians 15:33). Let parents and young people beware of affinity with the ungodly, however rich and great (<470614>2 Corinthians 6:14, etc.). 2. Nephew of the former. At first viceroy during his father's sickness, then king of Judah, son of Jehoram of Judah and Athaliah, Ahab's cruel daughter (<120929>2 Kings 9:29, compare <120825>2 Kings 8:25). Called Jehoahaz (<142117>2 Chronicles 21:17-19). Azariah (meaning "whom Jehovah helps," substantially equivalent to Ahaziah = Jehoahaz by transposition, a name sadly at variance with his character), in <142206>2 Chronicles 22:6, may be a transcriber's error for Ahaziah. In <142202>2 Chronicles 22:2, for 42 there should be, as in <120826>2 Kings 8:26, "twenty and two years old was Ahaziah when he began to reign," for his father Jehoram was only 40 when he died (<142120>2 Chronicles 21:20). Ahaziah walked in all the idolatries of Ahab his maternal grandfather, his mother being his

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counselor to do wickedly. He allied himself with Jehoram of Israel, brother of the former Ahaziah (in spite of the warning God gave him in the fatal issue of the alliance of godly Jehoshaphat, his paternal grandfather, with wicked Ahab), against Hazael of Syria at Ramoth Gilead. Jehoram was wounded, and Ahaziah went to see him at Jezreel. There his destruction from God ensued by Jehu, who conspired against Joram. Akin to Ahab in character, as in blood, he might have overspread Judah with the same idolatry as Israel, but for God's intervention. Fleeing by the garden house, he was smitten in his chariot at the going up to Gur by Ibleam, and he fled to Megiddo and died there. God's people must separate from the world, lest they share the world's judgments (^{<661804>}Revelation 18:4). In ^{<142209>}2 Chronicles 22:9 we read Ahaziah was hid in Samaria, brought to Jehu, and slain. The two accounts harmonize thus. Ahaziah fled first to the garden house (Bethgan), and escaped to Samaria where were his brethren; thence brought forth from his hiding place to Jehu, he was mortally wounded in his chariot at the hill Gut beside Ibleam, and reaching Megiddo died there. Jehu allowed Ahaziah's attendants to bury him honorably in his sepulchre with his fathers in the city of David, "because, said they, he is the son [grandson] of Jehoshaphat, who sought the Lord with all his heart." Otherwise "in Samaria" may mean "in the kingdom of Samaria," or ^{<142209>}2 Chronicles 22:9 may mean merely, he attempted to hide in Samaria, but did not reach it. The recurrence of the same names Joram and Ahaziah in both the dynasties of Israel and Judah is a delicate mark of truth, it being the natural result of the intermarriages.

AHBAN

<130229> 1 Chronicles 2:29.

AHER

<130712> 1 Chronicles 7:12.

AHI

<130515> 1 Chronicles 5:15. 2. <130734>1 Chronicles 7:34. From Hebrews ach , “a brother”; or contracted from A HIJAH , or A HIAH .

AHIAM

(or Sacar, <131135>1 Chronicles 11:35). <102333>2 Samuel 23:33.

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AHIAN

<130717> 1 Chronicles 7:17.

AHIEZER

1. Hereditary prince captain of Dan under Moses
(<040112>Numbers 1:12; 2:25; 7:66).

2.

<131203> 1 Chronicles 12:3.

AHIHUD

1. Prince of Asher; assisted Joshua and Eleazar in dividing
Canaan (<043427>Numbers 34:27).

2.

<130807> 1 Chronicles 8:7.

AHIJAH

1. Son of Ahitub, Ichabod's brother, son of Phinehas, Eli's son,
the Lord's priest in Shiloh, wearing an ephod (<091403>1
Samuel 14:3,18). The ark of God was in his charge, and with it
and the ephod he used to consult Jehovah. In Saul's later years,
probably after the slaughter of the priests at Nob the ark was
neglected as a means of consulting Jehovah. It lay in the house

of Abinadab in Gibeah of Benjamin (¹⁰⁰⁶⁰³2 Samuel 6:3), probably the Benjamite quarter of Kirjath-jearim, or Baale, on the borders of Judah and Benjamin (⁰⁶¹⁸¹⁴Joshua 18:14,28). Saul's irreverent haste of spirit appears in his breaking off in the midst of consulting God through Ahijah with the ark and ephod, because he was impatient to encounter the Philistines whose approach he discerned by the tumult. Contrast David's implicit submission to Jehovah's guidance in encountering the same Philistines (¹⁰⁰⁵¹⁹2 Samuel 5:19-25, compare ²³²⁸¹⁶Isaiah 28:16 end). His rash adjuration binding the people not to eat all day, until he was avenged on the Philistines, involved the people in the sin of ravenously eating the cattle taken, with the blood, and Jonathan in that of unwittingly sinning by tasting honey, and so incurring the penalty of death. Saul ought to have had the conscientiousness which would have led him never to take such an oath, rather than the scrupulosity which condemned the people and Jonathan instead of himself. His projected night pursuit was consequently prevented; for the priest met his proposal, which was well received by the people, by suggesting that Jehovah should be consulted. No answer having been

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given, owing to Jonathan's sin of ignorance for which Saul was to blame, Saul's wish was defeated. As Ahijah is evidently = Ahimelech the son of Ahitub (unless he was his brother), this will account for a coldness springing up on Saul's part toward Ahijah and his family, which culminated in the cruel slaughter of them at Nob on the ground of treasonous concert with David (1 Samuel 21).

<132620> 1 Chronicles 26:20.

6. A prophet of Shiloh.

He met outside of Jerusalem in the way, and foretold to, Jeroboam, the transfer of ten tribes to him from Solomon, for Solomon's idolatries, by the symbolic action of rending the garment on him into twelve pieces, of which he gave ten to Jeroboam. Further he assured him from God of "a sure house, such as He had built for David," if only Jeroboam would "walk in God's ways," as David did. Jeroboam fled from Solomon to Shishak, king of Egypt, where he stayed until Solomon died.

The other prophecy of his

(<111406>1 Kings 14:6-16) was given to Jeroboam's wife, who in disguise consulted him as to her son Abijah's recovery.

Though blind with age he detected her, and announced that as Jeroboam had utterly failed in the one condition of continuance in the kingdom rent from David's house, which his former prophecy had laid down, namely, to keep God's commandments heartily as David did, Jeroboam's house should be taken away "as dung"; but that in reward for the good there was found in Abijah toward God, he alone should have an honorable burial (compare <235701>Isaiah 57:1,2), but that

“Jehovah would smite Israel as a reed shaken in the water, and root up and scatter Israel beyond the river,” Euphrates.

Reference to his prophecy as one of the records of Solomon’s reign is made in [<140929>2 Chronicles 9:29](#). Probably it was he through whom the Lord encouraged Solomon in building the temple ([<110611>1 Kings 6:11](#)).

AHIKAM

Son of Shaphan the scribe, sent by Josiah to Huldah the prophetess ([<122212>2 Kings 22:12](#)). In Jehoiakim’s subsequent reign Ahikam successfully pleaded for Jeremiah before the princes and elders, that he should not be given to the people to be put to death for his fearless warnings

2.

[<130807>](#) 1 Chronicles 8:7.

[<130225>](#) 1 Chronicles 2:25.

[<131136>](#) 1 Chronicles 11:36.

3.

4.

5.

([<242616>](#)Jeremiah 26:16-24). God rewarded Ahikam by the honor put upon Gedaliah, his son, by Nebuchadnezzar's making him governor over the cities of Judah, and committing Jeremiah' to him, when the Babylonians took Jerusalem ([<244005>](#)Jeremiah 40:5; 39:14).

AHILUD

[<100816>](#) 2 Samuel 8:16; 20:24; [<110403>](#)1 Kings 4:3; [<131815>](#)1 Chronicles 18:15.

AHIMAAZ

(brother of anger, i.e. choleric).

[<091450>](#) 1 Samuel 14:50. 2. Zadok the priest's son; the messenger in Absalom's rebellion, with Jonathan, Abiathar's son, to carry tidings from Hushai, David's friend and spy. Zadok and Abiathar, who took back the ark to the city at David's request, were to tell them while staying outside the city at Enrogel whatever Hushai directed. They told David the counsel of Ahithophel for an immediate attack, which David should baffle by crossing Jordan at once. They narrowly escaped Absalom's servants at Bahurim, the woman of the house hiding them in a well's mouth, over which she spread a covering with ground grain on it, and telling the servants what was true in word, though misleading them: "they be gone over the brook of water." Bahurim, the scene of Shimei's cursing of David, was thus made the scene of David's preservation by God, who heard his prayer ([<091612>](#)1 Samuel 16:12; [<19A928>](#)Psalm 109:28).

David's estimate of Ahimaaz appears in his remark on his approach after the battle (^{<101827>}2 Samuel 18:27): "he is a good man, and cometh with good tidings." Though Cushai was later in arriving he announced the fate of Absalom, which Ahimaaz with courtier-like equivocation evaded announcing, lest he should alloy his good news with what would be so distressing to David. Joab, knowing David's fondness for Absalom, had not wished Ahimaaz to go at all on that day, but youths will hardly believe their elders wiser than themselves. Good running was a quality much valued in those days, and Ahimaaz was famous for it. The battle was fought on the mount of Ephraim W. of Jordan, and Ahimaaz ran by the plain of the Jordan to David at Mahanaim. Compare as to Asahel ^{<100218>}2 Samuel 2:18; Elijah, ^{<111846>}1 Kings 18:46. Compare as to runners before kings ^{<101501>}2 Samuel 15:1; ^{<110105>}1 Kings 1:5; as to courier posts, ^{<143006>}2 Chronicles 30:6,10; ^{<170313>}Esther 3:13,15; 8:14. Comparing ^{<110402>}1 Kings 4:2 with ^{<130610>}1 Chronicles 6:10, some infer that

1.

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Ahimaaz died before he attained the priesthood, and before his father Zadok, who was succeeded by Ahimaaz's son, Azariah.

[[See ABIATHAR](#)]

3.

[<110507>](#) 1 Kings 5:7,15.

AHIMAM

(my brother, who? i.e. who is my equal?).

1. He, Sheshai, and Talmai were the three giant Anakim brothers seen by Caleb and the spies in mount Hebron ([<041322>](#)Numbers 13:22,23). The three were slain by the tribe of Judah, and the whole race was cut off by Joshua ([<061121>](#)Joshua 11:21; [<070110>](#)Judges 1:10).

2.

[<130917>](#) 1 Chronicles 9:17.

AHIMELECH

1. [[See ABIATHAR](#) , [see AHIJAH](#) .]

2. The Hittite who, with Abishai, was asked by David: “Who will go down with me to Saul to the camp?” He lost a precious opportunity of serving the king ([<230608>](#)Isaiah 6:8); Abishai alone volunteered ([<092606>](#)1 Samuel 26:6).

AHIMOTH

<130625> 1 Chronicles 6:25. For Ahimoth stands Mahath in 1Chronicles6:35, as in <420326>Luke 3:26.

AHINADAB

<110414> 1 Kings 4:14.

AHINOAM

(brother of grace, i.e. graceful). Of Jezreel. David's wife; along with Abigail, accompanied him to Achish's court (<092543>1 Samuel 25:43; 27:3). Taken by the Amalekites at Ziklag, but rescued by David (1 Samuel 30). With him when king in Hebron (<100202>2 Samuel 2:2; 3:2). Mother of Amnon. Beauty was David's snare; the children consequently had more of outward than inward grace.

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AHIO

1. Son of Abinadab. While Uzzah walked at the side of the ark, Ahio went before it, guiding the oxen which drew the cart, after having brought it from his father's house at Gibeah (the Benjamite quarter of Kirjath-jearim) (^{<100603>}2 Samuel 6:3,4; ^{<131307>}1 Chronicles 13:7).

2.

^{<130814>} 1 Chronicles 8:14. 3. ^{<130831>}1 Chronicles 8:31; 9:37.

AHIRA

Prince captain of Naphtali the year after the exodus:
^{<040115>}Numbers 1:15; 2:29; 7:78,83; 10:27.

AHIRAM

^{<042638>} Numbers 26:38. Called Ehi ^{<014621>}Genesis 46:21.

AHISAMACH

^{<023106>} Exodus 31:6; 35:34.

AHISHAHAR

^{<130710>} 1 Chronicles 7:10.

AHISHAR

<110406> 1 Kings 4:6.

AHITHOPHEL

[**See ABSALOM.**] Of Giloh, in the hill country of Judah. David's counselor, to whose treachery he touchingly alludes <194109>Psalm 41:9; 55:12-14,20,21. His name means brother of foolishness, but his oracular wisdom was proverbial. David's prayer "turned his counsel" indeed into what his name indicated, "foolishness" (<101531>2 Samuel 15:31; <180512>Job 5:12,13; <460120>1 Corinthians 1:20). Ahithophel was the mainspring of the rebellion. Absalom calculated on his adhesion from the first (<101512>2 Samuel 15:12); the history does not directly say why, but incidentally it comes out: he was father of Eliam (or by transposition Ammiel, <130305>1 Chronicles 3:5), the father of Bathsheba (<101103>2 Samuel 11:3; 23:34,39). Uriah the Hittite and Eliam, being both of the king's guard (consisting of 37 officers), were intimate, and Uriah married the daughter of his brother officer. How

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natural Ahithophel's sense of wrong toward David, the murderer of his grandson by marriage and the corrupter of his granddaughter! The evident undesignedness of this coincidence confirms the veracity of the history. The people's loyalty too was naturally shaken toward one whose moral character they had ceased to respect. Ahithophel's proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (^{<232914>}Isaiah 29:14). He was the type of Judas in his treachery and in his end. [**See JUDAS** .]

AHITUB

- 1.** [**See AHIMELECH** or **see AHIJAH** , whose father he was.]
- 2.** Amariah's son, and Zadok the high priest's father, or rather grandfather (^{<130607>}1 Chronicles 6:7,8; ^{<100817>}2 Samuel 8:17). Called "ruler of the house of God," i.e. high priest, ^{<130911>}1 Chronicles 9:11. In ^{<161111>}Nehemiah 11:11 Ahitub appears as grandfather of Zadok and father of Meraioth, of the house of Eleazar. Thus there would seem to have been in the same age Ahitub of the house of Eli, sprung from Ithamar, and also Ahitub of the house of Eleazar.
- 3.** The mention of a third Ahitub, son of another Amariah, and father of another Zadok (^{<130611>}1 Chronicles 6:11,12), may be a copyist's error.

AHLAB

A city of Asher, whence the Canaanites were not driven out (<070131>Judges 1:31). More recently Gush Chaleb, or Giscala, whence came John, son of Levi, leader in the siege of Jerusalem; said to be the birthplace of Paul's parents. Now Eljish, near Safed, in the hills N.W. of the lake of Tiberias. <131141> 1 Chronicles 11:41.

2. Sheshan's daughter given to the Egyptian servant Jarha in marriage (<130231>1 Chronicles 2:31-35).

AHLAI

1.

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AHOAH

([<130804>1 Chronicles 8:4](#)). Hence the patronymic “the Ahchite” ([<102309>2 Samuel 23:9,28](#); [<131112>1 Chronicles 11:12,29; 27:4](#)).

AHOLAH

(her own tent). i.e., she (Samaria, or the northern kingdom of Israel) has a tabernacle of her own; namely, Jeroboam’s golden calves of Dan and Bethel; “will worship” ([<510223>Colossians 2:23](#)). See Ezekiel 23: Aholibah (Aholah’s sister). “My (Jehovah’s) tent is in her,” Judah: so far superior to Aholah that her worship was not self devised but God appointed. Compare [<197867> Psalm 78:67-69](#); [<111225>1 Kings 12:25-33](#); [<131113>1 Chronicles 11:13-16](#). But both were false to Jehovah their true husband ([<235405>Isaiah 54:5](#)). Aholah (Samaria) gave her heart to the Assyrians, trusting in their power, and imitating their splendid luxury, and following their idols. Now God’s just principle is, when the church corrupts herself with the world, the instrument of her sin is the instrument of her punishment. The Assyrians on whom she had leaned carried her away captive to Assyria, whence she has never returned ([<121518>2 Kings 15:18-29; 17](#)). Aholibah (Judah) was worse, in that her privileges were greater, and she ought to have been warned by the awful fate of Samaria. But she gave herself up to be corrupted by the Babylonians; and again the instrument of her sin was also the instrument of her punishment ([<240219>Jeremiah 2:19](#); [<200131>Proverbs 1:31](#)).

AHOLIAB

Of Dan; with Bezaleel, inspired with artistic skill to construct the tabernacle ([023534](#)>Exodus 35:34).

AHOLIBAMAH

One of Esau's three wives. Daughter of [see ANAH](#) , or [see BEERI](#) [see both], a descendant of Seir the Horite. Through her Esau's descendants the Edomites became occupants of mount Seir. Each of her three sons, Jeush, Jaalam, Korah, became head of a tribe. Her personal name was Judith ([012634](#)>Genesis 26:34). Aholibamah was her married name, taken from the district, in the heights of Edom, near mount Hor and Petra; Aholibamah is therefore the name given her in the genealogical table of Edom ([013602](#)>Genesis 36:2,18,25,41,43; the names here are of places, not persons; [130152](#)>1

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Chronicles 1:52). Each of Esau's wives has a name. in the genealogy different from that it, the history.

AHUMAI

<130402> 1 Chronicles 4:2.

AHUZZATH

“Friend” (oriental kings have usually such favorites) of the Philistine king Abimelech in his interview with Isaac (<012628>Genesis 26:28). Jerome and the Chaldee Targum explains “a company of friends.” The ending -ath appears in other Philistine names, Gath, Goliath, Timnath.

AI

(heap of rains).

1. HAI, i.e. the Ai (<011208>Genesis 12:8); a royal city (<060702>Joshua 7:2; 8:9,23,29; 10:1,2; 12:9); E. of Bethel, “beside Bethaven.” The second Canaanite city taken by Israel and “utterly destroyed.” The name A IATH still belonged to the locality when Sennacherib marched against Jerusalem (<231028>Isaiah 10:28). “Men of Bethel and Ai,” (223 according to <150228>Ezra 2:28, but 123 according to <160732>Nehemiah 7:32,) returned from Babylon with Zerubbabel. Ezra's list was made in Babylon; Nehemiah's in Judaea long after. Death and change of purpose would make many in Ezra's list of intending returners not appear in

Nehemiah's list of those actually arriving. Aija is mentioned among the towns reoccupied by the Benjamites (^{<161131>}Nehemiah 11:31). Perhaps the site is at the head of Wary Harith. [**See BETHEL** .] There is a hilltop E. of the church remains on the hill adjoining and E. of Bethel (Beitin); its Arab name, et Tel, means "the heap," and it doubtless is the site of Ai, or Hai (on the east of Abraham's encampment and altar, ^{<011208>}Genesis 12:8). In the valley behind Joshua placed his ambush. Across the intervening valley is the spot where Joshua stood when giving the preconcerted signal. The plain or ridge can be seen down which the men of Ai rushed after the retreating Israelites, so that the men in ambush rose and captured the city behind the pursuers, and made it. "a heap" or tel for ever.

2. A city of Ammon, near Heshbon (^{<244903>}Jeremiah 49:3).

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AIAH

A JAH .

1.

<013624> Genesis 36:24.

<100307> 2 Samuel 3:7.

2.

AIJALON

or A JALON , a place of gazelles (<061942>Joshua 19:42; 21:24).

1. Originally of Dan; which tribe, however, could not dispossess the Amorites (<070135>Judges 1:35). Assigned to the Levite Kohathites, among the 48 Levitical cities (<130669>1 Chronicles 6:69). Fortified by Rehoboam of Judah, in his war with Israel, the northern kingdom, though sometimes, as being a border city, mentioned as in Ephraim (<141110>2 Chronicles 11:10; 28:18). Taken by the Philistines from the weak Ahaz (<130666>1 Chronicles 6:66,69). Now Yalo, N. of the Jaffa road, 14 miles from Jerusalem, on the hill side, bounding on the S. the valley Merj-ibn-Omeir. Alluded to in the memorable apostrophe of Joshua, “Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon” (<061012>Joshua 10:12).

2. The burial place of the judge (<071212>Judges 12:12) Elon in

Zebulun.

AJELETH SHAHAR

Hebrews ayyeleth hasshachar , “the hind of the morning dawn” (title of Psalm 22). Aben Ezra explains as the name of the melody to which the psalm was to be sung, equivalent to tide rising sun, some well known tune. Rather, allegorical allusion to the subject. The hind symbolizes a lovely and innocent one hounded to death, as the bulls, lions, dogs in the psalm are the persecutors. The unusual Heb., ^{<192219>}Psalm 22:19, ejulathi , “my strength,” alludes to ajeleth , “the hind,” weak in itself but having Jehovah for its strength. The morning dawn represents joy bursting forth after affliction; Messiah is alluded to, His deep sorrow (^{<192201>}Psalm 22:1-21) passes to triumphant joy (^{<192221>}Psalm 22:21-31).

AIN

(eye).

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1. Fountain, spring, which flashes in the landscape like a gleaming eye. Distinguished from beer, a dug well (<021527>Exodus 15:27), “wells,” rather springs. Generally in compositions En-gedi, “fountain of kids,” En-dor, “fountain of the house,” etc. Plural in <430323>John 3:23, AEnon; like the Yorkshire Fountains Abbey. Riblah, E. of Ain (Hebrews the spring), marks the eastern boundary of Palestine (<043411>Numbers 34:11). Riblah is identified as on the N. E. side of the Hermon mountains; and Ain answers to Ain el ‘Azy (nine miles from Riblah, on the N.E. side), the source of the Ozerites.

2. A southern city of Judah, afterward of Simeon, then assigned to the priests (<061532>Joshua 15:32; 19:7; 21:16).

AKAN

or J AKAN . <013627>Genesis 36:27; <130142>1 Chronicles 1:42.

AKKUB

1.

<130324> 1 Chronicles 3:24.

<130917> 1 Chronicles 9:17.

<150245> Ezra 2:45.

<160807> Nehemiah 8:7.

2.

3.

4.

AKRABBIM

also, the going up to, or ascent of, Akrabbim. M AALEH -A KRABBIM = the scorpion pass, between the S. of the Dead Sea and Zin: Judah's and Palestine's boundary on the S. ([Numbers 34:4](#); [Joshua 15:3](#)). The boundary of the Amorites ([Judges 1:36](#)). The scene of Judas Maccabens' victory over Edom. Perhaps now the pass Es-Sufah, the last step from the desert to the level of Palestine. Wilton makes it Sufah.

ALABASTER

Not our gypsum, but the oriental alabaster, translucent, with red, yellow, and gray streaks clue to admixture of oxides of iron with a fibrous- carbonate of lime. A calcareous marble like spar, wrought into boxes or vessels, to keep precious ointments from spoiling (Pliny H. N., 13:8).

[Mark 14:3](#): “broke the box,” i.e., broke the seal on the mouth of it, put there to prevent, evaporation of the odor ([Luke 7:37](#)).

ALAMETH

1.

<130708> 1 Chronicles 7:8.

<130836> 1 Chronicles 8:36. Son of Jehoadah, who is called Jarah in <130942>1 Chronicles 9:42.

ALAMMELECH

(king's oak). A place in Asher's territory (<061926>Joshua 19:26).

ALAMOTH

(Psalm 46) Title, <131520>1 Chronicles 15:20; i.e., after the virgin manner; a soprano key in music, like the voice of virgins. Others interpret it an instrument played on by virgins, like our old English virginal.

ALEMETH

or Almon. A priests' city in Benjamin (<130660>1 Chronicles 6:60; <062118>Joshua 21:18). Now Almit, a mile N.E. of Anata, the ancient Anathoth.

ALEXANDER

1. THE GREAT . Born at Pella, 356 B.C., son of Philip, king of

Macedon; not named, but described prophetically: “an he-goat [symbol of agility, the Graeco-Macedonian empire] coming from the W. on the face of the whole earth and not touching the ground [implying the incredible swiftness of his conquests]; and the goat had A N OTABLE H ORN [Alexander] between his eyes, and he came to the ram that had two horns [Media and Persia, the second great world kingdom, the successor of Babylon; under both Daniel prophesied long before the rise of the Macedon-Greek kingdom] standing before the river [at the river Granicus Alexander gained his first victory over Darius Codomanus, 334 B.C.] and ran unto him in the fury of his power, moved with choler against him [on account of the Persian invasions of Greece and cruelties to the Greeks], and smote the ram and broke his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand: therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven” ([270805](#)>Daniel 8:5-8). The “he-goat” answers to the “leopard” ([270706](#)>Daniel 7:6) whose

2.

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“wings” similarly marked the winged rapidity of the Greek conquest of Persia. In 331 B.C. Alexander finally defeated Darius, and in 330 burned Persepolis, the Persian capital. None, not even the million composing the Persian hosts, could deliver the ram, Persia, out of his hand. But “when he was strong, the great horn [Alexander] was broken.” The Graeco-Macedonian empire was in full strength at Alexander’s death by fever, the result of drunken excesses, at Babylon. At the time it seemed least likely to fall it was “broken.” Alexander’s natural brother, Philip Aridaeus, and his two sons Alexander AEGus and Hercules, in 15 months were murdered; “and for it [the he-goat] came up four notable ones, toward the four winds of heaven”: Seleucus in the E. obtained Syria, Babylonia, Mede-Persia; Cassander in the W. Macedon, Thessaly, Greece; Ptolemy in the S. Egypt, Cyprus, etc.; Lysimachus in the N. Thrace, Cappadocia, and the northern regions of Asia Minor. The “leopard” is smaller than the “lion” (^{<270704>}Daniel 7:4,6); swift (^{<350108>}Habakkuk 1:8), cruel (^{<231106>}Isaiah 11:6), springing suddenly on its prey (^{<281307>}Hosea 13:7). So Alexander, king of a small kingdom, overcame Darius at the head of an empire extending from the Aegean sea to the Indies, and in 12 years attained the rule from the Adriatic to the Ganges. Hence the leopard has four wings, whereas the lion (Babylon) had but two. The “spots” imply the variety of nations incorporated, perhaps also the variability of Alexander’s own character, by turns mild and cruel, temperate and drunken and licentious. “Dominion was given to it” by God, not by Alexander’s own might; for how unlikely it was that 30,000 men should overthrow hundreds of thousands. Josephus (Ant. 11:8, section 5) says that

Alexander meeting the high priest Jaddua (<161211>Nehemiah 12:11,22) said that at Dium in Macedonia he had a divine vision so habited, inviting him to Asia and promising him success. Jaddua met him at Gapha (Mizpeh) at the head of a procession of priests and citizens in white. Alexander at the sight of the linen arrayed priests, and the high priest in blue and gold with the miter and gold plate on his head bearing Jehovah's name, adored it, and embraced him; and having been shown Daniel's prophecies concerning him, he sacrificed to God in the court of the temple, and granted the Jews liberty to live according to their own laws, and freedom from tribute in the sabbatical years. The story is doubted, from its not being alluded to in secular histories: Arrian, Plutarch, Diodorus, Curtius. But their silence may be accounted for, as they notoriously despised the Jews. The main fact is strongly probable. It accords with Alexander's character of believing himself divinely chosen for the great mission of Greece to the civilized world, to join the east and west in a

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union of equality, with Babylon as the capital. “Many kings of the East met him wearing (linen) fillets” (Justin). Jews were in his army. Jews were a strong element in the population of that city which he founded and which still bears his name, Alexandria. The remission of tribute every sabbatical year existed in later times, and the story best explains the privilege. When Aristotle urged him to treat the Greeks as freemen and the Orientals as slaves, he declared that “his mission from God was to be the more fit together and reconciler of the whole world in its several parts.” Arrian says: “Alexander was like no other man, and could not have been given to the world without the special interposition of God.” He was the providential instrument of breaking down the barrier wall between kingdom and kingdom, of bringing the contemplative east and the energetic west into mutually beneficial contact. The Greek language, that most perfect medium of human thought, became widely diffused, so that a Greek version of the Old Testament was needed and made (the Septuagint) for the Greek speaking Jews at Alexandria and elsewhere in a succeeding generation; and the fittest lingual vehicle for imparting the New Testament to mankind soon came to be the language generally known by the cultivated of every land. Commerce followed the breaking down of national exclusiveness, and everywhere the Jews had their synagogues for prayer and reading of the Old Testament in the leading cities. preparing the way and the place for the proclamation of the gospel, which rests on the Old Testament, to the Jews first, and then to the Gentiles.

2. Son of Simon of Cyrene (^{<411521>}Mark 15:21). He and his brother Rufus are spoken of as well known in the Christian

church.

3. A kinsman of Annas the high priest ([<440406>Acts 4:6](#)); supposed the same as Alexander the alabarch (governor of the Jews) at Alexandria, brother of Philo-Judaeus, an ancient friend of the emperor Claudius.

4. A Jew whom the Jews put forward during Demetrius' riot at Ephesus to plead their cause before the mob who suspected that the Jews were joined with the Christians in seeking to overthrow Diana's worship ([<441933>Acts 19:33](#)). Calvin thought him a convert to Christianity from Judaism, whom the Jews would have sacrificed as a victim to the fury of the rabble.

5. The coppersmith at Ephesus who did Paul much evil. Paul had previously "delivered him to Satan" (the lord of all outside the church) ([<460505>1 Corinthians 5:5](#); [<471207>2 Corinthians 12:7](#)), i.e. excommunicated, because he withstood the apostle, and made shipwreck of faith and of good

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conscience, and even blasphemed, with Hymenaeus. The excommunication often brought with it temporal judgment, as sickness, to bring the excommunicated to repentance (<540120>1 Timothy 1:20; <550414>2 Timothy 4:14,15).

ALEXANDRIA

Founded by Alexander the Great, 332 B.C., successively the Greek, Roman, and Christian capital of Lower Egypt. Its harbors, formed by the island Pharos and the headland Lochias, were suitable alike for commerce and war. It was a chief grain port of Rome, and the grain vessels were large and handsome; usually sailing direct to Puteoli, but from severity of weather at times, as the vessel that carried Paul, sailing under the coast of Asia Minor (Acts 27). At Myra in Lycia (<442705>Acts 27:5) the centurion found this Alexandrian. ship bound for Italy; in <442710>Acts 27:10 Paul speaks of the “lading,” without stating what it was; but in <442738>Acts 27:38 it comes out casually. The tackling had been thrown out long before, but the cargo was kept until it could be kept no longer, and then first we learn it was wheat, the very freight which an Alexandrian vessel usually (as we know from secular authors) carried to Rome: an undesigned propriety, and so a mark of truth. The population of Alexandria had three prominent elements, Jews, Greeks, Egyptians. The Jews enjoyed equal privileges with the Macedonians, so that they became fixed there, and while regarding Jerusalem as “the holy city,” the metropolis of the Jews throughout the world, and having a synagogue there (<440609>Acts 6:9), they had their own Greek version of the Old

Testament. the Septuagint, and their own temple at Leontopolis. At Alexandria the Hebrew divine Old Testament revelation was brought into contact with Grecian philosophy. Philo's doctrine of the word prepared men for receiving the teaching of John 1 as to the Word, the Son of God, distinct in one sense yet one with God; and his allegorizing prepared the way for appreciating similar teachings in the inspired writings (e.g. ⁴⁸⁰⁴²²Galatians 4:22,31; Hebrews 7). Hence Apollos, born at Alexandria, eloquent and mighty in the Scriptures, being instructed in the way of the Lord and fervent in the spirit, taught diligently (Greek accurately) the things of the Lord, though he knew only the baptism of John (⁴⁴¹⁸²⁵Acts 18:25); i.e., his Alexandrine education would familiarize him with Philo's idea of the word as the mediating instrument of creation and providence; and John the Baptist's inspired announcement of the personal Messiah would enable him to "teach accurately the things of the Lord" up to that point, when Aquila's and Priscilla's teaching more perfectly informed him

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of the whole accomplished Christian way of salvation. Mark is said to have been the first who preached and founded a Christian church in Alexandria. Various forms of Gnostic and Arian error subsequently arose there. [**See ALLEGORY .**]

ALGUM

(^{<140208>}2 Chronicles 2:8; 9:10,11) (A LMUG ^{<111011>} 1 Kings 10:11). From the Arabic article al and mica, “red sandalwood,” or Sanskrit valgu, in the Deccan valgum, “sandalwood.” Brought from Ophir, and from Lebanon. Used for pillars and stairs in the Lord’s house and the king’s house, and for harps and psalteries. The cedars and firs came from Lebanon, but the almug trees from Ophir, an Arabian mart on the Red Sea, for eastern produce intended for Tyre and the W. The algums would come with the firs and cedars cut from Lebanon, and so all would be described collectively as “from Lebanon.” The red sandalwood of China and India still used for making costly utensils. Else, the common sandalwood (Santalum album of Malabar coast), outside white and without odor, but within and near the root fragrant, fine grained, and employed still for fancy boxes and cabinets, and used as incense by the Chinese.

ALLEGORY

Once in Scripture (^{<480424>}Galatians 4:24): “which things [the history of Hagar and Sarah, Ishmael and Isaac] are an allegory;” (are, when allegorized, etc.) not that the history is unreal as to the literal meaning, (such as is the Song of Solomon, a continued allegory); but, besides the literal historical fact, these

events have another and a spiritual significance, the historical truths are types of the antitypical truths; the child of the promise, Isaac, is type of the gospel child of God who is free to love and serve his Father in Christ; the child of the bondswoman, Ishmael, is type of those legalists who, seeking justification by the law, are ever ill the spirit of bondage. Origen at Alexandria introduced a faulty system of interpreting Scripture by allegorizing, for which this passage gives no warrant. In an allegory there is

(1) an immediate sense, which the words contain; and

(2) the main and ulterior sense, which respects the things shadowed forth. In pure allegory the chief object aimed at is never directly expressed.

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ALLELUIA

(Praise ye Jehovah). Never found in the psalms of David and his singers, Asaph, Heman, and Jeduthun: but in later psalms, namely, those of the captivity and the return, the Fifth Book. So “Selah” is restricted to his and their psalms. Used in the temple liturgy; at the beginning, close, or both, of Psalm 106; 111; 113; 117; 135. So in the heavenly perfect liturgy ([Revelation 19:1,3,4,6](#)), the triumphant shout of the great multitude, the 24 elders, and four living creatures at the judgment on the whore. The Hebrew form may imply the special interest of the Jews in the destruction of antichrist ([Psalm 149:8,9](#)). Psalm 113--118 were called by the Jews the Hallel: sung on the first of the month, at the Feast of Dedication, that of Tabernacles, that of Weeks, and that of Passover. They sang Psalm 142 and Psalm 114 before the supper (according to Hillel’s school, or only Psalm 113 according to Shammai’s school), the rest after the last cup. This was the hymn sung by Christ and His disciples ([Matthew 26:30](#)). As the full choir of Levites in the temple service took up the Alleluia, so in heaven the multitude in mighty chorus respond Alleluia to the voice from the throne, “Praise our God, all ye His servants,” etc. ([Revelation 19:1-6](#).)

ALLIANCES

Framed by dividing a victim into two parts, between which the contracting parties passed, praying the similar cutting up of him

who should violate the treaty (^{<011510>}Genesis 15:10; ^{<243418>}Jeremiah 34:18-2)). Hence the Hebrews and Greek for to make a treaty is “to cut” it. Forbidden with the doomed Canaanites (^{<050702>}Deuteronomy 7:2; ^{<070202>}Judges 2:2). But peaceable relations with other nations as distinguished from copying their idolatries, were encouraged (^{<050225>}Deuteronomy 2:25; 15:6; ^{<012729>}Genesis 27:29). Solomon’s alliance with Tyre for building the temple and other purposes was altogether right (^{<110502>}1 Kings 5:2-12; 9:27); and Tyre is subsequently reprovved for not remembering the brotherly covenant (Amos 1:9). But alliances by marriage with idolaters are reprobated as incentives to latitudinarianism first and at last, to conformity with paganism (^{<050703>}Deuteronomy 7:3-6). Solomen’s alliance with Pharaoh by marriage was the precursor of importing horses contrary to the law, leaning too much on human forces, and of contracting alliances with Moabite, Ammonite, Edomite, Sidonian, and Hittite wives, who seduced him from God. Hence the care to guard against the same evil, at the return from Babylon (Ezra 9; 10; Nehemiah 13; ^{<390211>}Malachi 2:11-17).
When pagans

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renounced idolatry for Israel's God, Israelites might lawfully wed them, as Rahab, Ruth, Zipporah. Shishak's invasion of Rehoboam's kingdom was probably due to Shishak's alliance with Jeroboam of Israel (2 Chronicles 12; ^{<111425>}1 Kings 14:25, etc.). Ahaz' appeal to Tiglath Pileser for help against Pekah of Israel and Rezin of Syria opened the way to Assyrian and Babylonian predominance (2 Kings 16). Asa's alliance with Benhadad against Baasha was the turning point from good to evil in his life (^{<141415>}2 Chronicles 14:15,16; ^{<111516>}1 Kings 15:16, etc.). Jehoshaphat's alliance with ungodly Ahab and Ahaziah his son was the only blot on his character, and involved him in loss and reproof from God (2 Chronicles 18; 19:2; 20:35-

87). Jehoshaphat's son Jehoram's marriage with Ahab's daughter, Athaliah, was fatal to him and to Ahaziah and his other sons except Joash (2 Chronicles 21; 22). Hoshea's alliance with So or Sabacho of Egypt was his encouragement to rebel against Assyria, and brought on him the overthrow of Israel by Shalmaneser (^{<121704>}2 Kings 17:4). Hezekiah was tempted to lean on Egypt against the Assyrian Sennacherib (^{<233002>}Isaiah 30:2), and Tirhakah of Ethiopia did make a diversion in his favor (^{<121909>}2 Kings 19:9). Josiah on the other hand was Assyria's ally against Pharaoh Necho of Egypt, and fell a victim to meddling in the world's quarrels (^{<143520>}2 Chronicles 35:20-25). Zedekiah, the last king of Judah, leant on Egypt, and Pharaoh Hophra raised the siege of Jerusalem for a time; but Nebuchadnezzar returned and took it (^{<243701>}Jeremiah 37:1-5; 39).

A “covenant of salt” (<041819>Numbers 18:19; <141305>2 Chronicles 13:5) expresses one indissoluble and incorruptible, as salt was sprinkled on the victim, implying incorruption and sincerity (<030213>Leviticus 2:13). A pillar was sometimes set up (<013145>Genesis 31:45-52). Presents were sent by the seeker of the alliance (<111518>1 Kings 15:18; <233006>Isaiah 30:6). Violation of it brought down divine wrath, even when made with a pagan (<060918>Joshua 9:18; 2 Samuel 21; <261716>Ezekiel 17:16).

ALLON

(oak).

1. Or Elon, a city of Naphtali (<061933>Joshua 19:33); others translate “the oak by Zaanaim” or “the oak of the loading of tents” (compare <070411>Judges 4:11), “the plain of Zaanaim [the swamp, Ewald] by Kedesh.”

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2. A LLON B ACHUTH , “the oak of weeping,” namely, for Deborah, Rebekah’s nurse: corrupted into Tabor (<091003>1 Samuel 10:3; compare <070405> Judges 4:5).

ALMODAD

First of Joktan’s descendents (<011026>Genesis 10:26; <130120>1 Chronicles 1:20). His name is preserved in El-Mudad, famous in Arab history, reputed father of Ishmael’s Arab wife, Mir-at- ez-Zeman, and chief of Jarhum, a Joktanite tribe that passed from Yemen to the vicinity of Mekkeh. The Al is the Arabic article.

ALMON-DIBLATHAIM

One of the last stages of the Israelites, between Dibon-Gad (= Dhiban, N. of the Arnon) and the Abarim range (<043346>Numbers 33:46,47); probably the same as Beth- Diblathaim of Moab (<244822>Jeremiah 48:22), which Mesha mentions in the famous Moabite stone as “built” by him and colonized with Moabites.

ALMOND TREE

(<240111>Jeremiah 1:11,12; Hebrews “I see a rod of the wakeful tree [the emblem of wakefulness] ... Thou hast well seen: for I will be wakeful [Hebrews for “hasten”] as to My word.”) It first wakes out of the wintry sleep and buds in January. In <211205>Ecclesiastes 12:5, instead of “the almond tree shall

flourish,” Gesenius translates “(the old man) loathes (through want of appetite) even the (sweet) almond;” for the blossom is pink, not white, the color of the old man’s hair. But as the Hebrews means “bud” or “blossom” in Song 6:11 it probably means here “the wakefulness of old age sets in.” Or the color may not be the point, but the blossoms on the leafless branch, as the hoary locks flourish as a crown on the now arid body.

<022533> Exodus 25:33,34: in the tabernacle the candlesticks had “bowls made in the form of the almond flower” or “nut,” most graceful in shape; perhaps the pointed nut within was the design for the cup, the sarcocarp containing the oil, and the flame shaped nut of gold emitting the light from its apex. Luz, the original name of Bethel, was derived from one species of almond

(<012819>Genesis 28:19; 30:37), luz. It was almond, not hazel, rods wherewith Jacob secured the ringstraked and speckled offspring from the flocks. Jordan almonds were famed. The almonds growing on Aaron’s rod, when laid up over night before the Lord, denote the ever wakeful priesthood

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which should continue until the Antitype should come; type also of the vigilance and fruitfulness which Christ's ministers should exhibit;. also of the rod of Christ's strength which shall finally destroy every adversary
([<041708>](#)Numbers 17:8; [<19B002>](#)Psalms 110:2,5,6).

ALMS

From Greek [eleemos y ne](#) . The Hebrews "righteousness" in Old Testament and the Greek in many manuscripts of [<400601>](#)Matthew 6:1, stands for A LMS . So [<270427>](#)Daniel 4:27, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The poor were entitled to leavings from the produce of the field, the vineyard, and the olive yard

([<031909>](#)Leviticus 19:9,10; 23:22; [<051511>](#)Deuteronomy 15:11; 24:19; 26:2-13), the third year's tithing for the Levite, the stranger, the fatherless, the widow. Compare [<183117>](#)Job 31:17; 29:16: "I was a father to the poor." [<160810>](#)Nehemiah 8:10; [<201002>](#)Proverbs 10:2; 11:4; [<170922>](#)Esther 9:22; [<194101>](#)Psalms 41:1; 112:9. Dorcas ([<440936>](#)Acts 9:36).

Cornelius ([<441002>](#)Acts 10:2). God prefers such neighborly love to fasting ([<235807>](#)Isaiah 58:7). Thirteen receptacles for free offerings were in the women's court of the temple ([<411241>](#)Mark 12:41-44). Begging was a practice only known after the captivity. In every city there were three collectors who distributed alms of two kinds: 1. Of money collected in the synagogue chest every sabbath for the poor of the city, "the alms of the chest." 2. Of food and money received in a dish,

“alms of the dish.” The Pharisees gave much alms, but with ostentation, figuratively blowing the trumpet before them (the figure being from the trumpet blowing in religious feasts): <400601>Matthew 6:1,2. The duty was recognized among Christians as a leading one (<421413>Luke 14:13; <451525>Romans 15:25-27; <480210> Galatians 2:10). A laying by for alms in proportion to one’s means on every Lord’s day is recommended (<461601>1 Corinthians 16:1-4; <441129>Acts 11:29,30; 20:35). Jesus and the twelve, out of their common purse, set the pattern (<431329>John 13:29). Not the costliness, but the love and self denial, and the proportion the gift bears to one’s means, are what God prizes (<411242>Mark 12:42-44). Such “come up as a memorial before God” (<440936>Acts 9:36; 10:2,4). The giving was not imposed as a matter of constraint, but of bounty, on Christians (<440504>Acts 5:4). The individual was not merged in the community, as in socialism; each freely gave, and distribution was made, not to the lazy who would not work, but to the needy (<440245>Acts 2:45; <530310>2 Thessalonians 3:10). A mendicant order is the very opposite of the Christian system. The Jewish tithe was not imposed, but the principle of proportionate giving having been laid down, the definite proportion is left

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to each one's faith and love to fix ([<470905>2 Corinthians 9:5-7](#)). Love will hardly give less than legalism. An ecclesiastical order of widowhood attended to charitable ministrations in the early church ([<540510>1 Timothy 5:10](#)). The deacons were appointed primarily for the distribution of alms (Acts 6). Alms are "righteousness," not that they justify a man (which Romans 3; 4; 5 prove they do not), but they are the doing that which is right and which our neighbor has a rightful claim upon us for, in the court of God's equity, though not of human law. God gives us means for this very end ([<490428>Ephesians 4:28](#)).

ALOE

LIGN A LOE . Hebrews ahalim , ahaloth ; Greek [agallochus](#) , from the native name aghil; "eaglewood," imitating the sound. Not the common aloes, disagreeable in odor and taste. The more precious kind grows in Cochin China and Siam, and is not exported, being worth its weight in gold. The perfume is from the oil thickening into resin within the trunk. The inferior kind, garo, grows in the Moluccas, the Excoecaria agallocha of Linnaeus. The best aloe wood is called calambac, the produce of the Aquilaria agallochum of Silhet in N. India. Used for perfuming garments ([<194508>Psalm 45:8](#)) and beds ([<200717>Proverbs 7:17](#)). An image for all that is lovely, fragrant, flourishing, and incorruptible ([<042406>Numbers 24:6](#); Song 4:14). Used by Nicodemus, along with myrrh, 100 lbs. in all, to enwrap amidst linen the sacred body of Jesus ([<431939>John 19:39](#)).

ALOTH

A district with Asher, under the ninth of Solomon's commissariat officers (¹¹⁰⁴¹⁶1 Kings 4:16).

ALPHA

Greek (A LEPH , "chief," "guide," Heb.) The first letter, as OMEGA is the last, of the Greek alphabet. So Christ is the First and the Last, including all that comes between, the Author and Finisher of the visible and invisible, and of the spiritual creations (⁶⁶⁰¹⁰⁸Revelation 1:8; 21:6; 22:13; ⁵⁸¹²⁰²Hebrews 12:2; ²³⁴¹⁰⁴Isaiah 41:4; 44:6). As He made originally, so will He complete the whole. ALPHABET comes from the first two Greek letters, Alpha, Beta = Hebrews Aleph, Beth.

The Moabite stone of Dibon, probably of the reign of Ahaziah, Ahab's son, who died 896 B.C., exhibits an alphabet so complete that at that early date

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it can have been no recent invention. It has been discovered as mason's marks on the foundation stones of Solomon's temple. Yet even it was not the earliest form of the Palestinian alphabet. The fine discrimination of sounds, implied in inventing an alphabet, could hardly be brought to perfection at once. Rawlinson fixes the invention 15 centuries B.C. The language of the Dibun stone, and the Hebrew of the Bible, most closely agree. Mesha's victories are recorded there in the same character, and even the same idiom, as in 2 Kings 3.

In symbols of the early Christian church A and were often combined with the cross, or with Christ's monogram, e.g., on a tablet in the catacombs at Melos, of the early part of the second century. The rabbis (Jalkut Rubeni, fol. 17, 4, Sohoettgen, Hor. Heb., 1:1086) say, "Adam transgressed the whole law from Aleph to Tau" (the last Hebrews letter); so Christ fulfilled it from Alpha to Omega (⁴⁰⁰³¹⁵Matthew 3:15).

ALPHAEUS

Father of James the Less, the apostle, and writer of the epistle, and "brother (i.e. cousin) of our Lord" (⁴⁰¹⁰⁰³Matthew 10:3; ⁴¹⁰³¹⁸Mark 3:18; ⁴²⁰⁶¹⁵ Luke 6:15; ⁴⁴⁰¹¹³Acts 1:13); also of Joses (⁴¹¹⁵⁴⁰Mark 15:40). Husband of the Mary who with Jesus' mother stood at the cross (⁴³¹⁹²⁵John 19:25). The same as Clopas (as it should be written, not Cleophas), both names being Greek variations of Hebrews Chalpai , or Hhalpai . Possibly the Cleopas of ⁴²²⁴¹⁸ Luke 24:18. If the translation ⁴²⁰⁶¹⁶Luke 6:16 be correct, "Jude, brother of James,"

Alphaeus was his father also. In ^{<410214>}Mark 2:14 Levi (Matthew) is called the son of Alphaeus. Whether he be the same is not certain: probably not.

ALTAR

The first of which we have mention was built by Noah after leaving the ark (^{<010820>}Genesis 8:20). The English (from the Latin) means an elevation or high place: not the site, but the erections on them which could be built or removed (^{<111207>}1 Kings 12:7; ^{<122315>}2 Kings 23:15). So the Greek [[bomos](#)], and Hebrews bamath . But the proper Hebrews name mizbeach is “the sacrificing place;” Septuagint thusiasterion. Spots hallowed by divine revelations or appearances were originally the sites of altars (^{<011207>}Genesis 12:7; 13:18; 26:25; 35:1). Mostly for sacrificing; sometimes only as a memorial, as that named by Moses Jehovah Nissi, the pledge that Jehovah would war against Amalek to all generations (^{<021715>}Exodus 17:15,16), and

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that built by Reuben, Gad, and half Manasseh, “not for burnt offering, nor sacrifice, but as a witness” ([<062226>](#)Joshua 22:26,27). Altars were to be made only of earth or else unhewn stone, on which no iron tool was used, and without steps up to them ([<022024>](#)Exodus 20:24-26). Steps toward the E. on the contrary are introduced in the temple yet future ([<264317>](#)Ezekiel 43:17), marking its distinctness from any past temple. No pomp or ornament was allowed; all was to be plain and simple; for it was the meeting place between God and the sinner, and therefore a place of shedding of blood without which there is no remission ([<031711>](#)Leviticus 17:11; [<580922>](#)Hebrews 9:22), a place of fellowship with God for us only through death. The mother dust of earth, or its stones in their native state as from the hand of God, were the suitable material. The art of sinful beings would mar, rather than aid, the consecration of the common meeting ground. The earth made for man’s nourishment, but now the witness of his sin and drinker in of his forfeited life, was the most suitable (see Fairbairn, Typology). The altar was at “the door of the tabernacle of the tent of the congregation”

([<024029>](#)Exodus 40:29). In the tabernacle the altar of burnt offering was made of shittim (acacia) boards overlaid with brass, terming a square of five cubits, or eight feet. three cubits high or five feet, the hollow within being probably filled with earth or stones. A ledge (Hebrews karkob) projected on the side for the priest to stand on, to which a slope of earth gradually led up on the S. side, and outside the ledge was a network of brass. At the grainers were four horn shaped

projections. to which the victim was bound (<19B827>Psalm 118:27), and which were touched with blood in consecrating priests (<022912>Exodus 29:12), and in the sin offering (<030407>Leviticus 4:7). The horn symbolizes might. The culmination's of the altar, being hornlike, imply the mighty salvation and security which Jehovah engages to the believing worshippers approaching Him in His own appointed way. Hence it was the asylum or place of refuge (<110150>1 Kings 1:50; <022114>Exodus 21:14). So the Antitype, Christ (<232705>Isaiah 27:5; 25:4). To grasp the altar horns in faith was to lay hold of Jehovah's strength. In Solomon's temple the altar square was entirely of brass, and was 20 cubits, or from 30 to 35 feet, and the height 10 cubits. In <390107>Malachi 1:7,12, it is called "the table of the Lord." In Herod's temple the altar was 50 cubits long, and 50 broad, and 15 high; a pipe from the S.W. grainer conveyed away the blood to the brook Kedron. Except in emergencies (as <070624>Judges 6:24; <090709>1 Samuel 7:9,10; <102418>2 Samuel 24:18,25; <110864>1 Kings 8:64; 18:31,32) only the one altar was sanctioned

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(^{<031708>}Leviticus 17:8,9; ^{<051213>}Deuteronomy 12:13,14), to mark the unity and ubiquity of God, as contrasted with the many altars of the manifold idols and local deities of pagandom. Every true Israelite, wherever he might be, realized his share in the common daily sacrifices at the one altar in Zion, whence Jehovah ruled to the ends of the earth. Christ is the antitype, the one altar or meeting place between God and man, the one only atonement for sinners, the one sacrifice, and the one priest (^{<440412>}Acts 4:12; ^{<581310>}Hebrews 13:10). Christ's Godhead, on which He offered His manhood, "sanctifieth the gift" (^{<402319>}Matthew 23:19), and prevents the sacrifice being consumed by God's fiery judicial wrath against man's sin. To those Judaizers who object that Christians have no altar or sacrificial meats, Paul says, "we have" (the emphasis in Greek is on have; there is no we) emphatically, but it is a spiritual altar and sacrifice. So ^{<580414>}Hebrews 4:14,15; 8:1; 9:1; 10:1,19-21. The interpretation which makes "altar" the Lord's table is opposed to the scope of the Epistle to the Heb., which contrasts the outward sanctuary with the unseen spiritual sanctuary. Romanisers fall under the condemnation of ^{<280811>}Hosea 8:11. The Epistle to the Hebrews reasons, servile adherents to visible altar meats are excluded from our Christian spiritual altar and meats: "For He, the true Altar, from whom we derive spiritual meats, realized the sin offering type" (of which none of the meat was eaten, but all was burnt: ^{<030630>}Leviticus 6:30) "by suffering without the gate: teaching that we must go forth after Him from the Jewish high priest's camp of legal ceremonialism and meats, which stood only until the gospel times of reformation" (^{<580910>}Hebrews 9:10,11). The temple and holy

city were the Jewish people's camp in their solemn feasts.

The brass utensils for the altar (<022703>Exodus 27:3) were pans, to receive the ashes and fat; shovels, for removing the ashes; basins, for the blood; flesh hooks, with three prongs, to take flesh out of the cauldron (<090213>1 Samuel 2:13,14); firepans, or censers, for taking coals off the altar, or for burning incense (<031612>Leviticus 16:12; <041606>Numbers 16:6,7; <022538>Exodus 25:38); the same Hebrews maktoth means snuff dishes, as "tongs" means snuffers for the candlesticks.

Asa "renewed" the altar, i.e. reconsecrated it, after it had been polluted by idolatries (<142008>2 Chronicles 20:8). **see AHAZ** (see) removed it to the N. side of the new altar which Urijah the priest had made after the pattern which Ahaz had seen at Damascus (<121614>2 Kings 16:14). Hezekiah had it "cleansed" (<142912>2 Chronicles 29:12-18) of all the uncleanness brought into it in Ahaz' reign. Manasseh, on his repentance, repaired it (<143316>2 Chronicles

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33:16). Rabbis pretended it stood on the spot where man was created. In Zerubbabel's temple the altar was built before the temple foundations were laid (¹⁵⁰³⁰²Ezra 3:2). After its desecration by Antiochus Epiphanes, Judas Maccabaeus built a new altar of unhewn stones. A perpetual fire kept on it symbolized the perpetuity of Jehovah's religion; for, sacrifice being the center of the Old Testament worship, to extinguish it would have been to extinguish the religion. The perpetual fire of the Persian religion was different, for this was not sacrificial, but a symbol of God, or of the notion that, fire was a primary element. The original fire of the tabernacle

“came out from before the Lord, and consumed upon the altar the burnt offering and the fat” (⁰³⁰⁹²⁴Leviticus 9:24).

The rabbis say, It couched upon the altar like a lion, bright as the sun, the flame solid and pure, consuming things wet and dry alike, without smoke. The divine fire on the altar; the shekinah cloud, representing the divine habitation with them, which was given to the king and the high priest with the oil of unction; the spirit of prophecy; the Urim and Thummim whereby the high priest miraculously learned God's will; and the ark of the covenant, whence God gave His answers in a clear voice, were the five things of the old temple wanting in the second temple. Heated stones (Heb.) were laid upon the altar, by which the incense was kindled (²³⁰⁶⁰⁶Isaiah 6:6).

The golden altar of incense (distinguished from the brazen altar of burnt offering), of acacia wood (in Solomon's temple cedar)

underneath, two cubits high, one square. Once a year, on the great day of atonement, the high priest sprinkled upon its horns the blood of the sin offering

(<023006>Exodus 30:6-10; <031618>Leviticus 16:18,19).

Morning and evening incense was burnt on it with fire taken from the altar of burnt offering. It had a border round the top, and two golden rings at the sides for the staves to bear it with. It was “before the veil that is by the ark of the testimony, before the mercy seat;” between the candlestick and the shewbread table. In <580904>Hebrews 9:4, KJV, “censer,” not “altar of incense,” is right; for the latter was in the outer not the inner holy place. The inner, or holiest, place “had the golden censer” belonging to its yearly atonement service, not kept in it. The altar of incense also was close by the second veil, directly before the ark (<110622>1 Kings 6:22), “by (Hebrews belonging to) the oracle,” i.e. holiest place. Jesus’ death rent the veil, and has brought the antitypes to the candlestick, shewbread table, and altar of incense into the heavenly, holiest

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place. This altar alone appears there, namely, that of prayer and praise. Christ is the heavenly altar as well as the only intercession, through the incense of whose merits our prayers are accepted. “The souls under the altar” (^{<660609>}Revelation 6:9) are shut up unto Him in joyful expectancy, until He come to raise the sleeping bodies (^{<660803>}Revelation 8:3,4). **see NADAB** and **see ABIHU** (see) were smitten for burning “strange fire” (i.e. fire not taken from the altar of burnt offering), thereby breaking the He between the incense altar and the sacrificial burnt offering altar. The incense daily offered symbolized prayer (^{<19E102>}Psalm 141:2; ^{<420110>}Luke 1:10). As the incense on the altar within drew its kindling from the fire of the sacrificial altar without, so believing prayer of the heart within, continually ascending to God, rests on one’s having first once for all become sharer in the benefit of Christ’s outward sacrificial atonement. Therefore the inner altar was ornate and golden, the outer altar bore marks of humiliation and death. Nowhere is an altar in the sacrificial sense in the Christian church recognized in the New Testament The words “we have an altar” (^{<581310>}Hebrews 13:10; note that it is not altars, such as apostate churches erect in their worship), so far from sanctioning a Christian altar on earth, oppose the idea; for Christ Himself is our altar of which we spiritually eat, and of which they who Judaize, by serving the tabernacle and resting on meats and ordinances, “have no right to eat.” Our sacrifices are spiritual, not the dead letter; compare ^{<581309>}Hebrews 13:9,15,16.

The “altar to an unknown God” mentioned by Paul

(<441722>Acts 17:22) was erected in time of a plague at Athens, when they knew not what god to worship for removing it. Epimenides caused black, and white sheep to be let loose from the Areopagus, and wherever they lay down to be offered to the appropriate deity. Diogenes Laertius, Pausanias, and Philostratus, pagan writers, confirm the accuracy of Scripture by mentioning several altars at Athens to the unknown or unnamed deity. “Superstitious” is too severe a word for the Greek; Paul’s object was to conciliate, and he tells the Athenians: Ye are “rather religious,” or “more given to religion” than is common, “rather given to veneration.”

In <264315>Ezekiel 43:15 “altar” is lit. harel , “mount of God,” denoting the high security which it will afford to restored Israel; a high place indeed, but the high place of God, not of idols.

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ALTASCHITH

The title of Psalm 57; 58; 59; 75: The maxim of David amidst persecutions, embodying the spirit of his psalm (Kimchi); drawn from [Deuteronomy 9:26](#), Moses' prayer, "Destroy not Thy people and Thine inheritance, whom Thou hast redeemed." He used the same "destroy not" in [1 Samuel 26:9](#), to Abishai, who urged him to slay Saul when in his power. We can say "destroy not" to God only when we ourselves bear no malice to our enemies. Aben Ezra less probably explains "some song named so, to the tune of which the psalm was to be chanted."

ALUSH

The last station before Rephidim, of Israel's journey to Sinai ([Numbers 33:18,14](#)). Rabbis assert, on [Exodus 16:30](#), that here the first sabbath was instituted and kept.

ALVAH

Aliah. [Genesis 36:40](#); [1 Chronicles 1:51](#).

ALVAN

Alian. [Genesis 36:23](#); [1 Chronicles 1:40](#).

AMAD

In Asher, between Alammelech and Misheal (^{<061923>}Joshua 19:23).

AMAL

Of Asher (^{<130735>}1 Chronicles 7:35).

AMALEK

Son of Eliphaz, by his concubine Timnah, of the Horites; grandson of Esau; duke of Edom (^{<013612>}Genesis 36:12,16). The Edomites seized the Horite territory. In Hezekiah's reign the last remnant of Amalek in Edom was dispersed by the Simeonites (^{<130442>}1 Chronicles 4:42,43).

AMALEKITES

Philo interprets “a people that licks up.” A nomadic tribe, occupying the peninsula of Sinai and the wilderness between Palestine and Egypt

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([<041329>](#)Numbers 13:29; [<091507>](#)1 Samuel 15:7; 27:8). Arab writers represent them as sprung from Ham, and originally at the Persian gulf, and then pressed westward by Assyria, and spreading over Arabia before its occupation by Joktan's descendants. This would accord with the mention of them ([<011407>](#)Genesis 14:7) long before Esau's grandson, the Edomite Amalek; also with [<070313>](#)Judges 3:13; 5:14; 12:15, where "Amalek" and "the mount of the Amalekites" appear in central Palestine, whither they would come in their passage westward. Scripture nowhere else mentions any relationship of them with the Edomites and Israelites. The Amalek of Edom ([<013616>](#)Genesis 36:16) in this view afterward became blended with the older Amalekites. But [<011407>](#)Genesis 14:7 mentions merely "the country of the Amalekites," i.e. which afterward belonged to them; whereas in the case of the other peoples themselves are named, the Rephaims, Zuzims, Emims, Horites, Amorites (Septuagint, however, and Origen read for "the country" "the princes"). The descent of the Amalekites from Amalek, Esau's grandson, is favored also by the consideration that otherwise a people so conspicuous in Israel's history would be without specification of genealogy, contrary to the analogy of the other nations connected with Israel in the Pentateuch. Their life was nomadic ([<070605>](#)Judges 6:5); a city is mentioned in [<091505>](#)1 Samuel 15:5. **see AGAG** (see) was the hereditary title of the king. On Israel's route from Egypt to Palestine, Amalek in guerrilla warfare tried to stop their progress, and was defeated by Joshua, under Moses, whose hands were stayed up by Aaron and Hur, at Rephidim ([<021708>](#)Exodus 17:8-16). It was a deliberate effort to defeat

God's purpose at the very outset, while Israel was as yet feeble, having just come out of Egypt. The motive is stated expressly, "Amalek feared not God" ([<052517>Deuteronomy 25:17-19](#); and [<021716> Exodus 17:16](#) margin). "Because the hand of Amalek is against the throne of Jehovah, therefore Jehovah will have war with Amalek from generation to generation." Saul's failure to carry out God's purpose of their utter destruction (1 Samuel 15) brought destruction on Saul himself ([<092818>1 Samuel 28:18](#)), and, by a striking retribution in kind, by an Amalekites ([<100102>2 Samuel 1:2-10](#)). David, the instrument of destroying them, was raised to the vacated throne ([<092708>1 Samuel 27:8; 30:1,2,17-26](#);

[<100812> 2 Samuel 8:12](#)). The Amalekites are mentioned with the Canaanites as having discomfited Israel at Hormah, on the borders of Canaan, permitted by God because of Israel's unbelief as to the spies' report, and then presumption in going up to possess the land in spite of Moses' warning and the non-accompaniment of the ark ([<041443>Numbers 14:43-45](#)). Subsequently the Moabite Eglon, in league with Amalek, smote Israel and took Jericho;

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but Ehud defeated them ([<070313>](#)Judges 3:13-30). Next we find them leagued with Midian ([<070603>](#)Judges 6:3; 7), and defeated by Gideon: Balaam's prophecy ([<042420>](#)Numbers 24:20 Heb.), "Beginning of the pagan (was) Amalek, and its end (shall be) destruction" (even to the perishing, under Saul, David, and finally Hezekiah, [<130442>](#)1 Chronicles 4:42,43). In age, power, and celebrity this Bedouin tribe was certainly not "the first of the nations," but (as margin) "the first pagan nation which opened the conflict of pagandom against the people of God." Thus its "latter end" stands in antithesis to its "beginning." The occasion of Amalek's attack was significant: at Rephidim, when there was no water for the people to drink, and God by miracle made it gush from the rock. Contentions for possession of a well were of common occurrence ([<012125>](#)Genesis 21:25; 26:22; [<020217>](#)Exodus 2:17); in Moses' message asking Edom and Sihon the Amorite for leave of passage, water is a prominent topic ([<042017>](#)Numbers 20:17; 21:22; compare [<070511>](#)Judges 5:11). This constitutes the special heinousness of Amalek's sin in God's eyes. They tried to deprive God's people of a necessary of life which God had just supplied by miracle, thus fighting not so much with them as with God. This accounts for the special severity of their doom. The execution was delayed; but the original sentence at Rephidim was repeated by Balaam, and 400 years subsequently its execution was enjoined at the very beginning of the regal government as a test of obedience; compare [<091212>](#)1 Samuel 12:12-15. They then still retained their spite against Israel, for we read ([<091448>](#)1 Samuel 14:48), "Saul smote the Amalekites and delivered Israel out of the hands of them that spoiled them."

That the Israelites might perceive they were but the executioners of God's sentence, they were forbidden to take the spoil Saul's taking of it to gratify the people and himself, under the pretext of "sacrifice," was the very thing which betrayed the spirit of disobedience, to his ruin.

AMAM

A city in the S. of Judah ([061526](#)>Joshua 15:26).

AMANA

(truth) A mountain near Lebanon, perhaps the southern top of Antilibanus (Song 4:8). Assumed to be the hill whence the Abana springs ([120513](#)>2 Kings 5:13).

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AMARIAH

[<130607>](#) 1 Chronicles 6:7,52.

2. Highpriest under Jehoshaphat, son of Azariah ([<130611>](#)1 Chronicles 6:11; [<141911>](#) 2 Chronicles 19:11), a seconder of that good king “in all matters of the Lord.” [<132319>](#) 1 Chronicles 23:19.

4. Head of one of the 24 courses of priests which bore his name under David, Hezekiah, and Nehemiah ([<132414>](#)1 Chronicles 24:14 = Immer; [<143115>](#)2 Chronicles 31:15; [<161003>](#)Nehemiah 10:3; 12:2,13).

1.

3.

5.

[<161104>](#) Nehemiah 11:4; [<151042>](#)Ezra 10:42.

[<360101>](#) Zephaniah 1:1.

6.

AMASA

1. Son (seemingly illegitimate) of Jether or Ithra, an Ishmaelite, by Abigail, David’s sister ([<101725>](#)2 Samuel 17:25; [<130215>](#)1

Chronicles 2:15-17). [**See ABSALOM** .] Joined his rebellion, probably because neglected by David (as appears from his not being mentioned previously) on account of his Ishmaelite parentage (Zeruiah occurs always without mention of her husband; but Abigail always with her husband Jether, as though in disparagement). Defeated in the wood of Ephraim by Joab (2 Samuel 18). David, to atone for past neglect, pardoned, and even promoted him to command the army in the room of the overbearing Joab. Amasa's slowness in crushing Sheba's rebellion, perhaps owing to the disinclination of the troops to be under his command, obliged David to dispatch Abishai with the household guards, and Joab accompanied them. Amasa and his force overtook them at "the great stone of Gibeon." There Joab, while taking with his right hand Amasa's beard to kiss him, with his left stabbed him with his sword (^{<102010>}2 Samuel 20:10).

2. A MASAI , leader of a body of men of Judah and Benjamin, to join David in the hold at Ziklag; David's apprehension of treachery on the part of his own tribe was dispelled by Amasa's words under the spirit which "clothed" him: "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee." (Margin ^{<131216>}1 Chronicles 12:16-18.)

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3. A prince of Ephraim, son of Hadlai, who, at the prophet Oded's command from God, opposed the detention of the Jews taken captive by Pekah of Israel from Ahaz of Judah ([<142812>2 Chronicles 28:12](#)).

AMASHAI

[<161113>](#) Nehemiah 11:13.

AMASIAH

([<141716>2 Chronicles 17:16](#).) “Son of Zichri, who willingly, offered himself unto the Lord” as a captain under Jehoshaphat; compare [<070502>Judges 5:2,9](#).

AMAZIAH

1. Son of Joash; on his accession to the Jewish throne punished his father's murderers, but not their children ([<052416>Deuteronomy 24:16](#)); a merciful trait of character, which it is implied other kings had not. He had reigned jointly with his father at least one year before Joash's death; for [<121310>2 Kings 13:10](#) compared with [<121401>2 Kings 14:1](#) proves he reigned in the 39th year of Jonah of Judah; [<142401>2 Chronicles 24:1](#) shows that Joash of Judah reigned 40 years; therefore Amaziah must have been reigning one year before Joash's death, The reason comes out in that incidental way which precludes the idea of forgery, and confirms the truth of the history. In [<142423>2 Chronicles 24:23,25](#) we read: “the host

of Syria came up against him [Joash] ... to Judah and Jerusalem, and destroyed all the princes; ... and when they were departed [for they left him in great diseases] his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed.” The “great diseases” under which Joash labored, at the time of the Syrian invasion, were no doubt the cause of Amaziah his son being admitted to a share in the government. Blunt well observes how circuitously we arrive at the conclusion, not by the book of Kings alone nor Chronicles alone; either might be read alone without suspicion of such a latent congruity. He slew of Edom in the Valley of Salt (S. of the Dead Sea, the scene of David’s general’s victory: <100813>2 Samuel 8:13; Psalm 60 title; <111115>1 Kings 11:15,16; <131812>1 Chronicles 18:12) 10,000, and his forces threw 10,000 captives from the rocks, and he took Selah or Petra their capital, which he named Jokteel (the reward of God) after a Jewish city (<061538>Joshua 15:38). Then he showed that, whereas he partly did “right in the sight of the Lord,” it was “not like David his father, with a perfect heart” (<142502>2 Chronicles 25:2; <121403>2 Kings 14:3). “He brought the gods of

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Seir to be his gods and bowed down himself before them and burned incense unto them.” The Lord’s prophet reproved him: “Why hast thou sought after the gods which could not deliver their own people out of thine hand?” “Art thou made of the king’s counsel? forbear; why shouldest thou be smitten?” was the king’s reply; for God had determined to destroy him, and therefore gave him up to judicial hardening ([<450128>Romans 1:28](#)).

Already he had provoked Israel by sending back 100,000 Israelite soldiers whom he had hired for 100 talents of silver, but whom, as being estranged from God ([<461533>1 Corinthians 15:33](#)), God forbade him to take with him (compare [<141902>2 Chronicles 19:2; 20:37](#)); God assuring him that He could give him much more than the 100 talents which he thereby forfeited. The Israelites in returning fell upon the cities of Judah from Samaria to Bethheron. The God who gave him the Edomite capital in compensation for his loss of money could have given amends for the Israelite depredations, if he had not lost His favor. Refusing advice from God’s prophet ([<201201>Proverbs 12:1](#)), Amaziah “took advice” of bad counselors, and, irritated at the Israelite depredations, Amaziah challenged Joash, who by the parable of “the thistle (or rather thorn bush) and cedar” warned him not to overrate his strength through pride in his Edomite victories, as though the thorn bush were to think itself a match for the cedar, and to meddle to his own hurt. Routed at Bethshemesh, he was taken by Joash to Jerusalem, the wall of which Joash broke down from the gate of Ephraim to the grainer gate 400 cubits, facing Israel’s frontier, besides taking

the vessels of God's house, with Obed Edom, and the king's treasures and hostages. Jerusalem, according to Josephus, yielded so quickly, as Joash threatened otherwise to slay Amaziah. Amaziah survived Joash 15 years, and then was slain by conspirators at Lachish, whither he had fled. He reigned from 837 B.C to 809.

2. Priest of the golden calf at Bethel, under Jeroboam II.

Fearing that his craft whereby he had his wealth was in danger, he informed the king: "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words, for thus Amos saith, Jeroboam shall die by the sword and Israel ... be led away captive." Also he said unto Amos; "O thou seer ... get thee away into Judah and there eat bread [he judges of Amos by his own mercenary motives]. But prophesy not again any more in Bethel, for it is the king's chapel and ... court." Therefore the Lord doomed his wife to harlotry, his sons and daughters to the sword, and himself to "die in a polluted land" (³⁰⁰⁷¹⁰Amos 7:10-17). So far from seeking

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prophecy as a breadmaking business, Amos replies he gave up his own mode of livelihood to obey the Lord's call at all costs. Political expediency in all ages is made the pretext for dishonoring God and persecuting His servants (^{<431148>}John 11:48-50; ^{<441706>}Acts 17:6,7; 19:25-27; 24:5). Probably Amaziah met his doom in Pul's invasion; God is not anxious to vindicate His word, "the majesty of Scripture does not lower itself to linger on baser persons" (Pusey): the criminal's sentence implies its execution, whether recorded or not. 3. ^{<130434>}1 Chronicles 4:34. 4. ^{<130645>}1 Chronicles 6:45.

AMBASSADOR

Stands for two Hebrews words: malahch , "messenger," and tzeer , "ambassador." Israel's commanded isolation rendered embassies an infrequent occurrence; they were mere nuncios rather than plenipotentiaries. The earliest instances occur in the case of Edom, Moab, and the Amorites (^{<042014>}Numbers 20:14; 21:21). Gibeon feigned an embassy (^{<060904>}Joshua 9:4). The ambassador's person was regarded as inviolable (^{<101002>}2 Samuel 10:2-5; 12:26-31). Men of high rank usually; as Sennacherib sent his chief captain, Chief cupbearer, and chief eunuch, Tartan, Rabsaris, Rabshakeh, whom Hezekiah's chief men of the kingdom, Eliakim over the household, Shebna the secretary, and Joab the recorder, met (^{<121817>}2 Kings 18:17,18; ^{<233004>}Isaiah 30:4; 33:7; compare 18:2). Once in New Testament, "we are ambassadors for Christ" (^{<470520>}2 Corinthians 5:20); treating with men "in Christ's stead": God "beseeching," and His ambassadors

“praying” men to be reconciled to God. Majesty, faithfulness, yet withal tenderness, are implied. Our part is to send prayers, as our ambassage, to meet God’s ambassadors, desiring His conditions of peace

(<421432>Luke 14:32; <232705>Isaiah 27:5).

AMBER

chasmal . <260104>Ezekiel 1:4,27; 8:2. Not our amber, a bituminous substance or fossil resin, but a metal. Smooth polished brass (Gesenius). Compare

<260107> Ezekiel 1:7, brass in a glow or white heat; <150827>Ezra 8:27 margin;

<660115> Revelation 1:15, “His feet like unto glowing brass” (**chalc** **olibanus** : from **libben** , “whiten;” brass in a white heat), “as if made red hot in a furnace.”. Else a composed of gold and silver, symbolizing the dazzling brightness of God’s glory. From Hebrews mal (or else melala , “gold”) nechash , “smooth brass.”

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AMEN

(firm, faithful, else verily). Jesus is “the Amen, the, faithful and true witness” ([<660314>Revelation 3:14](#)). Compare [<470120>2 Corinthians 1:20](#); [<430114>John 1:14,17; 14:6](#). “The God of Amen” (Hebrews for “truth”) ([<236516>Isaiah 65:16](#)). Jesus alone introduces His authoritative declarations with Amen in the beginning; in Matthew, Mark, and Luke, singly, in John ([<430303>John 3:3,5,11; 10:1](#)) always doubled. It is most marked how the apostles and others avoid the use of it in the beginning, which is His divine prerogative. [<242806>Jeremiah 28:6](#) is not an exception; it is praying for the divine ratification of what preceded. In oaths those who pronounce the “Amen” bind themselves by the oath ([<040522>Numbers 5:22](#); [<052715>Deuteronomy 27:15-26](#)). God alone can seal all His declarations of promise or threat with the “Amen,” verily, in its fullest sense; our assertions mostly need some qualification. As John records Christ’s discourses on the deeper things of God, which man is slow to believe, the double Amen is appropriately found at the beginning of such discourses 25 times. Amen was the proper response to a prayer, an oath, or a solemn promise ([<110130>1 Kings 1:30](#); [<160513>Nehemiah 5:13; 8:6](#); [<131636>1 Chronicles 16:36](#); [<241105>Jeremiah 11:5](#)); the God of Amen witnesses our covenants. Jewish tradition states that the people responded to the priest’s prayer not “Amen,” but, “Blessed be the name of the glory of His kingdom for ever.” But in synagogues, as in the Christian assemblies, and in family and private prayers, Amen was the response ([<400613>Matthew 6:13](#); [<461416>1 Corinthians](#)

14:16).

AMETHYST

Hebrews root, dream; supposed to cause dreams to those who wore it. Greek, “protecting against drunkenness” Pliny says, because it approaches the color of wine without reaching it. The third jewel in the third row of the breastplate of judgment. The twelfth of the precious foundation stones of the heavenly Jerusalem’s walls (⁶⁶²¹²⁰Revelation 21:20). A violet, or in the East a deep red, quartz; the eastern is a rare variety of the adamantine spar or corundum; the hardest substance next to the diamond, containing 90 per cent. alumine, with iron and silica. It loses color in the fire, and becomes like a diamond.

AMI

Ami, or Amon. ¹⁵⁰²⁵⁷Ezra 2:57; ¹⁶⁰⁷⁵⁹Nehemiah 7:59.

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AMITTAI

Father of Jonah: [<121425>2 Kings 14:25](#); [<320101>Jonah 1:1](#).

AMMAH

A hill facing Giah by way of the wilderness of Gibeon, where Joab ceased pursuing Abner after Asahel's death ([<100224>2 Samuel 2:24](#)). Vulgate mentions a watercourse near, and Robinson describes an excavated fountain under the high rock near Gibeon.

AMMI

([<280201>Hosea 2:1,23](#).) "My people;" the name betokening God's reconciliation to His people, in contrast to Lo-ammi, "not My people" ([<280109>Hosea 1:9](#)), though once "Mine" ([<261608>Ezekiel 16:8](#)). The Gentiles, once not God's people, shall become His people ([<450925>Romans 9:25,26](#); [<600210>1 Peter 2:10](#)). [<100904> 2 Samuel 9:4,5; 17:27](#).

3. = Eliam, by transposition of letters; father of Bathsheba [[see AHITHOPHEL](#)] ([<130305>1 Chronicles 3:5](#); [<101108>2 Samuel 11:8](#)).

AMMIEL

1.

<041312> Numbers 13:12.

2.

4.

<132605> 1 Chronicles 26:5.

<040110> Numbers 1:10; 2:18; 7:48,53; 10:22.

<043420> Numbers 34:20.

<043428> Numbers 34:28.

AMMIHUD

1.

2.

3.

4.

<101337> 2 Samuel 13:37.

<130904> 1 Chronicles 9:4.

5.

AMMINADAB

(of the people of the prince; else, my people is willing).

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1. Song 6:12: “My soul made me like the chariots of Amminadib,” one noted for swift driving; compare Song 1:9. Rather: “My soul made me like the chariots of my willing people” ([<19B003>](#)Psalm 110:3), or else, “of the Prince of My people,” Messiah. His chariots are His glorious angel escort. [<040107>](#) Numbers 1:7; 2:3. Ancestor of David and Jesus ([<400104>](#)Matthew 1:4;

[<420303>](#) Luke 3:3; [<040107>](#)Numbers 1:7; 2:3; [<080419>](#)Ruth 4:19,20; [<130210>](#)1 Chronicles 2:10). As Naasson, Amminadab’s son, was prince at the first numbering of Israel in the second year from the exodus, Amminadab probably died in Egypt before the exodus, at the time of Israel’s heaviest oppression. His daughter Elisheba married Aaron, and bore Nadab (named from Amminadab), Abihu, Eleazar, and Ithamar; the earliest alliance of the kingly line of Judah and the priestly line of Aaron.

3. Chief of Uzziel’s 112 sons, whom David sent for to bring the ark to Jerusalem ([<131510>](#)1 Chronicles 15:10-12).

4. = Izhar, son of Kohath, father of Korah ([<130622>](#)1 Chronicles 6:22; compare [<130602>](#) 1 Chronicles 6:2,18).

AMMISHADDAI

[<040112>](#) Numbers 1:12; 7:66. One of the few names compounded with the ancient name of God, Shaddai.

AMMIZABAD

<132706> 1 Chronicles 27:6.

2.

AMMON

A nation sprung from Ben-ammi, Lot's son by his younger daughter (<011938>Genesis 19:38; <198307>Psalm 83:7,8), as Moab by his elder, after Lot escaped from Sodom. Ammon and Moab appear continually together; both are said to have hired Balaam (<051304>Deuteronomy 13:4), though Moab alone is mentioned in the detailed account (Numbers 22; 23). The land from Arnon river to Jabbok is assigned to both (<071112>Judges 11:12-18,25). The Israelites dispossessed the Amorites of land which afterward Ammon occupied, between Arnon and Jabbok, but did not, as Jephthah reasons, dispossess Ammon of it, though now claiming it as theirs (<042124>Numbers 21:24,26,29). Ammon destroyed the aboriginal Rephaim or giants, named Zamzummim, and occupied their land, Jabbok being their boundary

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(^{<050220>}Deuteronomy 2:20,21,37). Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of the grape treaders, of Moab (Isaiah 15; 16; Jeremiah 48): Ammon the more fierce, plundering, Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (^{<091102>}1 Samuel 11:2), ripping up pregnant women in Gilead (^{<300101>}Amos 1:13), treacherously murdering, as Ishmael, Baalis' agent, did (^{<244014>}Jeremiah 40:14; 41:5-7), suspecting and insulting their ally David to their own ruin (^{<101001>}2 Samuel 10:1-5; 12:31). Ammon's one stronghold, Rabbah, "the city of: waters" (20 cities are mentioned ^{<071133>}Judges 11:33, perhaps some Moabite cities), forms a contrast to Moab's numerous towns with their "high places" (Jeremiah 48); their idol, Moloch, accordingly they worshipped in a tent, the token of nomad life, not a fixed temple or high place, such as was appropriated to the god of the more settled people Moab (^{<300526>}Amos 5:26; ^{<440743>}Acts 7:43). They crossed Jordan and seized Jericho for a time (^{<070313>}Judges 3:13). Chephar-ha-Ammonai (the hamlet of the Ammonites), in Benjamin, at the head of the passes from the Jordan westward, marks their having temporarily been in that region. Their unwillingness to help Israel, and their joining Moab in hiring Balaam (^{<052302>}Deuteronomy 23:2,46; ^{<161302>}Nehemiah 13:2), caused their exclusion (like that of a bastard) from the Lord's congregation for ten generations; whereas Edom, who had not hired him, was only excluded for three. The exclusion was from

full Israelite citizenship, not from the spiritual privileges of the covenant, if they became proselytes. Previously to David, Jephthah and Saul had sorely punished them ([071133](#)>Judges 11:33; [091111](#)>1 Samuel 11:11; 14:47). Ammon joined with Moab in the expedition for uprooting Judah from its possession, in Jehoshaphat's reign (2 Chronicles 20; [198303](#)>Psalm 83:3-7). So utterly were the confederates routed that the Jews spent three days in gathering the spoil. They had to bring gifts to Uzziah ([142608](#)>2 Chronicles 26:8). Jotham reduced them to pay 100 talents of silver, 10,000 measures of wheat, and 10,000 of barley. Ammon seized on the cities of Gad from which Tiglath Pileser had carried the Israelites ([244901](#)>Jeremiah 49:1-6; [360208](#)>Zephaniah 2:8,9). On the return from Jerusalem Tobiah, an Ammonite, joined with Sanballat, of Horonaim of Moab, in opposing Nehemiah's restoration of the city walls ([160210](#)>Nehemiah 2:10,19). Naamah, Solomon's wife, mother of Rehoboam, was an Ammonite. Their idol, Moloch, appears also under the varied form Milcom and Malcham, as the Hebrews for "their king" may be rendered. Compare [360105](#)>Zephaniah 1:5; [101230](#)> 2 Samuel 12:30. Solomon's Ammonite wives seduced him to rear an

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altar to this “abomination,” to his own hurt ([<244901>](#)Jeremiah 49:1,3). Nahash, perhaps a common title of their kings, means a serpent. Shobi, the son of David’s friend, followed his father’s rather than Hanun his brother’s steps, showing kindness to David in adversity ([<101727>](#)2 Samuel 17:27).

AMNON

1. David’s oldest son by Ahinoam the Jezreelitess, born in Hebron while David reigned there over Judah only. Forced his half sister Tamar, and was murdered by her brother **see ABSALOM** (see) (2 Samuel 13).

2.

[<130420>](#) 1 Chronicles 4:20.

AMOK

[<161207>](#) Nehemiah 12:7,20.

AMON (1)

([<340308>](#)Nahum 3:8). No-Amon, i.e. Thebes, or No, the city of Amon, an Egyptian god ([<244625>](#)Jeremiah 46:25), “the multitude of No,” else “Amon of No” = the nourisher, Hebrews The Egyptian name is Amen, “the hidden,” or “mysterious”; one of the eight gods of the first order; thief of the Theban triad, worshipped as Amen-ra (i.e. the sun), represented as a man wearing a cap with two plumes, both male and female;

accompanied with sacred trees, like the “groves” connected with Baal’s worship. In the great Oasis he was worshipped as the ram-headed god Num, and in Meroe as Kneph. The Greeks called him Jupiter Ammon.

AMON (2)

1. Son and successor of Manasseh in the throne of Judah = skillful in his art, Hebrews Possibly the name was given by Manasseh, when an idolater, from the Egyptian god. He reigned from 642 B.C. to 640 ([<122119>2 Kings 21:19](#); [<143320>2 Chronicles 33:20](#)). His own servants conspired and slew him in his own house, and in their turn were slain by the people, who raised his son Josiah to the throne.

2. Governor of the city under Ahab ([<112226>1 Kings 22:26](#)).

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AMORITE (THE)

Always singular in the Hebrew, “the dweller on the summits.” The fourth son of Canaan, Ham’s son. The Hamitic races were the earliest developed, and most brilliant, but had the greatest tendency to degeneracy, because averse to true religion, the great preserver of man. The tendency of the children of Japhet was to improve, that of the children of Shem to be stationary. As the Amorites, Hittites, and Jehusites were the highlanders, so were the Canaanites the lowlanders, by the sea W., and the Jordan E. Compare [Numbers 13:29](#); [Deuteronomy 1:44](#). As early as [Genesis 14:7,18](#), they occupied the rugged heights afterward called En- gedi (fount of the kid); then Hazezon Tamar (the cutting of the palm tree). Thence they stretched W. to Hebron. They subsequently crossed the Jordan eastward. Sihon took the pasture land S. of Jabbok, and drove Moab across the Amon ([Numbers 21:13,26-81](#)). Israel, approaching from the S.E., was refused leave to pass through his land to the fords of Jordan. Sihon, having marched against them, was killed with his sons and people ([Deuteronomy 2:32-37](#)), and his land and cattle taken by them. The tract bounded by the Jabbok on the N., Arnon S., Jordan W., wilderness E. ([Judges 11:21,22](#)), was specially the “land of the Amorites”; but their possessions embraced all Gilead and Bashan, to Hermon ([Deuteronomy 3:8; 4:48,49](#)), “the land of the two kings of the Amorites,” Sihon and Og ([Deuteronomy 31:4](#)). As the Amorites (highlanders) were the most powerful, the

other Canaanites (even lowlanders) were sometimes called by their name. Thus Mature in Hebron, of <011318>Genesis 13:18, is the “Amorite” in <011413>Genesis 14:13; “Hittite” in Genesis 23; “Canaanite” in <070110>Judges 1:10. The Hivites (<013402>Genesis 34:2) are called Amorites in <014822>Genesis 48:22. Jerusalem is “Amorite” in <061005> Joshua 10:5, but in <061563>Joshua 15:63 “Jebusite.” Grove, in Smith’s Dictionary, conjectures that “Amorite” expresses locality (highlander), not distinction of race; because the name is spread over a wide area, no connection appears between the Amorites on the E. and those W. of Jordan, Sihon and Og are both “kings of the Amorites,” and yet their territories are separate. No individual Amorites are named except these two kings and Abraham’s three confederates (<011413>Genesis 14:13). No traces appear of any distinctive government, worship, or customs, different from the other Canaanite nations. The Amorite name Senir (not Shenir) for mount Hermon (<050309>Deuteronomy 3:9) is mentioned; but this may be the Canaanite term, as distinguished from the Hebrews “Hermon” (lofty peak)

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and the Phoenician “Sirion” (glittering as a breastplate; *senir* too means a breastplate, from a root, “clatter,” the snowy round top glittering like a breastplate). Mountaineers are usually the most warlike: hence, undeterred by Joshua’s slaughter of the five kings “dwelling in the mountains”

(^{<061005>}Joshua 10:5, etc.), they in the next age drove the children of Dan to the mountains, themselves keeping possession of the plain, as well as mount Heres (^{<070134>}Judges 1:34,35); compare also ^{<300209>}Amos 2:9,10.

AMOS

(a burden). Of Tekoah, in Judah, six miles S.E. of Bethlehem. A shepherd (probably owning flocks) and dresser of sycamore fig trees; specially called of the Lord to prophesy, though not educated in the prophets’ schools

(^{<300101>}Amos 1:1; 7:14,15). These personal notices occur only as connected with the discharge of his prophetic function; so entirely is self put in the shade by the inspired men of God, and God is made the one all-absorbing theme. Though of Judah, he exercised his ministry in the northern kingdom, Israel; not later than the 15th year of Uzziah of Judah, when Jeroboam II. (son of Joash) of Israel died (compare ^{<111423>}1 Kings 14:23 with ^{<111501>} 1 Kings 15:1), in whose reign it is written he prophesied “two years before the earthquake”; compare ^{<381405>}Zechariah 14:5. Allusions to the earthquake appear in ^{<300508>}Amos 5:8; 6:11; 8:8; 9:1,5. The divine sign in his view confirmed his words, which were uttered before, and which

now after the earthquake were committed to writing in an orderly summary. The natural world, being from and under the same God, shows a mysterious sympathy with the spiritual world; compare ^{<402407>}Matthew 24:7; 27:50-54. Probably Amos prophesied about the middle of Jeroboam's reign, when his conquests had been achieved (^{<300613>}Amos 6:13,14; compare ^{<121425>}2 Kings 14:25-27), just before Assyria's first attack on Israel, for he does not definitely name that power: Amos 1:5; 5:27 (^{<281006>}Hosea 10:6; 11:5). The two forces from God acted simultaneously by His appointment, the invading hosts from without arresting Israel's attention for the prophet's message from God within the land, and the prophets showing the spiritual meaning of those invasions, as designed to lead Israel to repentance. This accounts for the outburst of prophetic fire in Uzziah's and his successors' reigns. The golden calves, the forbidden representation of Jehovah, not Baal, were the object of worship in Jeroboam's reign, as being the great grandson of Jehu, who had purged out Baal worship, but retained the calves. Israel, as abounding in impostors, needed the more true prophets of God from Judah to warn her. Her prophets often fled to Judah from fear of

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her kings. Oppression, luxury, weariness of religious ordinances as interrupting worldly pursuits, were rife: ^{<300804>}Amos 8:4,5; 3:15. The king's sanctuary and summer palace were at Bethel (^{<300713>}Amos 7:13); here Amos was opposed by **see AMAZIAH** (see) for his faithful reproofs, and informed against to Jeroboam. Like the prophet in 1 Kings 13, Amos went up from Judah to Bethel to denounce the idol calf at the risk of his life. Calf worship prevailed also at Dan, Gilgal, and Beersheba, in Judah (^{<300404>}Amos 4:4; 5:5; 8:14), blended with Jehovah's worship (^{<300514>}Amos 5:14,21-26); ^{<121732>}2 Kings 17:32,33, compare ^{<262039>}Ezekiel 20:39. The book is logically connected, and is divisible into four parts. ^{<300101>}Amos 1:1 to ^{<300213>}Amos 2:13: the sins of Syria, Philistia, Tyre, Edom, Ammon, Moab, the neighbors of Israel and Judah ^{<300204>}Amos 2:4 to ^{<300614>}Amos 6:14: Israel's own state and consequent punishment; the same coasts "from the entering in of Hamath," which Jeroboam has just recovered from Syria, shall be "afflicted," and the people carried into "captivity beyond Damascus" (^{<300527>}Amos 5:27).

^{<300701>} Amos 7:1--9:10: Amos's visions of grasshoppers devouring the grass, and fire the land and deep, both removed by his intercession; the plumb line marking the buildings for destruction; Amaziah's interruption at Bethel, and foretold doom; the basket of summer fruits marking Israel's end by the year's end; the Lord standing upon the altar, and commanding the lintel to be smitten, symbolizing Israel's destruction as a kingdom, but individually not one righteous man shall perish. ^{<300911>}Amos 9:11-15: David's fallen tabernacle shall be raised, the people re-established in prosperity in their own land,

no more to be pulled out, and the conversion of the pagan shall follow the establishment of the theocracy finally; compare <300912>Amos 9:12 with <441517>Acts 15:17. Reference to agricultural life and the phenomena of nature abounds, in consonance with his own former occupation, an undesigned propriety and mark of truth: Amos 1:3; 2:13; 3:4,5; 4:2,7,9; 5:18,19; 6:12; 7:1; 9:3,9,13,14. The first six chapters are without figure; the last three symbolical, with the explanation subjoined.

He assumes his readers' knowledge of the Pentateuch, and that the people's religious ritual (excepting the golden calves) accords with the Mosaic law, an incidental confirmation of the truth of the Pentateuch. Stephen (<440742>Acts 7:42) quotes <300525>Amos 5:25-27; and James (<441516>Acts 15:16) quotes <300911>Amos 9:11. Philo, Josephus, the Talmud, Justin Martyr, the catalogues of Melito, Jerome, and the council of Laodicea, confirm the canonicity of Amos. His use of the names Adonai (Lord) and God of hosts marks that Jehovah, Israel's covenant God, is universal Lord.

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Characteristic and peculiar phrases occur: “cleanness of teeth,” i. e., want of bread ([<300406>Amos 4:6](#)); “the excellency of Jacob” ([<300608>Amos 6:8](#); [8:7](#)); “the high places of Isaac” ([<300709>Amos 7:9](#)), “the house of Isaac” ([<300716>Amos 7:16](#)); “he that createth the wind” ([<300413>Amos 4:13](#)). Hosea, his contemporary, survived him a few years.

AMOZ

Father of Isaiah ([<230101>Isaiah 1:1](#)).

AMPHIPOLIS

A Macedonian city, through which Paul and Silas passed, by the Ignatian Way, in journeying from Philippi (33 Roman miles distant) to Thessalonica ([<441701>Acts 17:1](#)). Their not staying there may have been because there were few, if any, Jews in it: and they hastened on to Thessalonica, “where was a synagogue of Jews,” affording the suitable starting point for a Christian church. It means the city (almost) surrounded by the river Strymon, three miles from its entrance into the sea. An Athenian colony. Its commercial situation, and the neighboring woods of Kerkine, and gold mines of mount Pangtens, gave it importance; also memorable in the Peloponnesian war for the battle fought at it, in which Brasidas and Cleon were killed. The site is now occupied by the village Neokhorio.

AMPLIAS

A Roman Christian (<451608>Romans 16:8).

AMRAM

1. A Levite; father of Miriam, Aaron, and Moses (<020618>Exodus 6:18-20). [**See AARON** and **see JOCHEBED** .]

2.

<151034> Ezra 10:34.

AMRAPHEL

One of the four invading kings (<011409>Genesis 14:9). Shinar, his kingdom, or Babylonia, was subordinate to the great Elamite king, **see CHEDORLAOMER** (see). The Assyrian monuments attest that an Elamite king invaded and plundered Babylonia in 2386 B.C.; and Babylonian remains bear traces of Elamitic influence.

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AMZI

1. ^{<130646>}1 Chronicles 6:46.
2. A priest (^{<161112>}Nehemiah 11:12).

ANAB

A town once belonging to the Anakim, in the mountains of Judah (^{<061121>}Joshua 11:21); still so-called; ten miles S.S.W. of Hebron.

ANAH

Son of Zibeon, son of Seir the Horite; father of **see AHOLIBAMAH**, Esau's wife (^{<013602>}Genesis 36:2,14,20,25). "Aholibamah, daughter of Ahab, daughter of Zibeon," is tantamount to granddaughter, i.e. descendant from Zibeon; not that Anah was "daughter of Zibeon," for ^{<013620>}Genesis 36:20 calls him "son (i.e. grandson) of Seir." Those descendants alone of Seir are enumerated who, being heads of tribes, were connected with Edom; so Anah is mentioned because he was head of a tribe, independently of his father. As sprung from Seir, he is called a "Horite," i.e. a dweller in caves or troglodyte; also a "Hivite," a branch of the Canaanites; also he is named "Beerli the Hittite," the "Hittites" being the general name for "Canaanites"

(^{<012634>}Genesis 26:34). "Hirite" is thought by some a

transcriber's error for "Horite." instead of "mules"
(<013624>Genesis 36:24) translate yemin "water springs"; not as Luther, "he invented mules" (<031919>Leviticus 19:19), but "discovered hot springs" (so Vulgate and Syriac vers.) of which there are several S.E. of the Dead Sea, e.g. Callirrhoe in the wady Zerka Maein; another in wady el Ahsa, and in wady Hamad; whence he got the surname Beeri, or "the spring man." Judith is the same as Aholibamah.

ANAHARATH

Within Naphtali's territory (<061919>Joshua 19:19).

ANALAH

<160804> Nehemiah 8:4; 10:22.

ANAKIM

(long-necked, or strong-necked). Descended from Arba (<061513>Joshua 15:13; 21:11), dwelling in the S. of Canaan. Hebron was called from him Kirjath

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Arba, i.e. city of Arba. Anak is the name of the race rather than an individual; compare Josh 14:15. The three tribes bore the names of Sheshai, Ahiman, and Talmai. They were in the spies' time a terror to Israel (^{<041328>}Numbers 13:28), but were destroyed by Joshua, except a remnant who escaped to the Philistine cities, Gaza, Gath, and Ashdod (^{<061121>}Joshua 11:21,22). Caleb, who brought tidings as a spy concerning them, was eventually their destroyer (^{<061514>}Joshua 15:14). Hence we find a giant race among the Philistines, and in Gath, in David's days (1 Samuel 17; ^{<102115>}2 Samuel 21:15-22); an undesigned coincidence between the independent histories Joshua and 1 and 2 Samuel, confirming the truth of both. Their chief city Hebron became Caleb's possession for his faith, shown in having no fear of their giant stature since the Lord was on Israel's side (^{<061514>}Joshua 15:14; ^{<070120>}Judges 1:20; compare ^{<041322>}Numbers 13:22,28,30-33; 14:24). They are represented on Egyptian monuments as tall and fair. The hieroglyphic Tanmahu represents Talmai, and one of his tribe is depicted on the tomb of Oimenaphthah I.

ANAMIM

Sprung from Mizraim (Egypt), son of Ham (^{<011013>}Genesis 10:13). An E. African people, early absorbed into Egypt or Ethiopia.

ANAMMELECH

The idol of Sepharvaim, introduced into Samaria by the

Assyrian settlers (^{<121731>}2 Kings 17:31). The name means “statue of the king,” Moloch. **see ADRAMMELECH** (see) is the sun’s male power; Anammelech, the female power.

^{<160323>} Nehemiah 3:23.

2. A place between Nob and Hazor, where the Benjamites lived on returning from the Babylonian captivity (^{<161132>}Nehemiah 11:32).

ANAN

^{<161026>} Nehemiah 10:26.

ANANI

^{<130324>} 1 Chronicles 3:24.

ANANIAH

1.

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ANANIAS

1. Highpriest (^{<442302>}Acts 23:2, etc.; ^{<442401>}Acts 24:1). Son of Zebedaeus, succeeded Joseph, son of Camydus, and was followed by Ismael, son of Phabi Herod, king of Chalcis A.D. 48, appointed him. The prefect Ummidius Quadratus in A.D. 52 sent him to be tried before the emperor Claudius on the charge of oppressing the Samaritans. Cumanus the procurator, his adversary, was not successful but was banished; so that Ananias seems not to have lost office then, but lost it before Felix left the province; and was at last assassinated by the Sicarii (zealot assassins and robbers) early in the last Jewish war. Violent tempered to such a degree that he caused Paul to be smitten on the mouth for saying, "I have lived in all good conscience before God"; himself on the contrary "a whited wall." Compare ^{<402327>}Matthew 23:27.

2. A disciple at Jerusalem, Sapphira's husband (Acts 5). Having sold his property for the good of the church professedly, he kept back part of the price, and handed the rest to the apostles. Peter stigmatized the act as "lying to the Holy Spirit," who was in the apostles, and whom notwithstanding he thought he could elude. Ananias instantly fell down and expired. That this was no mere natural effect of excitement appears from the sentence expressly pronounced by Peter on Sapphira, and immediately executed by God, whose instrument of justice Peter was. The judgment had the salutary effect designed, of guarding the church in its infancy from the adhesion of hypocrites; for "great fear came upon all the church and upon as many as heard it; and of the rest durst no man join himself to them, but the people magnified

them.” Ananias was sincere up to a certain point, for he had cast in his lot with the despised “Nazarenes,” but he wished to gain a high name in the church by seeming to have given his all, while he really gave but a part. He was not obliged to throw his property into a common Christian fund (as Peter’s words show, “after it was sold, was it not in thine own power?”) It was a compromise between love of Christian applause and worldliness; “Satan filled his heart” as “Satan entered into Judas” (⁴²²²⁰³Luke 22:3). At the beginning of the course of the New Testament church an awful example was given to guard her in guileless sincerity from the world’s corruption’s; just as at the beginning of the course of the Old Testament church, Israel, a similar example was given in Achan’s case, to warn her that she was to be a holy people, separate from and witnessing against the world’s pollution’s by lust (Joshua 7). The common fund which the first disciples voluntarily brought was a kind of

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firstfruits to the Lord in entering on possession of the spiritual Canaan, as Jericho's spoil was a firstfruit to Jehovah of the earthly Canaan. The need there was for such a prescient warning appears from the last protest of the same apostle Peter in his 2nd Epistle, against the growing covetousness and lust within the church.

3. A Jew Christian at Damascus, “a devout man according to the law, having a good report of all the Jews which dwelt there” (^{<440910>}Acts 9:10, etc., ^{<442212>}Acts 22:12, etc.). By the Lord's direction in a vision, he sought out Saul in his blindness and foodlessness for three days after Jesus' appearing to him; putting hands on Saul, Ananias was the Lord's instrument of restoring his sight, and conveying to him the Holy Spirit, that he might be “a chosen vessel to bear Jesus' name before the Gentiles, and kings and Israel, as a witness unto all men of what he had seen and heard, suffering as well as doing great things for His name's sake. Ananias told him, “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” How striking that Ananias, whom Saul would have seized for prison and death, should be the instrument of giving him light and life. Tradition makes Ananias subsequently bishop of Damascus and a martyr.

ANATH

^{<070331>} Judges 3:31; 5:6.

ANATHEMA

Hebrews cheerem : “a thing or person devoted;” so, accursed to the Lord, and incapable of being redeemed, and, if a person, doomed to death

(<032728>Leviticus 27:28,29; <461203>1 Corinthians 12:3; 16:22; <480109>Galatians 1:9; <450903> Romans 9:3, compare <023232>Exodus 32:32). “I could wish that myself were accursed from Christ for my brethren,” lit. “I was wishing,” i.e., the wish was rising within me, so intense is my love for Israel, that I myself were sacrificed in soul as well as body for their sake, were such wish lawful, which it is not; the wish remained incomplete, checked by calmer and more sober thoughts, which vehement zeal for the moment forgot. It never passed beyond the region of deepfeeling, wherein he was transported momentarily out of all other considerations into the all absorbing one, “an ecstasy of charity” (Bacon).

“A NATHEMA -M ARANATHA ” (i.e., the Lord cometh: <461622>1 Corinthians 16:22. An Aramaic watchword of the first age, suitable for believers in all

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ages: If He come not to bless, He shall come to smite with a curse) alludes to ^{<390405>}Malachi 4:5,6: “To those who fear [in the New Testament ‘love’] the Lord’s name, He comes as the Sun of Righteousness with healing on His wings;” but to those who fear and love Him not, lie will come smiting the earth with a “curse” (cheerem or anathema). Paul pronounces the anathema on those loving Him not, while as yet He is not come, that by fleeing to Him now they may escape the curse and gain the blessing. Paul is God’s inspired mouthpiece proclaiming the doom to which those not loving Jesus are set apart, and his inspired prayer of anathema is but praying that (God’s will be done.

In the Old Testament forcible setting apart to His glory of what ought to have been, but was not willingly, consecrated to Him, is implied. So in the case of Jericho the city was so devoted to destruction, and all in it, except Rahab; and the silver, gold, brass, and iron, were consecrated to Jehovah (^{<060617>}Joshua 6:17-26). Similarly Israel’s vow (^{<042101>}Numbers 21:1-3): “if Thou wilt deliver this people into my hand, I will utterly destroy [Hebrews make a cheerem or anathema of] their cities.” Therefore they called that place Hormah (Chormah), i.e., the place made a (cheerem) or anathema of; put under a ban; devoted to God for destruction as accursed). This gives the true view of the dooming of the Canaanites; the sinners themselves were to be made an awful example of God’s punitive justice to which they were set apart; their possessions were properly the Lord’s, but were given by Him to Israel as a gift henceforth to be used to His glory. The

degree of the work of destruction varied: men alone (<052018>Deuteronomy 20:18); men, women, and children, the cattle and spoil kept for the army (<050234>Deuteronomy 2:34,35); every living creature (<052016>Deuteronomy 20:16; <091503> 1 Samuel 15:3); virgins excepted (<043117>Numbers 31:17). Had the Canaanites humbled themselves before God's judgment and submitted, they would have been spared; but they were given up to judicial hardening to their own ruin (<061119>Joshua 11:19,20).

ANATHOTH

1.

<130708> 1 Chronicles 7:8.

<131001> 1 Chronicles 10:19.

3. A priests' city of Benjamin. Meaning "echoes"
(<062118>Joshua 21:18; <130660>1 Chronicles 6:60).

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Abiathar the priest was banished thither by Solomon after his attempt to put Adonijah on the throne (^{<110226>}1 Kings 2:26). Abiezer's birthplace, one of David's 30 captains (^{<102327>}2 Samuel 23:27); Jehu's also, one of his mighties (^{<131203>}1 Chronicles 12:3); Jeremiah's, the priest and prophet, also (^{<240101>}Jeremiah 1:1). Among the restored captives from Babylon were 128 men of Anathoth The name is variously given: Anethothite, Anetothite, Antothite. Near the road, about three miles N. from Jerusalem (^{<231030>}Isaiah 10:30). Now Anata, on a broad ridge, amidst fields of grain, figs, and olives. There are remains of walls, and quarries supplying stone to Jerusalem.

ANCIENT OF DAYS

^{<270709>} Daniel 7:9,13,22. The everlasting Jehovah, as contrasted with the ephemeral transitoriness of the four successive world powers, stable as they seemed for a time.

ANDREW

A Greek name. A fisherman of Bethsaida at the lake of Gennesareth, son of Jonas. One of the first two called of the apostles; who in his turn called his brother Simon to Jesus (^{<430135>}John 1:35-41). Previously he had been John the Baptist's disciple, and by him had been pointed to Jesus twice as the Lamb of God. Prompt decision for Christ, not levity, led him to obey. A further call took place subsequently and more

formally, when, after they had resumed their usual occupation, Jesus found them casting their net into the sea (⁴⁰⁰⁴¹⁸Matthew 4:18). Void of the boldness and rocklike robustness of Peter's character, which but few can aspire to, he had that feature which makes him a pattern within the reach of all, a simple, earnest determination in carrying out the dictates of conscience. Another feature in Andrew was, though not so qualified for public usefulness as some, he was as ardent as any to win souls in private to Jesus. When we admire the foremost apostle through whom 3000 were added to the church on Pentecost, let us not forget that, without Andrew, Simon would never have become Peter. So well known was his love for souls, that when certain Greeks desired to see Jesus, Andrew was the person to whom Philip (whose name also is Greek, and who, like Andrew, when called, in turn called Nathanael) brought them. Then he and Philip (the two whose names imply connection with the Greeks; an interesting coincidence, and who had shown their zeal for conversions) brought them to Jesus (⁴³⁰¹⁴³John 1:43-46; 12:20-22). Andrew

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had his faults too; he shared in the disciples' unbelief when Jesus tried their faith, "Whence shall we buy bread that these (5000) may eat?" (John 6). Andrew answered, "There is a lad here that hath five barley loaves and two small fish, but what are they among so many?" Even here he suggests a supply, but with defective faith. Andrew was one of the four who asked Jesus privately, "When shall these things be, and what is the sign of Thy coming and the end of the world?" Andrew was not elsewhere admitted to the private interviews which Peter, John, and James enjoyed: at the raising of Jairus daughter, the transfiguration, and Gethsemane. In ^{<401002>}Matthew 10:2 and ^{<420614>}Luke 6:14 Andrew is next after Peter; but in ^{<410310>}Mark 3:10; ^{<440114>} Acts 1:14, after the first and foremost three, Peter, James, and John, and before his Greek-named associate Philip. Eusebius makes him after Christ's ascension preach in Scythia; Jerome, in Greece; where tradition makes him to have been crucified on a crux decussata, an X-shaped cross.

ANDRONICUS

A Christian at Rome, saluted by Paul (^{<451607>}Romans 16:7). He and Junia were Paul's "kinsmen" (or the Greek may mean "fellow countrymen," ^{<451611>} Romans 16:11,21) "and fellow prisoners, of note among the apostles" (in the wider sense than the Twelve: ^{<441404>}Acts 14:4,14; ^{<470823>}2 Corinthians 8:23; ^{<520206>}1 Thessalonians 2:6), "and in Christ" (by faith) "before" him. Bishop of Pannonia subsequently, says "Hippolytus."

ANEM

City of Issachar, belonging to the Gershomites (<130673>1 Chronicles 6:73). In <061921> Joshua 19:21 “Engannim,” of which “Anem” may be contraction.

ANER

1. City of Manasseh, W. of Jordan; of the Kohathites (<130670>1 Chronicles 6:70); <062125>Joshua 21:25, “Tanach,” of which “Aner” may be the corruption.

2. One of the three Hebronite chiefs who helped Abraham against the four invading kings (<011413>Genesis 14:13,24).

ANGELS

(messengers). Often with “of God” or “Jehovah” added. Sometimes called the “holy ones,” “saints.” The “Angel of God” often means the Divine Word, “the Image of the invisible God,” God Himself manifested

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(<510115>Colossians 1:15; <012211>Genesis 22:11,12; 16:7,13; 31:11,13; 48:15,16; 33:14; compare <236309>Isaiah 63:9; <020302>Exodus 3:2,6,14; 23:20-22; <442723>Acts 27:23,24, compare <442311>Acts 23:11; <042222>Numbers 22:22,32,35); accepting as His due the worship which angels reject as mere creatures (<661910>Revelation 19:10; 22:9); this manifestation was as man, an anticipation of the incarnation (<430118>John 1:18; <011802>Genesis 18:2,22; 19:1; 32:24,30; <060513>Joshua 5:13,15). “Angel,” “Son of God,” “Gods” (Elohim), “Holy One,” in the fullest sense, are names of the divine Word alone. His incarnation is the center by reference to which all angelic ministration is best understood. Compare <430151>John 1:51, Greek ([aparti](#)), “from this time forth ye shall see heaven open” [heretofore shut, against man by sin: <580908>Hebrews 9:8; 10:19,20] “and the angels of God ascending and descending upon the Son of man,” as the antitypical Jacob’s ladder, the center of communication between men and God, the redeemed and the angelic world; Jesus’ miracles, of which mention immediately follows (John 2), are firstfruit of this newly opened communion of earth and heaven (<012812>Genesis 28:12-17).

Secondarily, God’s created messengers; as Israel (<234219>Isaiah 42:19), Haggai (<370113>Haggai 1:13), John (<390301>Malachi 3:1; 2:7), the priesthood, ministers (<210506>Ecclesiastes 5:6), the rulers or angels of the Christian churches (<660120>Revelation 1:20), as Elohim , “gods.” Is applied to judges (<198206>Psalm 82:6); compare Jesus’ application,

<431034>John 10:34-37. As to the nature of “angels” in the limited sense, they are “spirits” (<580107>Hebrews 1:7,14), of wind-like velocity, subtle nature, capable of close communion with God; sharers in His truth, purity, and love, since they ever behold His face
(<401810>Matthew 18:10), even as the redeemed shall (<620302>1 John 3:2); not necessarily incorporeal; <422036>Luke 20:36 (compare <500321>Philippians 3:21), <461544> 1 Corinthians 15:44, seemingly but not certainly imply their having bodies. Their glorious appearance (<271006>Daniel 10:6), like our Lord’s when transfigured and afterward as the ascended Savior (<660114>Revelation 1:14-16), and their human form (<422404>Luke 24:4; <440110>Acts 1:10), favor the same view. Close kindred of nature between angels and men is implied in both being alike called “sons of God” (<180106>Job 1:6; 38:7; <270325>Daniel 3:25,28) and “gods” (Elohim) (<190805>Psalm 8:5; Hebrews Elohim “angels,” <199707>Psalm 97:7; <420338> Luke 3:38). Finite, but ever progressing in the participation of God’s infinite perfection (<180418>Job 4:18; <402436>Matthew 24:36; <600112>1 Peter 1:12). Our fellow servants, “sent forth unto ministry for the sake of them who shall be heirs of salvation” (<580114>Hebrews 1:14), i.e., on ministrations appointed by God and Christ for the good of them who shall be heirs of salvation.

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Worship and service are their twofold function; priests in the heavenly temple ([<230601>Isaiah 6:1-3](#); [<112219>1 Kings 22:19](#); [<270709>Daniel 7:9,10](#); [<660511> Revelation 5:11](#)), and sent forth thence on God's missions of love and justice.

As finite, and having liberty, they were capable of temptation. Some "kept not their first estate, but left their own habitation" ([<610204>2 Peter 2:4](#); [<650106>Jude 1:6](#)). "The elect angels" fell not; they take part, by act and sympathy, in our affairs, and shall witness the Judgment ([<421510>Luke 15:10](#); [<460409>1 Corinthians 4:9](#)). hefallen are not yet actually confined in the bottomless pit, but are doomed to it, "reserved unto judgment," and though seeming free, and ranging in our air, under the prince of the powers of the air ([<490202>Ephesians 2:2](#)), are really in "chains of darkness" already, able only to hurt to the length of their chain. Satan is their prince, a liar, murderer, slanderer; and such are they ([<430844>John 8:44](#)). The probation of the elect angels is over; their crown is won, they are the "holy ones" now ([<270813>Daniel 8:13](#)), under the blessed necessity of sinning no more. "Watchers" of men, jealous for God's honor ([<270413>Daniel 4:13,23](#)). Bad angels are permitted to try believers now, as Job; good angels are God's ministers of vengeance on the bad ([<661208>Revelation 12:8,9](#); [20:1,2](#)). Such shall the saints be at last, "equal to the angels," holy, made perfect, judges of angels and the world, ministering mediators of blessing to subject creatures ([<581223>Hebrews 12:23](#); [<460602>1 Corinthians 6:2,3](#); [<660510>Revelation 5:10](#)).

In the natural world angels minister, as in directing wind and flame (according to one translation of ^{<19A404>}Psalm 104:4; ^{<580107>}Hebrews 1:7): “the angel of Jehovah” wrought in the plague on the Egyptian firstborn (^{<021223>}Exodus 12:23; ^{<581128>}Hebrews 11:28), and on the rebels in the wilderness (^{<461010>}1 Corinthians 10:10), on Israel under David (^{<102416>}2 Samuel 24:16; ^{<132116>}1 Chronicles 21:16), on Sennacherib’s army (^{<121935>}2 Kings 19:35), on Herod (^{<441223>}Acts 12:23). An angel troubled the pool of Bethesda (the Alex. manuscript supports the verse, the Sin. and the Vat. manuscripts reject it), giving it a healing power, as in our mineral springs (^{<430504>}John 5:4): They act, in an unknown way, in and through “nature’s laws.” In the spiritual world too: by their ministration the Sinaitic law was given, “ordained by angels”

(^{<480319>}Galatians 3:19), “spoken” by them (^{<580202>}Hebrews 2:2), by their “disposition” or appointment (^{<440753>}Acts 7:53; compare ^{<053302>}Deuteronomy 33:2; ^{<196817>}Psalm 68:17). From the first creation of our world they took the liveliest interest in the earth (^{<183807>}Job 38:7). When man fell by evil angels, with beautiful propriety it was ordered that other angels, holy and unfallen,

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should minister for God in His reparation of the evil caused to man by their fallen fellow spirits. They rescued at Jehovah's command righteous Lot from doomed Sodom, Jacob from his murderous brother (Genesis 19; 32). "Manna" is called "angels' food," "the grain of heaven"; not that angels eat it, but it came from above whence angels come, and through their ministry (^{<197825>}Psalm 78:25). When Elisha was in Dothan, surrounded by Syrian hosts, and his servant cried, "Alas! how shall we do?" the Lord opened his eyes to see the mount full of chariots and horses of fire round about (^{<120615>}2 Kings 6:15,17, compare ^{<199407>}Psalm 94:7). By God's angel Daniel was saved in the lions' den (^{<270622>}Daniel 6:22); compare ^{<270328>}Daniel 3:28 as to the fiery furnace. Michael (whom some questionably identify with the Son of God) is represented as Israel's champion against Israel's (the literal and the spiritual) accuser, Satan (^{<271201>}Daniel 12:1, compare ^{<661207>}Revelation 12:7-10). Daniel 10 unfolds the mysterious truth that there are angel princes in the spirit world, answering to the God-opposed leaders of kingdoms in the political world, the prince of Persia and the prince of Grecia standing in antagonism to Michael. In patriarchal times their ministry is more familiar, and less awful, than in after times. Compare ^{<012407>}Genesis 24:7,40 (the angelic guidance of Abraham's servant in choosing a wife for Isaac, and encouraging Jacob in his loneliness at Bethel on first leaving home, Genesis 28) with ^{<070621>}Judges 6:21,22; 13:16,22. They appear, like the prophets and kings in subsequent times, in the character of God's ministers, carrying out God's purposes in relation to Israel and the pagan world powers (Zechariah 1; 2; 3; 4, etc.).

When the Lord of angels became flesh, they ministered before and at His birth (Luke 1; 2; <400120>Matthew 1:20), after the temptation (<400411>Matthew 4:11), in the agony of Gethsemane (<422243>Luke 22:43), at His resurrection and ascension (<402802>Matthew 28:2; <422404>Luke 24:4; <432012> John 20:12; <440110>Acts 1:10,11). Their previous and subsequent ministrations to men (<440519>Acts 5:19; 8:26; 10:3; 12:7, Peter's deliverance, <442723> Acts 27:23) all hinge on their intimate connection with and ministry to Him, redeemed man's divine Head (<199111>Psalm 91:11; <400406>Matthew 4:6), Hence they are the guardians of Christ's little ones, not thinking it beneath their dignity to minister to them (<401810>Matthew 18:10); not attached singly to single individuals, but all or one ready at God's bidding to minister to each. (In Acts 12 the remark, "it is his [Peter's] angel," receives no countenance from Peter or the inspired writer of Acts, Luke; but is the uninspired guess of those in Mary's house.) Rejoice over each recovered penitent (<421510>Luke 15:10); are present in Christian congregations (<461110>1 Corinthians 11:10); exercising some function in presenting the saints'

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prayers, incensed by Christ's merits, the one Mediator, before God (<660803>Revelation 8:3; 5:8); not to be prayed to, which is thrice forbidden (<661910>Revelation 19:10; 22:9; <510218>Colossians 2:18): when we send an offering to the King, the King's messenger durst not appropriate the King's exclusive due. Ministers of grace now, and at the dying hour carrying the believer's soul to paradise (<421622>Luke 16:22), but ministers of judgment, and gathering the elect, in the great day (<401339>Matthew 13:39,41,49; 16:27; 24:31). Their number is counted by myriad's (<581222>Hebrews 12:22: Greek "to myriads, namely the festal assembly of angels") (<053302>Deuteronomy 33:2; <196817> Psalm 68:17; <270710>Daniel 7:10; <650114>Jude 1:14). There are various ranks, thrones, principalities, powers in the angelic kingdom of light, as there are also in Satan's kingdom of darkness (<490122>Ephesians 1:22; 6:12; <510116> Colossians 1:16; <271013>Daniel 10:13; 12:1; <450838>Romans 8:38). [**See SERAPHIM** , **see CHERUBIM** , **see MICHAEL** , **see GABRIEL** .] Some conjecture that angels had originally natural bodies, which have been developed into spiritual bodies, as the saints' bodies shall (<461540>1 Corinthians 15:40-46); for they in Scripture accept material food (Genesis 18) and appear in human form, and never dwell in men's bodies as the demons, who, naked and homeless, seek human bodies as their habitation (see <422036> Luke 20:36, "equal unto the angels": <500320>Philippians 3:20,21). Many of the momentous issues of life are seen often to hinge upon seemingly slight incidents. Doubtless, besides the material instruments and visible agents, the invisible angels

work in a marvelous way, under God's providence, guiding events at the crisis so as to carry out the foreordained end. They "desire to look into" the mysteries of redemption, and they learn "by the church the manifold wisdom of God"

(<490310>Ephesians 3:10; <600112>1 Peter 1:12). The saints (the living creatures and 24 elders) occupy the inner circle, the angels the outer circle, round the throne of the Lamb (<660511>Revelation 5:11).

ANIAM

<130719> 1 Chronicles 7:19.

ANIM

A city in the mountains of Judah (<061550>Joshua 15:50).

Derived from Ainain, "the two springs," perhaps at Khirbet el Jif, near Khirbet el Dilbeh, the site of Achsah's upper and lower springs (Conder, Pal. Expl.).

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ANISE

Some think the *Pimpinella anisum*, others more probably the dill, *Anethrum graveolens*, of the order Umbelliferae; the seeds used in medicine as carminatives, in cookery as condiments, like caraway seed. “Anise” is from the Greek not conquerable ([aniketon](#)) in its healing power; “dill” from the Norse, the soothing herb. The seeds, the leaves, and the stem of dill are (says Rabbi Eliezer) subject to tithe ([<402323>](#)Matthew 23:23).

ANKLET

([<230316>](#)Isaiah 3:16,18,20.) Women wore ankle rings on both feet, joined by short chains, which “tinkled” as they walked, and which made them take gracefully short steps. Livingstone describes an African chief’s wife similarly wearing “a profusion of iron rings with little pieces of sheet iron attached to make a tinkling as she walked in her mincing African style.”

ANNA

([<420236>](#)Luke 2:36,37). Daughter of Phanuel, of Asher; a widow of 84; a prophetess, i.e. guided by Providence, when the infant Jesus was being presented in the temple, to come in “that instant,” and enabled by the Spirit to discern and to announce to others the Messiah, and to render praises accordingly. After seven years of married life she had given up all other concerns to join the women who devoted themselves to a continual attendance at the temple services “night and day”; “a widow

indeed” (<540505>1 Timothy 5:5). One of “God’s own elect, which cry day and night unto Him,” looking for the promised redemption “unto which the twelve tribes, instantly serving God day and night, hope to come” (<442607>Acts 26:7; contrast <661210> Revelation 12:10; <421807>Luke 18:7; compare <023808>Exodus 38:8). It is remarkable she is the only one of note mentioned in Scripture of the tribe of Asher, though the name means blessedness. A sample of an aged female’s waiting faith, as Simeon is of an aged man’s.

ANNAS

Son of Seth. Appointed A.D. 7, in his 37th year, to the high priesthood by Quirinius, the imperial governor of Syria; obliged to give way to Ismael by Valerius Gratus, procurator of Judaea, in the beginning of Tiberius’ reign, A.D. 14. Eleazar, son of Annas, followed Ismael; then Simon; then Joseph Caiaphas, son-in-law of Annas (<431813>John 18:13.) He remained until A.D.

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37. Annas is put before Caiaphas, and both are called “high priests ([<420302>](#)Luke 3:2). Jesus’ case was first heard before Annas, who virtually wielded the high priest’s power, and perhaps was sagan, the high priest’s deputy; then He was tried before Caiaphas. Annas probably was president of the Sanhedrin, Caiaphas actually high priest. But in [<440406>](#)Acts 4:6 Annas is called “high priest,” Caiaphas, John, and Alexander are called “of his kindred.” He lived to old age, and had five sons high priests.

ANOINT

To put oil on the head or body; a practice common in the E. ([<080303>](#)Ruth 3:3). To cease anointing was a mark of mourning ([<101402>](#)2 Samuel 14:2; [<271003>](#)Daniel 10:3; [<400617>](#)Matthew 6:17). A mark of respect to a guest so common that to omit it implied defective hospitality ([<420746>](#)Luke 7:46; [<192305>](#)Psalms 23:5); Heb., “Thou hast made fat,” or “unctuous” ([<431102>](#)John 11:2; 12:3). A body was prepared for burial with unguents ([<411601>](#)Mark 16:1; 14:8). Metaphorically, “anointed with oil” means successful, joyous ([<199210>](#)Psalms 92:10; [<210908>](#) Ecclesiastes 9:8). “Anointing with the oiler gladness” ([<194507>](#)Psalms 45:7; [<580109>](#) Hebrews 1:9) expresses spiritual joy, such as Messiah felt and shall feel in seeing the blessed fruit of His sufferings ([<236103>](#)Isaiah 61:3). Anointing prevents excessive perspiration in the hot and arid E., gives elasticity to the limbs, and acts as clothing in both sun and shade. The ordinary clothing is thin, and the heat and sand

produce weariness and irritation, which the oil relieves. Oil was used as a medicament for the sick, and liniment for bodily pain (<230106>Isaiah 1:6), so that it was used as a symbol in miraculous cures (<410613>Mark 6:13). The usage which Christ practiced Himself (<430906>John 9:6,11) and committed to His apostles was afterward continued with laying on of hands as a token of the highest faculty of medicine in the church. Rome vainly continues the sign, when the reality, the power of miraculous healing, is wanting. Rome's "extreme unction" is administered to heal the soul when the body's life is despaired of. James's (<590514>James 5:14,15) unction was to heal the body.

The sacred use of oil was for consecrating things or persons to God. So Jacob anointed for a pillar the stone which had been his pillow at Bethel (<012818>Genesis 28:18). The oil is a symbol of the Holy Spirit, and as applied to things gave them a ceremonial sacredness, fitting them for holy ministrations. As applied to prophets (<131622>1 Chronicles 16:22; <111916>1 Kings 19:16), priests (<030403>Leviticus 4:3), and kings (<234501>Isaiah 45:1), it marked their consecration to the office, and was a symbol of the spiritual

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qualification divinely imparted for its due discharge (<023029>Exodus 30:29,30). <091001> 1 Samuel 10:1,6: King Saul. <091613>1 Samuel 16:13,14: David thrice anointed: first to the right; then over Judah; then actually over the whole nation. <236101>Isaiah 61:1: Messiah, twice so designated in the Old Testament (<190202>Psalm 2:2; <270925>Daniel 9:25,26), at once Prophet, Priest, and King, the Center of all prophecy, the Antitype of all priesthood, and the Source and End of all kingship (<420418>Luke 4:18; <440427>Acts 4:27; 10:38). He was anointed with the Holy Spirit from the womb, then at His baptism (<430132>John 1:32,33,41). Hereby the New Testament marks Him as the Messiah of the Old Testament (<440922>Acts 9:22; 17:2,3; 18:5,28.) What He is His people are, Messiahs or “anointed ones” by union with Him (<380414>Zechariah 4:14), having the unction of the Holy Spirit (<470121>2 Corinthians 1:21; <620220>1 John 2:20). Though priests in general were at first anointed, afterward anointing was restricted to the high priest, called “the priest that is anointed:” the perfume used was of stacte, onycha, and galbanum, with pure frankincense, and it was death to imitate it. Antotypically, to Christ, the true high priest alone, belongs the fullness of the Spirit, which it is blasphemy to arrogate. “The Lord’s anointed” was the ordinary phrase for the theocratic king (<091203>1 Samuel 12:3; <250420>Lamentations 4:20).

“Anointing the shield” was to make the hide of which it was made supple and less liable to crack (<232105>Isaiah 21:5). “Anointing the eyes with eyesalve” expresses imparting of spiritual perceptions (<660318>Revelation 3:18). “The yoke

shall be destroyed because of the anointing” (<231027>Isaiah 10:27), i.e., the Assyrian oppression shall be taken away from Judah, because of the consecration that is upon the elect nation, its prophets, priests, kings, and holy place (<19A515>Psalm 105:15); the Antitype to all which is Messiah, “the Anointed” (<270924>Daniel 9:24). It is for Messiah’s sake that all their deliverances are vouchsafed to His people.

ANT

(<200606>Proverbs 6:6-8; 30:25: “provideth her meat in the summer, and gathereth her food in the harvest.”) So Hesiod, Works and Days, 776; Horace, Sat., 1:1, 33; Virgil, Aeneid, 4:402; Plautus, Trinummus, 2:4, 1, 7; Aelian, Natura Animal., 2:25, 6:43; AEsop’s Fables, 92 (Tauchnitz edition). Ants in northern Europe lie dormant in winter; and do not feed on grain, but flesh of other insects, worms, birds, the honeydew of aphides, and saccharine matter, exuding from trees. But in southern Europe there are species which feed on grain and store it for winter use. Solomon

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implies, the ant providently and diligently uses the proper seasons for obtaining her food, though she has “no guide, overseer, or ruler,” such as man has in parents, teachers, and masters; therefore men are inexcusable in sluggishness. “Redeem the time” (Greek favorable season) is the spiritual lesson (⁴⁹⁰⁵¹⁶Ephesians 5:16). There is no monarch, such as the queen is among bees; but ants labor together as a republic, having “no ruler” as Solomon describes. Moggridge (Harvesting Ants) has by observation proved that there are four harvesting ants on the Riviera, namely, : Atta barbara, under two forms, the one wholly black, the other red headed; Atta structor, claret brown colored; and Atta megacephala or Pheidole, a minute bodied, yellow ant, with great head, which works chiefly at night. The Atta barbara, mounting the stem of a fruiting plant as shepherd’s purse, and seizing a green pod in its jaws, and fixing its hind legs as a pivot, turns round and round and strains the fibers until they snap. Ants sometimes allow the capsules which they have cut to drop, and their companions below carry them away. Neither the Atta barbara nor the structor bring aphids into their nests. A host of ants seek and bring in the grain; others sort the materials, strip off the useless envelopes of seed or grain, and carry them out to throw away. Moggridge found masses of seeds stored in chambers and long subcylindrical galleries prepared in the soil. The granaries on a rock covered with earth lay horizontally from one and a half to six inches below the surface. The ants have some mysterious power which checks germination. The few seeds which may germinate the ants prevent from further growth by cutting off the end of the radicle. Hebrews “ant,” nemalah , is derived by some from Arabic for” clever.” The Arabs put one in the new-

born infant's hand, saying, "May he prove clever!" Others take it from namal , Hebrews "cut off," the body being cut into segments, joined by but a slight thread. Similarly in <203025>Proverbs 30:25 the ants' wisdom is set forth as making up for the absence of the strength of larger creatures. They belong to the family formicidae, and order Hymenoptera. The mutual affection between the members of the republic is conspicuous in ants. In northern Europe ants strike with their antennae and so make the aphids discharge the juice extracted by their suckers from vegetables; the ants in fact make the aphids their milk cows, imprisoning a number in their nests to serve as a supply in winter (Huber). Both the insect masters and the insect cows are torpid in winter in northern Europe; but in warm winters both at times come to life. The Indian ant (Atta, providens), according to Colossians Sykes, raises up heaps of grass seed in January when they ripen, in store for the season of need.

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ANTICHRIST

There are seven sets of passages noteworthy.

(I.) Christ's predictions of false Christs and false prophets ([<402103>](#)Matthew 21:3-31).

(II.) John's prophecy of "Antichrist" (this name occurs only with him) ([<620218>](#)1 John 2:18-23; 4:1-3; [<630105>](#)2 John 1:5,7).

(III.) Paul's "adversary" (Greek [[antikeimenos](#)], in sound and sense answering to Antichrist) ([<530201>](#)2 Thessalonians 2:1-12; [<550301>](#)2 Timothy 3:1-5), "in the last days, perilous times," characterized by heady high mindedness, with the form but without the power of godliness, the love of pleasure supplanting the love of God, contrasted with the earlier "latter times," marked by seducing spirits, doctrines of demons, celibacy, and abstinence from meats ([<540401>](#)1 Timothy 4:1-5).

(IV.) Daniel's "little horn" from among the ten horns of the fourth beast, or Roman empire ([<270707>](#)Daniel 7:7-27).

(V.) Daniel's "little horn" from one of the four notable horns of the third beast, or Graeco Macedonia divided into four at Alexander's death, the willful king ([<270808>](#)Daniel 8:8-25; 11:36-39).

(VI.) The beast from the sea ([<661301>](#)Revelation 13:1-8),

ridden by the whore (^{<661701>}Revelation 17:1-7).

(VII.) The beast from the earth and the bottomless pit, or the false prophet (^{<661107>}Revelation 11:7; 13:11-18; 17:8-18, 19:11-21).

(I.) The false Christs and false prophets (Matthew 24) point to the pretenders to Messiahship before the fall of Jerusalem, the foreshadowing of the future impostors about to deceive all but; the elect. They are the spirits of demons which prepare the false prophet's way, but they are not the false prophet himself (^{<661613>}Revelation 16:13,14).

(II.) John's Antichrist is stated to have been a subject of his oral teaching first (^{<620218>}1 John 2:18; 4:3), so Paul (^{<530205>}2 Thessalonians 2:5), and is therefore alluded to, not described. All who deny Jesus's Messiahship and Sonship (as Cerinthus and the Gnostics of John's days) forerun the

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Antichrist “to come” (the same Greek verb is used as of Christ’s” coming”).

(III.) Paul’s *antikeimenos* , “who opposeth all that is called God,” is the “Antichrist” of John. He is not to come until “he who now letteth (hinders) and that which withholdeth” (hinders; the same Greek verb as before, only neuter instead of masculine) be taken out of the way; i.e., the curbing power of human law (neuter) and the curber (masculine), namely, the Roman emperor and whoever may be representative of the fourth world kingdom’s power just before Antichrist. The unanimous consent of the early Christians that the Roman empire is “what withholdeth” was so unlikely to suggest itself to them, inasmuch as regarding it as idolatrous and often persecuting, that this explanation seems to have been preserved from Paul’s oral teaching. Another less probable view is that the Holy Spirit is “He who now letteth,” and the elect church the thing “that withholdeth,” and that is to be taken out of the way on the eve of Antichrist’s coming.

(IV.) Daniel’s “little horn” (^{<270707>}Daniel 7:7-27) of the fourth kingdom is the papacy as a temporal power, rising on the ruins of the Roman empire, and plucking up three of its ten horns.

(V.) Distinct from the” little horn” of Daniel 8, which is connected with the third, not the fourth, kingdom; ANTIOCHUS Epiphanes, of the Syrian fourth part of the divided Graeco-Macedonian or third kingdom, who persecuted the Jews,

prohibited circumcision, and substituted the worship of Jupiter Olympius, with whom he identified himself as if God, instead of that of Jehovah, in the temple at Jerusalem. But this Old Testament Antichrist has a worse antitype in the New Testament, namely, the Antichrist of the last days. The language of [Daniel 8:8-25](#) and [Daniel 11:36-39](#), partially fulfilled by Antiochus, is exhaustively fulfilled only in the last Antichrist.

(VI.) As the beast from the sea has ten horns, comprising both E. and W., and power is given to it for forty-two months ([Revelation 13:1,5](#)), so the little horn ([Daniel 7:3,7](#)) absorbs the power of the ten-horned fourth beast out of the sea (the Roman empire) and wears out the saints for three and a half times (3 1/2 years, i.e. 42 months, or 1260 years, a year for a day). Both have “a mouth speaking great things” ([Daniel 7:8,11,20,25](#)); both blaspheme against the Most High ([Revelation 13:6,7](#)); both make

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war with the saints, and prevail; both persecute the saints ([<661307>](#)Revelation 13:7-10; 17:6), the beast being under the guidance of the harlot “drunken with their blood.” The little horn of Daniel 7 therefore is the first beast of Revelation 13. Neither the little horn nor the first beast is Antichrist, who is an individual; it is a polity.

(VII.) The beast from the earth ([<661311>](#)Revelation 13:11), or as he soon reveals himself ([<661107>](#)Revelation 11:7; 17:8), from the bottomless pit, the false prophet ([<661613>](#)Revelation 16:13; 19:20; 20:10), appears only when the harlot is unseated from the first beast. The harlot, the once pure woman (Revelation 12) corrupted, the apostate church, is distinct from the beast which it rides. The church, though corrupted, retains the human form, i.e. God’s image, in which man was originally formed. The beast is the world estranged from God and under Satan, and so, however powerful, intellectual, and refined, essentially bestial. The faithful city ([<230121>](#)Isaiah 1:21) having become Babylon, the whore (Rome on the seven hills, [<661709>](#) Revelation 17:9) is punished in righteous retribution by that world upon which she rode, and for which she abandoned her faithful witness for God (Revelation 17). Then after her judgment follows Antichrist’s development. The “falling away” of [<530203>](#)2 Thessalonians 2:3 answers to the first beast of Revelation 13, also to the departure from the faith, in enforced celibacy, asceticism, doctrines of demons, etc., of [<540401>](#)1 Timothy 4:1-3. In the second Council of Nice, A.D. 787, image worship was sanctioned. In 754 the temporal power of the popes began by Pepin’s grant to Pope Stephen III. of the three

territories (answering to the three horns plucked up before the little horn, <270708>Daniel 7:8): Rome, the kingdom of the Lombards, and the exarchate of Ravenna; 1260 years from this date would end in 2014. Others date from A.D. 533, Justinian's edict acknowledging Pope John II: head of the church. The wounding to death and then the healing of the beast's deadly wound answers to the revival of idolatry and the setting up of a virtually pagan kingdom again at Rome in the eighth century (<661303>Revelation 13:3). Again, in the case of the second beast or the false prophet, the wound given at the Reformation is healed, and he appears again as "the beast that was, and is not, yet is," a resurrection man, the embodiment of a resurrection empire, a mock Christ; as the true Christ saith, "I am He that liveth, and was dead, and behold I am alive for evermore" (<660118>Revelation 1:18; 17:8). As Christ is the second Person in the Trinity, so Antichrist is the second in the anti-trinity, composed of the

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dragon, the beast, and the false prophet (who bears witness to the first beast, as the Holy Spirit witnesseth of the Son).

Antichrist's characteristics (2 Thessalonians 2; ^{<620218>}1 John 2:18-22; 4:3) shall be open opposition to God and religion, a claim to God's exclusive prerogatives, lawlessness, power of lying miracles and of beguiling souls under Satan's energizing, having a lamb's horns, i.e., outwardly resembling Christ or Messiah (^{<661311>}Revelation 13:11); sitting in God's temple as God, apparently restored Israel's persecutor, whence the sacred Hebrew is the language of Daniel 8--12, wherein the little horn from the East is a leading subject, whereas the world's language, Chaldee, is that of Daniel 7 wherein the Romish little horn is described. At first hailed by Israel with hosannahs as her Messiah (^{<430543>}John 5:43), and making a covenant with the Jews, then breaking it (Daniel 9; 11; 12; Zechariah 11; 12; 13; 14). Antichrist, as the second beast or false prophet, will be personally an avowed atheist (^{<620222>}1 John 2:22), yet represent himself as the decaying church's vindicator, compel men to reverence her, breathe new life into her by using the secular arm in her behalf (^{<661312>}Revelation 13:12-17), concentrating in himself the infidel lawless spirit working in the world from Paul's days (^{<530207>}2 Thessalonians 2:7). Heretofore infidelity and superstition have been on opposite sides, but when these shall combine against law, liberty, and Christianity, a period mercifully brief shall ensue, unparalleled in horrors by any that has gone before (^{<271201>}Daniel 12:1-3).

The two witnesses (Revelation 11) are variously explained as

Moses and Elijah; Joshua the high priest and Zerubbabel the civil prince; the Word and the faithful church, to be slain or suppressed, perhaps about the same time that the harlot too is judged by the beast or Antichrist (Revelation 17; 18; 19.) The place of their temporary death is Jerusalem (<661108>Revelation 11:8), “where our Lord was crucified.”

“The number of the beast” is 666, i.e. 6, the world’s number, in units, tens, and hundreds. Six is next to the sacred seven, which it mimics but falls short of; it is the number of the world given over to judgment. There is a pause between the sixth and seventh seals, the sixth and seventh trumpets: for the judgments of the world are completed in six; at the seventh the world kingdoms become Christ’s. As twelve is the number of the church, so six, its half, symbolizes the world kingdoms broken. The radicals in Christ are CH, R and ST (X P); Antichrist’s monogram personates it, but falls short of it, Ch X St (X) (666). It is curious that the only

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unquestionable 666 (<111014>1 Kings 10:14; <140913>2 Chronicles 9:13) in the Old Testament is the 666 talents of gold that came in yearly to Solomon, and were among the correcting influences that misled him. Moreover, the only two Greek nouns in the New Testament, whose value numerically is exactly 666, are precisely the two expressing the grand corrupters of the church and sources of idolatry, “tradition” ([paradosis](#)), the corrupter of doctrine, “wealth” or the pursuit of it ([euporia](#) , only in <441925>Acts 19:25), the corrupter of practice (<510305>Colossians 3:5). The children of Adonikam are 666 in <150213>Ezra 2:13, but 667 in <160718>Nehemiah 7:18. Adonijah, bearing the name of the Lord Jehovah, rose up against the Lord’s anointed, and so is a type of Antichrist. The Hebrew letters of Balaam (type of the false prophet whose spiritual knowledge shall be perverted to Satanic ends; <660214> Revelation 2:14 favors this, also the fact that Antichrist mainly shall oppress Israel, Daniel 8; 9; 11; 12) amount to 666. The Greek letters of [Lateinos](#) (Irenaeus), Rome’s language in all official acts, amount to 666. The forced unity marked by Rome’s ritual being everywhere in Latin is the premature counterfeit of the true unity, only to be realized when Christ, God’s true Vicar on earth, shall appear, and all the earth shall “in a pure language serve the Lord with one consent” (<360309>Zephaniah 3:9). The last Antichrist will be closely connected with his predecessor (as the second beast is with the first in Revelation 13), and will arrogate all Rome’s claims besides those peculiar to himself.

ANTIOCH

1. In Syria, capital of its Greek kings, and of its Roman governors subsequently. Built where Lebanon running N. and Taurus E., meet at a bend of the river Orontes; partly on an island, partly on the level left bank. Near it was Apollo's licentious sanctuary, Daphne. Nicolas the deacon was a proselyte of Antioch. The Christians dispersed by Stephen's martyrdom preached at Antioch to idolatrous Greeks, not "Grecians" or Greek-speaking Jews, according to the Alexandrine manuscript (^{<441120>}Acts 11:20,26), whence a church having been formed under Barnabas and Paul's care, the disciples were first called "Christians" there. From Antioch their charity was sent by the hands of Barnabas and Saul to the brethren at Jerusalem suffering in the famine. Paul began his ministry systematically here. At Antioch Judaizers from Jerusalem disturbed the church (^{<441501>}Acts 15:1). Here Paul rebuked Peter for dissimulation (^{<480211>}Galatians 2:11,12). From Antioch Paul started on his first missionary journey (^{<441301>}Acts 13:1-3), and returned to it (^{<441426>}Acts 14:26). He began, after the Jerusalem decree,

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addressed to the Gentile converts at Antioch, and ended, his second missionary journey there (^{<441536>}Acts 15:36; 18:22,23). His third journey also began there. Ignatius was subsequently bishop there for forty years, down to his martyrdom A. D. 107.

Antioch was founded by Seleucus Nicator, and Jews were given the same political privileges as Greeks. Antiochus Epiphanes formed a great colonnaded street intersecting it from one end to the other. Pompey made it a free city. The citizens were famed for scurrility and giving nick-names. “CHRISTIAN” (see) was probably a name of their invention, and not of the disciples’ origination. Now called Antakia, a poor mean place; some ancient walls remain on the crags of mount Silpius. A gateway still bears the name of Paul.

2. ANTIOCH IN PISIDIA : Also founded by Seleucus Nicator. Made a colony by Rome; called also Caesarea. Now Yalobatch, on a high ridge. When Paul, on his first missionary tour with Barnabas, preached in the synagogue there, many Gentiles believed. The Jews therefore raised a persecution by the wealthy women of the place, and drove him from Antioch to Iconium, and followed him even to Lystra (^{<441314>}Acts 13:14,50,51; 14:19,21). On his return from Lystra he revisited Antioch to confirm the souls of the disciples amidst their tribulations. In ^{<550311>}2 Timothy 3:11 he refers to Timothy’s acquaintance with his trials at Antioch of Pisidia; and Timothy’s own home was in the neighborhood (^{<441601>}Acts 16:1).

ANTIOCHUS

1. Theus,” King of the N.” (<271106>Daniel 11:6.) Ptolemy Philadelphus, king of Egypt, to end the war with him, give Berenice his daughter to Antiochus, who divorced Laodice to marry Berenice. But Ptolemy having died, Betentre aid “not retain the power of the arm,” i.e., she was unable to be the mainstay of peace; for on Ptolemy’s death Antiochus took back Laodice, who then poisoned him and caused Berenice and her son to be slain. “But out of a branch other roots stood up” in the place of Philadelphus (margin) Ptolemy Euergetes, Berenice’s brother, who avenged her, overran Syria, and slew Laodice, “carrying captives into Egypt their gods, princes, and vessels of silver and gold.” He restored to Egypt many of the idols carried away formerly by the Persian Cambyses, whence the idolatrous Egyptians surnamed him Euergetes (benefactor). He “continued [four] more years than the king of the N.,” Antiochus.

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2. Antiochus the Great, the grandson of Antiochus Theus, and son of Seleucus Callinicus, “came and overflowed and passed through,” recovering all the parts of Syria taken by Euergetes, and reached “even to his (border) fortress,” Raphia, near Gaza. Here “the king of the S.,” Ptolemy Philopator, Euergetes’ son, “shall fight with” Antiochus, and Antiochus’s “multitude [70,000 infantry and 500 cavalry] shall be given into his hand.” 10,000 were slain and 4,000 made captive. Ptolemy’s “heart was lifted up” by the victory, so that though he “cast down many ten thousands, he was not strengthened by it” through his luxurious indulgence. For Antiochus “returned after certain years” (14 after his defeat at Raphia) against Philopator’s son, Ptolemy Epiphanes. “In those times many stood against the king of the’ S.,” Epiphanes, namely, Philip of Macedon and “robbers of the people,” factious Jews, who, revolting from Ptolemy, helped Antiochus unconsciously, “establishing the vision,” i.e. fulfilling God’s purpose of bringing trials on Judaea, “but falling,” i.e. failing in their aim to make Judaea independent. So Antiochus, overcoming the Egyptian general Scopas at Paneas, near the Jordan’s sources, forced him to surrender at Zidon, a “fenced city.” Thus Antiochus “did according to his own will, standing in the glorious land (Judaea) which by his hand was consumed,” Hebrews perfected, i.e. perfectly brought under his sway, or else desolated by being the arena of conflict between Syria and Egypt. The “upright ones with him” were Israelites, so called from their high privileges, though their practice of violence in support of a pagan king is reprobated. Next he thought, by wedding his “daughter” Cleopatra to Ptolemy Epiphanes, ultimately to gain Cilicia, Lycia, and even Egypt itself; “corrupting her,” i.e. making her

his tool; but “she did not stand on his side, but on that of her husband.” Then he “took many of the isles” in the Aegean in his war with the Romans. But Scipio Asiaticus routed him at Magnesia 190 B.C., and so “caused the reproach Offered by him [to Rome’s allies] to cease.” Then, compelled to cede his territory W. of Taurus, “he turned his face toward the fort of his own land,” i.e. garrisoned the cities left to him. Finally, trying to plunder Jupiter’s temple at Elymais, he “fell” in an insurrection of the inhabitants. Selenens succeeded,” raiser of taxes in the glory of the kingdom,” or, as Maurer explains, “one who shall cause the taxgatherer to pass through the glorious kingdom,” Judaea; i.e. inheriting it by hereditary right. “Within a few days [12 years, “few” in comparison with Antiochus’s 37 years] he was destroyed, neither in anger nor in battle,” but poisoned by Heliodorus.

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3. Antiochus IV. succeeded, surnamed Epiphanes, “the Illustrious,” for establishing the royal line against Heliodorus. Nicknamed Epimanes, “madman,” for his great unkingly freaks, carousing with the lowest, bathing with them in public, and throwing stones at passers by. Hence, and because of his craftily supplanting Demetrius, the rightful heir, he is called in Daniel 11: “a vile person.” He “came into the kingdom by flatteries” to Eumenes and to Attalus of Pergamus, and to the Syrians high and low. With his “flood” like hosts the Egyptians and Ptolemy Philometer, “the prince of the covenant,” were “overflowed from before him.” Philometer was in covenant with him by right, being son of Cleopatra, Antiochus’s sister, to whom Antiochus the Great had promised, as dowry in marrying Ptolemy Epiphanes, Coelosyria and Palestine. Philometer’s generals in trying to obtain these covenanted promises were defeated, and Pehsium, the key of Egypt, was taken 171 B.C. Antiochus Epiphanes “worked deceitfully,” feigning friendship to young Philometer, and” with a small people” or force, “peaceably” in pretense, he took Memphis and “the fattest places,” and seized Philometer. Thus he” did that which his fathers had not done,” namely, gained Egypt, and “scattered among (his dependents) the prey.” “He forecast his devices against the strongholds” of Egypt. He gained all except Alexandria. Retiring Judaea, where the Jews in joy at the report of his death had revolted, he took Jerusalem. He then “stirred up his power with a great army against the king of the S.,” Ptolemy Physcon (the gross), made king by the Egyptians because Philometer was in Antiochus’s hands. The Egyptian king did “not stand,” for his own nobles “forecast devices against him.” At last Antiochus, when checked at Alexandria, met the

Egyptian king at Memphis, and “both spoke lies at one table,” trying to deceive one another. In his capture of Jerusalem, guided by Menelaus the high priest “against the holy covenant,” he took away the golden altar, candlestick, vessels of gold and silver from the temple, sacrificed swine on the altar, and sprinkled swine broth through the temple; his spoils from it amounted 1800 talents. A second time he openly invaded Egypt, but his invasion was not successful “as the former,” Popilius. Laenas, the Roman ambassador, arriving in Graeco Macedonian ships (“of Chittim”) and compelling him to return. Finding that God’s worship had been restored at Jerusalem, “he had indignation against the holy covenant.” He “had intelligence (correspondence) with them that forsook the holy covenant,” Menelaus and others, who had cast off circumcision and treated all religions as equally good for keeping the masses in check, and adopted Greek customs and philosophy. Antiochus’s general, Apollonius,

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dismantled Jerusalem, and from a high fortress slew the temple worshippers. Antiochus commanded all on pain of death to conform to the Greek religion, and consecrated the temple to Jupiter Olympius or Capitolinus. Identifying himself with that god “whom his fathers knew not,” and whose worship he imported from Rome, he wished to make his own worship universal. The Jews were constrained to profane the sabbath and monthly on the king’s birthday to eat of the idol sacrifices, and to go in procession to Bacchus, carrying ivy. This was the gravest peril that ever betel the theocratic nation; hence arose the need of a prediction so detailed as Daniel 8; 11. Porphyry the opponent of Christianity, had to admit the accurate correspondence of the facts to the prediction, but explained it away by alleging the latter to have been written after the events. But as Messianic events are foretold in Daniel, Jesus’ adversaries, the Jews, would never have forged the prophecies which confirm His claims. Daniel 9 would comfort the faithful Jews amidst the “abominations” against “the covenant,” with the prospect of Messiah, who would confirm it. Bringing salvation, yet abolishing sacrifices, He would show that the temple services which they so missed were not indispensable to real worship. Language is used (<271131>Daniel 11:31-45) which only in type applies to Antiochus, but exhaustively to Antichrist. Antiochus “took away the daily sacrifice, and placed [on the 15th day of Cisleu, on Jehovah’s altar] the abomination [idol, Jupiter Olympius’ image] that maketh desolate,” i.e. that pollutes the temple. The Maccabees (see 1 and 2 Macc. in Apocrypha), “who knew their God, were strong” in their determination not to deny Him, and “did exploits.” Judas, son of the patriot Mattathias, took as his motto the initials of Mi

Camokah Baelim Jehovah (<021511>Exodus 15:11), “Who is like unto Thee, O Lord, among the gods?” Allusion occurs to the martyrs under Antiochus in <581135>Hebrews 11:35-37: “others were tortured, not accepting deliverance, that they might obtain a better resurrection.” Seven brothers and their mother submitted to a torturing death rather than deny their faith, the third saying, “Thou takest us out of this present life, but the King of the world shall raise us up who have died for His laws unto everlasting life” (compare <271202>Daniel 12:2). Two women who circumcised their infant boys were cast down with them headlong from the wall. Eleazar when forced to eat swine’s flesh spit it out, choosing to suffer death at fourscore and ten rather than deny the faith (compare the apocryphal 2 Macc. 6 and 2 Macc.

7). Some were roasted alive “by flame” in caves, whither they had fled to keep the sabbath. The first of the seven brothers, after his tongue was cut off, was fried to death in a heated pan. The persecution lasted three years;

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then, by the Maccabees, who defeated Antiochus's troops under Lysias, the Jews were "holpen with a little help," i.e. saved from extinction until the times of the Romans. Antiochus, while invading Egypt, hearing "tidings out of the E. and out of the N. of a revolt of his vassal Artaxias, king of Armenia, in the N., and Arsaces of Parthid in the E., went forth with great fury, on the way took Arad in Judah, devastated Phoenicia (according to Porphyry), "planting the tabernacles of his palace between the seas" (the Dead Sea and the Mediterranean), attacked the temple of Nanae at Elymais, ("the desire of women," the Syrian Venus; but the antitypical reference is to Messiah, whom Antichrist shall try to supplant,) to replenish his treasury, so as to renew the war with the Jews. But, failing, "he came to his end" at Tabes, and "none helped him" (1 Macc. 3:10-37; 6:1-16; 2 Macc. 9:5). "The Lord Almighty, the God of Israel, smote him with an incurable plague; for as soon as he had spoken these words (that he would make Jerusalem a common burying place of the Jews) a remediless pain of the bowels came upon him," etc., 164 B.C. The prominence given to Antiochus in Daniel is because it was the turning point in Jewish history, deciding whether Greek worldly refinements were to stifle Israel's true faith. Persecution was God's appointed way to save His people from seductions which had wellnigh made them compromise their witness for His truth. Antiochus was the unconscious instrument. At first he followed the liberal policy of his predecessors; but when it suited his purpose to plunder the Jews and destroy their polity, he did not hesitate, and the corruptions prevalent and the rivalries of Jason and Menelaus for the high priesthood afforded him the occasion. Disregarding his hereditary gods himself (²⁷¹¹³⁷>Daniel 11:37-39), and

only recognizing the Roman war god or “god of forces,” he regarded “fortresses” as the true temples (the Hebrews for “forces” may be translated “fortresses”), and was incapable of appreciating the power which true religion can call forth. Thus he is the vivid type of the last Antichrist, whose terrible, though short, persecutions shall drive Israel to their Savior, and so usher in their coming glory (Zechariah 11; 12; 13; 14; Daniel 12; Ezekiel 37; 38; 39).

ANTIPAS

A martyr faithful unto death at Pergamos (^{<660213>}Revelation 2:13). “I know ... where thou dwellest, even where Satan’s seat is” (the idol AEsculapius was worshipped there under the serpent form); “and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.”

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Satan, the old serpent, instigated the idol's devotees, through the magistrates at Pergamos, to slay Antipas. Compare <660210>Revelation 2:10; 12:1-17.

ANTIPATRIS

<442331> Acts 23:31. The station between Jerusalem and Caesarea where the soldiers left Paul, after their night march, in charge of the horsemen who were to take hint forward to Caesarea on the morrow. The old name was Capharsaba. The modern Arabic Kerr Saba does not exactly correspond to Antipatris; for Antipatris was 16 miles from Jaffa, Kefr Saba is only 14; Antipatris was well watered, Kefr Saba has no spring. Herod rebuilt it, and called it Antipatris from his father. It lay in a well watered and wooded plain, near a hilly ridge. The remains of the old Roman road by Gophna to Antipatris were discovered by Dr. Eli Smith. It reaches Ras-el-Ain by Jifneh and Tibueh, thence along the foot of the hills to Jiljulieh, Kalkilia, and Caesarea (Kaisariyeh). Ras el Ain is probably the true site. The crusaders' castle of Mirabel was built on the foundations of an older edifice; at its foot are the largest springs in Palestine. The Roman road between Jerusalem and Caesarea strikes the plain immediately E. of Antipatris it is, as Josephus describes, in the plain, yet near the mountains. It lies near the nahr Auje (Auje river), at a point where by a ditch to the mountains the course of a hostile army might be stopped. Not so Kefr Saba. (See Josephus, Ant. 13:15,1; 16:5, 2. B.J. 1:4, sec. 7.)

ANTOTHIJAH

<130824> 1 Chronicles 8:24.

ANUB

<130408> 1 Chronicles 4:8.

APELLES

A Christian saluted in <451610>Romans 16:10 as “approved in Christ.” A common Jewish name, probably not, as Origen thought, Apollos. Said to have been afterward bishop of Smyrna.

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APES

Imported once every three years in Solomon's and Hiram's Tarshish fleets ([<111022>1 Kings 10:22](#); [<140921>2 Chronicles 9:21](#)). Hebrews quoph . The ape in Sanskrit is called kapi, "ramble;" Greek [kepos](#) , akin to Eng. ape. Solomon, as a naturalist, collected specimens from various lands. Tarshish is identified by Sir Emerson Tennent with some Ceylon seaport; so the apes

(quophim) brought to Solomon probably came from Ceylon, which abounds also in "ivory and peacocks." The Tamil names moreover, for "apes," "ivory," and "peacocks," are identical with the Hebrews Others think Ophir was on the E. African coast; then the apes would be of Ethiopia.

APHARSATHCHITES

Apharsachites identical ([<150409>Ezra 4:9; 5:6](#)), Apharsites distinct ([<150409>Ezra 4:9](#)). There were mountaineers, Paraetacae, between Media and Persia, who may answer to the former. The latter seems to correspond to the Persians, in a local and restricted sense; else the Parrhasii.

APHEK

(strength).

1. Same as Aphekah ([<061558>Joshua 15:58](#)). A Canaanite royal city, the king of which was killed by Joshua ([<061218>Joshua](#)

12:18).

2. In the extreme N. of Asher (^{<061930>}Joshua 19:30). The Aphik from which the Canaanites were not expelled (^{<070131>}Judges 1:31). Probably too the Apek on the N.” border of the Amorites” (^{<061304>}Joshua 13:4,5), the Aphaca of the classics, famed for Venus’ temple, now Afka, on the N.W. slopes of Lebanon; mentioned in company with Baal-Gad, the other northern sanctuary.

3. The place of the Philistines’ encampment before the Israelites’ defeat in which Eli’s sons were killed and the ark was taken (1 Samuel 4); also before the battle in which Saul was slain (1 Samuel 29); on the Philistines’ high road to Jezreel.

4. On the road from Syria to Israel (^{<112025>}1 Kings 20:25,26), in the level plain E. of Jordan; a common field of battles with Syria. (^{<121317>}2 Kings 13:17).

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Now Fik; at the head of the wady Fik, six miles E. of the sea of Galilee, still on the great road between Damascus, Nabulus, and Jerusalem.

APHIAH

<090901> 1 Samuel 9:1. [See BECHER .]

APHRAH

<330101> Micah 1:10. Meaning dust, which the following words, “roll thyself in the dust,” allude to. Identified by Winer with Ophrah of Benjamin (<061828>Joshua 18:28); or, as Rabbi Tanchum, a town near Jerusalem. The prophet tells his countrymen not to declare their sorrow in hostile Gath, but in their own cities.

APHSES

<132415> 1 Chronicles 24:15.

APOCRYPHA

(hidden, and so spurious). Applied by Clement of Alexandria and Tertullian to forged books which heretics put forward as canonical, and as possessing a secret esoteric knowledge, known only to the initiated; compare

<510203> Colossians 2:3. The orthodox applied in scorn a term which the heretics used in honor. They are not included in the

lists by Melito, bishop of Sardis, Origen, Cyril of Jerusalem, and Jerome; the last noted as “apocryphal” the writings added in the Septuagint, I. and II. Esdras, Tobit, Judith, the sequel of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, Story of Susanna, Bel and the Dragon, Manasses’ Prayer, and I. and II. Maccabees. In his Prologus Galeatus, having enumerated the canonical books, he says: “whatever is beside these is to be placed in the Apocrypha, and is to be read only for edification, ... not to establish the authority of ecclesiastical doctrines.” In the face of the authority of the Hebrews church, “to whom were committed the oracles of God” (⁴⁵⁰³⁰²Romans 3:2), and in the face of Jerome, the author of the Vulgate, Rome’s standard version of the Bible, the Council of Trent raises the Apocrypha to the same level as the inspired Old Testament Scriptures. Josephus rejects the Apocrypha; Philo never refers to it; the Lord and His apostles, though quoting the Old Testament so frequently, never quote the Apocrypha. The New Testament links itself immediately with the end of Old Testament, as if no inspired writing came between. The gospel begins

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at the outset with claiming to be the fulfillment of Malachi (^{<390301>}Malachi 3:1; 4:5,6; compare ^{<410102>}Mark 1:2; ^{<420116>}Luke 1:16,17). There is a lack of inherent power and majesty in the Apocrypha, as compared with canonical Scripture. The son of Sirach (Prologue, chap. 39, 7:27) claims no higher pretension than that of wisdom and learning. Compare also 1 Macc. 4:46; 9:27; 14:41 for their own confession of the inferiority in prophetic gifts of the age after, as contrasted with the age before, the canon was closed. No one claims the coming to him of “the word of Jehovah.” Moreover, in the Apocrypha occur unscriptural fables, fictions, and doctrinal errors: compare Tobit 6:1-8; Judith 9:10; 2 Macc. 2, Bel and the Dragon, the merit-earning power of alms, prayers for the dead, etc. They utterly want the progressive plan and mutual interconnection of the Old Testament and New Testament Scriptures. Historical errors, inaccuracies, and evidently fictitious stories and speeches occur.

Still the apocryphal writings possess great interest as unfolding to us the workings of the Jewish mind in the long uninspired age between Malachi and Matthew. They mirror forth the transition period between the Old Testament and the New Testament, the age of the heroic struggle wherein the Maccabees rescued their country and race from the persecuting fanaticism of Antiochus Epiphanes. The earliest book dates about the beginning of the third century B.C., the 2nd Book of Esdras about 80 B.C. Above all the Book of Wisdom rises to a strain among the loftiest in human productions. Its personification of wisdom as “the unspotted mirror of God’s power, and the image of His goodness,” the teacher of all “holy

souls” in “all ages” (chap. 7:26,27), guiding and ruling God’s people, foreshadows John’s revelation of “the Word,” the Declaration of the unseen God, the Light that lighteth every man. Its representation of the temple as “a resemblance of the holy tabernacle” which God “has prepared from the beginning” (chap. 9:8) is sanctioned by Hebrews 8. and Hebrews 9. It rises above many Jewish prejudices, vindicating God’s universal love and righteousness and the spirituality of His worship; thus preparing the way for the higher gospel revelation (chaps. 1; 2; 3:1; 11:23-26; 12:16; 13:6).

The apocryphal books of New Testament times have been universally excluded from Scripture. The Epistle of Clement and the Shepherd of Hennas are among the oldest, and are genuine though uninspired; most of them are spurious, as the Apostolical Constitutions, the Gospel of James, etc.

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APOLLONIA

A city of Macedonia. Paul and Silas passed through it on their way to Thessalonica from Philippi and Amphipolis ([<441701>Acts 17:1](#)). in Mygdonia, 80 miles from Amphipolis, 37 from Thessalonica.

APOLLOS

(Apollonius, or Apollodorus). An Alexandrine Jew, “eloquent (or learned) and mighty in the Scriptures” (which had been translated into the famous Greek version, the Septuagint, at his birthplace) ([<441824>Acts 18:24,25](#)). “Instructed in the way of the Lord,” so far as John the Baptist could instruct hint; for this had been the main subject of John’s ministry, “prepare ye the way of the Lord” ([<400303>Matthew 3:3](#)). Apollos was “fervent in spirit;” and so when he came to Ephesus, “he spoke and taught diligently the things of Jesus” (so the three oldest manuscripts read), as John had pointed to Jesus as the Messiah. But Apollos knew only the water baptism of John; he did not yet know that what John had foretold (“I indeed baptize you with water unto repentance, but He [Messiah] shall baptize you with the Holy Spirit and with fire”) had actually come to pass, in the church’s baptism with the Spirit on Pentecost, and that graces and gifts were now being bestowed on the several living stones composing “the temple of the Holy Spirit.” (Compare [<441901>Acts 19:1-6](#).) But Aquila and Priscilla, on hearing him, “took him unto them and expounded unto him the way of God more perfectly.” Thus having received new light he went forth

to Achaia, watering the seed there that Paul had already planted ([<460304>1 Corinthians 3:4-6](#)), and “helped them much which had believed through grace.” His deep knowledge of the Old Testament gave him especial power with the Jews, “for he mightily convinced them publicly, showing by the Scriptures that Jesus is the Christ.” Some at Corinth abused his name. into a party watchword, saying, “I am of Apollos,” so popular was he. But Paul, while condemning their party spirit, commends Apollos, and writes that he had “greatly desired our brother Apollos to come” unto the Corinthians ([<461612>1 Corinthians 16:12](#)). But Apollos was disinclined to come at that time; probably to give no handle for party zeal, until the danger of it should have passed away. Those who made his name their party cry were attracted by his rhetorical style acquired in Alexandria, as contrasted with the absence of “excellency of speech and enticing words of man’s wisdom” ([<460201>1 Corinthians 2:1-4](#)), and even in their estimation “the contemptible speech”

([<471010>2 Corinthians 10:10](#)), of Paul. The last Bible notice of him is in

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<560313> Titus 3:13, where Paul charges Titus, then in Crete, “bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them.” Jerome states that Apollos remained at Crete until he heard that the divisions at Corinth had been healed by Paul’s epistle; then he went and became bishop there. Apollos’s main excellency was as builder up, rather than founder, of churches. His humility and teachableness in submitting, with all his learning, to the teaching of Aquila and even of Priscilla (a woman), his fervency and his power in Scripture, and his determinably staying away from where his well deserved popularity might be made a handle for party zeal, are all lovely traits in his Christian character.

APOLLYON

(destroyer). Satan (<660911>Revelation 9:11. He is the tempter, in order that he may be at last the destroyer. The Greek translation of the Hebrews abaddon , (destruction). As the twofold names Abba (Heb.) Father (Greek) in <411436>Mark 14:36 combine Jew and Gentile in the common salvation, so Satan’s two names abaddon (Heb.) and [Apollos](#) (Greek) combine them in a common destruction.

APOSTLE

(one sent forth). The official name of the twelve whom Jesus sent forth to preach, and who also were with Him throughout His earthly ministry. Peter states the qualifications before the election of Judas’ successor (<440121>Acts 1:21), namely, that

he should have companied with the followers of Jesus “all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto the day that He was taken up, to be a witness with the others of His resurrection.” So the Lord, “Ye are they that have continued with Me in My temptations” (<422228>Luke 22:28). The Holy Spirit was specially promised to bring all things to their remembrance whatever Jesus had said, to guide them into all truth, and to enable them to testify of Jesus with power to all lands (<431426>John 14:26; 15:26,27; 16:13,14). They were some of them fishermen, one a tax collector, and most of them unlearned. Though called before, they did not permanently follow Him until their call as apostles. All were on a level (<402020>Matthew 20:20-27; <410934>Mark 9:34-36). Yet three stood in especial nearness to Him, Peter, James, and John; they alone witnessed the raising of Jairus’ daughter, the transfiguration, and the agony in Gethsemane. An order grounded on moral considerations is traceable in the enumeration of the

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rest: Judas, the traitor, in all the lists stands last. The disciples surrounded Jesus in wider and still wider expanding circles: nearest Him Peter, James, and John; then the other nine; then the Seventy; then the disciples in general. But the “mystery” was revealed to all alike (^{<401027>}Matthew 10:27). Four catalogues are extant: Matthew’s (Matthew 10), Mark’s (^{<410316>}Mark 3:16), Luke’s (^{<420614>}Luke 6:14) in the Gospel, and Luke’s in ^{<440113>}Acts 1:13. In all four the apostles are grouped in three classes, four in each. Philip heads the second division, i.e. is fifth; James the son of Alpheus heads the third, i.e. is ninth. Andrew follows Peter on the ground of brotherhood in Matthew and Luke; in Mark and Acts James and John, on the ground of greater nearness to Jesus, precede Andrew. In the second division Matthew modestly puts himself after Thomas; Mark and Luke give him his rightful place before Thomas. Thomas, after his doubts were removed (^{<432028>}John 20:28), having attained distinguished faith, is promoted above Bartholomew (= Nathanael) and Matthew in Acts. In Matt, he and Mark Thaddaeus (= Lebbaeus) precedes Simon Zelotes (Hebrews “Canaanite,” i.e. one of the sect the Zealots). But in Luke and Acts Simon Zelotes precedes Jude 1:(Thaddaeus) the brother of James. John gives no catalogue, but writing later takes it for granted (^{<662114>}Revelation 21:14,19,20). In the first division stand Peter and John, New Testament writers, in the second Matthew, in the third James and Jude. The Zealot stood once the last except the traitor, but subsequently became raised; bigotry is not always the best preparation for subsequent high standing in

faith. Jesus sent them in pairs: a good plan for securing brotherly sympathy and cooperation. Their early mission in Jesus' lifetime, to preach repentance and perform miracles in Jesus' name, was restricted to Israel, to prepare the way for the subsequent gospel preaching to the Jews first, on and after Pentecost (^{<440325>}Acts 3:25). They were slow to apprehend the spiritual nature of His kingdom, and His crucifixion and resurrection as the necessary preliminary to it. Even after His resurrection seven of them returned to their fishing; and it was only by Christ's renewed call that they were led' to remain together at Jerusalem, waiting for the promised Comforter (John 21; ^{<440104>}Acts 1:4). From the day of the Pentecostal effusion of the Holy Spirit they became new men, witnessing with power of the resurrection of Jesus, as Jesus had promised (^{<422445>}Luke 24:45,49; ^{<440108>} Acts 1:8,22; 2:32; 3:15; 5:32; 13:31). The first period of the apostles' working extends down to ^{<441118>}Acts 11:18. Excepting the transition period (Acts 8--10) when, at Stephen's martyrdom, the gospel was extended to Samaria and. to the Ethiopian eunuch by Philip, Jerusalem is its center, and

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Peter' the prominent figure, who opened the kingdom of heaven (according to Jesus' promise to him, ^{<401618>}Matthew 16:18,19) to the Jews and also to the Gentiles (Acts 2; 10). The second period begins with the extension of the kingdom to idolatrous Gentiles. (^{<441119>}Acts 11:19-26). Antioch, in concert with Jerusalem, is now the center, and Paul the prominent figure, in concert with the other apostles. Though the ideal number always remained twelve (^{<662114>}Revelation 21:14), answering to the twelve tribes of Israel, yet just as there were in fact thirteen tribes when Joseph's two sons were made separate tribal heads, so Paul's calling made thirteen actual apostles. He possessed the two characteristics of an Apostle; he had" seen the Lord," so as to be an eye witness of His resurrection, and he had the power which none but an Apostle had, of conferring spiritual gifts (^{<460901>}1 Corinthians 9:1,2; ^{<471212>}2 Corinthians 12:12; ^{<450111>} Romans 1:11; 15:18,19). This period ends with ^{<441301>}Acts 13:1-5, when Barnabas and Saul were separated by the Holy Spirit unto missionary work. Here the third apostolic period begins, in which the twelve disappear, and Paul alone stands forth, the Apostle of the Gentiles; so that at the close of Acts, which leaves him evangelizing in Rome, the metropolis of the world, churches from Jerusalem unto Illyricum had been founded through him.

"Apostle" is used in a vaguer sense of "messengers of the churches" (^{<470823>}2 Corinthians 8:23; ^{<507425>}Philippians 2:25). But the term belongs in its stricter sense to the twelve alone; they alone were apostles of Christ. Their distinctive note is, they were commissioned immediately by Jesus Himself.

They alone were chosen by Christ Himself, independently of the churches. So even Matthias (^{<440124>}Acts 1:24). So Paul (Gal 1:1-12; ^{<450101>}Romans 1:1; ^{<461509>} 1 Corinthians 15:9,10). Their exclusive office was to found the Christian church; so their official existence was of Christ, and prior to the churches they collectively and severally founded. They acted with a divine authority to bind and loose things (^{<401818>}Matthew 18:18), and to remit or retain sins of persons (^{<432021>}John 20:21-23), which they exercised by the authoritative ministry of the word. Their infallibility, of which their miracles were the credentials, marked them as extraordinary, not permanent, ministers. Paul requires the Corinthians to acknowledge that the things which he wrote were the Lord's commandments (^{<461437>}1 Corinthians 14:37). The office was not local; but "the care of all the churches." They were to the whole what particular elders were, to parts of the church (^{<600501>}1 Peter 5:1; ^{<630101>}2 John 1:1). Apostles therefore could have strictly no successors.

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John, while superintending the whole, was especially connected with the churches of Asia Minor, Paul with the W., Peter with Babylon. The bishops in that age coexisted with, and did not succeed officially, the apostles. James seems specially to have had a presidency in Jerusalem ([<441519>](#)Acts 15:19; 21:18).

Once the Lord Himself is so designated, “the Apostle of our profession” ([<580301>](#)Hebrews 3:1); the, Ambassador sent from the Father ([<432021>](#)John 20:21). As Apostle He pleads God’s cause with us; as” High Priest,” our cause with God.

Appropriate in writing to Hebrews, since the Hebrew high priest sent delegates (“apostles”) to collect the temple tribute from Jews in foreign countries, just as Christ is the Father’s Delegate to claim the Father’s due from His subjects in this world far off from Him ([<402137>](#)Matthew 21:37).

APPAIM

[<130230>](#) 1 Chronicles 2:30,31.

APPEAL

[<051708>](#) Deuteronomy 17:8,9 implies a court of appeal in hard cases; compare

[<070405>](#) Judges 4:5. The king subsequently deputized persons to inquire into and decide appeals ([<101503>](#)2 Samuel 15:3). Jehoshaphat appointed Levites, priests, and some of the fathers to constitute a court of appeal ([<141908>](#)2 Chronicles 19:8).

Compare ^{<150725>}Ezra 7:25. Afterward the final appeal lay to the Sanhedrim. A Roman citizen could appeal, in criminal cases, from the magistrate to the people; and in after times to the emperor, who succeeded to the power of the people. Paul's appeal (^{<442511>}Acts 25:11) was from a trial by a provincial magistrate to one by the emperor.

APPHIA

Lat. Appia. The wife, or close relative, of Philemon. She would not otherwise be mentioned with Philemon in the address (^{<570102>}Philemon 1:2), on a domestic matter.

APPII FORUM

(^{<442815>}Acts 28:15.) A stage 48 miles from Rome, on the Appian Way, the road from Rome to the Bay of Naples. Here Christian brethren from Rome

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met Paul. Called from Appius Claudius, who constructed this part of the road. The site is still marked by ruins near Tre Ponti.

APPLE

Hebrews tappuach . (Song 2:3,5; 7:8; 8:5; <202511>Proverbs 25:11.) The color was golden, the odor fragrant, the tree green and shady. Probably the citron tree, of which the foliage is perennial, and the blossoms and golden fruit most fragrant. It abounds in W. Asia. In Song 2:5, “Comfort me with apples,” the Hebrews is “Straw me,” etc., i.e., let my couch be strewn with citrons, to refresh me with their scent, or with citron leaves.

<202511> Proverbs 25:11: “A word fitly spoken is like apples of gold in pictures of silver “; i.e., like citrons, antifebrile medicinally, attractive to the eye, pleasing the sense of smell and the palate; served up in elaborately figured silver vessels. Oriental ladies make the citron their vinaigrette.

“APPLE OF THE EYE”

The promise is in <380208>Zechariah 2:8, “He that toucheth you toucheth the apple of His eye”; the prayer is <191708>Psalm 17:8 “Keep me as the apple of the eye “; the fulfillment <053210>Deuteronomy 32:10, “He kept him as the apple of His eye.” A different Hebrews word from tappunch , namely, ishon , “little man,” i.e. pupil (Greek [kore](#)) of the eye. Called so from the image formed on the retina. The part most precious and most guarded from attack; which feels most acutely the

least hurt, and the loss of which is irreparable.

APPLES OF SODOM

Found on the shores of the Dead Sea; like a cluster of oranges, yellow to the eye, and soft to the touch; but on pressure they explode with a puff, leaving only shreds of the rind and fibers. The Arabs twist the silk into matches for their guns. Compare ^{<053232>}Deuteronomy 32:32. The Calotropisprocera, an Indian plant, which thrives in the warm valley of Engedi, but is found scarcely elsewhere in Palestine. Its fruit in winter contains a yellowish dust, of pungent quality. [**See WINE OF SODOM**]

AQUILA AND PRISCILLA

Always spoken of together. Husband and wife one in Christ. She is named Prisca ^{<451603>}Romans 16:3 in the three oldest manuscripts; Priscilla is its diminutive (^{<550419>}2 Timothy 4:19), the name of endearment. As she is often named first (only in ^{<441802>}Acts 18:2; ^{<461619>}1 Corinthians 16:19 Aquila has the

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first place; ^{<441826>}Acts 18:26 in Sin., Vat., Alex. manuscripts has Priscilla first), she seems to have been the more energetic Christian. Paul found them at Corinth on his first visit there (^{<441802>}Acts 18:2). They had been driven from Rome by Claudius' decree (mentioned also by Suetonius, Claud., c. 25, who, confounding Judaism with Christianity, writes: "he banished from Rome the Jews who were constantly making disturbances instigated by one Chrestus," i.e. Christ). Aquila was a Jew, born in Pontus (as was the Aquila who translated the Old Testament into Greek); the name is Lat., assumed as Jews often took a Roman name, when thrown into much intercourse with Romans. Their common work, making the Cilician hair or tent cloth, threw Paul and him together, and probably led to his and Priscilla's conversion. A year and a half after Priscilla and Aquila accompanied Paul from Corinth to Ephesus on his way to Syria. There they remained and taught **see APOLLOS** (see the way of the Lord more perfectly (^{<441818>}Acts 18:18-28). In ^{<461619>}1 Corinthians 16:19 we find them still at Ephesus, and having "a church (assembling) in their house." So also at Rome (^{<451603>}Romans 16:3-5): "My helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Greet the church that is in their house." Afterward we find them near Timothy, in or about Ephesus (^{<550419>}2 Timothy 4:19). The use of opportunities is one great lesson from their history. Paul probably availed himself of his intercourse in their common trade to bring the gospel home to the Jew Aquila, he to his wife. She and he together, as true yokefellows in the Lord, to all within their reach; to Apollos, who became the mighty

champion of Christianity, convincing the Jews from the Scriptures at Corinth; setting up “a church in their house” wherever they were: in Ephesus; then at Rome, risking their lives for Paul, and earning thanks of “all the churches of the Gentiles.”

AR

The chief city (as the name means) Of Moab ([Deuteronomy 2:9](#); [Numbers 21:15,28](#)). On the S. side of the Arnon, due E. of the Dead Sea. Jerome calls it Areopolis, and Rabbath Moab, i.e. great Moab. The site is still called Rabba on the Roman road. Keil however denies that Ar is identical with the modern Rabba; he places Ar at the confluence of the Lejum and Mojeb, “in a fine green pasture, where there is a hill with some ruins” (Burckhardt). Rabba is six hours S. of Lejum. A stone from the Moabite city Medeba has been found inscribed with letters like the Sinaitic. “We drove them away: ... the people of Ar, Moab at the marsh ground (or

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in the midst of the valley); there they made a thankoffering to God their King, and Jeshurun rejoiced, as also Moses their leader.” Compare

<042113> Numbers 21:13-15,21-30; <050218>Deuteronomy 2:18,29; <061309>Joshua 13:9,15,16. “What the Lord did ... at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab ... the city that is in the midst of the river.” The Amorites of Heshbon had laid waste Ar, and in their turn were destroyed by Israel. Thus Israel came into possession of Ar, as the inscription records, confirming Scripture. Thus Keil’s site would be the true one. But the reading of the inscription is doubtful. Eusebius implies that Arcopolls is not Ar, but the same as Rabbath Moab, a city of late growth and not mentioned in the Bible.

ARA

<130738> 1 Chronicles 7:38.

ARAB

A city of Judah in the hilly district (<061552>Joshua 15:52).

ARABAH

(<061818>Joshua 18:18) = the plain, is akin to Arabia. The article in Hebrews marks it as some definite spot, namely, the deep sunken gorge extending from mount Hermon to the Elanitic gulf of the Red Sea; the most extraordinary depression

on the earth. The Jordan rushes for 150 miles through its northern part (el Ghor) by lakes Huleh and Gennesareth, to the deep abyss of the Dead Sea. The Ghor extends to precipitous cliffs, 10 miles S. of the Dead Sea. Thence to the gulf of Akaba it resumes its old name, wady el Arabah. In ^{<061116>}Joshua 11:16; 12:8, the Arabah takes its place among the natural divisions of the country, and in ^{<050317>}Deuteronomy 3:17 in connection with the sea of Chinnereth (Gennesareth) and the Dead Sea. In the plural it is connected with either Jericho or Moab; the Arabah being in Jericho's case W. of Jordan, in Moab's case E. of Jordan, bare and parched as contrasted with the rich fields of the upper level. The S. Arabah was the scene of Israel's wanderings in the wilderness, N. of which stood Hormah and Kadesh. They went down the Arabah southwards (after Edom's refusal to let them pass), from mount Hor, toward the head of the gulf, then up one of the left wadies, by the back of mount Seir to Moab. Remains of a Roman road are traceable along this route. From the absence of the Jordan in S. Arabah circles of verdure are scarce, such as are met in

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the Ghor. Its length is 100 miles, its breadth narrowing from 14 at its broadest to about three miles at its entrance into the gulf. The limestone ranges of The in long white lines stand on the W. crowned with the table land of “the wilderness of the wanderings” (et Tih), and rise 1500 feet above the Arabah. The pass En Nukb is that of the Mecca pilgrims, between the Akabah and Suez mounts. The other pass, Es Sufah, is probably that at which Israel was defeated by the Canaanites ([Deuteronomy 1:44](#); [Numbers 14:48-45](#)). It goes not, as En, Nukb, from the Arabah to the plateau, but from it to a level 1000 feet higher. The Ghor stands nearly due N. and S.; the Arabah N.N.E. by S.S.W. On the E. dark porphyry is the body of the mountain; above it sandstone ridges, and highest of all limestone. But Hor is 5000 feet high. According to Isaac’s promise to Esau, the dwelling of his descendants is “the fatness of the earth, with grain and wine” ([Genesis 27:37-39](#)). A line of chalk cliffs six miles S.W. of the Dead Sea is the bound between the Ghor on the N. and the Arabah on the S. The Ghor ends with the marsh beneath them. The Arabah begins level with their summit. The wady el Jeib is the drain of the Arabah, and the route for entering the valley from the N. Heat, desolation, and barrenness characterize this desert. The sirocco blows almost continually, and the ghudah, the arta, the *Anthia variegata*, the coloquinta, and the tamarisk, almost the only traces of vegetation.

The supposition that the Jordan once flowed through the Arabah into the Red Sea is not likely; for the Red Sea and the Mediterranean are nearly on one level. The depression of the surface of the sea of Galilee is 652 feet, that of the Dead Sea

1316 feet, below the surface of the Mediterranean, and so of the Red Sea. The Jordan therefore could not have flowed into the gulf of Akabah. The northern part of the Arabah drains into the Dead Sea, the land rising from the N. to the S. The southern part drains into the gulf of Akabah, the land rising from it to the N.

ARABIA

(arid tract). The **see ARABAH**, originally restricted to one wady, came to be applied to all Arabia. Bounded on the N. by Palestine and Syria, E. by the Euphrates and the Persian Gulf, S. by the Arabian Sea and strait of Bab-el-Mandeb, W. by the Red Sea and Egypt. 1700 miles long by 1400 broad. Designated ^{<012506>}Genesis 25:6 “the east country,” the people “children of the East” (^{<012901>}Genesis 29:1; ^{<070603>}Judges 6:3), chiefly meaning the tribes E. of Jordan and N. of the Arabian peninsula. “All the mingled people” is in

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Hebrews ha erab ([<021238>](#)Exodus 12:38; [<242520>](#)Jeremiah 25:20; [<263005>](#)Ezekiel 30:5), possibly the Arabs. The three divisions are Arabia Deserta, Felix, and Petraea. The term Kedem , “the East,” with the Hebrews probably referred to A RABIA D ESERTA , or N. Arabia, bounded E. by the Euphrates, W. by the mountains of Gilead. Jeremiah ([<240206>](#)Jeremiah 2:6) describes its features, “a land of deserts and pits, a land of drought and of the shadow of death, that no man passed through, and where no man dwelt.” Tadmor or Palmyra “in the wilderness” was on its N.E. border ([<110918>](#)1 Kings 9:18). Moving sands, a few thorny shrubs, and an occasional palm and a spring of brackish water, constitute its general character. The sand wind, the simoom, visits it. Hither Paul resorted after conversion for that rest and reflection which are needed before great spiritual enterprises ([<480117>](#)Galatians 1:17). Moses’ stay of 40 years in the same quarter served the same end of preparatory discipline. Its early inhabitants were the Rephaim, Emim, Zuzim, Zamzummim ([<011405>](#)Genesis 14:5); Ammon, Moab, Edom, the Hagarenes, the Nabathaeans, the people of Kedar, and many wandering tent-dwelling tribes, like the modern Bedouins, succeeded. The portion of it called the Hauran, or Syrian desert, abounds in ruins and inscriptions in Greek, Palmyrene, and an unknown tongue. A RABIA F ELIX or happy, S. Arabia, bounded on the E. by the Persian Gulf, S. by the Arabian Sea, W. by the Red Sea. Yemen, famed for its fertility (= the right hand, so the south, compare [<401242>](#)Matthew 12:42); and Hadramaut (Hazarmaveth, [<011026>](#) Genesis 10:26) were parts of it. Sheba answers to Yemen ([<197210>](#)Psalms 72:10), whose queen visited Solomon

(<111001>1 Kings 10:1). The dominant family was that of Himyer, son of Sava; one of this family founded the modern kingdom of the Himyerites, now called el Hedjaz, the land of pilgrimage, on account of the pilgrimages to Mecca the birthplace, and Medina the burial place, of Mahomet. The central province of the Nejd is famed for the Arab horses and camels, “the ships of the desert.” Joktan, son of Eber (<011025>Genesis 10:25), was the original founder, Ishmael the subsequent head, of its population. The Hagarenes, originally the same as the Ishmaelites, subsequently are mentioned as distinct (<130510>1 Chronicles 5:10,19,22; <198306>Psalm 83:6). The people of Yemen have always lived in cities, and practiced commerce and agriculture. It was famed for gems and gold, spices, perfumes, and gums (<111010>1 Kings 10:10; <262722>Ezekiel 27:22). Many of the luxuries attributed to it, however, were products of further lands, which reached Palestine and Egypt through Arabia. A RABIA P ETRAEA , called from its city Petra, the rock, or Selah (<121407>2 Kings 14:7), now Hadjar, i.e. rock. Between the gulfs of Suez and Akabah; Palestine

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and Egypt are its northern boundary. The desert of mount Sinai (Burr et tur Sinai), where Israel wandered, Kadesh Barnea, Pharan, Rephidim, Ezion Geber, Rithmah, Oboth, Arad, Heshbon, were in it. The wady Leja (perhaps the valley of Rephidim), near jebel Mousa, and the wady Feiran (Paran, [<041303>](#)Numbers 13:3), are most luxuriant. Hawarah (Marab,

[<021523>](#) Exodus 15:23) is 33 miles S.E. of Ayoun Mousa (the fountain of Moses); 7 miles S. of this is wady Gurundel, perhaps the Elim of

[<021527>](#) Exodus 15:27. Precipitous bore rocks, void of herbage, form the southern coast.

Cush, son of Ham, originally peopled Arabia (the ruins of Marib, or Seba, and the inscriptions are Cushite; in Babylonia too there are Cushite traces); then Joktan, of Shem's race ([<011007>](#)Genesis 10:7,20,25,30). The posterity of Nahor, of Abraham and Keturah (Genesis 25), of Lot also, formed a part of the population, namely, in Arabia Deserta. Then Ishmael's, then Esau's descendants, for Esau identified himself with Ishmael by his marrying Ishmael's daughter ([<012809>](#)Genesis 28:9). The head of each tribe is the sheikh; the office is hereditary in his family, but elective as to the individual. The people are hospitable, eloquent, poetical, proud of ancestry, but predatory, superstitious, and revengeful. The wandering and wild Bedouins are purest in blood and preserve most the Arab characteristics foretold in [<011612>](#)Genesis 16:12: "He will be a wild" (Hebrews a wild donkey of a) "man; his hand will be against every man, and every man's hand against him"

(marking their incessant feuds with one another or with their neighbors), “and he shall dwell [tent] in the presence of all his brethren.” The image of a wild donkey untamable, roaming at its will in the desert (compare <183905>Job 39:5-8), portrays the Bedouin’s boundless love of freedom as he rides in the desert spear in hand, despising town life. His dwelling in the presence of his brethren implies that Ishmael would maintain an independent nationality before all Abraham’s descendants. They have never been completely subjugated by any neighboring power. Compare <180115>Job 1:15; <244908>Jeremiah 49:8; 3:2; <142116>2 Chronicles 21:16. From their dwelling in tents they are called Scenitoe. Their tents are of goats’ hair cloth, black or brown (Song 1:5), arranged in a ring, enclosing their cattle, each about 25 feet long and 7 high. The town populations by intermarriages and intercourse with foreigners have lost much of Arab traits. Mecca, in their belief, is where Ishmael was saved and Hagar died and was buried. The Kaaba or Square was built by Seth, destroyed by the flood, and rebuilt by Abraham and Ishmael. Sabeanism, or the worship of the hosts, the sun, moon, and stars,

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was the first lapse from original revelation (<183126>Job 31:26,27); but just before Mahomet they were divided between it, Judaism, Magianism, and corrupted Christianity.

Mahometanism became the universal faith in A.D.

628. The Wahabees are one of the most powerful sects, named from Abd el Wahab, who in the beginning of last century undertook to reform abuses in Mahometanism.

To the Arabs we owe our arithmetical figures. They took the lead of Europeans in astronomy, chemistry, algebra, and medicine. They spread their colonies from the Senegal to the Indus, and from Madagascar to the Euphrates. The Joktanites of southern Arabia were seafaring; the Ishmaelites, more northward, the caravan merchants (<013728>Genesis 37:28).

The Arabic language is the most developed of the Semitic languages. In the 14th or 13th century B.C. the Semitic languages differed much less than in later times. Compare <013147>Genesis 31:47; <070709>Judges 7:9-15; Phurah, Gideon's servant, evidently understood the Midianites. But in the 8th century B.C. only educated Jews understood Aramaic (<121826>2 Kings 18:26). In its classical form Arabic is more modern than Heb., in its ancient form probably sister to Hebrews and Aramaic. The Himyeritic is a mixture with an African language, as appears from the inscriptions; the Ekhili is its modern phase. Monuments with Himyeritic inscriptions are found in Hadramaut and the Yemen. There was a Cushite or Ethiopian Sheba, as well as a Shemitic Sheba (<011007>Genesis 10:7,28). The Himyerites had a Cushite descent. The Arabic is

one of the most widely spoken languages. The Hebrews literature dates from the 15th century B.C, the Arabic only from the 5th century B.C. For this reason, and the greater simplicity of Hebrews modes of expression, it seems probable the Hebrews is the elder sister. A few Arabic forms are plainly older than the corresponding Hebrews The Book of Job in many of its difficult Hebrews roots receives much illustration from Arabic. The Arabic is more flexible and abounding in vowel sounds, as suits a people light hearted and impulsive; the Hebrews is weightier, and has more consonants, as suits a people graver and more earnest. The Arabic version of the Scriptures now extant was made after Mahomet's time. That in the London Polyglott was in part by R. Saadiah Gaon (the Excellent).

ARAD

1.

<130815> 1 Chronicles 8:15.

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2. A Canaanite royal city ([<061214>](#)Joshua 12:14), N. of the wilderness of Judah ([<070116>](#)Judges 1:16). In [<042101>](#)Numbers 21:1; 33:40, for “king Arad the Canaanite” translate “the Canaanite king of Arad.” Robinson identifies it as on the hill Tel Arad between Moladah and Hebron. A large white mound is all that is left to mark the site of the city of the king who attacked Israel.

ARAH

1.

[<130739>](#) 1 Chronicles 7:39.

[<150205>](#) Ezra 2:5.

ARAM

(high table land).

1. The elevated region from the N. E. of Palestine to the Euphrates and Tigris. Balaam’s home ([<042307>](#)Numbers 23:7; [<052304>](#)Deuteronomy 23:4). Syria, stretching from the Jordan and lake Gennesareth to the Euphrates, rising 2000 feet above the level of the sea. In contrast to Canaan, the lowland bordering on the Mediterranean. In [<012410>](#)Genesis 24:10 (Heb.) Aram Naharaim means “the highland between the two rivers,” i.e. Mesopotamia. Padan Aram (from paddah , a plow), “the cultivated highland,” is the same as Aram ([<013118>](#)Genesis 31:18). In Shalmaneser’s inscriptions, 900-

860 B.C. the Hittites (Khatte), under the name Palena, occur as occupying the valley of the Orontes and eastward. Some identify this name with Padan Aram and Batanaea or Bashan. Many petty kingdoms in David's time formed parts of the whole Aram, A RAM R EHOB , A RAM Z OBAH , etc. [see.] Damascus subsequently absorbed these. In Genesis 10 Aram is described as son of Shem; Elam, Asshur, Arphaxad, and Aram (arranged in the geographical order from E. to W.) being the four brethren. Aram (Syrian) stands for Assyrian in <121826>2 Kings 18:26; <243511>Jeremiah 35:11.

2. Another Aram (<012221>Genesis 22:21), son of Kemuel, descended from Nahor; probably head of the tribe Ram, to which belonged Elihu, Job's friend (<183202>Job 32:2).

ARAN

A Horite (<013628>Genesis 36:28).

2.

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ARARAT

Sanskrit = holy ground. A mountainous district in Armenia; the resting place of the ark after the deluge (^{<010804>}Genesis 8:4); but **see NOAH** . Thither Sennacherib's sons fled after murdering their father (^{<121937>}2 Kings 19:37). The ally of Minni and Ashchenaz (^{<245127>}Jeremiah 51:27). In ^{<011102>}Genesis 11:2 translate "they journeyed eastward," Mesopotamia being described relatively to the writer's country, rather than to Ararat, which is N. of Mesopotamia. It overlooks the plain of the Araxes on the N. Berosus the Chaldaean, in Alexander the Great's time, makes the Kurdistan mountains, on the S. frontier of Armenia, the ark's resting place: Nachdjevan, on the Araxes, is thought to be Noah's place of landing, from Josephus' statement (Ant. 1:3), as also his place of burial. The mountain there, the loftiest in the district, is called Massis by the Armenians, Kuh-i-Nuh, i.e. "Noah's mountain," by the Persians. There are two conical peaks, the greater and the less, seven miles apart; the former 17,300 feet above the sea, and 14,300 above the plain of the Araxes; the latter 4,000 feet lower; 3000 feet of the greater covered with perpetual snow. Lava, cinders, and porphyry cover the middle region, marking the vol. came origin of the mountain. A second summit is about 400 yards from the highest; and on the slope between the two the ark is surmised to have rested. On the side of the greater is a chasm, probably once the crater of the volcano; silence and solitude reign all around; Arguri, the only village on the descent, is the traditional site of Noah's vine. yard. In the wide sense Ararat comprises the whole Armenian range in the N. to

the Kurdistan range in the S. The plateau of Armenia is a vast extent of plains rising high above the surrounding plain; and from that plateau, as a fresh base, mountain ranges spring, running generally from E. to W.; transverse ridges connect these. The whole stands in the central point between the Euxine and Caspian on the N., and the Mediterranean and the Persian gulf on the S. The Acampsis, the Araxes, the Euphrates, and the Tigris connect it respectively with the four great seas. The greatest nations, the Assyrians, the Babylonians, the Medes, and the Colchians, lay along these routes. Ararat even now is the central boundary between Russia, Turkey, and Persia. The Armenian plateau, from the longer period of action of the volcanic powers, and from there being room for the expansion of the molten masses in the region around, is far more accessible than the neighboring region of Caucasus. At Erzroom, 6000 feet above the sea, crops appear in June and are cut in August. The vine ripens at 5000 feet, but in Europe at not higher

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than 2,650 feet. Thus it appears the Ararat plateau was one especially suited for being the ark's appointed resting place, and its geographical and physical features fitted it as the center for the even distribution of the human race. The severe climate would drive them after a time to the milder plains below; and in the meantime the grass such as feeds now the flocks of nomad Kurds, in the same region, would meet the wants of Noah's descendants in their nomad life. However, in the Babylonian legend of the Flood deciphered by Mr. G. Smith, Nizir answers to Ararat, not the northern mountain near Erivan, but the Ararat of Assyrian and Armenian geography, the precipitous range overlooking the Tigris N.E. of Mosul. Arabic Judi, Assyrian Guli.

ARAUNAH

Ornan. A Jebusite, at whose threshing floor the plague sent for numbering the people was, at David's intercession, stayed. He offered the area as a site for Jehovah's altar, and only by constraint accepted David's pay (50 shekels of silver, ^{<102418>}2 Samuel 24:18-24; 600 shekels of gold, ^{<132125>}1 Chronicles 21:25. As 50 silver shekels is far too low a price for the whole land, if there be no transcriber's error here, which is possible, probably the 50 silver shekels were paid for the small floor, the oxen, and wood of the yokes only; the 600 gold shekels for the whole hill on which David afterward built the temple). Contrast his kingly spirit, "Behold, here be oxen for burnt sacrifice and threshing instruments for wood," with the groveling excuse of the man invited to the king's banquet (^{<421419>}Luke 14:19).

But compare Elisha's similar spirit when called of: God's prophet (<111921>1 Kings 19:21). Self sacrifice raises one from degradation low as that of the accursed Jebusites to be in Israel a "king and a priest unto God" (compare <102423> 2 Samuel 24:23 with <021906>Exodus 19:6; <600205>1 Peter 2:5,9; <660106>Revelation 1:6; 5:10; 20:6). "These things did Araunah (as) a king give" hardly warrant the guess that he Was of the royal Jebusite race. Keil translates "all this giveth Araunah, O king, to the king," which suits the fact that Araunah gave it in intention, but his offer was not accepted (compare <400811>Matthew 8:11,12; <460127>1 Corinthians 1:27). Josephus (Ant. 7:13, sec. 9) says Araunah was one of David's chief friends, and spared by him when he took the citadel @(v. 7). Probably he made his friendship when fleeing before Saul, when also he made that of Uriah the Hittite, Ittai the Gittite, etc.

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ARBA

‘Ar Baal = hero of Baal. Progenitor of the Anakim. From him their city Hebron got its name, Kirjath Arba ([<061415>](#)Joshua 14:15; 15:13; 21:11). Hebron it was first called, then Mamre, then Kirjath Arba, then it resumed its first name ([<011318>](#)Genesis 13:18; 23:2).

ARBATHITE

([<102331>](#)2 Samuel 23:31) = dweller in the [see ARABAH](#) or Ghor.

ARBITE

([<102335>](#)2 Samuel 23:35). Paarai, one of David’s guard: a native of Arab, called Naarai, the son of Ezbai ([<131137>](#)1 Chronicles 11:37).

ARCHELAUS

Son of Herod the Great by Malthake, a Samaritan. Brought up at Rome with his brother Antipas. Originally Herod excluded him from any share in his dominions, because of his elder brother Antipater’s accusations. But at Herod’s death the kingdom, by a change in the will, was divided between his three sons, Antipus, Archelaus, and Philip. Archelaus received Idumea, Judaea, Samaria, and the cities Caesarea, Sebaste, Joppa, and Jerusalem, which yielded 600 talents income.

Augustus refused him the title “king,” and only allowed him the title “ethuarch”; but he had the reality of kingship ([400222](#)>Matthew 2:22), “did reign.” For the short time only between his father’s death and his going to Rome, to seek confirmation of the kingship from Augustus, had he the title. Josephus (Ant. 17:9, sec. 2) at this period calls him “king.” How seemingly near to error, yet how accurately Matthew expresses himself. In the tenth year of his reign (A.D. 6) his brothers and his subjects complained of his tyranny. So he was dethroned, and exiled to Vienne in Gaul, where he died; but Jerome says his sepulchre was near Bethlehem. When Joseph, at Herod’s death, was about to return with the child Jesus from Egypt to the Holy Land, “he heard that Archelaus did reign in Judaea;” and “he was afraid to go thither” ([400222](#)>Matthew 2:22). Archelaus must therefore have given at the outset of his reign some notorious specimen of his cruelty. Josephus undesignedly supplies this confirmation of Scripture. One of Herod’s last deeds was the putting Judas and Matthias to death for instigating young men to pull down a golden eagle set up contrary to Moses’ law over the temple gate by Herod; at the

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Passover which succeeded Herod's death, before Archelaus had as yet the emperor's ratification of his accession, Archelaus, finding several commiserating the martyrs, caused his cavalry to inclose at the temple and slay 3,000 men. The rest fled to the mountains; and all by Archelaus's command "left the feast, fearing lest something worse should ensue." A deputation of Jews in consequence went to Rome to beg Augustus not to ratify his appointment; but the emperor confirmed Herod's will (Ant. 17:9, sec. 3). That this cruel act was what made Joseph afraid of him is the more likely, as before his accession he had no public post whereby men might have known his character. Joseph turned to Galilee, where the less cruel brother Antipas reigned. The kingdom was originally designed for Antipas; its unexpected transference to Archelaus made Joseph change his direction. The fact of Joseph's fear is stated, the cause is not; but Archelaus's character otherwise known accounts for it. He wedded illegally his brother Alexander's former wife, Glaphyra, who had children by Alexander, thereby giving much offense to the Jews.

ARCHEVITES

Men of Erech, transplanted to Samaria (^{<150409>}Ezra 4:9).

ARCHIPPUS

A Christian minister at Colossae, whom Paul calls "our fellow soldier," namely, in the Christian warfare (^{<550203>}2 Timothy 2:3). A member of Philemon's family, possibly his son, whence Paul includes him in the same salutation with Philemon and

Apphia, and the church in Philemon's house (<570102>Philemon 1:2). In both the Epistle to the Colossians (<510417>Colossians 4:17) and that to Philemon (which accompanied it) Archippus is mentioned. The Colossians are charged, " Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill (make full proof of) it." Probably a self sparing and less zealous spirit betrayed itself in Archippus. Laymen may admonish clergy of their duty, when scriptural faithfulness requires it and they admonish in meekness. Martyred, according to tradition, at Chonse, near Laodicea. Archippus with some reason is supposed to be the angel of Laodicea, whom the Lord, like Paul, reproves (<660314>Revelation 3:14-21).

ARCHITE (THE)

(<101532>2 Samuel 15:32.) Archi was near Bethel
(<061602>Joshua 16:2).

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ARCTURUS

Greek, answering to the Latin-named constellation Ura Major; Hebrews ‘ash , or ‘aish ([<180909>](#)Job 9:9; 38:32,33). The Great Bear always revolves about the pole, and to our northern hemisphere never sets. The Chaldees and Arabs early mimed the stars, and grouped them in constellations. Their nomad life, in tending flocks and traveling often by night, tended to make them observe the stars, marking the seasons by their rise and setting, and using them as their nocturnal guide. This throws light on “Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons (the three stars in its tail)?” Nay, thou art dependent on him for guiding thee ([<010114>](#)Genesis 1:14; 8:22).

ARD

([<014621>](#)Genesis 46:21; [<042640>](#)Numbers 26:40) = Addar ([<130808>](#)1 Chronicles 8:8).

ARDON

[<130218>](#) 1 Chronicles 2:18.

ARELI

[<014616>](#) Genesis 46:16; [<042617>](#)Numbers 26:17.

AREOPAGUS

(Mars' Hill). A rocky eminence in Athens, separated from the W. of the Acropolis by a raised valley, above which it rises sixty feet. Mythology made it the scene of the god Mars' trial before the gods, at Poseidon's accusation, for murdering the son of the latter, Halirrhottus. The most venerable of all the Athenian courts, consisting of all exarchs of blameless life. It was the Upper Council, to distinguish it from the five hundred, who met in the valley below. It met on the S.E. top of the rock. Sixteen stone steps in the rock still exist, leading from below to Mars' hill, and directly above is a bench of stones cut in the rock facing S., and forming three sides of a quadrangle. Here the judges sat, in criminal and religious cases, in the open air. The accuser and accused had two rude blocks, still to be seen, one on the E., the other on the W. side, assigned them. Paul, "daily disputing" in the market ([agora](#)), which lay between the Areopagus, the Acropolis, the Pnyx (the place of political assemblies), and the Museum, attracted the notice of "certain philosophers of the

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Epicureans and of the Stoics.” They brought him up from below, probably by the steps already described, and, seated on the benches, heard from him the memorable address, so happily adapted in its uncompromising faithfulness, as well as scholarlike allusions, to the learned auditory, recorded in Acts 17. Paul’s intense earnestness strikingly contrasts with their frivolous dilettantism. With the temple of Mars near, the Parthenon of Minerva facing him, and the sanctuary of the Eumenides just below him, the beautiful temple of Theseus, the national hero (still remaining) in view, what divine power he needed to nerve him to declare, “God that made the world ... dwelleth not in temples made with hands”; and again in the midst of the exquisitely chiseled statues in front, crowning the Acropolis, Minerva in bronze as the armed champion of Athens, and on every side a succession of lesser images, to reason, “Forasmuch as we are the offspring of God” [which he confirms by quoting his fellow countryman Aratus’ poem, ‘We are His offspring’], we ought not to think that the Godhead is like gold, or silver, or stone, graven by art or man’s device.” Yet he does not begin by attacking their national worship, but draws them gently away from their ignorant worship of the Deity under many idols to the one true God, “Whom ye ignorantly worship, Him declare I unto you.” In opposition to the Greek boast of a distinct origin from that of the barbarians; he says, “God hath made of one blood all nations to dwell on all the face of the earth”; and ends with announcing the coming judgment by the Lord Jesus.

A common name of many Arabian kings. <471132>2 Corinthians 11:32: “in Damascus the governor [ethnarch] under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands.” The ethnarch did it to please the Jews, who (<440924>Acts 9:24) “watched the gates day and night to kill Paul.” His office was to exercise authority under the king, over the many Jews in large cities: compare <440925>Acts 9:25. Damascus had been a city of the Roman province, Syria; and we have Damascene coins of Augustus and Tiberius, and afterward of Nero, etc., but we have none of Caligula. This implies that some change in the government of Damascus took place under Caligula, Tiberius’s successor. Moreover, Aretas, king of Arabia Nabataea had its capital Petra, made war on Antipas for divorcing Aretas’ daughter, and defeated him. But Tiberius, at Antipas’ entreaty, commanded Vitellius, governor of Syria, to take

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Scripture appears, yet it is strictly true. Sixty walled cities are still traceable in a space of 308 square miles. The architecture is ponderous and massive. Solid walls, four feet thick, and stones on one another without cement; the roofs enormous slabs of basaltic rock, like iron; the doors and gates are of stone, 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been “called the land of giants,” under the giant Og. A striking contrast to Argob is the surrounding plain of the Hauran (Bashan) described as “the plain” (mishor), a high plateau of rich pasture and tillage, stretching from the sea of Galilee to the Lejah and beyond to the desert, aligned without a stone. The Hebrews terms could not have been more happily chosen, Argob, Chebel, Mishor.

ARIDAI

Aridatha. ^{<170908>}Esther 9:8,9.

ARIEH

(lion) (^{<121525>}2 Kings 15:25). Slain with King Pekahiah by the conspirator Pekah.

ARIEL

(lion of God).

1. A brave “chief,” who directed under Ezra (^{<150816>}Ezra 8:16) the caravan from Babylon to Jerusalem. A RELI is akin (^{<042617>}Numbers 26:17). In ^{<102320>}2 Samuel 23:20 Winer

translates for “two like-like men” two (sons) of Ariel; but Gesenius supports the KJV.

2. A symbolic name for Jerusalem (<232901>Isaiah 29:1,2), the lion of God, rendered by God invincible. For “the lion of the tribe of Judah” is on her side (<660505>Revelation 5:5). “It shall be unto Me as Ariel”; it shall emerge from its dangers invincible, Sennacherib’s invasion shall recoil on himself. In <264315>Ezekiel 43:15 “the altar”; the secret of Israel’s lion-like strength, her having God at peace with her through the atoning sacrifice there. Menochius guesses that the lieu (aril) was carved on it; but as the word in Hebrews of <264315>Ezekiel 43:15 (ariel) is somewhat different from that in Isaiah, perhaps in Ezekiel it menus, from an Arabic root, “the hearth of God.” Ganneau has deciphered on the Moabite stone that the Ariel of David is mentioned as taken by Mesha, the Moabite king, at Ataroth, and

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dragged before the face of Chemosh at Kerioth. The Ariel here must mean a lion carved altar of God.

ARIMATHEA

(^{<402757>}Matthew 27:57). The birthplace or abode of the rich man Joseph, who, by Pilate's leave, which he "boldly" craved, casting away the "fear" which had previously kept him from open discipleship (^{<411543>}Mark 15:43; ^{<431938>}John 19:38), buried our Lord's body in his own "new tomb" at Jerusalem. Arimathea, a "city of the Jews" (Luke's vague expression for the Gentiles, to whom no more precise information seemed needful: ^{<422351>}Luke 23:51) is possibly identical with Ramah, Samuel's birthplace, called Armathaim in the Septuagint (^{<090101>}1 Samuel 1:1,19); but many associate it with Ramleh, on the road from Jaffa to Jerusalem.

ARIOCH

(lion-like).

1. King of **see ELLASAR** (see) (^{<011401>}Genesis 14:1,9).
2. Captain of Nebuchadnezzar's guard (^{<270214>}Daniel 2:14).

ARISAI

^{<170909>} Esther 9:9.

ARISTARCHUS

Aristarchus: of Thessalonica. Paul's companion on his third missionary tour, and dragged into the theater with Gains by the mob at Ephesus; he accompanied Paul to Asia, afterward to Rome ([441929](#)>Acts 19:29; 20:4; 27:2). Paul calls him "my fellow prisoner" (lit. fellow captive, namely, in the Christian warfare), "my fellow laborer," in his epistles from Rome ([510410](#)>Colossians 4:10; [570124](#)>Philemon 1:24). Epaphras similarly ([570123](#)>Philemon 1:23; [510107](#)>Colossians 1:7) is called "my fellow prisoner," "our fellow servant." Paul's two friends possibly shared his imprisonment by turns, Aristarchus being his fellow prisoner when he wrote to the Colossians, Epaphras when he wrote to Philemon. Bishop of Apamea, according to tradition.

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ARISTOBULUS

Aristobulus, whose “household” is “saluted” (<451610>Romans 16:10). Himself not being greeted, it is likely either he was not a Christian or was absent from Rome. The family would hardly be called after him, if he were dead.

ARK

[**See NOAH**]. The term (teebah) is applied to the infant Moses’ ark. [**see BULRUSH**]. Teebah is evidently the Egyptian teb, “a chest,” Hebraised. It has no Semitic equivalent. It is a type of the manger which disclosed to the shepherds Messiah, who, beginning with the manger, at last ascended to His Father’s throne; also of the paper ark to which God has committed His revelation.

ARK OF THE COVENANT

(aron , not teebah). An oblong chester shittim wood (acacia), two and a half cubits long, one and a half broad and deep. F. W. Kolland measured acacias nine feet in girth, in the region of Israel’s wandering; he attributes their being usually stunted there to the Arabs cutting off the young shoots for the she goats. Thus Colenso’s cavil that “not a single acacia” is to be seen where the ark is said to have been constructed is answered. It is a propriety characteristic of the truth of the Scripture narrative that it represents the ark as not made of oak or cedar, the best woods of the Holy Land, but of acacia, the wood of the wilderness. Cedar actually was the wood used for the Jerusalem

temple. In the thorn of man's curse appeared the angel of the covenant to Moses, to bless man; and out of its wood was formed the ark of the covenant, the typical source of his blessing. Overlaid with gold within and without. The mercy-seat supporting the cherubim, one at each end, was on the lid, with a crown or raised border, and was Jehovah's mystical throne. It had rings at the four grainers for the two staves to pass through, wherewith the Kohathite Levites or priests carried it. The staves were permanently in the rings. Within the veil was its proper place, the ends of the staves, however, being visible, in Solomon's temple, in the outer holy place. When carried about, the ark was wrapped in the veil, the badger's skin, and blue cloth. Its title, "the ark of the testimony," implies its purpose, namely, to keep intact God's "covenant" written by God on the two stone tables ([Exodus 34:28](#)), as the sacred deposit of the Israelite church ([Exodus 25:22](#); [Numbers 10:33](#)). The outward keeping taught symbolically the moral and spiritual keeping of God's

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commandments. In the wilderness “the ark of the covenant of the Lord went before them in the three days’ journey to search out a resting place for them; and when the ark set forward, Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel” ([Numbers 10:33-36](#); [Psalm 68:1; 132:8](#)). At the passage of the Jordan it was when the ark was borne by the priests and their feet had touched the water, that an open way was made for Israel. Only when the material ark, apart from obedience, was expected to give that favor of God which only obedience to the law contained within the ark could ensure, did God “deliver His strength” (the pledge of God’s strengthening His people) “into captivity and His glory into the enemy’s hands” ([Psalm 78:61](#); [1 Samuel 4:11](#)). When the ark was taken the “glory” was departed ([1 Samuel 4:21,22](#)). The ark and the sanctuary were “the beauty of Israel” ([Lamentations 2:1](#)). The antitype, Messiah, goes before His redeemed, exploring their way through the wilderness, making clear passage through death’s waters into the heavenly Canaan. Like the ark with the Philistines Messiah was the captive of the grave for a brief space, but with triumph He rose again; and as when the ark went up to the tabernacle reared for it by David on Zion, so on Christ’s ascending the heavenly mount the glorious anthem arose: “Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in” (Psalm 24). Every Dagon must fall before Him now; for even in His temporary captivity in death the powers of darkness were

crushed before Him ([510214](#)>Colossians 2:14,15;
[402750](#)>Matthew 27:50-54). As the ark blessed the house of
Obed Edom, so Christ is the true bestower of blessings
([440320](#)>Acts 3:20).

The restriction of the ark's contents to the decalogue implies that this is the central core of all the various precepts, the moral end for which the positive precepts were given. They were in the innermost shrine, to mark their perpetually obligatory nature and the holiness of God; in the ark, the type of Christ, to mark that in Him alone, "the Lord our righteousness," they find their perfect realization. [110809](#)>1 Kings 8:9 states there was nothing in the ark of Solomon's temple save the two stone tables of the law; but [580904](#)> Hebrews 9:4 states there were also the golden pot of manna (the memorial of God's providential care of Israel), and Aaron's rod that budded (the memorial of the lawful priesthood, [041703](#)>Numbers 17:3-10). Probably by the time of Solomon the other two relics had been lost,

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perhaps when the ark was in the hands of the Philistines. “Before the Lord” and “before the testimony” was where they were directed to be laid up ([<021632>](#)Exodus 16:32-36). The mercy-seat was not merely regarded as the lid of the ark, but as the most important feature in the holiest place ([<022517>](#)Exodus 25:17; 26:34; [<031602>](#)Leviticus 16:2), the only meeting place between God and man. It was the ([caporeth](#)) or covering, not merely of the ark. but (when sprinkled with the sacrificial blood once a year on the great day of atonement) of Israel’s sins against the law contained within the ark. Hence it is called in the Septuagint “the propitiatory” ([hilasterion](#)); and Christ, the true mercy-seat ([<198510>](#)Psalm 85:10) and place of meeting between the holy God and guilty man, is called the very same ([<450325>](#)Romans 3:25), “propitiation,” lit. propitiatory. In [<132811>](#)1 Chronicles 28:11 the holiest is called” the place of the mercy-seat,” so prominent was the latter in symbolical significance. The ark was never seen save by the high priest; symbol of God whom no man can see, and whose likeness is only to be seen in Christ ([<430118>](#)John 1:18; [<580103>](#)Hebrews 1:3), the true Ark, and our High Priest with the Father. Thus every tendency to idolatry was excluded, an ark occupying the central place of holiness, and that seen only once a year by the one religious representative of the people. Even it is to be superseded in the coming temple at Jerusalem, when “they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind, neither shall they re. member it”; for Jehovah Jesus, the Antitype, will be there, “at that time they shall call Jerusalem

the throne of the Lord, and all the nations shall be gathered unto it” (<240316>Jeremiah 3:16). The absence of the ark after its capture by the Philistines possibly impaired the reverential awe felt toward it (<131303>1 Chronicles 13:3,9). But the stroke on Uzza, and the rearing of the tabernacle for it in Zion by David, after its long abode of 20 years in Kirjath Jearim, in Abinadab’s house, recovered for it all its sanctity. The altar of burnt offering where the sacrifices were offered continued separate from it at Gibeon, the “great high place” (<110304>1 Kings 3:4) (in the tabernacle of the ark on Zion the service was song and praise alone) until the two were reunited in the temple of Solomon, a type of the gospel separation of the spiritual service of prayer and praise going on here below, from the priestly intercession being carried on above by our Lord Jesus. The spiritual and the literal priestly services will perhaps be reunited in Ezekiel’s millennial temple at Jerusalem, one antitype to Solomon’s temple. Compare <441516>Acts 15:16,17. Manasseh set up an idol, a carved image, instead of the ark which contained the testimony against him. Josiah restored it to its place in the house of God (<143307>2 Chronicles 33:7; 35:3).

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The ark was wanting in the second temple, having been probably burnt with the temple ([<143619>2 Chronicles 36:19](#)); compare (apocryphal) 2 Esdras 10:22, “the ark of our covenant is spoiled.” Its absence was one of the points wherein the second was inferior to the first temple. [**See ALTAR** .] There must have been some substitute for it, on which to sprinkle the blood, in the holiest, on the great day of atonement; the Jews mention an altar stone, slightly raised from the floor. Pagan nations too had their mystic arks (whence arcanum is the term for a mystery), but so distinct in use from the Mosaic that the differences are more prominent than the resemblances. The Egyptian arks (on their monuments) were, like the Hebrew ark, carried by poles on men’s shoulders. Some had too on the cover two winged figures like cherubim; but between these was the material symbol of a deity, and the arks were carried about in procession to make a show before the people. The ark of the covenant on the contrary was marked by the absence of any symbol of God. It was never carried in procession. When moved it was carefully covered up from the eyes even of the Levites who bore it ([<040405>Numbers 4:5,6,19,20](#)): “they shall not go in to see when the holy things are covered, lest they die.” Compare [<090619>1 Samuel 6:19](#). In the tabernacle the ark was withdrawn from view in the mysterious holy of holies. It was not moved from its “rest” ([<19D208>Psalm 132:8,14](#)) when once Jerusalem became the fixed capital, and the hill of Zion God’s chosen seat, until its forcible removal under Nebuchadnezzar; God giving up the apostate Jews to the pagan world power. Previously it had a few times accompanied the army ([<090403>1 Samuel 4:3; 14:18](#); [<101111>2 Samuel 11:11](#)). But from the first

rest was appointed as its final condition, and under David it obtained that “rest” (<051210>Deuteronomy 12:10,11; <130631>1 Chronicles 6:31; 16:1). Its simple and grand purpose was to be the casket containing the precious tables of stone written with the moral law by God Himself. The originality of the tabernacle furniture and arrangements is more striking than the superficial resemblances which have been traced to pagan usages.

ARKITES

One family of Canaanites (<011017>Genesis 10:17; <130115>1 Chronicles 1:15). A place N. of Phoenicia, called subsequently Caesarea Libani (at the base of Lebanon) from being Alexander Severus’ birthplace; well known to the crusaders. Now Arka, two and a half hours from the shore; twelve miles N. of Tripoli; and five S. of Nahr el Kebir (Eleutheris). The ruins are scattered on a hill of about two acres, and on a plateau N. of it.

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ARM

Figure for might, of God ([<235301>](#)Isaiah 53:1). “Break the arm,” i.e. the power ([<263021>](#)Ezekiel 30:21). “Stretched out arm,” image from a warrior with spear or sword thrust forth: all the power put forth ([<060826>](#)Joshua 8:26; [<230525>](#)Isaiah 5:25).

ARMAGEDDON

mount of Megiddo: from a root gadad , “to cut off,” i.e. slaughter ([<661616>](#)Revelation 16:16). The plain of Esdraelon, the great Old Testament battle field between Israel and the various enemies of Jehovah’s people: the scene of Barak’s victory over Canaan, and Gideon’s over Midian (Judges 4; 5; 7), the scene also of Saul’s death and Israel’s defeat before the Philistines (1 Samuel 31), and of Josiah’s death in battle with Pharaoh Necho ([<122329>](#)2 Kings 23:29,30). Both this and “the valley of Jehoshaphat” (the scene of his great victory, [<142026>](#)2 Chronicles 20:26, compare [<381402>](#) Zechariah 14:2-4) may be figurative phrases for the scene of the final conflict of Christ and Antichrist. But they may also be literal. The mourning at Josiah’s death in the valley of Megiddo became proverbial for the most poignant grief. As he and his army represent the professing church, so Pharaoh Necho and the Egyptians the God-opposed world. The triumph of Pharaoh then shall be utterly reversed in the last conflict of the ten confederate kings under Antichrist against the Lamb and His hosts (not merely professors, but “called, chosen, and faithful”) ([<661712>](#)Revelation 17:12- 14; 19:11-21). The last

Antichrist is developed after executing judgment on the whore, the apostate church; he then, with his ten confederate kings and the false prophet, opposes Christ Himself, and perishes.

ARMENIA

[**See ARARAT** .] The name in Heb., translated Armenia from (Har-Mini), “the mountains of Minni” = Minyas, in the upper valley of the Murad-su branch of the Euphrates. Togarmah is the name of the race, the Armenians referring their own origin to Thorgomass or Tiorgarmah. In ^{<262714>}Ezekiel 27:14 its trading in “carriage horses, riding horses and mules” (so the Heb.), for which Armenia is still famous, as well as for the keenness of its traffickers, is mentioned.

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ARMLET

(bracelet) Hebrews a fetter, from a root, “a step” ([<230318>](#)Isaiah 3:18-20). [[See ANKLET](#) .] A general ornament in the E. A badge of kings ([<100110>](#)2 Samuel 1:10). The signet was sometimes a jewel on the armband; which explains, “Set me as a seal upon thine arm” (Song 8:6). Their weight (compare

[<012422>](#) Genesis 24:22), and their tightness on the arm (so that in putting them on blood is often drawn) make their female wearers pay dearly for their love of admiration.

ARMONI

Saul’s son by Rizpah ([<102108>](#)2 Samuel 21:8). Slain to appease the Gibeonites, whose blood Saul had shed.

ARMS

Neither remains of Hebrews Arms, nor representations of them in Scripture, or on vases, bronzes, mosaics, paintings, coins, or jewels, have been preserved to us. Of offensive armor there was the SWORD (chereb), first mentioned [<010324>](#)Genesis 3:24. Lighter and shorter than our modern sword ([<100216>](#)2 Samuel 2:16; 20:8-10; [<091751>](#)1 Samuel 17:51; 21:9,10). It was carried in a sheath, slung by a girdle, resting upon the thigh ([<194503>](#)Psalms 45:3; [<102008>](#)2 Samuel 20:8). In peace even a king wore no sword ([<110324>](#)1 Kings 3:24). So that “gird on

the sword” was a phrase for begin war
(<194503>Psalm 45:3). “Devour with the sword”
(<230120>Isaiah 1:20), “smite with the edge (mouth) of the
sword,” are familiar personifications. Some swords were “two
edged” (<19E906>Psalm 149:6), type of the Word
(<580412>Hebrews 4:12; <660116>Revelation 1:16). Traces of the
primitive use of flint for swords or knives appear in
<020425>Exodus 4:25; <060502>Joshua 5:2. The S PEAR

(chanith), Saul’s regular companion (appropriate to his own
stately height), at his head when sleeping, in his hand when
gathering his soldiers, his leaning staff when dying (<092607>1
Samuel 26:7; 22:6; <100106>2 Samuel 1:6). It was this
ponderous (compare <100223>2 Samuel 2:23) weapon, not the
lighter “javelin” (as KJV) which he hurled at David twice, and
at Jonathan (<091811>1 Samuel 18:11; 19:10; 20:33). The J
AVELIN (kidon) was lighter, appropriate to maneuvering, easy
to hold outstretched (<060814>Joshua 8:14-
27); carried on the back between the shoulders. In <091706>1
Samuel 17:6 translate, not “target,” but “a J AVELIN of brass,”
distinguished from “the spear” (chanith), <091707>1 Samuel
17:7; so <091745>1 Samuel 17:45, “with a javelin,” not “a
shield”; <183923>Job 39:23, “the glittering spear and the

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J AVELIN .” The L ANCE (romach), translated KJV “spear,” “javelin,” “lancet” ([<111828>1 Kings 18:28](#)). The D ART (shelach) ([<143205>2 Chronicles 32:5](#)). The B ATON , or SCEPTRE (shebet) used in [<101814>2 Samuel 18:14](#) of the “darts” with which Joab killed Absalom. The B OW (qesheth). Captains of high rank did not disdain to seek expertness in it: as Jonathan ([<100122>2 Samuel 1:22](#)), Jehu ([<120924>2 Kings 9:24](#)). The tribe Benjamin was noted for archery ([<130840>1 Chronicles 8:40; 12:2](#)), where a bow for shooting stones forth is implied ([<141408>2 Chronicles 14:8](#)). The phrase for “bend the bow” is “tread” it, implying that it was bent with the foot. Some bows were made of brass or “steel” ([<191834>Psalm 18:34](#)). In the beginning of Saul’s reign the Philistines had reduced Israel so as that “no smith was found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears; so in the day of battle there was neither sword nor spear found in the hand of any of the people but with Saul and with Jonathan”

([<091319>1 Samuel 13:19-22](#)). Curiously analogous to this is the stipulation mentioned in the league which the Etrurian Potsena conceded to the vanquished Romans (Pliny, 34:14), namely, “that they should not use iron save in agriculture.” The arrows (chitzim) were carried in a quiver (theli); [<180604> Job 6:4](#) refers to poisoned arrows; [<19C004>Psalm 120:4](#) to the practice of attaching burning material to some arrow heads. Divination by arrows was practiced by the Chaldees. Nebuchadnezzar, undecided whether to attack Jerusalem or Ammon first, wrote their names on distinct arrows; the arrow first drawn from the

quiver decided his course (<262121>Ezekiel 21:21,22). The S LING (<072016>Judges 20:16), the usual weapon of a shepherd, as David, to ward off beasts from the flock. His weapon in slaying Goliath; hence gracefully alluded to by Abigail in her prayer for him (<092529>1 Samuel 25:29): “the souls of thine enemies ... shall God sling out, as out of the middle of a sling.” E NGINES for “shooting great stones” prepared by king Uzziah (<142615>2 Chronicles 26:15). Of defensive armor there was the C OAT O F M AIL (<091705>1 Samuel 17:5), Hebrews “breastplate (shirion) of scales.” In <112234>1 Kings 22:34, translate as margin “between the joints and the breast. plate.” KJV trans. shirion “habergeons” (<142614>2 Chronicles 26:14; <160416>Nehemiah 4:16), i.e. hauberks, a quilted shirt or doublet put over the head. From its breastplate-like outline Hermon is called Sirion, contracted into Sion (<050309>Deuteronomy 3:9; 4:48). The H ELMET from a root meaning “high and round.” G REAVES of brass, for the feet (<091706>1 Samuel 17:6). Two kinds of S HIELD : the tzinnah protecting the whole person (<190512>Psalm 5:12), carried before the warrior when not in actual battle (<091707>1 Samuel 17:7,41); the Roman doorlike oblong shield, four feet long by two broad ([thureon](#)), from

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thura , a door), is meant ^{<490616>}Ephesians 6:16, “above all,” i. e. over all, covering all the body, not the small round shield. The **mageen** was smaller, a buckler for hand to hand fight. ^{<111016>}1 Kings 10:16,17: “six hundred shekels of gold went to one target” (tzinnah), but” three pounds of gold went to one shield” (**mageen**); the greater weight required for the tzinnah shows its larger size. The light **mageen** is that in ^{<141209>}2 Chronicles 12:9,10. The shelet (“buckler,” from shalat , to exercise authority), probably a small peculiarly shaped shield of gold, the badge of men high in authority. In ^{<100807>} 2 Samuel 8:7 “shields” of gold taken by David from Hadadezer king of Zobah, and dedicated in the temple, used in proclaiming, Joash king (^{<121110>}2 Kings 11:10), compare Song 4:4). In the New Testament compare ^{<490614>} Ephesians 6:14-17 for the Roman armor, except the spear. The breastplate had a girdle beneath to brace up the person. The Greek greaves protected the legs as well as the feet. The light armed troops (**psiloi**), instead of shield and cuirass, wore a garment of leather, and fought with parts, bows, stones, and slings. The targeteers (peltastes) also were more lightly equipped than the heavy armed (hoplitoes). Three integuments are specified in Ephesians 6: the breastplate, girdle, and shoes; two defenses, the helmet and shield; two offensive weapons, the sword and the spear (not the type, but its antitype, prayer, shot up as a javelin mightily; ejaculation is derived from jaculum, “a javelin”). There is no armor for the back, but only for the front we must never turn our back to the foe (^{<420962>}Luke 9:62), our only safety is ceaseless fighting (^{<400411>}Matthew 4:11; ^{<590407>}James 4:7). The girdle kept the armor in its place and

supported the sword; so the “truth” in Jesus appropriated secures the believer, and braces him for the good fight (<490421>Ephesians 4:21; compare <021211>Exodus 12:11; <421235>Luke 12:35). The Roman soldier wore military sandals (caligae whence the emperor Caligula took his name); so Christians, “your feet shod with the preparation of the gospel of peace”; the peace within beautifully contrasting with the raging war outside (<232603>Isaiah 26:3). To be at peace with God and ourselves we must ever war with Satan. In Assyrian remains we see a coat of scale armor reaching down to the knees or ankles. The M AUL or mace is alluded to in <190209>Psalm 2:9; <202618>Proverbs 26:18; <245023>Jeremiah 50:23; 51:20; <340201> Nahum 2:1: literally “that which scatters in pieces.” So “Martel,” a little H AMMER , was the surname of the king of the Franks.

ARMY

In Israel’s, at the exodus, every man above 20 was a soldier (<040103>Numbers 1:3); each tribe a battalion, with its own banner and leader (<040202>Numbers

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2:2; 10:5,6,14). Their positions in camp and on march were accurately fixed. The whole host moved according to preappointed alarms on the trumpet. So ([021318](#)>Exodus 13:18) they “went up harnessed” (margin five in a rank; chamushim , from chameesh , “five”; or from chomesh , “the loins,” with the loins girt), prepared for the march, not fleeing away as fugitives. Five was a number regarded as inauspicious by the Egyptians, but honored by Israel; witness the five books of the pentateuch, the jubilee of fifty years. Manetho describes the Israelites as 250,000 lepers, five X fifty thousand. The exactness of their martial order is implied in Balaam’s metaphors

([042406](#)>Numbers 24:6). The “scribe of the host” made the conscription and chose the officers when needful ([052005](#)>Deuteronomy 20:5-9; [122519](#)>2 Kings 25:19; [142611](#)>2 Chronicles 26:11). The army was divided into thousands and hundreds with captains over each; the family too was respected in the army organization, as being the unit in the Jewish polity ([040234](#)>Numbers 2:34; 31:14). Before the time of the kings their tactics were of a loose desultory kind; but the kings established a body guard, the first step toward a standing army. Saul had 3000 picked men ([091302](#)>1 Samuel 13:2; 14:52; 24:2). David had 600 before his accession ([092313](#)>1 Samuel 23:13); after it he added the Cherethites and Pelethites and Gittites ([100818](#)>2 Samuel 8:18; 15:18), and veteran guards (shalishim , “captains,” [131218](#)>1 Chronicles 12:18; [262315](#)> Ezekiel 23:15,23, “princes,” “great lords”) whose “chief” was about David’s person as adjutant. He called out also monthly a regiment of national militia, twelve regiments in all, under

officers ([132701](#)>1 Chronicles 27:1). A “captain of the host,” or commander in chief, led the army in time of war; as Abner under Saul, Joab under David. Judaea and the northern kingdom Israel being hilly, were little suited for chariots and horsemen, except in the plains of Esdraelon and Philistia, and toward Egypt and Syria. Moreover, God had forbidden the multiplication of horses

([051716](#)>Deuteronomy 17:16). But their own unfaithfulness exposed them to the enemy’s powerful chariots; so they too longed to have similar ones

([061716](#)>Joshua 17:16; 11:9; [070119](#)>Judges 1:19; 4:2; [091305](#)>1 Samuel 13:5). David reserved 100 from the Syrian spoils ([100804](#)>2 Samuel 8:4). Solomon afterward largely increased the number from Egypt ([111026](#)>1 Kings 10:26-29; 9:19); in all 1400 chariots, 12000 horsemen. The grades in the army appear in [110922](#)>1 Kings 9:22, “men of war” (privates), servants (subalterns), princes (captains), captains (staff officers), rulers of chariots and horsemen (cavalry officers). The body guard was permanently maintained ([111428](#)>1 Kings 14:28), the militia only exceptionally called out. The Syrians reduced the cavalry to a mere fragment in Jehoahaz’s reign. Jotham in Judah had a

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large cavalry force ([<230207>Isaiah 2:7](#)), but it was much brought down in Hezekiah's reign, so that the Jews, in violation of God's prohibition

([<051716>Deuteronomy 17:16](#)), looked to Egypt for horses and chariots

([<233101>Isaiah 31:1; 36:9](#); [<192007>Psalm 20:7](#)). In action the army was often in three divisions ([<070716>Judges 7:16](#); [<091111>1 Samuel 11:11](#); [<101802>2 Samuel 18:2](#)). Jehoshaphat divided his into five bodies (answering to the five geographical divisions then), but virtually Judah's heavy armed men formed the main army, the two light armed divisions of Benjamin the subsidiary bodies. At the exodus the number of soldiers was 600,000 ([<021237>Exodus 12:37](#)), at the borders of Canaan 601,730; under David, 1,300,000 men capable of service, namely, 800,000 for Israel, 500,000 for Judah ([<102409>2 Samuel 24:9](#)), but in [<132105>1 Chronicles 21:5,6](#) it is 1,570,000; namely, 1,100,000 for Israel, and 470,000 for Judah. The discrepancy is due to the census having been broken off ([<132724>1 Chronicles 27:24](#)). The militia ([<132701>1 Chronicles 27:1](#), etc.), 288,000, was probably included in Chronicles, not in Samuel. The exact census was not entered in the annals of the kingdom ([<132724>1 Chronicles 27:24](#)); hence the amount is given in round and not exact numbers. Levi and Benjamin were not reckoned, the latter owing to Joab's repugnance to the census ([<132106>1 Chronicles 21:6](#)). Jehoshaphat's army was 1,160,000 ([<141714>2 Chronicles 17:14-18](#)). John Hyrcanus first introduced mercenaries.

The Roman army was divided into legions, each under six

tribunes (“chief captains,” chiliarchs, ^{<442131>}Acts 21:31), who commanded in turn. The legion had 10 cohorts (“bands,” speira, ^{<441001>}Acts 10:1), the cohort into three maniples, the maniple into two centuries (each 100 men originally), commanded by a centurion (^{<441001>}Acts 10:1,22; ^{<400805>}Matthew 8:5). The “Italian band” or cohort consisted of volunteers from Italy, perhaps the procurator’s body guard. “Augustus’ band” or cohort (^{<442701>}Acts 27:1) were either volunteers from Sebaste, or a cohort similar to “the Augustan legion.” Caesarea was the Roman head quarters in Palestine. The ordinary guard was a quaternion of four soldiers, answering to the four watches of the night, and relieving each other every three hours (^{<441204>}Acts 12:4; ^{<431923>} John 19:23). Two watched outside a prisoner’s door, two inside (^{<441206>}Acts 12:6). “The captain of the guard” (^{<442816>}Acts 28:16) was probably commander of the Praetorian guards, to whom prisoners from the provinces were committed. The “spearmen” ([dexiolabi](#) , ^{<442323>}Acts 23:23) were light armed body guards, literally “protecting the right side,” or else “grasping the weapon with the right hand.”

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ARNAN

<130321> 1 Chronicles 3:21.

ARNON

(swift, noisy). The torrent; boundary between Moab and the Amorites on the N., and afterward between Moab and Reuben (<042113>Numbers 21:13,14,24,26; <050224>Deuteronomy 2:24,36). A branch of the Arnon (Seil es Saideh) flowing N.W. seemingly formed the eastern boundary of Moab (<071118>Judges 11:18; <121033>2 Kings 10:33). Aroer was by its northern brink; the ruins still bear the name. Rising in the Arabian mountains (the branch Sell es Saideh in the mountains of Gilead near Kalaat el Katrane), it flows through the wilderness and falls into the Dead Sea. Now the wady el Mojeb, flowing through a precipitous, rugged, gloomy ravine. The sides are of red and brown sandstone where it meets the Dead Sea; it is 10 feet; deep at that point. The Roman road between Rabba and Dhiban crosses it at two hours' distance from Rabba.

AROD

<042617> Numbers 26:17; called Arodi <014616>Genesis 46:16.

AROER

(ruins, places with the foundations laid bore). [[See ARNON](#) .]

1. The city taken from Sihon, king of the Amorites, and

assigned to Reuben (<050236>Deuteronomy 2:36; <061309>Joshua 13:9,16). Afterward in Moab's possession (<244819>Jeremiah 48:19), though Aroer may there be regarded as only lying in Moab's way, when fleeing into the desert, and as asking the cause of Moab's flight. With Aroer is associated some "city that is in the midst of the river." Mr. Grove suggests that at the Arnon junction with the Lejum, one hour E. of Arair or Aroer, the hill with ruins on it may be the site of the city in question; no city could have stood in such a position immediately near Aroer.

2. Aroer facing Rabbah of Ammon: "built," i.e. restored and enlarged, by Gad (<043234>Numbers 32:34; <071133>Judges 11:33); now perhaps Ayra.

<231702> Isaiah 17:2 refers to this Aroer with its dependent "cities," then "forsaken" through Tiglath Pileser's having carried away the inhabitants (<121529>2 Kings 15:29).

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3. A town in Judah ([<093028>](#)1 Samuel 30:28) to which David sent portions after his victory over the Amalekites at Ziklag. In the wady Ararah, 20 geographical miles S. of Hebron, on the road from Petra to Gaza.

ARPAD

A city dependent on Damascus, and always named with Hamath (now Hamah on the Orontes). It fell before Sennacherib ([<121834>](#)2 Kings 18:34; [<231009>](#) Isaiah 10:9).

ARPHAXAD

([<011021>](#)Genesis 10:21-24. Professor Rawlinson translates: “unto Shem also, the father of all the children of Eber, the elder brother of Japhet, were children born, Arphaxad”:

[<011110>](#)Genesis 11:10) = the stronghold of the Chaldees.

Shem’s descendants are mentioned last, because the subsequent sacred history concerns them chiefly. His being forefather to Eber or Heber is specified, to mark that the chosen people of God, the Hebrews, sprang from Shem: Arphaxad was father of Salah. There was a portion of Assyria called Arrapachitis, from Arapkha, “the city of the four sacred fish,” often seen on cylinders; but the affinity is doubtful.

ARTAXERXES

From arta, “great,” or “honored”; Artaioi, Aarii, Sansk. Arya, being the old name of the Persians, and kshershe, “a king” =

Xerxes = **see AHASUERUS** (see). Artaxerxes I. (<150407>Ezra 4:7) is the Magian usurper, who impersonated Smerdis, Cyrus' younger son. To him the adversaries of the Jews wrote, in order to frustrate the building of the temple. Certainly the Ahasuerus of <150406>Ezra 4:6 was Cambyses, and the Darius of <150424>Ezra 4:24 was Darius Hystaspes; so that the intermediate king must be Smerdis the pretender, who by usurpation reigned for eight months 522 B.C. Cambyses did not act on the accusation of the Jews' enemies; Ahasuerus Smerdis did forbidding the continuation of a work commenced under Cyrus, and continued under his son and successor. His creed as a Magian, opposed to that of Zoroaster, as declared in Herodotus 3:61, Ctesias Exc. Pers. 10, Justin 1:9, and Darius' great inscription at Behistun, account for his reversing the policy of his two predecessors on a point of religion. The sympathy of Cyrus and Cambyses with the Jews in restoring their temple was to him just the reason for prohibiting it. In his decree (<150417>Ezra 4:17-22) no symptom of the faith in the supreme God appears, which

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characterizes the decree of Cyrus. The Magian creed was pantheism, the worship of the elements, earth, air, water and fire.

Artaxerxes II. was Artaxerxes Longimanus, son of Xerxes, who reigned 464-425 B.C. He allowed Nehemiah (¹⁶⁰²⁰¹Nehemiah 2:1) to spend 12 years at Jerusalem to settle the affairs of the returned Jews. He had 13 years previously permitted Ezra (¹⁵⁰⁷⁰¹Ezra 7:1) to go on a similar errand. The reign of Ahasuerus III. = Xerxes, described in Esther, comes chronologically between Ezra 6 (515 B.C.) and Ezra 7, which is in the 7th year of Artaxerxes Longimanus, 457 B.C. The gap occupies 58 years in all, of which Xerxes' reign takes 21 years. Thirteen years after Ezra's going to Jerusalem, 457 B. C., it was found that a civil as well as an ecclesiastical head was required there. So in 444 B.C. Artaxerxes Longimanus, who was noted among the Persian kings for wisdom and right feeling, sanctioned Nehemiah's going as civil governor. Like Cyrus and Darius he identified Jehovah with his own supreme god, Ormuzd (¹⁵⁰⁷¹²Ezra 7:12,21,23), supported the Jewish worship by offerings and grants from the state and provincial treasuries, and threatened death, banishment, imprisonment, or confiscation against opponents. The oriental despot, who at personal inconvenience would suffer his servant's departure for so long, to cheer him up, must have been more than ordinarily good natured. Secular history so represents him, "the first of Persian monarchs for mildness and magnanimity." The Persians, says Diodorus Siculus (11:71:2), admired his "equity and moderation in government."

ARTEMAS

Paul's companion (^{<560312>}Titus 3:12), whom he proposed sending to Titus at Crete. In tradition, bishop of Lystra.

ARUBOTH

Third of Solomon's commissariat districts (^{<110410>}1 Kings 4:10), including Sochoh.

ARUMAH

Near Shechem, where Abimelech resided (^{<070941>}Judges 9:41).

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ARVAD

(wandering). “The Arvadite” was a descendant of Canaan like Zidon, Hamath, etc. (^{<011018>}Genesis 10:18; ^{<130116>}1 Chronicles 1:16.) In ^{<262708>}Ezekiel 27:8,11, “the men of Arvad” are among the mariners of the ship, namely, Tyre. Arvad is the isle Ruad, off Tortosa, two or three miles from the Phoenician coast, at the N. end of the bay above Tripoli. It is elevated and rocky, but hardly a mile round. Strabo mentions Arvad’s likeness to Tyre, and the superior seamanship of its people. The inhabitants still, to the number of a thousand, are employed as pilots, shipbuilders, sponge divers, and sailors. There are remains of the sea walls, some of the stones 12 feet long by 10 high, not beveled, but indented with deep grooves on the upper surface, one groove square, three semicircular.

ARZA

Steward of King Elah’s house in Tirzah. Elah, while drinking himself drunk in his house, was slain by the conspirator Zimri. A very different steward from Obadiah (^{<111803>}1 Kings 18:3, compare ^{<460402>}1 Corinthians 4:2).

ASA

(healing). Son of Abijah; third king of Judah. Faithful to Jehovah; determined in rooting out idolatry and its attendant licentiousness (^{<111509>}1 Kings 15:9-15; 2 Chronicles 14; 15; 16). He built fenced cities, the Lord giving him and his land rest

and prosperity. No respecter of persons: so much so that he deposed Maachah, the queenmother (wife of Rehoboam and Asa's grandmother), because she made an idol (Hebrews "horror," some abominable and impure object of worship) in a grove; and he cut her idol down, stamped, and burnt it at the brook Kedron, as Moses had done to the golden calf ([Exodus 32:20](#)). For "in a grove," translate" to Asherah" (Hebrews haasheerah), the Phoenician Venus ([1 Kings 15:14](#); [2 Chronicles 15:16](#)). The high places to idols he took away ([2 Chronicles 14:3](#)). But those to Jehovah, being an irregularity of a secondary kind, he did not take away ([2 Chronicles 15:17](#); [1 Kings 15:14](#)). Moreover, the gifts dedicated by his father Abijah, in the earlier and better part of his reign, silver, gold, and vessels, but afterward appropriated by the pagan priests for idolatry, he brought into the house of God ([2 Chronicles 15:18](#)). Encouraged by the prophecy of Azariah, the son of Oded, "the Lord is with you while ye be with Him," he renewed the altar of Jehovah before the porch, after its desecration. The first ten years

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of his reign were occupied peacefully in such religious reforms. But in the eleventh year danger of war seems to have been anticipated, for “the land,” it is said, “was quiet ten years” only ([<141401>2 Chronicles 14:1,2,8-15](#)). Then follows Asa’s preparation of an army with targets and spears, 300,000 of Judah and 280,000 of Benjamin, bearing shields and drawing bows. In the 14th year the threatened danger came. **see ZERAH** (see), the Cushite or Ethiopian, invaded Judah at Mareshah with 1,000,000 men and 300 chariots. The valley of Zephathah, at Mareshah (Marisse, S.W. of Judah, near the later Eleutheropolis), was the battle field. Like Judah, in his father Abijah’s time, in the hour of imminent peril ([<141314>2 Chronicles 13:14,15](#)), Asa cried unto Jehovah his God: “Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on Thee. ... Let not man prevail against Thee” (compare [<091406> 1 Samuel 14:6](#)). So Jehovah smote the Ethiopians before Asa (compare [<235919> Isaiah 59:19](#).) At this very time a king called Azerch Amen, we know from recently deciphered monuments, reigned in Ethiopia (G. Rawlinson). Ewald and Hincks identify him with Osorkon I., king of Egypt, second of the 22nd dynasty. Zerah’s army is composed of much the same elements ([<141608>2 Chronicles 16:8; 12:3](#)), Ethiopians and Lubims (Libyans), as Shishak’s (the Sukkiim being peculiar to the latter); mercenaries, we know, were much employed in the 22nd dynasty. Others fix on Osorkon II., son in law of his predecessor, and reigning in right of his wife. He was probably, if this view be true, an Ethiopian, ruling over both Egypt and

Ethiopia. Asa, having refused to pay the tribute imposed by Shishak on Rehoboam, was invaded. Asa on his return from the victory gathered all Judah and Benjamin and strangers out of Ephraim, Manasseh, and Simeon, who joined his kingdom, seeing the Lord was with him, in the 15th year of his reign. At this feast of thanksgiving all “entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul.” “The Lord gave them rest round about” for a time. But Baasha, king of Israel, jealous of the defections from his own kingdom and the growing prosperity of Judah, fortified Ramah on the road N. of Jerusalem, “that he might not suffer any to go out or come in to Asa” (compare ^{<111227>}1 Kings 12:27; 15:17.) This is said (in ^{<141601>}2 Chronicles 16:1,11) to be in the 36th year of Asa’s reign; but Baasha was at that time long dead (^{<111533>}1 Kings 15:33), therefore this 36th year must be calculated from the separation of the kingdoms of Israel and Judah. This calculation was probably drawn from “the book of the kings of Judah and Israel.” Baasha’s act was probably in the 17th year of Asa’s reign. Asa, instead of trusting in

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Jehovah, bought the help of the pagan world power, Benhadad I. king of Damascus, against Israel, with the treasures left in the temple and the palace from the tribute for Egypt, which he had ceased to pay. Benhadad smote Ijon, Dan, and Abelmaim, and the store cities of Naphtali. So Baasha had to cease fortifying Ramah, and Asa used the materials to fortify Geba (the hill) and Mizpeh (the watchtower) in Benjamin to guard against future invasion. The large cistern or pit made by Asa to obviate scarcity of water in the event of a siege by Baasha is mentioned long after in

<244107> Jeremiah 41:7,9. Hanani, the seer, reproved Asa, telling him that if he had not relied on the king of Syria, instead of on Jehovah, he should have had him as a vassal instead of being himself subordinate to Syria. Carnal policy brings on the very evil which it shuns, and which would have been completely averted by a policy of faith. So far from escaping wars by his unbelieving course, he must henceforth have them (<111532>1 Kings 15:32; <141607> 2 Chronicles 16:7-9). Asa, instead of being humbled, was wroth, and put the seer in prison and oppressed some of the people, probably sympathizers with the man of God. It is true he succeeded in capturing cities of Ephraim (<141702>2 Chronicles 17:2), but his end was under a spiritual cloud. Diseased in his feet, after a reign of 39 years, “he sought not to the Lord, but to the physicians,” i.e., his trust was less in Jehovah than in human remedies (compare <241705>Jeremiah 17:5). That in the main, nevertheless, he served the Lord truly, appears from <111514>1 Kings 15:14: “Asa’s heart was perfect with the Lord (sincere) all his days.” The funeral, with its

“sweet odorous and divers spices” and “very great burning for him,” marks how highly he was esteemed. His whole reign lasted 41 years, 956 to 915 B.C. His later blemishes warn even believers; “let him that thinketh he standeth take heed lest he fall” (compare [Galatians 5:7](#)).

ASADIAH

(Jehovah loveth). [1 Chronicles 3:20](#).

ASAHIEL

(made by God).

1. David’s nephew, youngest son of Zeruah, David’s sister; brother of Joab and Abishai. Swift on foot, he pursued Abner after Ishbosheth’s army was defeated at Gibeon, in spite of Abner’s warning, and was pierced with the hinder end of his spear (2 Samuel 2). [[See ABNER](#) .]

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2. Three others ([<141708>2 Chronicles 17:8; 31:18;](#) [<151015>Ezra 10:15](#)).

ASAHIAH

or Asaiah. 1. Sent with Hilkiah to inquire of Jehovah concerning the book of the law found in the temple ([<122212>2 Kings 22:12-14](#)). 2. Four others ([<130905>1 Chronicles 9:5; 4:36; 6:30; 15:6,11](#)).

ASAPH

(assembler).

1. A Levite, son of Berachiah; one of David's choir leaders ([<130639>1 Chronicles 6:39](#)). An inspired seer, as well as a composer of music ([<142930>2 Chronicles 29:30;](#) [<161246>Nehemiah 12:46](#)). "The sons of Asaph" were poets and musical composers of the school founded by him; as Heman and Jeduthun also were heads of schools of sacred inspired music. [<132501>1 Chronicles 25:1;](#) [<142014>2 Chronicles 20:14;](#) [<150241>Ezra 2:41;](#) Psalm 50; 73; 83, are all attributed to his authorship; but 83, celebrates the victory of Jehoshaphat long after Asaph's time, therefore "Asaph" in this psalm's title must mean "one of the school of Asaph."

2.

[<121818> 2 Kings 18:18,37.](#)

<160208> Nehemiah 2:8. 4. <161117>Nehemiah 11:17.

ASAREEL

<130416> 1 Chronicles 4:16.

ARELAH

Asarelah, or Jesharelah. <132502>1 Chronicles 25:2,14.

ASENATH

Daughter of Potipherah, prince priest of On; Joseph's wife; mother of Ephraim and Manasseh (<014150>Genesis 41:50; 46:20). Her name is probably Egyptian, and means "she who is consecrated to Neith," the goddess of wisdom, a tutelary deity of On or Revelation Athom, the city of the sun god, the Athene of Greece. If it be the Hebrew name assumed on her conversion (as **see BITHIAH** means "daughter of Jehovah") and union with Joseph, it may be from asan , "a storehouse," in allusion to Joseph's national service, and Ephraim's name meaning fruitfulness. Canon Cook

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makes it a compound of “Isis” and “Neith,” two goddesses akin. The marriage into this idolatrous family seems to have borne evil fruit afterward in the idolatry of Joseph’s descendants, Ephraim, and the calf worship. Foreigners had been raised to high rank by Pharaohs of the early empire; Joseph, as Abraham’s descendant, would be regarded as of noble birth, and be admitted, especially at the command of an absolute king, into alliance with the haughty priest caste. His circumcision, if, as in after ages, it was then practiced in Egypt by the priests, would be a recommendation. However, as it is not represented in the monuments until the 19th dynasty, long after Joseph, he probably first introduced it.

ASH

(<234414>Isaiah 44:14): Hebrews oren , akin to Arabic atari, slender, graceful. Probably a pine; so the Septuagint and Vulgate The Latin ornus seems akin.

ASHAN

(<061542>Joshua 15:42): a city of the low country of Judah. In <130432>1 Chronicles 4:32 mentioned as of Simeon. In <130659>1 Chronicles 6:59 a priests’ city; holding the same place as the similar Ain in Joshua’s list (<062116>Joshua 21:16). In <093030>1 Samuel 30:30 Chor-ashan is in “the south.” Probably it is the same as Ain, of which traces exist at El Ghuweir.

ASHBEA

(I adjure). <130421>1 Chronicles 4:21.

ASHBEL

<014621> Genesis 46:21; <042638>Numbers 26:38; <130801>1
Chronicles 8:1.

ASHDOD

or Azotus = fortress. Now Esdud. On a commanding height. One of the five confederate Philistine cities, 30 miles from the S. of Palestine, three from the Mediterranean, midway between Gaza and Joppa. A seat of the worship of **see DAGON** ; there the idol fell before God's captive ark, the head and palms cut off, and only the fishy stump (margin) left (<090503>1 Samuel 5:3-8). Ashdod had been originally assigned to Judah (<061547>Joshua 15:47), but never occupied by the Jews, nay, made a point of attack on

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them: not until King Uzziah was its “wall broken down and cities built about it,” i.e. forts on the surrounding hills (<142606>2 Chronicles 26:6). In Nehemiah’s time Ashdod still retained its distinctive language and race, and ensnared by marriages the Jews returned from Babylon, after vainly striving to prevent the walls of Jerusalem being built (<160407>Nehemiah 4:7,8; 13:23,24). It was the key of entrance between Palestine and Egypt. As such, it was besieged by the Assyrian general Tartan under Sargon (716 B.C.), to counteract Hezekiah’s league with Egypt (<232001>Isaiah 20:1). So strongly did the Assyrians fortify it that it stood a 29 years’ siege (the longest on record) under the Egyptian Psammeticus, who took it 630 B.C. These calamities were foretold <242520>Jeremiah 25:20; Amos 1:8; <360204> Zephaniah 2:4; Zec. 9:5,6, “a bastard shall dwell in Asdod,” i.e. an alien; perhaps referring to an Arabian occupation of it during the Babylonian exile. Compare <160407>Nehemiah 4:7; 13:24. Destroyed by the Maccabees. Restored by the Roman Gabinius 55 B.C. Assigned to Salome by Augustus. Visited by Philip the evangelist, who preached there on his way from Gaza to Caesarea (<440840>Acts 8:40). A bishop from it was present at the councils of Nice and Chalcedon.

ASHDOTH PISGAH

(“Springs of Pisgah,” or “the hill”) (<050317>Deuteronomy 3:17; 4:49; <061203> Joshua 12:3; 13:20). The mountains E. of the Dead Sea are hereby defined; “the springs” is one of the leading

physical divisions of the country, namely, those at the base of the Moabite mountains ([061040](#)Joshua 10:40; 12:8). Compare [042115](#)Numbers 21:15: “the stream (pouring) of the brooks (torrents).”

ASHER

or Aser.

1. Eighth son of Jacob by Zilpah, Leah’s handmaid ([013013](#)Genesis 30:13). “In my happiness the daughters will call me happy: and she called his name Asher” (happy.) Asher had four sons and one daughter, the heads of families ([042644](#)Numbers 26:44-47). At the exodus they numbered 41,500; at the close of the forty years in the wilderness 53,400. Their allotment was the rich sea coast between Carmel and Lebanon, N. of Manasseh, N.W. of Zebulun and Issachar, and S. W. of Naphtali. The portion near Zidon, Dor, Accho, Ahlab, Achzib, Helbah, Aphik, Rehob, they never made themselves masters of ([070131](#)Judges 1:31,32; [061924](#)Joshua 19:24-31; 17:10,11.). The

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southern boundary was a stream S. of Dor (Tantura) flowing into the Mediterranean, Nahr el Defneh or Nahr Zurka. Their land included the maritime portion of the plain of Esdraelon.

Moses' blessing

([<053324>](#)Deuteronomy 33:24,25) represents Asher "acceptable to his brethren"; but Keil, "favored among his brethren and dipping his feet in oil"

(i.e. having a land flowing with oil: [<182906>](#)Job 29:6), "his shoes" (but Keil translates castle, min'al ; Maurer, bolt, i.e. dwelling secured by bolt) "iron and brass" (abounding in these metals, which the Phoenicians manufactured). Contented with the luxuries which nature and intercourse with the enterprising Phoenicians afforded (for already Zidon was "the great" or "the strong"), Asher shrank from jeopardizing life with Zebulun and Naphtali, against Sisera the Canaanite; Asher "abode on the sea shore in his breaches" (creeks) ([<070517>](#)Judges 5:17,18). "As thy days so shall thy rest (dabeaka) be," Maurer and Keil; but Gesenius, "so shall thy death be" ([<053324>](#)Deuteronomy 33:24,25). Jacob ([<014920>](#)Genesis 49:20) prophesied: "out of Asher his bread shall be fat [the fat that comes from him shall be his own bread, so fruitful shall be his soil] and he shall yield royal dainties:" fulfilled when Solomon thence supplied King Hiram's household with wheat and oil ([<110511>](#)1 Kings 5:11). Asher's self indulging inertness acted injuriously on his own people. Selfishness and faint heartedness in the Lord's cause became their own punishment. From being more numerous at mount Sinai than Ephraim, Manasseh, and Benjamin, in David's time they had become so few that Asher's name is omitted from the chief rulers ([<132716>](#)1 Chronicles 27:16-22).

Asherites were among those who came to Jerusalem to Hezekiah's Passover (<143011>2 Chronicles 30:11). Asher and Simeon are the only tribes W. of Jordan which produced no hero or judge. see ANNA , daughter of Phanael, of the tribe of Asher, in the New Testament alone reflects honor on her tribe (Luke 2).

2. A boundary of Manasseh on the S. (<061707>Joshua 17:7.) Eusebius places it on the road from Shechem to Bethshean or Scythepills. Porter makes it now Teyasir, three quarters of an hour from Tubas or Thebez. Tel um el Aschera (Van de Velde), Um Ajra; (Robinson and Knobel), an hour S. of Beisan.

ASHES

Sitting down in, or covering one's self with, is the symbol of mourning (<180208>Job 2:8; 42:6; Esther 4:1; <236103>Isaiah 61:3; <401121>Matthew 11:21). To eat ashes expresses figuratively mourning is one's food, i.e. one's

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perpetual portion ([<19A209>](#)Psalm 102:9). “He feedeth on ashes,” i.e., tries to feed his soul with what is at once humiliating and unsatisfying, on an idol which ought to have been reduced to ashes, like the rest of the tree of which it is made ([<234420>](#)Isaiah 44:20). The ashes of a red heifer burnt entire (Numbers 19), when sprinkled upon, purified ceremonially the unclean ([<580913>](#)Hebrews 9:13) but defiled the clean person.

ASHIMA

The idol of Hamath, introduced by the Hamathites, the colonists planted in Samaria by Esarhaddon king of Assyria ([<121724>](#)2 Kings 17:24,30; [<150402>](#)Ezra 4:2,10); represented as a goat with short hair, answering to the Egyptian form of the Greek god Pan, to whom the goat was sacred. The Phoenician god Esmun, answering to the Greek AEsculapius as well as Pan.

ASHKELON

Askelon, Ascalon. One of the five Philistine lords' cities ([<061303>](#)Joshua 13:3; [<090617>](#) 1 Samuel 6:17). Remote in the S. on the coast of the Mediterranean, so less brought into contact with the Jews; omitted in the towns allotted to Judah (Joshua 15; but compare [<070118>](#)Judges 1:18). Gaza was still more S., but on the main road from Egypt to Palestine. Samson slew thirty of the Ashkelonites, took their spoil, and gave change of raiment unto them of Timhath who expounded his riddle ([<071419>](#)Judges 14:19). Later, the temple and lake of Derceto

(with a female head and bust and fish's tail, like Dagon), the Syrian Venus, stood near it. Here Julian cruelly persecuted the Christians. Its name still appears in our "eschalot" or "shallot," an onion for which it was famous, as for its figs, olives, etc. Within the walls, of which the ruins still stand, Richard I. held his court in the crusades. After the brilliant battle here the crusaders would have taken the city, but for Count Raymond's jealousy; and for long Ashkelon was a thorn to the Christian kingdom. The Mahometans call it "the bride of Syria." In the Sam. version of ⁰¹²⁰⁰¹Genesis 20:1,2; 26:1, Ashkelon stands instead of Gerar; and curiously tradition in Origen's time pointed out wells there as those dug by Isaac. The city stands on the very shore of the Mediterranean, its walls were along the ridge of rock sweeping round inland in continuation of the shore cliffs. Conder (Pal. Expl., July, 1875) thinks that the Ashkelon of the Bible, of Herod, and of the crusaders, is one and the same town on the seashore, distinguished from another early Christian inland Ashkelon by the title Ascalon Maiumas. Maiumas, "watering place,"

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applies not to a port only, but to any place abounding in water. But Ashkelon and its port town of Maiumas were distinct, as a bishop of each signed the acts of the Council of Constantinople, A.D. 536. The present Ashkelon is the Maiumas of Ascalon; the original Ashkelon was probably inland, and is now buried in sand. (Pusey.)

ASHKENAZ

One of the three sons of Gomer, Japhet's son, i.e. of the Gomerian branch of the Japhetic division of the human race.

Mentioned by Jeremiah

(^{<245127>}Jeremiah 51:27) in connection with Ararat and Minni, so that their locality then must have been the Armenian highland. [**See ARARAT** .] Their accompanying Cyrus to the siege of Babylon (588 B.C.) is there foretold. Probably a Cymric tribe. The name perhaps appears in Ascanias, a river in Asia Minor, and in Scandinavia. Knobel derives the German race from Ashkenaz, the name still given by the robbers to Germany. He derives the name from As (the original of As-ia) and genos , gens , "a race," our "kin." Hasse suggests a connection with Axenus, Euxine Sea.

ASHNAH

Two cities of Judah, both in the shephelah or low hills.

1. Between Zorea and Zanoah, N.W. of Jerusalem, Asena (^{<061533>}Joshua 15:33).

2. Between Jiphtah and Nezib, S.W. of Jerusalem (<061543>Joshua 15:43), now Esna.

ASHPENAZ

<270103> Daniel 1:3.

ASHTAROTH

or Astaroth. A city N.E. of Jordan, called so from being a seat of Ashtoreth's worship, "Og dwelt in Ashtaroth, in Edrei" (<050104>Deuteronomy 1:4; <061204>Joshua 12:4; 13:12,31; 9:10). Allotted to Machir, son of Manasseh; and, out of Manasseh's portion, then allotted to the sons of Gershom, their other Levitical city here being Golan (<062127>Joshua 21:27), called Be-eshterah (i.e. Beth Ashterah, "the house of Ashtaroth"). Between Adara and Abila (according to Eusebius and-Jerome) lay two villages, probably the one Ashtaroth, the other Ashteroth-Karnaim. There is still a

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Tel Ashterah in this region. One of David's valiant men was Uzziah the Ashterathite (^{<131144>}1 Chronicles 11:44).

ASHTEROTH-KARNAIM

“Ashteroth-Karnaim of the two horns” or “peaks,” situated between two hills, perhaps called from the two horned goddess Astarte, the crescent moon on her head. The Rephaim's abode in the time of Chedorlaomer's invasion (^{<011405>}Genesis 14:5). Perhaps identical with Esther Sanamein (“the two idols”), 25 miles S. of Damascus, N.W. of the Lejah. Professor Paine identifies Ashteroth-Karnaim with extensive ruins of immense basaltic blocks on a double ridge in the E. border of Gilead. The ridge is called El Birah, in front is the plain of Asherah.

ASHTORETH

The chief goddess of the Phoenicians, as Baal was the male. By the plural (A SHTAROTH , Baalim: ^{<071006>}Judges 10:6; ^{<090704>}1 Samuel 7:4) different phases of the same deity, according to the different places of worship, are indicated. Always plural until under Solomon Ashtoreth or Astarte of Zidon was introduced (^{<111105>}1 Kings 11:5,3). She appears among the Philistines as the idol in whose temple they hung up Saul's armor (^{<093110>}1 Samuel 31:10). She is identified as Ishtar or Nana, the planetary Venus among the Assyrian gods in inscriptions. Her name appears also in Cyprian and Carthaginian monuments; and on the sarcophagus of a king Esmunazar, who restored her temple at Zidon, along with his

mother her priestess, Am-ashtoreth. She partly represents the planet Venus, partly the moon, “the queen of heaven” (<240718>Jeremiah 7:18; 44:17,18). [**See ASHTEROTH-KARNAIM**] Our “star,” Greek “ aster ,” Lat. stella, is akin. Her worship was most licentious and abominable; closely connected with that of **see ASHERAH** , “T HE G ROVE ”. Ashtoreh is the goddess, asherah “the grove,” the image or the symbol of the goddess, of wood; asher, yashar , “to be straight,” a straight stem of a tree living, or fixed upright (<111819>1 Kings 18:19; <122107>2 Kings 21:7; 23:6,13,14,15; <070625>Judges 6:25,30). The “bringing out the asherah from the house of the Lord,” and the “cutting down,” suit such a symbol, not a grace in our sense. The active and passive powers of nature, generative and receptive, suggested the male and female deities, Baal and Ashtoreh. The ewes of a flock were called Ashteroth on this principle, propagating the flock (<050713>Deuteronomy 7:13). The earliest worship of apostasy was that of the sun, moon, etc. This

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naturally was grafted on idol worship, Baal sometimes being the sun god, sometimes distinct ([<122305>2 Kings 23:5](#)). So Ashtoreh and the moon. The stone pillar was the symbol of Baal, as the sacred tree was the symbol of Ashtoreh; stone marking his strength as the male, the tree her fruitfulness ([<051621>Deuteronomy 16:21](#)). The sacred tree constantly accompanies the gods in the Assyrian monuments. In the Moabite Dibon stone the male form Astar is prefixed to Chamos or Chemosh, answering to the female Astarte. Identical with Athtar or Athtor of the Himyeritic inscriptions, and Estar of the Ninevite inscriptions; the Canaanite form of the male Aphroditos answering to the female Aphrodite.

ASHUR

[<130224>](#) 1 Chronicles 2:24; 4:5.

ASHURITES

Ruled by Ishbosheth ([<100209>2 Samuel 2:9](#)). Arab., Syr., and Vulgate versions have it the Geshurites S.E. of Damascus. But these had Talmai as their king, whose daughter David married about this time ([<130302>1 Chronicles 3:2,4](#)). The Targum of Jonathan reads Beth Asher, “the house of Asher,” so also several Hebrews manuscripts The Asherites will then be the whole country W. of Jordan above Jezreel and the plain of Esdraelon. Thus the enumeration begins with the N. and ends with Benjamin on the S. Bachiene suggests the city “Asher” ([<061707>Joshua 17:7](#)), S.E. of Jezreel.

ASHVATH

<130733> 1 Chronicles 7:33.

ASIA

In the New Testament not the continent, nor Asia Minor, but the W. of Asia Minor, with Ephesus as its capital, including Mysia, Lydia, Caria. Attalus, king of Pergamus, left it to the Romans 138 B.C. It was placed by Augustus among the senatorial provinces, as distinguished from the imperial provinces. Hence it was governed by a “proconsul,” as <441938>Acts 19:38 ([anthupatos](#)), with the minute propriety which marks truth, incidentally intimates. It had its assize days ([agoraioi](#) , margin “the court days are kept”). Here were the seven churches addressed in the Revelation. In the Old Testament “Asia” does not occur.

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ASIARCHS

“C HIEF O F A SIA ” ([<441931>](#)Acts 19:31). Officers, like the Roman aediles and Greek [leitourgoi](#) , yearly chosen by the cities in that part of Asia of which Ephesus was metropolis, to defray the cost and to undertake all the arrangements of the national games and theatrical sacred spectacles. Only wealthy persons could undertake the office. Each city chose one deputy, and out of the whole number ten were chosen, over whom one presided, selected by the Roman proconsul. The ten probably had the title, as well as the president, pre-eminently called “the Asiarchs.” Ex-asiarchs also probably retained the title.

ASIEL

[<130408>](#) 1 Chronicles 4:85.

ASNAH

[<150250>](#) Ezra 2:50.

ASNAPPER

“The great and noble” ([<150410>](#)Ezra 4:10). He planted the Cuthaeans, etc., in Samaria, after the deportation of the Israelites. He is either Esarhaddon, as [<150402>](#) Ezra 4:2 implies, or some able general under him who effected the plantation = Asardanaper = Esarhaddon.

ASP

See ADDER .

ASPATHA

Esth. 9:7.

ASRIEL

<042631> Numbers 26:31; <061702>Joshua 17:2; <130714>1
Chronicles 7:14.

ASS

Hebrews athon ; from athan , short in step.

1. The domestic she ass, named so from its slowness.

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2. The chamor , the he ass, whether domesticated or not, distinguished from the athon , ^{<014523>}Genesis 45:23. From chamar , “red,” as the Spaniards call the donkey “burro,” from its red color. Used in riding and plowing. Not held in contempt for stupidity, as with us. Issachar is compared to an “ass, strong boned, crouching down between the hurdles (^{<014914>}Genesis 49:14): he saw that rest was a good and the land pleasant; so he bowed his shoulder to bear, and became servant unto tribute;” ease at the cost of liberty would be his characteristic. Robust, and with a prime agricultural inheritance, his people would strive after material good, rather than political rule. The prohibition of horses rendered the donkey the more esteemed in Israel. In the E. it is a far superior animal to ours. The bearing of the Arab donkey is erect, the limbs well formed and muscular, and the gait graceful. It is spirited, and withal docile. The upper classes, judges, (as Jair’s 30 sons, and Abdon’s 40 sons and 30 nephews,) and kings, (as David and Solomon,) rode upon donkeys or mules (^{<070510>}Judges 5:10; 10:4; 12:14; ^{<110133>} 1 Kings 1:33). The white ass, combining symmetry with color, is especially esteemed. The ass, by its long hollow sharp-edged hoofs, is more sure footed than the flat hoofed horse; it suffers little from thirst, and is satisfied with prickly herbs, scarcely sweats at all, and so is best suited for the arid hilly regions of western Asia. It is lowly as compared with the horse; it symbolizes peace, as the horse does war, and as such bore the meek and lowly yet divinely royal Savior, the Prince of peace, in His triumphal entrance into His own capital (Zechariah 9:9); the young untamed colt bearing Him quietly marks His universal dominion over nature as well as spirit. It was not to be

yoked with the ox

(<052210>Deuteronomy 22:10); for the distinctions which God has fixed in nature are to be observed; humanity would forbid animals of such different size and strength being yoked

together. Spiritually see <470614>2 Corinthians 6:14;

<031919>Leviticus 19:19. As it did not chew the cud

(<031126>Leviticus 11:26), it was unclean; hence is marked the

extremity of the famine in Samaria (<120625>2 Kings 6:25),

when “an ass’ head (an unclean beast from which they would ordinarily shrink) was sold for fourscore pieces of silver.”

“Balsam was rebuked for his iniquity, the voiceless beast of burden (ass) speaking with man’s voice forbade the madness of the prophet”

(<610216>2 Peter 2:16). It turned aside at the sight of the angel;

but he, after God’s express prohibition, wished to go for gain, a dumb beast forbidding an inspired prophet! The brute’s

instinctive obedience rebukes the gifted seer’s self willed

disobedience. Hosea (<280809>Hosea 8:9) compares Israel to a

wild ass: “they are gone up to Assyria, (whereas he ought to dwell) a wild

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donkey alone by himself” ([<042309>Numbers 23:9](#)). The stubborn wild donkey is wiser than Ephraim, for it avoids intercourse with others through love of freedom, whereas Ephraim courts alliances fatal to his freedom. (Maurer.) In [<240224>Jeremiah 2:24](#) headstrong, undisciplinable obstinacy, and untamable perversity, and lust after the male, answering to Israel’s spiritual lust after idols and alliances with pagan, are the point ([<280206>Hosea 2:6,7](#)): “all they (the males) that seek her will not (have no need to) weary themselves in searching for her, in her month (the season when sexual impulse is strongest), they shall find her” putting herself in their way, and not needing to be sought out by the males.

3. The arod , the khur of Persia; light red, gray beneath, without stripe or cross; or the wild mule of Mongolia, superior to the wild donkey in beauty, strength and swiftness, called so either from the sound of the word resembling neighing, or from the Arabic arad, “flee.”

4. ‘ Air , from ‘ ir , to be fervent, lustful; so the chamor , perhaps from chamar , “fervent in lust” ([<262320>Ezekiel 23:20](#)). “Young asses; ... donkey colts” ([<233006>Isaiah 30:6,24](#)).

5. Pere , the wild donkey of Asia; the ghoorkhur , mouse brown, with a broad dorsal stripe, but no cross on the shoulders, the Latin onager ([<011612>Genesis 16:12](#)): Ishmael “shall be a wild donkey man;” from paro , “to run swiftly “; compare [<183905>Job 39:5](#):

“who hath sent out the wild donkey
(pereh) free? or who hath loosed the bands of the wild donkey
(arod)?” Doubtless some of the most useful animals to man
were created to be, from man’s first being, his domestic
attendants. Possibly some of the wild species have sprung from
those originally tame. The wild asses’ characteristics noticed in
holy writ are their love of unrestrained freedom, self will in
pursuit of lust (<240224>Jeremiah 2:24), fondness for solitary
places
(<280809>Hosea 8:9), standing on high places when athirst
(<241406>Jeremiah 14:6; when even the pere , usually so inured
to want of water, suffers, the drought must be terrible indeed).

ASSIR

1.

<020624> Exodus 6:24; <130622>1 Chronicles 6:22.

<130623> 1 Chronicles 6:23,37.

2.

3.

<130317> 1 Chronicles 3:17.

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ASSES

Assus. Seaport of Mysia, on the N. of the gulf Adramyttium. Seven miles from the island Lesbos opposite, near Methymna; 20 miles from Troas (^{<442013>}Acts 20:13,14). The ship with Luke, Sopater, Aristarchus, etc., from Troas, went round cape Lectum, while he went the shorter way (20 Roman miles) by land on foot to Asses, where he reached the ship in time for her to arrive that evening at Mitylene. It was a thoroughly Greek city. The remains are in good preservation, being of granite. The Citadel above the theater commands a fine view. The Street of Tombs (each formed of one granite block) leading to the great gate is a striking feature. The Assian stone, near the city, was thought to have flesh consuming properties, whence the stone coffins were called sarcophagi, “flesh consumers.”

ASSUR

Assyria, Asshur. The region between the Armenian mountains on the N., Elam or Susiana, now the country near Bagdad, on the S., and beyond it Babylonia, the mountains of Kurdistan, the ancient Lagres chain and Media on the E., the Mesopotamian desert (between Tigris and Euphrates), or else the Euphrates, on the W.; a length of about 500 miles, a breadth of from 350 to 100. W. of the Euphrates was Arabia, higher up Syria, and the country of the Hittites. Kurdistan and the pachalik of Mosul nearly answer to Assyria. Named from Asshur, Shem's son, latterly made the Assyrian god. Its capital was Nineveh on the Tigris (a name meaning arrow, implying rapidity, but see

Hiddekel). ^{<011011>}Genesis 10:11,12,22; 2:14. All over the vast flat on both sides of the Tigris rise “grass covered heaps, marking the site of ancient habitations” (Layard). They are numbered by hundreds, and when examined exhibit traces of their Assyrian origin. They are on the left bank of the Tigris, and on the right abound both on the N. and the S. of the Sinyar (a limestone range extending from Iwan in Luristan nearly to Rakkah on the Euphrates), and eastward beyond the Khabour, northward to Mardie, and southward to near Bagdad. Huzzab (^{<340207>}Nahum 2:7), answering to Adiabene, the richest region of all, lying on the rivers Zab or Diab, tributaries of the Tigris, whence it is named, is the only district name which occurs in Scripture. The chief cities were Nineveh, answering to the mounds opposite Mosul (Nebi Yunus and Koyunjik), Calah or Hulah, now Nimrud Asshur, now Kilek Sherghent; Sargina, now Khorsabad; Arbela, Arbil (G. Rawlinson). Others identify Kileh Sherghat on the right bank of the Tigris with the ancient Calah, Nimrud with Resen.

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Erech is the modern Warka; Accad, now Akkerkuf. Calneh answers to the classical Ctesiphon on the Tigris, 18 miles below Bagdad, the region round being named by the Greeks Calonitis. Rehoboth answers to ruins still so named on the right of the Euphrates, N.W. of the Shinar plain, and three and half miles S. W. of the town Mayadin (Chesney): ⁰¹¹⁰¹⁰Genesis 10:10-12. G. Smith thinks the ridges enclosing Koyunjik and Nebi Yunus were only the wall of inner Nineveh, the city itself extending much beyond this, namely, to the mound Yarenijah. Nineveh was at first only a fort to keep the Babylonian conquests in that quarter; but even then a temple was founded to the goddess at Koyunjik. Samsivul, prince of the city Assur, 60 miles S. of Nineveh, rebuilt the temple; the region round Nineveh in the 19th century being under Assyria's rulers. Again Assurubalid, 1400 B.C., rebuilt, and a century later Shalmaneser, one of whose brick inscriptions G. Smith found.

Classical tradition and the Assyrian monuments confirm Scripture, that Assyria was peopled from Babylon. In Herodotus Ninus the founder of Nineveh is the son of Belus, the founder of Babylon. The remains prove that Babylon's civilization was anterior to Assyria's. The cuneiform writing is rapidly punched on moist clay, and so naturally took its rise in Babylonia, where they used "brick for stone" (⁰¹¹¹⁰³Genesis 11:3), and passed thence to Assyria, where chiseling characters on rock is not so easy. In Assyria too the writing is of a more advanced kind; in early Babylonia of a ruder stage. Babylon is Hamitic in origin; Assyria Shemitic. The vocabulary of Ur, or S. Babylonia, is Cushite or Ethiopian, of which the modern Galla of Abyssinia gives the best idea. At the same time traces

exist in the Babylonian language of the other three great divisions of human speech, Shemitic, Aryan, and Turanian, showing in that primitive stage traces of the original unity of tongues. Rehoboth Ir (i.e. city markets), Calah, Resen, and Nineveh (in the restricted sense), formed one great composite city, Nineveh (in the larger sense): Jon. 3:3. The monuments confirm

<011009> Genesis 10:9-12, that the Shemitic Assyrians proceeding out of Babylonia founded Nineveh long after the Cushite foundation of Babylon. The Babylonian shrines were those at which the Assyrians thought the gods most accessible, regarding Babylon as the true home of their gods (Arrian, Exp. Alex., 7).

Moses knew Assyria (<010214>Genesis 2:14; 25:18; <042422>Numbers 24:22,24), but not as a kingdom; had it been a kingdom in Abraham's time, it must have appeared among Chedorlaomer's confederates (Genesis 14).

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Chushan-Rishathaim (^{<070308>}Judges 3:8), the first foreign oppressor of Israel, was master of the whole of Syria between the rivers (Aram Naharaim) or Mesopotamia, in the time of the judges, so that at that time (about 1400 B.C.) Assyria can have had no great power. According to Herodotus and the Babylonian historian Berosus, we can infer the empire began about 1228 B.C., 520 years before its decay through the revolt of subject nations, the Medes, etc.; or else 526 years from 1273 B.C. (as others suggest) to the reign of Pul. He first brought Assyria into contact with Israelite history by making Menahem his tributary vassal (^{<121519>}2 Kings 15:19). Under Tiglath Pileser the Assyrian empire included Media, Syria, and N. Palestine, besides Assyria proper. Shalmaneser added Israel, Zidon, Acre, and Cyprus. Assyrian monuments, pillars, boundary tablets, and inscriptions are found as far as in Cyprus at Larnaka (a portrait of a king with a tablet, now in Berlin), and in the desert between the Nile and the Red Sea.

Their alabaster quarries furnished a material better than the Babylonian bricks for portraying scenes. Their pictures partake more of the actual than the ideal; but in the realistic school they stand high and show a progressive power unknown in stationary Egyptian art The sculptures in Sardanapalus II.'s palace are the best, and the animal forms, the groupings, the attitudes

most lifelike. The Assyrians knew the arch, the lever, the roller, gem engraving, tunneling, drainage. Their vases, bronze and ivory ornaments, bells, and earrings, show considerable taste

and skill. But their religion was sensual and their government rude. No funeral ceremonies are represented. They served as God's scourge of Israel (²³¹⁰⁰⁵Isaiah 10:5,6), and they prepared the way for a more centralized and better organized government, and a more spiritual religion, such as the Medo-Persians possessed. The apocryphal book of Baruch describes the Assyrian deities exactly as the ancient monuments do.

Asshur, the deified patriarch, was the chief god (⁰¹¹⁰²²Genesis 10:22). Ahaz' idolatrous altar set up from a pattern at Damascus, where he had just given his submission to Tiglath Pileser, may have been required as a token of allegiance, for the inscriptions say that wherever they established their supremacy they set up "the laws of Asshur," and "altars to the great gods." But this rule was not always enforced and in no case required the supplanting of the local worship, but merely the superaddition of the Assyrian rite. Athur, on the Tigris, five hours N.E. of Mosul, still represents the name Assyria. Syria (properly called Aram) N. of Palestine is probably a shortened form of Assyria, the

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Never again did Assyria rise as a nation, for God had said ([<340319>Nahum 3:19](#)) “there is no healing of thy bruise.” The only revolt attempted by her along with Media and Armenia was crushed. The political cause of her downfall was probably the non-fusion of the subject kingdoms into one organic whole. These kingdoms were feudatories, rendering homage and tribute to the great monarch; as Menahem ([<121519>2 Kings 15:19](#)), Hoshea ([<121704>2 Kings 17:4](#)), Ahaz ([<121608>2 Kings 16:8](#)), Hezekiah ([<121814>2 Kings 18:14](#)), Manasseh ([<143311>2 Chronicles 33:11](#)); and ready therefore at the first opportunity, whether the king’s death or some Assyrian disaster or the promise of some antagonistic ally, to revolt.

ASTROLOGERS

[<234713>](#) Isaiah 47:13. [**See DIVINATION .**] Hobreev, Kethib; Hobreey, Queri. “Those who form combinations of the heavens,” i.e. watch conjunctions and oppositions of the stars; “dividers of the heavens” (Gesenius). In casting a nativity they observed:

- (1) the horoscope, or sign which arose at birth,
- (2) the mid heaven,
- (3) the sign opposite the horoscope toward the W., and
- (4) the hypogee.

ASUPPIM

“gathering” margin <132615>1 Chronicles 26:15,17. Not a proper name. From asaph , to “gather.” The house of stores, where were kept the grain, wine, and other offerings for the sustenance of the priests. Near the S. door of the temple in the outer court; it had. two entrances, for <132619>1 Chronicles 26:19 states that two guard stations were assigned to it. In <161225>Nehemiah 12:25 the same Hebrews is translated “thresholds,” margin “treasuries,” “assemblies.”

ASYNCRITUS

A Roman Christian (<451614>Romans 16:14).

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Caspian Sea. In the inscriptions mention is made of Menahem of Syria paying him tribute, also Jahuhazi (Ahaz), of Judah, and of his setting Hoshea on the Israelite throne on Pekah's death. The Assyrian monuments dear the seeming discrepancy of Isaiah 20 mentioning Sargon, while he is ignored in 2 Kings. Sargon is by them proved to have been successor of Shalmaneser II. (Tiglath Pileser's successor), and father of Sennacherib, and grandfather of Esarhaddon. The siege of Samaria for three years, under Hoshea, was begun by Shalmaneser and was ended by Sargon (2 Kings 17).

About the middle of the eighth century B.C. there is a break in the line of Assyrian kings and a loosening of the He which held together the subject nations under Assyria, so that 23 years after Pul, 747 B.C., the Babylonians reckon as the era of their independence. At this time Tiglath Pileser II. seems to have been the founder of the "lower empire." This more than revived the glories of the former empire, and recovered the supremacy over Babylon. The magnificent palace of Sennacherib (the assailant of **see HEZEKIA**) at Nineveh, as also the buildings erected by Sargon and Esarhaddon (the carrier away of Manasseh to Babylon, ^{<143311>}2 Chronicles 33:11) show the power and wealth of Assyria at this period. The remains at Koyunjik and Khorsabad are the work of these later kings alone; at Nimrud the earlier kings shared in the erections. By the end of Esarhaddon's reign Hamath, Damascus, and Samaria had been absorbed, Judaea made tributary, Philistia and Idumea subjected, Babylon recovered, and cities planted in Media. Sardanapalus II. succeeded, who was wholly given to the chase,

and who decorated his palace walls at Nineveh with sculptures representing its triumphs. The growing power of the Medes gave the final blow (foretold long ago, ^{<231005>}Isaiah 10:5-19) to Assyria, already enervated by luxury and having lost in prosperous ease its military spirit. Long before Arbaces the Mede (804 B.C.) is said to have made himself king of Assyria. About 633 B.C. they began attacking Assyria, at first unsuccessfully; but Cyaxares the Mede having gained the Babylonians under Nabopolassar, the Assyrian viceroy of Babylon, as allies, about 625 B.C. besieged Nineveh. Saracus, probably Esarhaddon's grandson, after a brave resistance set fire with his own hand to his palace with its treasures, and himself and his wives perished amidst the flames. Nab. 2 and ^{<360213>}Zephaniah 2:13-15 shortly before the catastrophe foretold it; and Ezekiel (Ezekiel 31) shortly afterward about 586 B.C. attests how completely Assyria was overthrown, as a warning of the fatal end of pride.

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British Museum are from it; and from them we learn that Sardanapalus I. (Asshu-izir-pal) warred in Lower Babylonia and Chaldeea, as well as in Syria and upon the Mediterranean coast. Shalmaneser II., or Shalmanubar, his son, set up the black obelisk now in the British Museum to commemorate his father's victories. He himself overran Cappadocia, Armenia, Azerbaijan, Media Magna, the Kurd mountains, Babylonia, Mesopotamia, Syria, Phoenicia. Cuneiform scholars all agree that Benhadad and Hazael, of Damascus, are mentioned as opposed to him in his Syrian wars, and that he took tribute from Jehu of Israel. In 854 B.C. his advance into Hamath was interrupted by the leagued forces of Syria and Palestine, 85,000 in all, under Benhadad. Among them inscriptions mention 2000 chariots and 10,000 footmen of Ahab of Israel. The battle was at the Orontes. Shalmaneser claims the victory, but he was forced, to return to Nineveh. In 842 B.C., when Moab had revolted from Israel and the league of Syria and Israel was dissolved, Shalmaneser attacked Hazael, Benhadad's successor, at the mountains of Saniru (Shenir) in Lebanon, and completely defeated him. Unable to take Damascus, Shalmaneser marched to the Mediterranean coast, where he set up a pillar at the mouth of the Dog River commemorating his victories. Jehu, called in the inscription "son (i.e. successor) of Omri," gave him tribute. (G. Smith in Pal. Expl. Qy. Stat.)

Jonah's mission to Ninevah was shortly before Pul's reign. Pul, Phul, or Phaloch, supposed to be his grandson, is the first Assyrian king mentioned in Scripture. Identified by some with Vul-lush of the Assyrian lists, who reigned at Calah (Nimrud)

from 800 to 750 B.C., and who married Semiramis of Babylon (whose son Nabonassar Pul is supposed to have sat on the Babylonian throne). But as it is impossible to identify Tiglath Pileser's predecessor Asshut-lush with Pul, and as Assyria was then in a depressed state through internal troubles, Pul was probably monarch at Babylon (Berosus, the Babylonian historian, calls him "king of the Chaldeans") while Asshur-lush reigned at Nineveh. In the disturbed 10 years before Tiglath Pileser's accession, he probably deprived Assyria of her western province and invaded Palestine from the Assyrian direction, and so was loosely designated "king of Assyria" instead of "Babylon." Tiglath Pileser II., 745 B.C., founded a new dynasty. He was an usurper, for he makes no mention of his father or ancestors. He conquered Rezin, king of Damascus, at Ahaz' solicitation, also Israel, whom he deprived of much territory. The captives he carried to Kir, a river flowing into the

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ATAD

“the floor of the thorn,” a trodden space for threshing, beyond Jordan, where Joseph and his brethren and the Egyptian retinue made for seven days “great and very sore lamentation” over the body of Jacob, whence the Canaanites called the place Abel Mizraim, “the mourning of the Egyptians.” Canaan being the central standpoint of the sacred history, the E. of Jordan is naturally called “beyond Jordan.” The same route by which Joseph had been led captive was that by which the grand Egyptian procession doing honor to his deceased father proceeded. Grove however makes Atad W. of Jordan, as Jerome identifies it with Beth Hogla (the house of gyratory dances, or movements attendant on the funeral ceremony), known to lie between the Jordan and Jericho. The Canaanites, “the inhabitants of the land,” were on the W. of Jordan (compare

<015013> Genesis 50:13; <041329>Numbers 13:29). “Beyond Jordan” will thus be from the standpoint of the E. of Jordan, where Moses the writer was (<015010>Genesis 50:10,11).

ATARAH

<130226> 1 Chronicles 2:26.

ATAROTH

(crowns).

1. A town in the land of Jazer and Gilead, taken and “built” by Gad ([<043203>](#)Numbers 32:3,34).

2. A place on the boundary of Ephraim and Manasseh ([<061602>](#)Joshua 16:2,5,7); possibly the same as A TAROTH A DDAR , on the W. border of Benjamin, “near the hill that lieth on the S. side of the nether Bethheron” ([<061813>](#)Joshua 18:13).

3. A TAROTH T HE H OUSE O F J OAB ([<130254>](#)1 Chronicles 2:54), or “Crowns the house of Joab,” a town in Judah.

ATER

[<161017>](#) Nehemiah 10:17.

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ATHALIAH

Daughter of Ahab and Jezebel, married Jehoshaphat's son Jehoram, king of Judah. It was a union (compare ^{<461533>}1 Corinthians 15:33; 6:14-18) fatal to the cause of piety in Judah, a cause which the godly Jehoshaphat had so much at heart. She bore a hideous likeness to Jezebel her mother, as the history with such unstudied truthfulness brings out. By her influence Jehoram was led to walk in the way of the kings of Israel, like as did the house of Ahab (^{<142106>}2 Chronicles 21:6). Baal worship through her was introduced into Judah, as it had been through her mother into Israel. Worldly policy, the hope of reuniting Israel to Judah, and concession to his son, whose reckless violence was afterward seen in the murder of his own brothers (^{<142103>}2 Chronicles 21:3,4), infatuated Jehoshaphat to sanction the union. The same bloodthirstiness, lust of dominion over husband and over the state, and unscrupulous wickedness in killing all that stood in the way of ambition, appear in the daughter as in the mother. When her son Ahaziah was slain by Jehu, along with the brethren of Ahaziah and their sons (42 men), she arose and destroyed all the seed royal of the house of Judah (^{<142210>}2 Chronicles 22:10). As queenmother she was determined to keep the regal power which she exercised during Ahaziah's absence in Jezreel (^{<120916>}2 Kings 9:16). Ahaziah's youngest son Jonah alone escaped her murderous hand, secreted by Jehosheba, his aunt, daughter of Jehoram (probably not by Athaliah, but another wife) and wife of the priest Jehoiada (^{<142211>}2 Chronicles 22:11,12). For six years he was hid, but in the seventh year Jehoiada took into

covenant with him for restoring the rightful king “the captains of hundreds,” two Azariahs, Ishmael, Maaseiah, and Elishaphat; they next enlisted the cooperation of the Levites, gathered out of Judah, and the chief fathers of Israel who came to Jerusalem. Then they made a covenant with the king in the temple. A third part of the soldiers of the guard usually guarded the palace, while two thirds restrained the crowds on the sabbath by guarding the gate Sur (^{<111106>}1 Kings 11:6), or “the gate of the foundation” (^{<142305>}2 Chronicles 23:5), and the gate “behind the guard,” the N. and S. entrances to the temple. The two thirds in the temple were to guard the king with David’s spears and shields, that the restoration of his descendant might be connected with his name. Any who should approach beyond the fixed limits were to be killed. Joash was duly anointed, crowned, and received the testimony or law, the statute book of his reign (^{<051718>}Deuteronomy 17:18-20). Athaliah, roused by the acclamations of the people, hastened to the temple, and there saw the king

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“by a pillar” or “upon” it, i.e. on a throne raised upon it (for “pillar” Gesenius translates “stage” or “scaffold,” such as in ^{<140618>}2 Chronicles 6:18). In vain she (who herself was the embodiment, of treason) cried “Treason!” She was hurried out, and slain at the entering of the horse gate by the king’s house. Mattan, Baal’s priest, was the only other person slain. Her usurpation lasted 883-877 B.C. As she loved blood, blood was her own end; having lived as her mother, as her mother she died, slain at her own walls amidst the hoofs of the horses (compare ^{<661605>}Revelation 16:5,6).

ATHENS

Capital of Attica, the center of Grecian refinement and philosophy. Paul visited it in journeying from Macedonia, and stayed sometime (^{<441714>}Acts 17:14, etc.; **F O U R -D R A C H M O F A T H E N S** . 1 Thes. 3:1). Four hills are within it, the Acropolis, N.E., a square rock 150 feet high; W. of it is the **see AREOPAGUS** . S.W. is the Pnyx, or Assembly Hill. S. of this is the Museum Hill. The Agora where Paul disputed was in the valley between the four. The news mongering taste of the people (^{<441721>}Acts 17:21) is noticed by their great orator Demosthenes, “Ye go about the marketplace asking, Is there any news?” Their pure atmosphere, open air life, and liberal institutions, stimulated liveliness of thought. Pausanias (1:24, sec. 3) confirms Paul’s remark on their religiousness even to superstition: “the zeal devoted by the Athenians to the rites of the gods exceeds that of all others.” [**See ALTAR** , **see AREOPAGUS** .] Dionysius the Areopagite convert of Paul was,

according to tradition, the first bishop of an Athenian church. Theseus' temple is the most perfect of the remaining monuments. The Parthenon or temple of Minerva, built of Penrelic marble, 228 feet long, 102 broad, 66 high, with 8 Doric columns on each front and 17 on each side, was the masterpiece of Athenian architecture. The colossal statue of Minerva Promachus, Phidias' workmanship, was 70 feet high, so as to be seen towering above the Parthenon by the mariner in doubling Cape Suniurn. Lord Elgin deposited in the British Museum several of the finest sculptures.

ATHLAI

<151028> Ezra 10:28.

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ATONEMENT

[**See RECONCILIATION** .] Literally, the being at one, after having been at variance. Tyndale explains “One Mediator” ([<540205>1 Timothy 2:5](#)): “at one maker between God and man.” To made atonement is to give or do that whereby alienation ceases and reconciliation ensues. “Reconciliation” is the equivalent term given for the same Hebrews word, kopher , in [<270924>Daniel 9:24](#); [<030815>Leviticus 8:15](#); [<264515>Ezekiel 45:15](#). In the New Testament KJV once only “atonement” is used ([<450511>Romans 5:11](#)): “by whom (Christ) we have received the atonement” ([katallage](#)), where the reconciliation or atonement must be on God’s part toward us, for it could not well be said, “We have received the reconciliation on our part toward Him.” Elsewhere the same Greek is translated “reconciliation” ([<470518>2 Corinthians 5:18,19](#)). A kindred term expressing a different aspect of the same truth is “propitiation” (hilasmos) ([<620202>1 John 2:2](#)), the verb of which is in

[<580217>](#) Hebrews 2:17 translated “to make reconciliation.” Also “ransom,” or payment for redeeming a captive ([<183324>Job 33:24](#)), kopher , “an atonement,” [<402028>](#) Matthew 20:28.

[<580912>](#) Hebrews 9:12: Christ, “having obtained eternal redemption for us” ([lutrosis](#) , the deliverance bought for us by His bloodshedding, the price: [<600118>1 Peter 1:18](#)). The verb kipper ‘ al , “to cover upon,” expresses the removing utterly out of sight the guilt of person or thing by a ransom, satisfaction, or substituted victim. The use of the word and the noun kopher , throughout the Old Testament, proves that, as applied to the

atonement or reconciliation between God and man, it implies not merely what is man's part in finding acceptance with God, but, in the first instance, what God's justice required on His part, and what His love provided, to justify His entering into reconciliation with man. In

<030104> Leviticus 1:4; 4:26; 5:1,16-18; 16; 17:11, the truth is established that the guilt is transferred from the sinful upon the innocent substitute, in order to make amends to violated justice, and to cover (atone: kipper' al) or put out of sight the guilt (compare <330719>Micah 7:19 end), and to save the sinner from the wages of sin which is death. On the great day of atonement the high priest made "atonement for the sanctuary, the tabernacle, and the altar" also, as well as for the priests and all the people; but it was the people's sin that defiled the places so as to make them unfit for the presence of the Holy One. Unless the atonement was made the soul "bore its iniquity," i.e. was under the penalty of death. The exceptions of atonement made with fine flour by one not able to afford the animal sacrifice (<030511>Leviticus 5:11), and by Aaron with incense on a sudden

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emergency ([<041647>Numbers 16:47](#)), confirm the rule. The blood was the medium of atonement, because it had the life or soul (nephesh) in it. The soul of the offered victim atoned for the soul of the sinful offerer. The guiltless blood was given by God to be shed to atone for the forfeited blood of the guilty. The innocent victim pays the penalty of the offerer's sin, death ([<450602>Romans 6:28](#)).

This atonement was merely typical in the Old Testament sacrifices; real in the one only New Testament sacrifice, Christ Jesus. Kaphar and kopher is in [<010614>Genesis 6:14](#), "Thou shalt pitch the ark with pitch," the instrument of covering the saved from the destroying flood outside, as Jesus' blood interposes between believers and the flood of wrath that swallows up the lost. Jacob uses the same verb ([<013220>Genesis 32:20](#)), "I will appease Esau with the present," i.e., cover out of sight or turn away his wrath. The "mercy-seat" whereat God meets man (being reconciled through the blood there sprinkled, and so man can meet God) is called kapporeth , i.e. flee lid of the ark, covering the law inside, which is fulfilled in Messiah who is called by the corresponding Greek term, [hilasterion](#) , "the propitiatory" or mercy-seat, "whom God hath set forth to be a propitiatory through faith in His blood" ([<450323>Romans 3:23](#)). God Himself made a coat (singular in Heb.) of skin, and clothed Adam and his wife ([<010321>Genesis 3:21](#)). The animal cannot have been slain for food, for animal food was not permitted to man until after the flood ([<010903>Genesis 9:3](#)); nor for clothing, for the fleece would afford that, without the needless

killing of the animal. It must have been for sacrifice, the institution of which is presumed in the preference given to Abel's sacrifice, above Cain's offering of firstfruits, in Genesis 4. Typically; God taught that the clothing for the soul must, be from the Victim whom God's love provided to cover our guilt forever out of sight (Psalm 32:D (not kaphar , but kasah) (<450417>Romans 4:17; <236110>Isaiah 61:10), the same Hebrews (labash) as in <010321>Genesis 3:21, "clothed."

The universal prevalence of propitiatory sacrifices over the pagan world implies a primitive revelation of the need of expiatory atonement, and of the inefficacy of repentance alone to remove guilt. This is the more remarkable in Hindostan, where it is considered criminal to take away the life of any animal. God's righteous character and government interposed a barrier to sinful man's pardon and reception into favor. The sinner's mere desire for these blessings does not remove the barrier out of the way. Something needed to be done for him, not by him. It was for God, against whom man sinned, to appoint the means for removing the barrier. The

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sinless Jesus' sacrifice for, and instead of, us sinners was the mean so appointed. The sinner has simply by faith to embrace the means. And as the means, the vicarious atonement by Christ, is of God, it must be efficacious for salvation. Not that Jesus' death induced God to love us; but because God loved us He gave Jesus to reconcile the claims of justice and mercy, "that God might be just and at the same time the justifier of him that believeth in Jesus" ([<450326>](#)Romans 3:26; [<470518>](#)2 Corinthians 5:18-21). Jesus is, it is true, not said in Scripture to reconcile God to the sinner, because the reconciliation in the first instance emanated from God Himself. God reconciled us to Himself, i.e. restored us to His favor, by satisfying the claims of justice against us. Christ's atonement makes a change, not in God's character as if God's love was produced by it, but in our position judicially considered in the eye of the divine law. Christ's sacrifice was the provision of God's love, not its moving cause ([<450832>](#)Romans 8:32). Christ's blood was the ransom paid at the expense of God Himself, to reconcile the exercise of mercy and justice, not as separate, but as the eternally harmonious attributes in the same God. God reconciles the world unto Himself, in the first instance, by satisfying His own just enmity against sin ([<190711>](#)Psalms 7:11; [<231201>](#)Isaiah 12:1, compare [<092904>](#)1 Samuel 29:4: "reconcile himself unto his master," not remove his own anger against his master, but his master's anger against him). Men's reconciliation to God by laying aside their enmity is the after consequence of their believing that He has laid aside His judicial enmity against their sin. Penal and vicarious satisfaction for our guilt to God's law by Christ's sacrificial

death is taught <402028> Matthew 20:28: “the Son of man came to give His life a ransom for (anti) many” (anti implies vicarious satisfaction in <400528>Matthew 5:28; <411045> Mark 10:45). <540206>1 Timothy 2:6: “who gave Himself a ransom for (antilutron , an equivalent payment in substitution for) all.” <490525>Ephesians 5:25; <600224>1 Peter 2:24; 3:15: “the Just for the unjust ... suffered for us.” <430129> John 1:29: “the Lamb of God taketh away the sin of the world.” <460507>1 Corinthians 5:7; <600119>1 Peter 1:19; <431015>John 10:15; <450425>Romans 4:25: “He was delivered on account of (dia) our offenses, and raised again for the sake of (dia) our justification.” (<660105>Revelation 1:5; <580913>Hebrews 9:13,14.) Conscience feels instinctively the penal claims of violated divine justice, and can only find peace when by faith it has realized that those claims have been fully met by our sacrificed Substitute (<580909>Hebrews 9:9; 10:1,2,22; <600321> 1 Peter 3:21). The conscience reflects the law and will of God, though that law condemns the man.

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Opponents of the doctrine of vicarious atonement say, “it exhibits God as less willing to forgive than His creatures are bound to be;” but man’s justice, which is the faint reflex of God’s, binds the judge, however lamenting the painful duty, to sentence the criminal to death as a satisfaction to outraged law. Also, “as taking delight in executing vengeance on sin, or yielding to the extremity of suffering what He withheld on considerations of mercy.” But the claim of God’s righteousness is not pressed apart from that of God’s love; both move in beautiful unity; the atonement is at once the brightest exhibition of His love and of His justice; it does not render God merciful, but opens a channel whereby love can flow in perfect harmony with His righteous law, yea “magnifying the law and making it honorable” ([<234221>](#)Isaiah 42:21). At the same time it is a true remark of Macdonell (Donellan Lectures): “Christ’s work of redemption springs from an intimate relationship to those whom He redeems. It is not only because He suffers what they ought to have suffered that mercy becomes possible; but because He who suffered bore some mysterious relation to the spirits of those for whom He suffered; so that every pang He felt, and every act He did. vibrated to the extremities of that body of which He is the head, and placed not their acts, but the actors. themselves, in a new relation to the divine government and to the fountain of holiness and life.” It is only as Representative Head of humanity, that the Son of man, the second Adam, made full and adequate satisfaction for the whole race whose nature He took. He died sufficiently for all men; efficiently for the elect alone ([<580209>](#)Hebrews 2:9-15; [<620202>](#)1 John 2:2; [<442028>](#) Acts 20:28; [<610201>](#)2 Peter 2:1; [<540410>](#)1 Timothy

4:10). Anything short of an adequate satisfaction would be so far an abatement; of divine justice; and if part of the sin might be forgiven without the satisfaction, why not all? If God can dispense with the claims of justice in part, He can as well do it altogether. A partial satisfaction would be almost more dishonoring to God's righteousness than a gratuitous forgiveness without any satisfaction whatever. With God alone it rested to determine what is adequate satisfaction, and how it is to become available to each man, without injury to the cause of righteousness. God has determined it, that in Christ's infinite dignity of person and holiness above that of any creature, there is ensured the adequateness of the satisfaction, made by His obedience and suffering, to meet the claims of justice against those whose nature He voluntarily assumed; nay more, to set forth God's glory more brightly than ever; also God has revealed that by believing the sinner becomes one with the Redeemer, and so rightly shares in the redemption wrought by Him the

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Head of the redeemed. No motive has ever been found so powerful as the sinner's realization of the atonement, to create love in the human heart, constraining the accepted believer henceforth to shun all sin and press after all holiness in order to please God, who first loved him ([<450801>Romans 8:1-3](#); [<470514>2 Corinthians 5:14,15](#); [<620419>1 John 4:19](#)).

ATONEMENT, DAY OF

Yom hakkippurim , Heb.: “the day of propitiation “ or “expiations” ([exilasmus](#)), Greek [<442709>Acts 27:9](#), “the fast,” the great day of national humiliation, the only one enjoined in the law. For the mode of observance compare [<031603>Leviticus 16:3-10](#), which sets forth the general ceremonial, [<031611>Leviticus 16:11-34](#) details; [<042907>Numbers 29:7-11](#), the special victims; [<032326>Leviticus 23:26-32](#), how the people were to act. The day was the 10th of Tisri (the seventh month), from the evening of the 9th to that of the 10th, five days before the feast of tabernacles. For this latter feast implied rest in Israel's inheritance; and before rest can be realized atonement must precede. It was kept as a sabbath; but not, as other sabbaths, with joy, but with affliction of themselves, as the day on which the nation's collective sin was brought to remembrance. The mode of affliction was not prescribed, but all work was forbidden on pain of cutting off from the Lord's congregation. For the one work of atonement by the high priest was to be the all absorbing thought; just as in the case of the work of the great Antitype ([<430628>John 6:28,29](#)). Only this once in the year was the high priest to enter the holiest. Having bathed, and dressed,

not in his robes “for glory and beauty” (Exodus 28), but in the white linen garments symbolizing the holiness required for admission into God’s presence (^{<581214>}Hebrews 12:14), he brought a bullock for a sin offering, and a ram for a burnt offering, at his own cost, to offer for himself and his priestly family; and two goats for a sin offering, and a ram for a burnt offering, at the public cost, to offer for the people. Then he presented the two goats before the Lord at the tabernacle door, and cast lots upon them, implying that Christ’s sacrifice was “by the determinate counsel and foreknowledge of God” (^{<440223>}Acts 2:23; 4:28); on one was written “For Jehovah;” on the other “For Azazel.” Next he slew the bullock as a sin offering for himself and his family. Taking a censer with burning coals from the brazen altar, and applying a handful of incense, he entered the holiest, where the mercy-seat became enveloped in the cloud of smoke from the incense. Then he took of the bullock’s blood (going out probably for it, and coming in again) and sprinkled it with his finger upon the mercy-seat: not on the top, but on its front, then seven

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times before the mercy-seat, upon the ground in front of it; “eastward” ([<031614>](#)Leviticus 16:14) means the side of the ark toward the veil. The cloud of incense” covering the mercy-seat upon the testimony, lest he should die,” typifies Christ’s merits incensing our prayers, so as to make them a sweet smelling savor to God ([<660803>](#)Revelation 8:3,4). His meritorious obedience makes His atoning blood acceptable, so that the sinner dies not in the presence of Him who would otherwise be a “consuming fire.” The goat “for Jehovah” was then slain, and its blood sprinkled as the bullock’s. Going out from the holiest, the high priest purified, by sprinkling seven times with the bullock’s and the gent’s blood, the holy place and the golden altar; and then outside he poured the rest of the blood round the altar of burnt offering; the places defiled by the priest’s and the nation’s sins being thus made ceremonially and typically fit for the indwelling of God; compare as to the Antitype [<580922>](#)Hebrews 9:22,23. During this no ordinary priest was allowed to be in or about the sanctuary ([<031616>](#)Leviticus 16:16-20; [<023010>](#) Exodus 30:10); teaching that Messiah has a priesthood exclusively His own, and that no work of layman or priest is to be added to His complete work of atonement ([<580724>](#)Hebrews 7:24; 9:12; 10:12-18). Then the high priest laid his hands upon the head of the goat “for Azazel,” confessing over it all the sins of the people. Next a man chosen for the purpose led it into the wilderness, “a land not inhabited,” and there let it loose.

The two goats constitute one offering: the slain one typifying Jesus’ vicarious bearing of our sin’s penalty, death; the

scapegoat the complete removal of our sin out of sight to where no witness will rise in judgment against us. The life after death also points to our being dead with Christ to sin and its penalty and power, and becoming alive unto God by union with Him in His resurrection life (<450605>Romans 6:5-11). In <031610>Leviticus 16:10,26, instead of “the goat for the scapegoat,” which is tautology, translate “the goat for complete sending away” (from the Arabic root ‘azal, “to remove completely”). Compare <19A312>Psalm 103:12; <330719>Micah 7:19.

Many think Azazel to be the devil, to whom, as the source of sin, “the entirely separate one,” the scapegoat, with its load of sin taken off from the congregation, was sent to the wilderness (the abode of evil spirits) to be given up to, as sin and the wicked shall be hereafter (<662014>Revelation 20:14,15; <402541>Matthew 25:41; <421620>Luke 16:20): entirely separated from God. But both goats were presented before Jehovah” as consecrated to Him (ver. 7); and both alike in color, height, and value, form but two parts of one complex act of atonement; the one alone could not in the nature of

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things have expressed the whole truth. The one “for Jehovah,” by its death, expresses Christ’s life sacrificed instead of our forfeited lives; the “goat for complete sending away” expresses the blessed effect of that sacrifice, “as far as the E. is from the W. so far hath lie removed our transgressions from us” (^{19A312}Psalm 103:12); the slain goat expresses “Christ was delivered for our offenses,” so that in believing union with Him we are dead to sin, and to the law as a condemning power, and to death; the living goat expresses “Christ rose again for our justification” (⁴⁵⁰⁴²⁵Romans 4:25), so that we live by union with His resurrection life, sin being utterly put away in proportion as that life works in us (⁴³¹⁴¹⁹John 14:19; Romans 6; Colossians 3). Death and life are marvelously united alike in Christ and His people. Compare the similar two-fold type, the slain bird and the bird let loose after having been dipped in the blood of the killed bird (⁰³¹⁴⁰⁴Leviticus 14:4-7).

On the analogy between the high priest’s entrance in his white garments once a year into the holiest, and the Antitype’s entrance into heaven once for all, wherein He so infinitely exceeds the type, inasmuch as He “by that one offering hath forever perfected them that are sanctified,” “having obtained, eternal redemption for us,” so that “there is no more offering for sin” (which condemns the notion of the Lord’s supper being a sacrifice), see Hebrews 9; 10. He needed not, like the type, to atone first for Himself. for He had no sin. The veil was rent at His death, throwing open the holiest heaven continually to all believers through faith in His sacrifice; whereas the veil continued as much after the typical high priest’s atonement as

before it to preclude access to priests and people alike.

As other offerings arched typically for the sins of the individual, the nation's sins as a whole congregation or church, were expiated on the great day of atonement. As the Passover was the nation's feast of joy, so the day of atonement was its day of penitent humiliation; and the atonement was its indispensable preparation for the joy that followed in the feast of tabernacles or ingathering of fruits. We can only "joy in God" when "through our Lord Jesus Christ we have received the atonement"

(<450511>Romans 5:11). After the live goat was sent away, the high. priest returned into the holy place, bathed again, put on his usual official garments, and offered the two rams as burnt offerings, one for himself, the other for the people: the burnt offering after the atonement expressing whole dedication of themselves to Jehovah. He also burnt upon the altar the fat of the two sin offerings, while their flesh was being burned outside the camp. The entire flesh of the burnt offering was burnt on the altar; but

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that of the sin offerings, which ordinarily was counted most holy and eaten (type of Christ our holy sin offering, [Hebrews 9:14](#)), could not in this case be eaten by the priest properly, as it had been offered for the priests as well as for the people, and was therefore taken and burnt outside ([Leviticus 6:25-27](#)). They who took away the flesh, and the man who had led away the living goat, had to bathe and to wash their clothes afterward. The additional burnt offerings ([Numbers 29:7-11](#)) were a young bullock, a ram, seven lambs, and a young goat. The successive steps in the whole were: the high priest atoned

- (1) for himself and his family; then, being purified himself,
- (2) for the sanctuary and all in it; then
- (3) for the altar of burnt offering outside;
- (4) for the whole people.

The Yoma in the Mishna informs us that the high priest on the day of atonement performed all the ordinary duties, as lighting the lamps, offering the daily sacrifices and the incense; then bathed and put on the white linen garments and proceeded with the atonement rites. He went four times into the holiest (which are all regarded as the one “once” entering, [Hebrews 9:7](#)):

- (1) with the censer and incense;
- (2) with the bullock’s blood;
- (3) with the goat’s blood;
- (4) after offering the evening sacrifice, to bring out the censer and plate which had held the incense; compare

<031612>Leviticus 16:12,14,15.

The lots were at first of boxwood, latterly of gold, put into an urn, into which he put both his hands and took out a lot in each, while the two goats stood before him, one on the right, the other on the left; the lot in each hand belonged to the corresponding position: when the lot “for Azazel” was in the right, it was a good omen. He then tied a tongue shaped piece of scarlet cloth on the scapegoat. The Gemara says the red cloth ought to turn white as a token of God’s acceptance or the atonement; which illustrates <230118> Isaiah 1:18, “Though your sins be as scarlet, they shall be as white as snow.” No such change took place for 40 years before the destruction of Jerusalem; a singular testimony from Jewish authority to Messiah, as His ministry was precisely 40 years before the destruction of the holy city; the type ceased when the Antitype came.

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ATROTH

([<043235>](#)Numbers 32:35.) City of Gad, named between Aroer and Jaazer. Shophall is appended to the name, and no comma should separate it from Atroth, to distinguish it from the neighboring Ataroth.

ATTAI

1. [<130235>](#)1 Chronicles 2:35,36.

[<131211>](#) 1 Chronicles 12:11.

3. [<141120>](#)2 Chronicles 11:20.

2.

ATTALIA

([<441425>](#)Acts 14:25.) Whence Paul and Barnabas sailed, on returning from their missionary tour inland to Antioch. The city was founded by and named from Attalus Philadelphus, king of Pergamus, as a port at the mouth of the river Catarrhactes, for the commerce of Egypt and Syria, as Troas was for that of the AEgean. Its modern name is Satalia.

AUGUSTUS CAESAR

The first Roman emperor, reigning at Christ's birth ([<420201>](#)Luke 2:1, etc.). His decree that all the world should be

taxed, each going to his own city, was the divinely ordered (^{<330502>}Micah 5:2) occasion of Jesus' birth taking place at Bethlehem. Born 63 B.C. Also called Octavius and Octavianus from his father, who died while he was young. Educated by his great uncle Julius Caesar, triumvir with Antony and Lepidus. Dissension having arisen, Octavianus overcame Antony, and gained supreme power at the battle of Actium, 31 B.C. Saluted emperor (imperator, military commander in chief originally), and surnamed Augustus Caesar, "majestic." Leaving the names and rights of the chief republican officers unchanged, he united them all, one by one, in himself. Herod, who had been on Antony's side, he not only pardoned, but even increased in power; Herod thereby became attached to his dynasty, and built him a temple of marble near the sources of the Jordan. Augustus Caesar died at Nola in Campania, in his 76th year, A. D.

14. Some time before his death he associated Tiberius with himself in the empire (^{<420301>}Luke 3:1).

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AVA

Ava, in Assyria; colonists thence re. peopled Samaria after the removal of the Israelites ([<121724>2 Kings 17:24](#)). Probably = Ivah ([<121834>2 Kings 18:34](#)). The Assyrians according to their usual policy, having conquered Ivah, transplanted its inhabitants to Samaria, vacated by Israel's deportation.

AVEN

(nothingness, vanity). (Amos 1:5.) A plain in Syria, "the plain of Aven," i.e. idols threatened with depopulation, probably for idolatry. Probably the great plain of Lebanon, Coele-Syria (included in the Scripture designation, "Syria of Damascus"), in which the idol temple of Baalbek or Heliopolis, the city of the sun god Baal, stood. The Hebrews in Amos 1:5 (see margin) and [<061117>Joshua 11:17; 12:7](#), for this "plain" or "valley," is Biqu'ah ; the very name it still retains, el Buka'a. Aven is the contemptuous term appended to stigmatize its vanity, with all its idolatrous pomp, just as

[<280508>](#) Hosea 5:8 calls Bethel, where the idol calf was set up, Bethaven.

AVIM

Avims, Avites.

1. Properly A VVIM ([<050228>Deuteronomy 2:28](#)). They had dwelt in Hazerim ("the villages," or nomad encampments,

chatzerim), even unto Azzah (Gaza), i.e. S.W, of Palestine, the S. part of the shephelah or lower hills of Judah (possibly having come thither from the southern desert). The Caplitorim out of Caphtor (i.e. the Philistines, <300907>Amos 9:7) supplanted them; and the latter appear in the plain of Sharon, just N. of the shephelah. Compare the order of enumeration from S. to N. (<061302>Joshua 13:2,3.) Gesenius interprets the name Avvim, “ruin.” A trace of them may be in Avvim, a city of Benjamin (<061823>Joshua 18:23), whither they may have been driven when they took refuge in the hills of Bethel. The Septuagint and Jerome identify them with the Hivites, in whose district was situated the Avvim city just mentioned. Compare <060907>Joshua 9:7,17 with <061822>Joshua 18:22-27.

2. The people of A VVA who were planted by Assyria in Samaria; their idols were Nibhaz and Tartak (<121708>2 Kings 17:81).

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AVITH

The city of Hadad ben Bedad ([013635](#)>Genesis 36:35; [130146](#)>1 Chronicles 1:46), who smote Midian (the main body) in the field of Moab. This would be early in the time of Moab's sojourn among a branch of the Midianites. Moab was allied to Midian in the Mosaic age ([042207](#)>Numbers 22:7), but in Gideon's time Midian was destroyed. Hence Moses naturally records the fact.

AWL

The boring of a slave's ear with it was the token of his volunteering perpetual service, when he might be free at the year of release ([022106](#)>Exodus 21:6; [051517](#)>Deuteronomy 15:17). So Messiah, volunteering to become God's servant by taking man's nature; "Mine ears hast Thou opened"

([194006](#)>Psalm 40:6); Isaiah 1.5, "the Lord God hath opened Mine ear," i.e., hath made Me obediently attentive as a servant to his master. [581005](#)>Hebrews 10:5-10 quotes it as Septuagint renders it: "a body hast Thou prepared Me," the strongest proof of willing obedience. The ear symbolizes obedience.

AXE

Hebrews kardom , meaning sharp; large, for telling trees ([070948](#)>Judges 9:48; [244622](#)> Jeremiah 46:22); garzen , meaning cutting, as "hatchet" from "hack," securis from seco ;

barzel ,”iron “ garzen sometimes means the “adze.” The head was fastened to the handle by thongs, and so was liable to slip off

(<051905>Deuteronomy 19:5; <120605>2 Kings 6:5). For “axe” in <234412>Isaiah 44:12 margin; <241003>Jeremiah 10:3, ma’atzad , others trans. a “knife” or “chisel,” such as a carver of wood idols would use. But KJV is good sense and good Heb.; the “axe” is meant as the instrument to cut down the tree in the forest. Mappetz (<245120>Jeremiah 51:20), “battle axe,” a heavy mace or maul, whence Charles Martel was designated. Kasshil occurs only once, <197406> Psalm 74:6, a large axe.

AZAL

(Zechariah 14:5.) The limit to which “the valley” or cleft of the mount of Olives will extend, when Jehovah shall go forth to fight against those nations which shall have assailed Jerusalem. The Hebrews name means

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adjoining, i.e. near the city: the valley reaching up to the city gates will enable the citizens fleeing to escape to it. <131206> 1 Chronicles 12:6.

3. Or Uzziel, <132518>1 Chronicles 25:18,4. <151041> Ezra 10:41.

6. <161213>Nehemiah 12:13.

AZALIAH

<122203> 2 Kings 22:3.

AZANIAH

<161009> Nehemiah 10:9.

AZAREEL

A ZARAEL .

1.

<161236> Nehemiah 12:36.

2.

4.

<132722> 1 Chronicles 27:22.

5.

AZARIAH

(whom Jehovah helps) [[see UZZIAH](#)], like in sense to Eleazar = whom God (El) helps, and to L AZARUS . [<130208>](#) 1 Chronicles 2:8.

2. Son of Ahimaaz ([<130609>](#)1 Chronicles 6:9), succeeded Zadok his grandfather in the high priesthood in Solomon's reign, Ahimaaz having died before Zadok ([<130610>](#)1 Chronicles 6:10, the "he" refers to the Azariah in [<130609>](#) 1 Chronicles 6:9). He officiated at the consecration of Solomon's temple, and was the first high priest that ministered in it.

3. Isaiah's contemporary, who with fourscore priests withstood so faithfully king Uzziah when burning in. tense ([<142617>](#)2 Chronicles 26:17-20).

4. Grandson of the Azariah 2, high priest under Abijah and Asa, as Amariah his son was in the days of Jehoshaphat son of Asa.

1.

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5. Azariah, son of Oded, also called simply Oded, a prophet along with Hanani; encouraged Asa in his religious reformation ([<141501>2 Chronicles 15:1-8](#)).

6. Chief priest of the house of Zadok, in Hezekiah's reign, who appointed chambers in the house of the Lord for storing the tithes and offerings, on which were dependent the attendance of the priests at the temple services ([<161035>Nehemiah 10:35-39; 12:27-80,44-47; <143110>2 Chronicles 31:10-13](#)). **7.** [<130613>](#) 1 Chronicles 6:13; [<150701>Ezra 7:1](#); [<122518>2 Kings 25:18](#). **8.** Hebrews name of **see ABEDNEGO** ([<270106>Daniel 1:6-19; 3](#)); of the seed royal of Judah; fulfilling the prophecy to Hezekiah ([<233905>Isaiah 39:5-7](#)); famed for beauty, wisdom, above all faithfulness unto death, and for his miraculous deliverance from the furnace. **9.** [<142102>2 Chronicles 21:2](#). **10.** Several others: [<130636>](#) 1 Chronicles 6:36 = Ezra, [<130911>1 Chronicles 9:11](#); [<160323>Nehemiah 3:23,24; 8:7](#); [<142912>2 Chronicles 29:12; 28:12](#); compare [<244302>Jeremiah 43:2](#); [<161232>](#) Nehemiah 12:32,33, [<130238>1 Chronicles 2:38,39](#); Azariah whose name proves that the genealogy in [<130236>1 Chronicles 2:36-41](#) was made in Hezekiah's reign, for Azariah ([<130238>1 Chronicles 2:38](#)) appears from [<142301>2 Chronicles 23:1; 24:1](#), to have been captain when Joash was seven years old, i.e. about one generation elder than Joash. After Azariah in that genealogy are six generations, ending with Elishama; and from Joash to Hezekiah also six; therefore Elishama was contemporary with Hezekiah. Zabad in [<130236>1 Chronicles 2:36,37](#) (compare [<131141>1 Chronicles 11:41](#)) was contemporary of David. **11.**

Uzziah, meaning much the same, the might of Jehovah
(<121421>2 Kings 14:21; 15:1-6).

AZAZ

<130508> 1 Chronicles 5:8.

<131521> 1 Chronicles 15:21.

<132720> 1 Chronicles 27:20.

<143118> 2 Chronicles 31:18.

AZBUK

<160316> Nehemiah 3:16.

AZAZIAH

1.

2.

3.

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AZEKAH

From a root, “to until the ground.” A town of Judah, with dependent villages, in the shephelah, the low hills of Judah, near Shochoh ([<091701>1 Samuel 17:1](#); [<061535>Joshua 15:35](#)). Fortified by Rehoboam ([<141109>2 Chronicles 11:9](#); [<161130>Nehemiah 11:30](#)). Assailed by the king of Babylon ([<243407>Jeremiah 34:7](#)). Ganneau fixes it at Ellar, half way between Jerusalem and Beit Jibrin; Conder at Deir el Aashek (the monastery of the lover), S. of Sorek valley, eight miles N. of Shochoh (Shuweikeh). A road leads to it from Elah valley.

AZEL

[<130837>](#) 1 Chronicles 8:37,38; 9:43,44.

AZEM

Ezem. A city S. of Judah; afterward allotted to Simeon ([<061529>Joshua 15:29](#); 19:3).

AZGAD

[<150212>](#) Ezra 2:12; 8:12; [<160717>Nehemiah 7:17](#); 10:15.

AZIEL

Contracted from Jaaziel ([<131518>1 Chronicles 15:18,20](#)).

AZIZA

<151027> Ezra 10:27.

AZMAVETH

1.

<102331> 2 Samuel 23:31; <131133> 1 Chronicles 11:33.

<130836> 1 Chronicles 8:36; 9:42; 12:3.

<131203> 1 Chronicles 12:3.

2.

3.

<132725> 1 Chronicles 27:25.

5. A place in Benjamin (<150224>Ezra 2:24). Beth-Azmaveth (<160728>Nehemiah 7:28; 12:29). The singers from it built villages round Jerusalem.

4.

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AZMON

On the S. border of Palestine, near the torrent of Egypt, wady el Arish ([<043404>](#)Numbers 34:4,5; [<061504>](#)Joshua 15:4).

AZNOTH-TABOR

(the ears (earlike summits) of Tabor). Marking the boundary of Naphtali ([<061924>](#)Joshua 19:24).

AZOR

[<400113>](#) Matthew 1:13,14.

AZRIEL

(God my help). Like the Carthaginian Hasdrubal = Baal his help.

[<130914>](#) 1 Chronicles 9:14.

4. Governor of Ahaz's house; slain by Zichri, a mighty man of Ephraim ([<142807>](#)2 Chronicles 28:7).

AZUBAH

1. [<130218>](#)1 Chronicles 2:18,19.

1.

<130524> 1 Chronicles 5:24.

<132719> 1 Chronicles 27:19.

<243626> Jeremiah 36:26.

<130323> 1 Chronicles 3:23.

2.

3.

AZRIKAM

1.

2.

<130838> 1 Chronicles 8:38.

3.

2.

<112242> 1 Kings 22:42.

AZUR

Azzur.

1.

<242801> Jeremiah 28:1.

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2.

<261101> Ezekiel 11:1.

<161017> Nehemiah 10:17.

3.

AZZAH

The right designation of the Philistine city
(<050228>Deuteronomy 2:28; <110424>1 Kings 4:24;
<242520>Jeremiah 25:20). Elsewhere less accurately read Gaza.

AZZAN

<043426> Numbers 34:26.

B

BAAL (1)

The chief male deity, as Ashtoreth is the chief goddess, of the Canaanites and Phoenicians. Baalim, the plural form, expresses the various aspects of Baal, as different localities viewed him. Baal is also associated with [see ASHERAH](#) , inaccurately translated “THE GROVE” or “groves”

([<070307>](#)Judges 3:7; [<143303>](#)2 Chronicles 33:3, 34:4; [<122305>](#)2 Kings 23:5,6). Baal means lord, in the sense of owner, possessor; but Adown means lord, master. The Hebrew article distinguishes the proper name Baal from the common noun; Bel, the Babylonian idol ([<234601>](#)Isaiah 46:1), is related. Midian and Moab, as early as Moses’ time, tempted Israel, by Balaam’s devilish counsel ([<660214>](#)Revelation 2:14; [<061322>](#)Joshua 13:22; [<042518>](#)Numbers 25:18), to worship the phase of the deity called Baal-peor (Numbers 25), from peor , “aperire hymenem virgineum” corresponding to the Latin, Priapus. Terrible licentiousness not only was sanctioned, but formed part of the worship. A plague from Jehovah destroyed 24,000 Israelites in consequence, and was only stopped by the zeal of Phinehas. Moses subsequently, when warning the people from this example, notices no circumstance of it but one, which, though in the original narrative not stated, was infinitely the most important to advert to, but which none but spectators of

the fact, perfectly acquainted with every individual concerned in it, could possibly feel the truth of. “Your eyes have seen what Jehovah did because of Baal-peor, for all the men that followed Baal-peor the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day” (⁰⁵⁰⁴⁰³Deuteronomy 4:3). For Moses to have used this argument was extremely natural but if a forger had asserted this at hazard, and put it in Moses’ mouth it seems very strange that it is the only circumstance he should forget to notice in the direct narrative, and the only one he should notice in his reference to it (Graves, Pentateuch, 1:4). Baal worship prevailed much in Israel, except during Gideon’s judgeship (hence called Jerubbaal, “let Baal plead”), up to Samuel’s time (⁰⁷⁰²¹⁰Judges 2:10- 13; 6:26-32; 8:33; 10:6-10). At Samuel’s reproof they put away this worship (⁰⁹⁰⁷⁰⁴1 Samuel 7:4). Solomon brought back Ashtoreth worship to please his foreign wives. Ahab, king of Israel, under Jezebel’s influence (daughter of Ethbaal, priest of Baal and king of Zidon), established the

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worship of Baal and Asherah (“the groves”): <111631>1 Kings 16:31-33; 18:19-

22. Elijah successfully for a time resisted it. His influence and that of king Jehoshaphat produced its effect in the following reign and that of Jehu. It was laid aside for Jeroboam’s calves, under Jehoram, Ahab’s son (<120301>2 Kings 3:2), and under Jehu (<121028>2 Kings 10:28); but for the most part prevailed until the Lord in vengeance removed the ten tribes from their land (<121716>2 Kings 17:16). Baal worship also in Judah found entrance under Ahaz (<142802>2 Chronicles 28:2,3), but was suppressed by Hezekiah (<121804>2 Kings 18:4). Manasseh sought to bring Judah to the same state of Baal worship as Israel had been under Ahab (<122103>2 Kings 21:3; compare <330616> Micah 6:16). Josiah made a thorough eradication of it (<122304>2 Kings 23:4-14). A remnant of it and an effort to combine idolatry with Jehovah worship still in part survived until the final purgation of all tendency to idols was effected by the severe discipline of the Babylonian captivity (<360104>Zephaniah 1:4-6). The Hebrew for “Sodomites” (<111424>1 Kings 14:24; 15:12; 22:46; <122307>2 Kings 23:7) is qideshim , “those consecrated” to the vilest filthiness, which constituted part of the sacred worship! Flat roofs at Jerusalem were often used as altars (<243229>Jeremiah 32:29). “Standing images,” or possibly pillars or obelisks (matsebah) were his symbols (<111423>1 Kings 14:23; <121804>2 Kings 18:4; 23:14; <330513>Micah 5:13). “Sun images”

(hammanim , <231708>Isaiah 17:8; 27:9; <143404>2 Chronicles 34:4) “were on high above the altars” of Baal

(<244313>Jeremiah 43:13); “the images of Bethshemesh,” literally “the pillars (obelisks) of the house of the sun.” At Tyre one title was Malqereth “King of the city.” In a Maltese inscription, Melkart, lord of Tyre, is identified with “Hercules, the prince leader” of the Greeks; from [melek](#) “king,” and qereth “of the city.” Tyre’s colonies (Carthage, etc.) honored Melkart, the god of the mother city; the name appears in Hamilcar. An inscription at Palmyra names him Baal Shemesh, owner of the sun. Philo says his title among the Phoenicians was Beelsamen (shamain), “owner of the heavens.” Plautus also in his Poenulus calls him Bal-samen. Contrast Melchizedek’s title for Jehovah, “Possessor Qoneh : not Baal of heaven and earth” (<011419>Genesis 14:19). High places were chosen for Baal worship, and human victims were sometimes offered as burnt offerings (<241905>Jeremiah 19:5). The worshippers wore peculiar vestments (<121022>2 Kings 10:22). They gashed themselves with knives at times to move his pity (<111826>1 Kings 18:26-28). The name appears in Asdrubal (“help of Baal”), Hannibal (“grace of Baal”), Adherbaal, Ethbaal. His generating, vivifying power is symbolized by the sun (<122305>2 Kings 23:5), as Ashtoreth is by the moon, Venus, and the heavenly hosts.

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BAAL-BERITH

Worshipped at Shechem by Israel after Gideon's death ([070833](#)>Judges 8:33; 9:4) = Baal in covenant, namely, with his worshippers; or perhaps a compromise, to combine Baal with the "covenant" of Jehovah.

BAAL-GAD

= Baal, the fortune-bringer, the planet Jupiter ([236511](#)>Isaiah 65:11 margin); "Gad" is the Babylonian god of fortune, Bel. The Arabs called it the greater good fortune; and "Meni," the planet Venus, corresponds to "the lesser good fortune." The city ([061117](#)>Joshua 11:17) bears the same name.

BAAL-HAMON

= the owner of a multitude, the sun god, and a city where Solomon had a vineyard with a multitude of vines. In Mount Ephraim, not far N. of Samaria (compare [232801](#)>Isaiah 28:1; [220811](#)>Song of Solomon 8:11).

BAALHANAN

= "Baal is gracious." Contrast Johannes, "Jehovah is gracious."
1. An early king of Edom ([013638](#)>Genesis 36:38,39), son of Achbor. 2. David's officer over his olives and sycamores in the shephelah (low plain). Of Gederah ([061536](#)>Joshua 15:36), or Bethgader ([130251](#)>1 Chronicles

2:51).

BAALZEBUB; BEELZEBUB

Worshipped at Ekron; consulted by Ahaziah as to his recovery, for which Jehovah by Elijah declared he should die (^{<120102>}2 Kings 1:2,3,16). “Lord of flies,” i.e., averter of the plague of flies, which often caused such ravages. A seal found near Gaza by DeHass represents a human figure with four wings like those of a fly, in low relief, probably the god of Ekron. **see BEELZEBUL** was the Jewish contemptuous term, by a slight alteration, for Beelzebub; i.e., god of dung.

BAAL (2)

as applied to places. It sometimes refers to Baal’s worship there; sometimes it means that the place possesses some attribute denoted by the other part of the compound. It is a Canaanite not Hebrew term: applied to the men of Jericho while Canaanites (^{<062411>}Joshua 24:11), “the men (baliy , possessors, occupants) of Jericho.” Also “the men (baliy , occupants) of

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Shechem,” the ancient city of the Hivite Hamor (<070902>Judges 9:2-51); the occupants of Keilah, bordering on pagandom (<092311>1 Samuel 23:11,12); Uriah the Hittite; “lords of the pagan” (<231608>Isaiah 16:8). So strong was Israelite orthodox feeling against the name, that they altered names in which it occurred: Jerubbaal into Jerubbesheth, Meribbaal into Mephibosheth: compare <280216>Hosea 2:16. “At that day, saith Jehovah, thou shalt call Me Ishi, and shalt call Me no more Baali.” Though both express “my husband,” yet Baali by being used for the images of Baal whose name ought not to be taken up into the lips (<191604>Psalm 16:4), was to be renounced for the unambiguous Ishi.

BAAL (3)

A town of Simeon (<130433>1 Chronicles 4:33), identical with B AALATH B EER

(<061908>Joshua 19:8), i.e. Baal of the well, holy well. Also called R AMATH

(N EGEB , “the heights (Ramath) of the S.” (Negeb), a parched region (<061908>Joshua 19:8).

BAALAH

(the Canaanite designation) = K IRJATH J EARIM , or K IRJATH B AAL , now Kuriat el E’nab (<061509>Joshua 15:9,10,11 (“Mount Baal”), 60); supposed by many to be Emmaus. in <100602>2

Samuel 6:2 called BAALE of Judah; <061903>Joshua 19:3 Balah;
<130429>1 Chronicles 4:29 BILHAH .

BAALATH

A town of Dan, enlarged by Solomon (<110918>1 Kings 9:18;
<140806>2 Chronicles 8:6).

BAAL GAD

A Canaanite sanctuary of Baal, as “the lord of fortune.” The N. W. limit of Joshua’s victories, as Hamath was the N.E. limit (<061117>Joshua 11:17; 12:7; 13:5). “Under mount Hermon, in the valley of Lebanon,” still retaining the Hebrew name for “the valley,” ‘ el buka , between Lebanon and Antilebanon. Probably now Banias, at the fountain which is one of the Jordan’s sources, formerly a sanctuary of Pan. Baalbek (= the city of the sun) is situated too far N. at the lowest declivity of Antilibanus to be identified with Baal.

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BAAL HAZOR

= Baal's village. A Canaanite idol sanctuary on the borders of Ephraim and Benjamin. There Absalom had his sheep farm, and invited all David's sons to feast at his sheepshearing, and killed Amnon (^{<101323>}2 Samuel 13:23).

BAAL HERMON

^{<070303>} Judges 3:3; ^{<130523>}1 Chronicles 5:23 (translate Baal Hermon, even Senir, even Mount Hermon"). The mountain had three names (^{<050309>}Deuteronomy 3:9); Baal Hermon was probably one used among the Phoenician worshippers of Baal, whose sanctuary **see BAAL GAD** was at the base of the mountain.

BAAL MEON

= owner of an habitation. Reuben in occupying it along with Nebo (^{<043238>}Numbers 32:38) changed the names, probably for the idol name Baal substituting Beth Meon. Ezekiel (^{<262509>}Ezekiel 25:9) calls it a city on Moab's frontiers, and with Beth-jeshimoth and Kiriathaim, "the glory of the country." The reputed birthplace of Elisha. Jerome describes it as a very large village, nine miles from Heshbon. The famous Moabite stone of Dibon mentions that as Omri made Medeba a military center for opposing Moab, so Mesha occupied Baal Meon as his center for assailing Israel; "I Mesha, son of Kamos (Chemosh), fortified Baal Meon, and I besieged and took Kiriathaim and

Nebo,” etc.

BAAL PERAZIM

= lord of breaches, where Jehovah broke forth on David's enemies, the Philistines, as a breach (“bursting forth”) of waters (<100520>2 Samuel 5:20; <131411> 1 Chronicles 14:11). Compare <232821>Isaiah 28:21, “Mount Perazim”; once the idol Baal's high place, henceforth it was to be noted for Jehovah's bursting forth on David's idolatrous foes.

BAAL SHALISHA

= lord of Shalisha (<120442>2 Kings 4:42; <090904>1 Samuel 9:4). Not far from Gilgal, Baith Sarisain the Septuagint. The Onomasticon places it about 15 Roman miles N. of Lydda (Diospolis). The ruin Sirisia exactly corresponds to this; the fellahin often interchange “l” and “r.” It lies in the low district, where, as the Talmud says, the fruits ripen early.

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BAAL TAMAR

= lord of a palm tree (^{<072033>}Judges 20:33), near Gibeah of Benjamin. Deborah's palm tree (^{<070404>}Judges 4:4) was between Ramah and Bethel, in this neighborhood. The battle at Baal Tamar was prior to her time, 1406 B.C.

BAAL ZEPHON

In Egypt, where Israel encamped before Pharaoh overtook them at the Red Sea (^{<261402>}Ezekiel 14:2,9; ^{<043307>}Numbers 33:7), W. of the gulf of Suez, below its head. Migdol and Baal Zephon were opposite one another, Baal Zephon being behind Pihahiroh in relation to the Israelites. Gesenius explains the name = sacred to Typhon; others from the root tsaphah , “to watch” = “watchtower,” as Migdol also means “tower.”

BAALIS

King of the children of Ammon, at the time of Nebuchadnezzar's destruction of Jerusalem. He hired Ishmael to slay Gedaliah, who was appointed by the king of Babylon governor over the cities of Judah (^{<244014>}Jeremiah 40:14).

BAANA

1.

<110412> 1 Kings 4:12.

2.

<160304> Nehemiah 3:4.

BANNAH

1. Son of Rimmon, a Benjamite. With his brother Rechab, he murdered Ishbosheth; they were slain in turn by David, their hands and feet cut off, and their bodies hung over the pool at Hebron (<100402>2 Samuel 4:2-9).

2.

<102329> 2 Samuel 23:29; <131130>1 Chronicles 11:30.

3.

<110416> 1 Kings 4:16.

<150202> Ezra 2:2; <160707>Nehemiah 7:7; 10:27.

BAARA

<130808> 1 Chronicles 8:8.

4.

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BAASEIAH

<130640> 1 Chronicles 6:40.

BAASHA

Son of Ahijah, of Issachar, first of the second dynasty of kings of the ten tribes' northern kingdom, which supplanted Jeroboam's dynasty (<111527>1 Kings 15:27). Gesenius explains the name = wicked: others from baah , "he who seeks;" shaah , "he who lays waste." Though the instrument of God's vengeance on the seed of Jeroboam who both "sinned and made Israel to sin," "leaving not to Jeroboam any that breathed," he walked in the same sinful way. Therefore, the word of Jehovah came to Jehu son of Hanani: "Forasmuch as I exalted thee out of the dust (which implies that he was of low origin), and made thee prince over My people Israel; and thou hast walked in the way of Jeroboam, and hast made My people Israel to sin ... Behold, I will take away the posterity of Baasha and his house ... him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat" (<111601>1 Kings 16:1-4,7,8-14). As he conspired against king Nadab, son of Jeroboam, who was besieging the Philistine town of Gibbethon, and slew all Jeroboam's seed, so Zimri, a servant, conspired against Baasha's son, Elah, and slew all Baasha's house, "leaving him not one of his kinsfolk or of his friends." Retribution in kind. God did not the less punish Baasha "because he killed Nadab," though in his killing Nadab he was unconsciously fulfilling God's purpose; the motive is

what God looks to, and Baasha's motive was cruel selfish ambition, reckless of bloodshed if only it furthered his end. His chief act in his reign was "he built Ramah, that he might not suffer any to go out or come in to Asa, king of Judah ([1 Kings 15:17](#)). It might seem strange that Judah, so much weaker numerically, should not have kept Ramah, as a fortress to guard against invasion by Israel, numerically the stronger state. Instead, the people of Judah took away the stones and timber of Ramah to build Geba of Benjamin and Mizpah. An incidental notice explains it ([1 Kings 12:26](#)): "Jeroboam said in his heart, Now shall the kingdom return to the house of David if this people go up to do sacrifice in the house of Jehovah at Jerusalem." Further, in [2 Chronicles 11:13-17](#) we read, "the priests and Levites in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had east them off from executing the priest's office unto the Lord ... And after them out of all the tribes of Israel

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such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong.” Israel’s king Baasha was naturally anxious to stop this continuous drain of the best out of the northern kingdom, and reared Ramah, which commanded the N. road from Jerusalem, into a fortress for the purpose. Judah’s king was equally anxious to remove this obstacle put to the influx from Israel of those God fearing men, who would so materially strengthen his kingdom The happy dovetailing of the incidental Scripture notices just mentioned into this solution of the difficulty is a proof of the truth of the narrative. Baasha reigned 24 years, and had the beautiful city Tirzah for his capital (<220604>Song of Solomon 6:4).

BABEL; BABYLON

Babel (Hebrew) means Babylon; so that “the tower” should be designated “the tower of Babel.” Capital of the country Shinar (Genesis), Chaldea (later Scriptures). The name as given by Nimrod (<011010>Genesis 10:10), the founder, means (Bab-il), “the gate of the god Il,” or simply “of God.” Afterward the name was attached to it in another sense (Providence having ordered it so that a name should be given originally, susceptible of another sense, signifying the subsequent divine judgment), <011109>Genesis 11:9; Babel from baalal , “to confound; because the Lord did there confound the language of all the earth,” in order to counteract their attempt by a central city and tower to defeat God’s purpose of the

several tribes of mankind being “scattered abroad upon the face of the whole earth,” and to constrain them, as no longer “understand one another’s speech,” to dispel The Talmud says, the site of tower of Babel is Borsippa, the Bits Nimrud, 7 1/2 miles from Hillah, and 11 from the northern ruins of Babylon. The French expedition found at Borsippa a clay cake, dated the 30th day of the 6th month of the 16th year of Nabonid. Borsippa (the Tongue Tower) was a suburb of Babylon, when the old Babel was restricted to the northern ruins. Nebuchadnezzar included it in the great circumvallation of 480 stadia. When the outer wall was destroyed by Darius Borsippa became independent of Babylon. Nebuchadnezzar’s temple or tower of Nebo stood on the basement of the old tower of Babel. He says in the inscription, “the house of the earth’s base (the basement substructure), the most ancient monument of Babylon I built and finished; I exalted its head with bricks covered with copper ... the house of the seven lights (the seven planets); a former king 42 ages ago built, but did not complete its head. Since a

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remote time people had abandoned it, without order expressing their words; the earthquake and thunder had split and dispersed its sun-dried clay.” The substructure had a temple sacred to Sin, god of the mouth (Oppert). The substructure is 600 Babylonian ft. broad, 75 high; on it Nebuchadnezzar built seven other stages. God had infatuated His will that “the earth should be divided,” the several tribes taking different routes, in the days of Peleg (= division), born 100 years after the flood ([<011025>Genesis 10:25,32](#); [<053208>Deuteronomy 32:8](#)).

Another object the Babel builders sought was to “make themselves a name”; self-relying pride setting up its own will against the will of God, and dreaming of ability to defeat God’s purpose, was their snare. Also their “tower, whose top (pointed toward, or else reached) unto heaven,” was designed as a self-deifying, God-defying boast. Compare [<231413>Isaiah 14:13](#); God alone has the right to “make Himself a name” ([<236312>Isaiah 63:12,14](#); [<243220>Jeremiah 32:20](#)). They desired to establish a grand central point of unity. They tacitly acknowledge they have lost the inward spiritual bond of unity, love to God uniting them in love to one another. They will make up for it by an outward forced unity; the true unity by loving obedience to God they might have had, though dispersed. Their tower toward heaven may have marked its religious dedication to the heavens (sabeanism, worship of the tsaba , the hosts of heaven), the first era in idolatry; as also the first effort after that universal united empire on earth which is to be realized not by man’s ambition, but by the manifestation of Messiah, whose right the kingdom is ([<262127>Ezekiel 21:27](#)). “The Lord came down to see the city and the tower, which the

children of men builded,” i.e. (in condescension to human language), Jehovah took judicial cognizance of their act: their “go to, let us,” etc. (⁰¹¹¹⁰³Genesis 11:3,4), Jehovah with stern irony meets with His “Go to, let us,” etc.

The cause of the division of languages lies in an operation performed upon the human mind, by which the original unity of feeling, thought, and will was broken up. The one primitive language is now lost, dispersed amidst the various tongues which have severally appropriated its fragments, about to rise again with reunited parts in a new and heavenly form when Jehovah will “turn to the people a pure language, that they may all call upon the name of Jehovah, to serve Him with one consent” (³⁶⁰³⁰⁹Zephaniah 3:9). “And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one” (³⁸¹⁴⁰⁹Zechariah 14:9). The fact that the Bible names in Genesis 1--10 are Hebrew does not prove it the primitive tongue, for with the change of language the traditional names were adapted to the

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existing dialect, without any sacrifice of truth. The earnest of the coming restoration was given in the gift of tongues at Pentecost, when the apostles spoke with other tongues, so that “devout men out of every nation under heaven” heard them speak in their own tongues “the wonderful works of God.” The confusion of tongues was not at random, but a systematic distribution of languages for the purpose of a systematic distribution of man in emigration. The dispersion was orderly, the differences of tongue corresponding to the differences of race: as ^{<011005>}Genesis 10:5,20,31, “By these were ... Gentiles divided in their lands, every one after his tongue, after their families in their nations.”

O RIGIN . Genesis (^{<011008>}Genesis 10:8-10) represents Nimrod as the son of Cush (Ethiopia), and that “the beginning of his kingdom was Babel (Babylon)” Bunsen held that there were no Cushites out of Africa, and that an “Asiatic Cush existed only in the imagination of Biblical interpreters,” and was “the child of their despair.” But the earliest Babylonian monuments show that the primitive Babylonians whose structures by Nebuchadnezzar’s time were in ruins, had a vocabulary undoubtedly Cushite or Ethiopian, analogous to the Galla tongue in Abyssinia. Sir H. Rawlinson was able to decipher the inscriptions chiefly by the help of the Galla (Abyssinian) and Mahra (S. Arabian) dialects. The system of writing resembled the Egyptian, being pictorial and symbolic, often both using the same symbols. Several words of the Babylonians and their kinsmen the Susianians are identical with ancient Egyptian or Ethiopic roots: thus, *hyk* or *hak*, found in the Egyptian name *hyksos* or shepherd kings, appears in

Babylonian and Susianian names as khak. Tirkhak is common to the royal lists of Susiana and Ethiopia, as Nimrod appears in those of both Babylon and Egypt. As Ra was the Egyptian sun god, so was Ra the Cushite name of the supreme god of the Babylonians. Traces appear in the Babylonian inscriptions of all the four great dialects, Hamitic, Semitic, Aryan, and Turanian, which show that here the original one language existed before the confusion of tongues. The Babylonian and Assyrian traditions point to an early connection between Ethiopia, S. Arabia, and the cities on the lower Euphrates near its mouth. A first Cushite empire (Lenormant quoted by G. Rawlinson) ruled in Babylonia centuries before the earliest Semitic empire arose. Chedorlaomer (or Lagomer, an idol), king of Elam, is represented in Genesis 14 as leader of the other kings including the king of Shinar (Babylonia). Now Assyrian cuneiform inscriptions show that Elam (Elymais or Susiana, between Babylonia and Persia) maintained its

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Astyages, son of Ahasuerus (Cyaxares), whom Cyrus, the Persian king, deposed but treated kindly. The phrase (^{<270901>}Daniel 9:1), “Darius, son of Ahasuerus (Cyaxares), of the seed of the Medes, which was made king over the realm of the Chaldaeans,” implies that Darius owed the kingdom to another, i.e. Cyrus. Herodotus makes Astyages the last king of the Medes, and that he was conquered by Cyrus and left no issue. Josephus, on the contrary (Ant. 10:11, section 4), makes Darius = Cyaxares II., son of Astyages (Ahasuerus). Able critics (Hengstenberg, etc.) think his reign was ignored by Herodotus, etc., because through indolence he yielded the real power to his nephew Cyrus, who married his daughter and received the crown at his death. Xenophon, in his romantic story (Cyropaedia), mentions Cyaxares II. Thus, Cyrus, in assaulting Babylon, acted in his name, which accounts for the prominence given to Darius the Median, and for the Medes being put before the Persians in the capture of Babylon (^{<231317>}Isaiah 13:17; 21:2; ^{<270531>}Daniel 5:31; 6:28). Future discoveries may decide which is the right view.

D ECLINE . The Persian kings held their court at Babylon a large part of each year. In Alexander’s time it was the second city of the empire. Twice in Darius’ reign (Behistun inscriptions), and once under Xerxes, Babylon rebelled and suffered severely for it. Alexander’s designs for restoring its architectural beauties were frustrated by his death. The seat of empire under his Syrian successors, the Seleucidae, was removed to Antioch. Seleucia rose subsequently near it and carried away both its population and much of its materials. Ctesiphon, Bagdad, Kufa, Hillah, etc., are mainly built of its old

bricks. Thus, “the beauty of the Chaldees’ excellency” has “become heaps” “without an inhabitant” (<245137>Jeremiah 51:37; 50:39). “A drought is upon her waters,” the irrigation which caused Babylonia’s fertility having long ceased. “Wild beasts of the desert,” “doleful creatures,” and “owls (or, ostriches) dwell there” (<231320>Isaiah 13:20-22). The “wild beasts of the islands” (rather “of the howlings,” i.e. jackals) and “dragons” (serpents) abound; so that “neither the Arabian pitches his tent, nor the shepherd folds his sheep there,” as believing the whole region haunted.

BABEL, TOWER OF

[[See BABEL](#) , [see BABYLON](#) .] Bochart (Phaleg, 1:9) records the Jews’ tradition that fire from heaven split it through to its foundation. It is curious that the Birs is so rent; hence perhaps arose the Jews’ tradition.

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“king of Babylon.” He built the palace on the right bank of the ancient bed of the Euphrates. Nabonidus the last king was an usurper who seized Laborosoarched, Neriglissar’s son, after a nine months’ reign, and tortured him to death. He only claims for his father the rank of Rabmag. Herodotus makes him son of a queen Nitocris and Labynetus; but the inscriptions do not directly support his having any connection with Nebuchadnezzar. Probably Balshazzar was grandson of Nebuchadnezzar, as indeed is asserted by Scripture ([<242707>Jeremiah 27:7](#); [<270502>Daniel 5:2,11,13](#)), and was suffered by the usurper Nabonahit (as Nabonidus is called in the inscriptions), who adopted him as son, to be subordinate king and his acknowledged successor, in order to conciliate the legitimate party; perhaps Nabonahit married Nebuchadnezzar’s daughter or granddaughter (Nitocris) to strengthen his throne, and by her was father to Belshazzar. Nabonahit (as Berosus records) having allied himself to Creeses, king of Lydia, Cyrus’ enemy, brought on himself Cyrus’ assault of Babylon in 539 B.C. He headed the forces in the field, while Belshazzar commanded in the city. Shut up in Borsippa (Birs-i-Nimrud, the sacred city of the Babylonians, containing their most revered objects of religion and science) he surrendered and was spared, and Cyrus gave him an estate in Carmania. Belshazzar (from Bel the idol, and shat, a prince), by a self confident careless watch and unseasonable and profane revelry (Daniel 5), allowed Cyrus’ forces on a great Babylonian festival to enter by the bed of the river which the invader had drained into another channel, and was slain. Babylon’s capture by surprise during a festival was foretold in [<245131>Jeremiah 51:31,39](#), and that the capture

should be by the Medes and Persians, 170 years earlier in <232101>Isaiah 21:1-9. Thus, Berosus' account of the king not being slain, and Daniel's account of his being slain, supposed once to be an insurmountable difficulty, is fully cleared up by the monuments. Rawlinson found clay cylinders in Umqeer (Ur of the Chaldees), two of which mention Belshazzar as oldest son of Nabonahit. Berosus gives the Chaldaean account, which suppresses all about Belshazzar, as being to the national dishonor. Had the book of Daniel been the work of a late forger, he would have followed Berosus' account which was the later one. If he gave a history different from that current in Babylonia, the Jews of that region would not have received it as true.

Darius the Mede took the kingdom at the age of 62, upon Belshazzar's death. Rawlinson thinks that he was set up by Cyrus, the captor of Babylon, as viceroy there, and that he is identical with the Median king

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the Scripture statement that Manasseh, king of Judah, was carried by the captains of the king of Assyria to Babylon ([<143311>2 Chronicles 33:11](#)).

A new era begins with Nabopolassar, appointed ruler of Babylon by the last Assyrian king just when the Medes were making their final assault on Nineveh. Nabopolassar deserted to the enemy, arranged a marriage between his son **see NEBUCHADNEZZAR** and the Median leader's daughter, and joined hi besieging the Assyrian capital. On the capture of the city (625 B.C.) the S. W. of Assyria was assigned to Nabopolassar in the division of the spoil. So the Babylonian empire was extended over the whole Euphrates valley to the Taurus range, over Syria, Phoenicia, Palestine, Idumaea; and the Jews passed as tributaries under Babylon, as they had been under Assyria. Pharaoh Necho, son of Psamatik I (608 B.C.) in the later years of Nabopolassar conquered the whole region between Egypt and the Euphrates. Josiah, as ally of Babylon, met him in spite of warning and was slain at Megiddo ([<143520>2 Chronicles 35:20-25](#); [<122329>2 Kings 23:29](#)).

Nabopolassar sent Nebuchadnezzar; and the latter at the battle of Carchemish, on the Euphrates, regained all the lost territory for Babylon

([<122407>2 Kings 24:7](#); [<244602>Jeremiah 46:2-12](#).)

Nebuchadnezzar was already at Egypt when news of his father's death recalled him, and he ascended the throne 604 B. C. He reigned 43 years, during which he recovered Syria and Palestine, destroyed Jerusalem, and carried away the Jews to Babylon, reduced Phoenicia and Tyre, and ravaged Egypt;

above all he was the great builder of the most beautiful monuments of his country and city. His palace with threefold enclosure, plated pillars, enameled brick, and hanging gardens, was celebrated throughout the civilized world. The ruins of ancient temples repaired by him, and cities restored and adorned, still attest his genius, with their bricks inscribed with his name. How appropriate the language assigned to him in [<270429>](#)Daniel 4:29,30, as he walked in the palace of the kingdom of Babylon, possibly on the highest terrace of the hanging gardens: “Is not, this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?”

Evil Merodach, his son, succeeded in 561 B.C., who in the beginning of his reign “did lift up the head of Jehoiachin, king of Judah, out of prison”

([<122527>](#)2 Kings 25:27; [<245231>](#)Jeremiah 52:31). After a two years’ reign, in consequence of bad government he was murdered by Neriglissar, his brother-in-law, the Nergal Sharezer, Rabmag (chief of the magi, or priests, a title assigned to Neriglissar in the inscriptions) of [<243903>](#)Jeremiah 39:3,13,14. He calls himself in the inscriptions “son,” i.e. son in law of the

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Alexander Polyhistor said that the four winds blew it down. The Birs Nimrud was probably its site, and gives an idea of its construction, being the best specimen of a Babylonian temple tower. It is an oblong pyramid, in seven receding and successively lessening stages. Lowest is a platform of crude brick, three feet high. The angles face the cardinal points, N.S.E. W. This implies that the temple towers were used as astronomical observatories; which Diodorus expressly states of the temple of Belus. In the third were found two terra cotta cylinders, now in the British Museum, stating that having fallen into decay since it was erected it was repaired by Nebuchadnezzar. The great pyramid was much higher, being 480 ft. The temple at Warka is of ruder style than the tower of Babel (Genesis 11). The bricks are sun-dried, and of different sizes and shapes. The cement is mud; whereas in the tower of Babel they” burnt them thoroughly,” and had bitumen (“slime”) “for mortar.” The Mugheir temple is exactly such in materials. The writing found in it is assigned to 2300 B.C. The tower of Babel was probably synchronous with Peleg ([011025](#)>Genesis 10:25) when the earth was divided, somewhat earlier than 2300 B.C. The phrase “whose top (may reach) unto heaven” is a figure for great height (compare [050128](#)> Deuteronomy 1:28). Abydenus in Eusebius’ Praep. Evan. 9:14,15, preserves the Babylonian tradition. “Not long after the flood men were so puffed up with their strength and stature that they began to despise the gods, and labored to erect the tower now called Babylon, intending thereby to settle heaven. But when the winds approached the sky, lo, the gods called in the aid of the winds and overturned the tower. The ruin is still called Babel, because until this time all men had used the same

speech, but now there was sent on them a confusion of diverse tongues.” The Greek myth of the giants’ war with the gods, and attempt to scale heaven by piling one mountain upon another, is another corrupted form of the same truth. The character of the language in the earliest Babylonian monuments, as far back as 2800 B.C., is remarkably mixed: Turanian in structure, Ethiopian (Cushite) mainly in vocabulary, with Semitic and Aryan elements, -- conformably with the Bible account that Babel was the scene of the confusion of tongues. Turano Cushite themselves, they adopted several terms from the Aryan and Semitic races, of whom some must have remained at Babel after the migration of the majority. This mixed character is not so observable in other early languages.

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BABYLON, MYSTICAL

(⁶⁶¹⁶¹⁹Revelation 16:19; 17; 18; 19:2,3). Not ⁶⁰⁰⁵¹³1 Peter 5:13, where “Babylon” can only mean the literal Babylon: “the (church) at Babylon

saluteth you.” A friendly salutation is hardly the place wherein to find mystical phraseology. The whole epistle, moreover, is remarkably plain, and contains none of the imagery of prophecy. Moreover the literal Babylon was the center from which the Asiatic “dispersion” (dispersed Jews), whom Peter addresses, was derived. Babylon contained many Jews in the apostolic age (“one of the greatest knots of Jews in the world:” Lightfoot, quoted in Smith’s Dictionary), and doubtless “the apostle of the circumcision,” Peter, who had among his hearers on Pentecost (Acts 2) “the dwellers of Mesopotamia,” would visit the Jews there. “Bosor,” which Peter uses for Pethor (⁰⁴²²⁰⁵Numbers 22:5; ⁶⁰⁰⁵⁰¹1 Peter 5:15), is the Aramaic pronunciation moreover; Josephus contra Apion, 1:7, Ant. 15:3, section 1, also favors the Aramaic Babylon. The “woman arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead having a name written, M Y S T E R Y , B A B Y L O N T H E G R E A T , T H E M O T H E R O F H A R L O T S A N D A B O M I N A T I O N S O F

T H E E A R T H ” (⁶⁶¹⁷⁰⁴Revelation 17:4,5), is avowedly mystical. The later Jews regarded Rome in the same light as their fathers regarded Babylon

(<245107>Jeremiah 51:7, compare <661408>Revelation 14:8.) John had seen the woman “clothed with the sun, and the moon (the earth’s satellite) under her feet, and upon her head a crown of twelve stars “; i.e. God’s pure church of the Old Testament and of the New Testament clothed with the Sun of righteousness, and having the twelve patriarchs and the twelve apostles as her coronet (Revelation 12). Then she was “persecuted” by” the dragon, Satan,” but nourished by divine Providence for “three and a half times” “in the wilderness” of the Gentile world. But now he prophetically sees her sadly and awfully changed. So he “wondered great admiration.” The spiritual Jerusalem has become mystical Babylon; the church has become the harlot! The same truth under the same imagery appears in <230121>Isaiah 1:21, “How is the faithful city become an harlot!” That the world should be beastly (Daniel 7) is natural, but that she whose calling was to be the faithful bride should become the Babylonian whore is monstrous (<240212>Jeremiah 2:12,13,20). Not that the elect apostatize; but Christendom, as a whole, and as the visible “woman,” has apostatized from its first faith and love. The elect invisible church, the true “woman” and

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“bride,” remains hidden in the visible that has become the harlot, and shall only be manifested when Christ our Life is manifested (⁵¹⁰³⁰¹<Colossians 3:1>). External prevalence over the world, and internal corruption by the world, (the spirit of the world ruling the church) is symbolized by the world-city’s name Babylon; the contrast to “Jerusalem above, the mother of all” believers (⁴⁸⁰⁴²⁶<Galatians 4:26>), the “holy Jerusalem, that great city,” which shall hereafter on the “new earth” “descend out of heaven from God, having the glory of God” (⁶⁶²¹¹⁰<Revelation 21:10>). The Roman Catholic Church is the prominent type of Babylon, resting on the world power, and arrayed like it in its “scarlet” gauds, and ruling it by its claim of supremacy, while the beast or secular power on which it rests is “full of names of blasphemy,” which after the harlot’s overthrow shall be more glaringly displayed. It and the Greek apostasy are whorish in principle, by external and internal idolatry and systematized worldliness. The evangelical Protestant church is pure in theory, and eschews image and host-mass worship; but in so far as it yields to “covetousness which is idolatry,” and conforms to the world, it partakes of the harlot and ceases to be the bride. Compare Achan’s “Babylonian garment,” ⁰⁶⁰⁷²¹<Joshua 7:21> Hebrew: “a robe of Shinar.” While the Syrians were noted for dyeing, and the Phrygians for patchwork, the Babylonians inwove their garments (Tertullian De Habitu Mul., i.), i.e. tapestry work with colored figures inwoven or wrought with the needle: Pliny H.N., 8:48. Septuagint has **psilee poikilee**, “a smooth, pictured coat.” Such garments passed through Jericho in the trade between the Phoenicians and Babylon (²⁶²⁷²⁴<Ezekiel 27:24>.) In the case

of both the Catholic churches and the Protestant churches God's retributive law holds good. When the church forsakes her true Husband for the love of the world (contrast ^{<194510>}Psalm 45:10,11), the world, the instrument of her sin, becomes the instrument of her punishment. Already this is taking place in Spain, Italy, Austria, and France (^{<661716>}Revelation 17:16). Our turn shall come next; as in the case of Israel first, then Judah (Ezekiel 23), then the restored Jews at the destruction of Jerusalem by Rome, for whom Jerusalem gave up the true "King of the Jews" (^{<431148>}John 11:48,50; 19:15). Then "iniquity" shall be no longer as now in "mystery," but openly developed in the last awful Antichrist who shall combine the world against Christ in a system of superstitious credulity and infidelity together (2 Thessalonians 2; ^{<661613>}Revelation 16:13-16; 17:17; 19:19). The final judgment on Babylon the whore (Revelation 17), after the elect shall have been translated out of it and transfigured, seems to be just before the judgment on Antichrist. Babylon, the spiritual whore, is succeeded "the

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false prophet,” who ministers to Antichrist and perishes with him ([<661920>](#)Revelation 19:20). Rome’s forced outward unity, of which its one official language, Latin, is the symbol while inwardly there is spiritual confusion, answers to Babel, the scene of the forced attempt at concentration of power and peoples, issuing in utter confusion of tongues; so too, in a wider sense; does all Christendom in its apostasy from apostolic unworldly purity, faith, and love. The harlot retains human shape as woman, does not become a beast; i.e., has “the form of godliness while denying the power.” (Manliness is godliness, because man was made in the image of God.) The worldliness of the church is therefore the most worldly of all worldliness, and shall be terribly judged by God. But the whore or Babylon is not to be confounded with the beast. She, however degraded, has borne the divine image; the beast never has. She must fall before the beast develops all his hostility to God.

BACA

([<198406>](#)Psalm 84:6). “Valley of Baca”. i.e. the vale of tears (compare Bochim, [<070205>](#) Judges 2:5, “the place of weepers”). The Hebrew form in [<198406>](#)Psalm 84:6 means “mulberry trees.” The Hebrew poet, by a play on the name, refers to the similarly sounding word for “tears.” The Baca (mulberry) trees delight in a dry valley; such as the ravine of Hinnom below mount Zion, where the bacaim (mulberry trees) are expressly mentioned on the ridge separating the valley of Rephaim from that of Hinnom ([<100523>](#)2 Samuel 5:23). Abulfadl says Baca is the Arabic for a balsam-like shrub with round large fruit, from

which if a leaf be plucked a tear-like drop exudes. As the valley of Baca represents a valley of drought spiritually and dejection, where the only water is that of “tears,” so the pilgrim’s “making it a well” (by having “his strength in Jehovah”) symbolizes ever flowing comfort and salvation (^{<430414>}John 4:14; ^{<231203>}Isaiah 12:3; compare ^{<192304>}Psalms 23:4). David, to whom Psalm 84 refers, passed through such a valley of drought and tears when, fleeing from Absalom, he went up mount Olivet weeping as he went.

BACHRITES

The family of Becher (^{<042635>}Numbers 26:35), called Bered ^{<130720>}1 Chronicles 7:20. [**See BECHER .**]

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BADGER

([<022614>](#)Exodus 26:14). Badger skins were the outer covering of the tabernacle, in the wilderness; and of the ark, the table, the candlestick, the golden altar, and altar of burnt offering ([<040406>](#)Numbers 4:6-14). In

[<261610>](#) Ezekiel 16:10 Jehovah alludes to this, under the image of the shoes made of badger skins for delicate and beautiful women; “I shod thee with badger skin.” This was the material of the shoes worn by Hebrews on festival days. Weighty authorities render Hebrew tachash a “seal,” not a “badger”; seals were numerous on the shores of the Sinaitic peninsula. Others say it is the halicore, a Red Sea fish, which still is used by the Arabs to make soles for shoes and like purposes; called dahash , like tachash . Others think it is the stag goat, of the antelope kind, called thacasse, related perhaps to tachash , to be seen on Egyptian monuments. A great objection to the badger is, it is not found in Bible lands, Syria, Arabia, or Egypt, and certainly not in sufficient quantities for the Israelites’ purpose. The objection to the halicore is [<031110>](#)Leviticus 11:10: “all that have not fins and scales in the seas.” But that prohibition refers only to using them as food; moreover, the [tachash] probably includes marine animals in general, their skins made into “leather” were well fitted to protect against the weather. Josephus makes the color sky blue (Ant. 3:6, section 4).

BAGS

The currency in the East being mainly in silver, large sums

ready counted, and sealed with a known seal in a bag; passed current (compare ^{<120523>}2 Kings 5:23; 12:10; ^{<421233>}Luke 12:33; ^{<181417>}Job 14:17, “my transgression is sealed up in a bag”; ^{<053234>}Deuteronomy 32:34; ^{<281312>}Hosea 13:12, sealed securely for punishment). Charitim , cone-shaped bags (^{<120523>}2 Kings 5:23); translated for “crisping pins,” ^{<230322>}Isaiah 3:22, “reticules.” Kis , bags for carrying weights (^{<052513>}Deuteronomy 25:13) or money (^{<200114>}Proverbs 1:14). Keliy , the “shepherd’s bag,” for carrying materials for healing or binding up lame sheep (^{<263404>}Ezekiel 34:4, 16). **Glossokomon** , used for the mouthpieces of musical instruments (^{<431206>}John 12:6; 13:29). Judas carried in it the common property of the Twelve.

BAHURIM

(“youths”). E. of Jerusalem, the abode, of Shimei, son of Gera (^{<101605>}2 Samuel 16:5; 17:18; ^{<110208>}1 Kings 2:8). When David left the summit of Olivet behind and was descending the eastern slopes to the Jordan valley

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below, in his flight front Absalom, Shimei came forth from Bahurim and ran along the side (“rib”) of the hill, abusing David and flinging stones and dust, in a manner common in the East in the case of fallen greatness. Bahurim was evidently off the main road. Here, in the court of a house, Jonathan and Ahimaaz lay hidden under the well’s covering upon which grain was spread. Here Phaltiel parted with his wife Michal, when she was claimed by David ([<100316>2 Samuel 3:16](#)). Azmaveth, one of David’s valiant men, was a Baharumite ([<131133>1 Chronicles 11:33](#)), or Barhumite ([<102331>2 Samuel 23:31](#)). Ganneau identifies with Fakhoury, a locality between Olivet, Siloam, Bethany, and Abou Dis.

BAJITH

[<231502>](#) Isaiah 15:2: “he is gone up to Bajith,” rather, “to the temple,” answering to “the sanctuary” ([<231612>](#)Isaiah 16:12) in a similar context. With the definite article “the,” the “high places” (Bamoth) follow in the context. In the Moabite stone of Dibon there is inscribed: “I Mesha, son of Chemosh god, built Beth Bamoth, for it was destroyed, and Beth Diblathaim, and Beth Baal Meon.” The Bajith, followed by Dibon, and Bamoth in [<231502>](#)Isaiah 15:2 correspond. Bajith, like Dibon, was a “high place.” The peculiarity of Bajith was it had a sacred “house” or sanctuary, on the high place, to the national god Chemosh. In the same high places where they had exulted in their idol they shall weep, to find it unable to save them from destruction.

BAKBAKKAR

<130915> 1 Chronicles 9:15.

BAKBUK, CHILDREN OF

<150251> Ezra 2:51; <160753> Nehemiah 7:53.

BAKBUKIAH

1.

<161117> Nehemiah 11:17; 12:9. 2. <161225> Nehemiah 12:25.

BALAAM

(Hebrew balam) not of the people (Israel), a foreigner; else bilam , “the destroyer of the people,” corresponding to the Greek Nicolaos, “conqueror of the people” (<660214> Revelation 2:14,15), namely, by having seduced them to

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fornication with the Moabite women (Numbers 25), just as the Nicolaitanes sanctioned the eating of things sacrificed to idols and fornication. The -am, however, may be only a formative syllable. He belonged to Pethor, a city of Aram Naharaim, i.e. Mesopotamia (^{<052304>}Deuteronomy 23:4). “Balak, the king of Moab” (he says, ^{<042307>}Numbers 23:7), “hath brought me from Aram, out of the mountains of the E.,” a region famous for soothsayers (^{<230206>}Isaiah 2:6). Pethor, from pathar , “to reveal,” was the head quarters of oriental magi, who used to congregate in particular spots (^{<270202>}Daniel 2:2, ^{<400201>} Matthew 2:1), Phathusae, S. of Circesium. It is an undesigned propriety, which marks the truth of Scripture, that it represents Balak of Moab, the descendant of Lot, as having recourse to a diviner of the land from which Lot came when he accompanied Abraham to Canaan. It was a practice of ancient nations to devote their enemies to destruction at the beginning of their wars; the form of execration is preserved in Macrobius, Saturnalia, 3:9. The traditional knowledge of the true God lingered among the descendants of Laban and Bethuel. Abimelech of Gerar, Melchizedek, Job, Jethro, are all instances of the truth that knowledge of the one true God was not restricted to Abraham’s descendants. Balaam was son of Beor. The same name (omitting the last part, -am, of Balaam), Bela, (and he also “son of Beor,” front baar , to “burn up,) occurs among the Edomites connected with Midian by a victory recorded in ^{<013632>}Genesis 36:32-37; also with the “river” Euphrates through Saul of Rehoboth which was on it, king of Edom. Now Balaam is mentioned in conjunction with the five kings of Midian (^{<043108>}Numbers 31:8, 16). A dynasty of

Balaam's ancestors from near the great river probably reigned once over Edom.

Moab in his application to him was not alone. "Moab was sore afraid ... because of the children of Israel, and Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field" (how natural the image in the mouth of a shepherd king, as "the king of Moab was a sheep master," ^{<120301>}2 Kings 3:4). So "the elders of Moab and the elders of Midian departed with the rewards of divination in their hand." It is natural that Balaam, living amidst idolaters, should, like Laban of old in the same region (^{<013120>}Genesis 31:20), have been somewhat tainted. Hence, while owning Jehovah for his God and following patriarchal tradition (^{<184208>}Job 42:8, who is thought by the decipherers of the Assyrian and Babylonian monuments to have lived in the region about the mouth of the Euphrates, Uz, the early seat of the first Babylonian empire) in offering victims by sevens. Balaam had recourse to

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“enchantments” also, so that he is called “the soothsayer” ([<061322>](#)Joshua 13:22) (ha - kosem , distinguished, from the true prophet, [<230302>](#)Isaiah 3:2), a practice denounced as “an abomination to the Lord” ([<051810>](#)Deuteronomy 18:10,12). In the portion that follows ([<042207>](#)Numbers 22:7--24) no further mention of Midian occurs, but only of Moab. But after Balaam’s vain effort to curse, and God’s constraining him to bless, Israel, “he went and returned to his place” ([<042414>](#)Numbers 24:14,25). He had said: “Behold, I go unto my people.” But then follows (Numbers 25) Israel’s whoredom, not only with Moabite women but also with Midianite women, of whom Cozbi, daughter of Zur (slain by Phinehas. with Zimri her paramour), was principal; and in [<043108>](#)Numbers 31:8,16, Israel’s slaughter of the Midianites with their five kings (Zur was one), and also of Balaam, son of Beor, because of his “counsel.” Beside those kings that fell in battle, Israel slew five Midianite kings and executed Balaam judicially after the battle ([<043108>](#)Numbers 31:8). So after all Balaam did not return as he had said, to his own place, Mesopotamia. Dismissed by the Moabites in dissatisfaction, He suffered his mind to dwell on the honors and riches which he had lost by blessing Israel, and so instead of going home he turned to the Midianites, who were joined with Moab in the original application to him. Availing himself of his head knowledge of divine truth, he, like Satan in Eden, used it with fiendish wisdom to break the union between God and Israel by tempting the latter to sin by lust. They fell into his trap: but staying among the Midianites, who doubtless rewarded with mammon his hellish counsel which succeeded so fatally against Israel, he in turn fell into the righteous judgment

executed by Moses and Israel on his guilty patrons, Israel's seducers. The undesigned dovetailing together of these scattered incidents into such a harmonious whole is a strong confirmation of the truth of the Scripture history.

In ^{<042212>}Numbers 22:12, at the first inquiry of Balaam, God said, "Thou shalt not go with them, thou shalt not curse the people." Balaam acquiesced, although in language betraying the revolt of his covetous will against God's will he told Balak's princes, "Jehovah refuseth to give me leave to go with you." Hence, instead of going back to Pethor, he begs them to tarry another night to see "what Jehovah will say unto him more." In the very moment of saying "I cannot go beyond the word of the Lord my God," he tempts the Lord as if He might change His purpose, and allow him to earn "the wages of iniquity"; yet himself, with strange inconsistency, such as marks those who "hold the truth in unrighteousness" (^{<450118>}Romans

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1:18), declares what condemns his perverse thought, “God is not a man that He should lie, nor the Son of man that He should repent: hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?” ([<042319>](#)Numbers 23:19.)

God did come that night, and seems to contradict His former command, “If the men come to call thee, rise up and go with them.” But God’s unchangeable principle is, with the pure to show Himself pure

([<191826>](#)Psalm 18:26), with the froward to show Himself froward. He at first speaks plainly to the conscience His will; if the sinner resists the voice of His Spirit and His word He “answers the fool according to his folly,” and “gives him up to his own desire” ([<197829>](#)Psalm 78:29,30; compare

[<450125>](#)Romans 1:25,26,28; [<200131>](#)Proverbs 1:31); after long resistance by man, God’s Spirit ceases to strive with him

([<010603>](#)Genesis 6:3). Balaam rose up in the morning, and it is not written he waited for the “men to come and call” him.

Certainly, “God’s anger was kindled because he went”; for his going was in spite of the former plain prohibition; and the second voice was a permission giving him up in judicial anger to his own perversity (compare [<112215>](#) 1 Kings 22:15), a permission too resting on the condition, which Balaam did not wait for, “if the men come to call thee.”

[<650111>](#) Jude 1:11 saith the “error of Balaam” was his” running greedily for reward.” The apostle Peter ([<610215>](#)2 Peter 2:15) says, “Balaam the son of Bosor” (the same as Beor; Bosor is akin to basar , “flesh,” and Balaam showed himself the “son of carnality.” Bosor is probably the Aramaic or Chaldee equivalent

of Beor, tsade (x) being submitted for ayin ([). Peter residing at Babylon would naturally adopt the name usual in the Aramaic tradition) “loved the wages of unrighteousness: but was rebuked for his iniquity, the mute (voiceless) donkey, speaking with man’s voice, forbade the madness of the prophet”: an awful contrast, a dumb beast forbidding an inspired prophet. The donkey turned aside at the sight of the angel; but Balaam, after God had said “thou shalt not go,” persevered in wishing to go for gain. Not what the donkey said, but its speaking at all, withstood his perversity. The donkey indirectly, the angel directly, rebuked his worse than asinine obstinacy. The miracle, the object of the infidel’s scoff, has a moral fitness which stamps its truth. He who made the cursing prophet bless could make an ass, His own creature, speak (¹⁶¹³⁰²Nehemiah 13:2; ⁰⁶²⁴⁰⁹ Joshua 24:9,10). The “seer” lacks the spiritual eye to discern the angel of the Lord, because it was blinded by lust of riches and honor. God opens the mouth of the irrational brute to show the seer his blindness in not seeing what even the brute could see. Even a beast can discern the spiritual

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world better than a man blinded by lust. Balaam's worse than brutish mind must be taught by the brute, in order to chastize his vainly. Not until after the Lord opened the donkey's mouth is it written that "his eyes were opened" (^{<042403>}Numbers 24:3,4), whereas they had been "shut" (margin): "falling" refers to his falling with his donkey (not as KJV: "into a trance") and then having his eyes "opened."

No more efficient agent than Balaam could have been chosen to testify to his friends, Israel's enemies, the hopelessness of their conflict with the people whom Jehovah marks as His own. This famed diviner, brought to curse, blesses; lured by love of gain which depended on his cursing, he contradicts his own nature by forfeiting the promised gain, to bless a people from whom he expected no gain. A master of enchantments, he confesses "there is no enchantment (which can avail) against Jacob, neither any divination against Israel" (^{<042323>}Numbers 23:23). The miracle wrought on him, whereby he belied his whole nature, is greater than that wrought on the ass. This truth moreover came with more weight, from him than from any other, and this publicly before a king and a whole people, the most esteemed soothsayer in spite of himself proclaiming Israel's blessedness.

Balak first feasted Balaam at Kirjath Huzoth, a place of reputed sanctity on the borders. Thence Balaam was taken to "the high places (bamot) of Baal," called Beth Bamoth in the Moabite stone. Thence to Pisgah's top by the field of Zophim. Thence to Peor's top looking toward Jeshimon. Then Balaam, seeing God's determinate counsel, stopped seeking further

enchancements, but looking at Israel in their beautiful order by tribes, he compares them to the rows of lign aloes and cedars by the waters, and foretells the advent of a Hebrew prince who should smite Moab and Edom (David, 2 Samuel 8, the type), and of the Messiah, the Star out of Jacob” (compare <662216>Revelation 22:16; Matthew 2, announced to the Gentile wise men from the E., Balaam’s country, by the star in the sky) whose “scepter shall have dominion” (<660227>Revelation 2:27,28; <19B002>Psalm 110:2; He shall restore “the scepter departed from Judah,” <014910>Genesis 49:10). Balaam foretold also **see AMALEK** ’S utter ruin; the Kenites’ being carried captive by Assyria; and Assyria in its turn being afflicted by the Greeks and Romans from Chittim (Cyprus, put for all western lands whence the approach to Palestine was by sea); and these, the last destroying power, in turn, “shall perish for ever” before Messiah’s kingdom. “Eber,” who was to be “afflicted” by Assyria, includes Eber’s descendants through Peleg, and

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also through Joktan; the western Semites, sprung from Arphaxad, Lud, and Aram (^{<011021>}Genesis 10:21). Balaam's prophecy is a comprehensive germ, which Isaiah and the prophets, especially Daniel, develop, concerning the four successive world empires which, after their successive rise and fall, shall be superseded by the universal and everlasting kingdom of Messiah (Daniel 2; 7). Jacob saw the dominion of the victorious Lion out of Judah attaining its perfection in Shiloh's (the Prince of peace) peaceful reign. Balaam, in the face of Israel's foes seeking to destroy her, declares that it is they who shall be destroyed. Appropriately the seer that God appoints to announce this belonged to Mesopotamia, the center of the great world powers whose doom he foretells, as rebels against Jehovah's purpose concerning Israel and Israel's Messianic king (Psalm 2).

As a Judas was among the apostles, so Balaam among the prophets, a true seer but a bad man; at the transition to the Mosaic from the patriarchal age witnessing to the truth in spite of himself, as Caiaphas did at the transition from the legal to the Christian dispensation. Head knowledge without heart sanctification increases one's condemnation. Making "godliness a source of gain" is the damning sin of all such as Balaam and Simon Magus: ^{<540605>}1 Timothy 6:5 (Greek). In ^{<330605>}Micah 6:5 ("O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beer answered him from Shittim),” the sense is, Remember the fatal effects at Shittim of Israel's joining Baal Peor and committing whoredom with the daughters of Moab, and how but for God's sparing mercy Israel would have been given to utter destruction.

Like Judas and Ahithophel, Balaam set in motion the train of events which entailed his own destruction. Balak's summons was the crisis in his history, bringing him into contact with God's people and so giving him the possibility of nearer communion with God than before. Trying to combine prophecy and soothsaying, the service of God and the wages of iniquity, he made the choice that ruined him for ever! He wanted to do opposite things at once, to curse and to bless ([590310](#)>James 3:10-12), to earn at once the wages of righteousness and unrighteousness, if possible not to offend God, yet not to lose Balak's reward.

BALAH

[061903](#)> Joshua 19:3: a town of Simeon.

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BALAK

(vain, empty, son of Zipper). Not hereditary king, but imposed on Moab by Sihon [[see BALAAM](#) and [see HUR \(2\)](#)]. His employment of Balaam to curse Israel was near the close of Israel's journeying. His knowing as to the seer in Mesopotamia would imply a circulation of intelligence, great considering the times. Moab's descent from Lot, originally of Mesopotamia; also the merchant caravans passing across the deserts; also the advanced civilization of Moab in letters, proved by the Moabite stone some centuries later: all make it intelligible. Finding Israel "too mighty" for him ([<042206>Numbers 22:6](#)), and his hope of prevailing by Balaam's enchantments being disappointed, he let them alone thenceforth. His "warring against Israel" ([<062409>Joshua 24:9,10](#)) consisted not in "fighting," which is denied in [<071125>Judges 11:25](#), but in hiring Balak against them.

BALANCE

emblem of justice ([<183106>Job 31:6](#); [<196209>Psalm 62:9](#); [<201101>Proverbs 11:1](#)) the test of truth and honesty. The emblem of scarcity, food being weighed out [<660605> Revelation 6:5](#)). Mozenaim , double scales ([<012316>Genesis 23:16](#)). Qaneh , the beam of a balance ([<234606>Isaiah 46:6](#)). Peles , "scales" ([<234012>Isaiah 40:12](#)): literally, the beam, or else the aperture in which the tongue or beam moves.

BALDNESS

Rare among Israelites; so an object of derision, as Elisha's was. to the children: ^{<120223>}2 Kings 2:23, "Go up thou baldhead," i. e., thou art old enough to leave this world and "go up" to heaven after thy master. A humiliation to captives (^{<052112>}Deuteronomy 21:12; ^{<230324>}Isaiah 3:24). A mark of mourning (^{<241606>}Jeremiah 16:6; 47:5; ^{<260718>}Ezekiel 7:18; ^{<231502>}Isaiah 15:2). It was sometimes a mark of leprosy: ^{<031340>}Leviticus 13:40-42. Priests were forbidden to make baldness on their heads, or to shave off the grainers of their beards (^{<032105>}Leviticus 21:5; ^{<264420>}Ezekiel 44:20); as mourners and idol priests did. (^{<240926>}Jeremiah 9:26 margin; ^{<031927>}Leviticus 19:27). The reason Israel was forbidden to do so was, "for thou art an holy people unto the Lord" (^{<051401>}Deuteronomy 14:1,2). Nebuchadnezzar's army grew bald in besieging Tyre with the hardships of their work (^{<262918>}Ezekiel 29:18). The Egyptians, contrary to oriental custom, shaved on joyous occasions and only let the hair grow in mourning; the mention of Joseph's "shaving" when summoned before Pharaoh is therefore an undesigned coincidence in

^{<014114>} Genesis 41:14, and mark of the truth of the Scripture record. Artificial

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baldness marked the ending of a Nazarite's vow
([<040609>](#)Numbers 6:9; [<441818>](#)Acts 18:18; 21:24).

BALM

Contracted from balsam, a word formed by the Greeks from Hebrew Baal shemen , “lord of oil” That of Gilead was famed as among Canaan's best fruits as early as Jacob's time, and was exported by Ishmaelite caravans to Egypt ([<013725>](#)Genesis 37:25; 43:11), also to Tyre ([<262717>](#)Ezekiel 27:17). Used to heal wounds ([<240822>](#)Jeremiah 8:22; 46:11; 51:8). It was cultivated near Jericho and the Dead Sea, in Josephus' time. Burckhardt says: “it still grows in gardens near Tiberius.” Hebrew tsori , from tsarah “to split.” A balsamic oil, the modern “balsam of Jericho,” is extracted from the kernels of the zuckum thorn bush, a kind of elaeagnus, in the region about the Dead Sea; but this cannot be the tree. The queen of Sheba, according to Josephus, brought “the root of the balsam” as a present to Solomon (Ant. 8:6 section 6); but it was in Gilead ages before her. The fragrant resin known as “the balsam of Mecca” is from the Amyris Gileadensis, or opobalsamum. The height is about 14 ft., the trunk 9 in. in diameter. Incisions in the bark yield three or four drops a day from each, and left to stand the balsam becomes of a golden color and pellucid as a gem. The balm was so scarce, the Jericho gardens yielding but six or seven gallons yearly, that it was worth twice its weight in silver. Pompey exhibited it in Rome as one of the spoils of the newly conquered province, 65 B.C. One of the far famed trees graced Vespasian's triumph, A.D. 79. Titus had to fight two battles

near the Jericho balsam groves, to prevent the Jews destroying them in despair. Then they were put under the care of an imperial guard. The Pistacia lentiscus (mastick) has its Arabic name dseri answering to the Hebrew tsori , which seems to favor its claim to being the balm of Gilead.

BAMAH

<262029> Ezekiel 20:29: “What is the high place whereunto ye hie [habaim , alliteration to Bamah? And the name thereof is called. Bamah [i.e. high place, akin to the Greek pagan **bomos** unto this day.” The very name implies the place is not sanctioned by ME; (God); it implies its own paganness: My place is called mizbeach , “altar.” Your sacrifices even to ME on a “high place” instead of My “altar” in the temple, were therefore a

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“provocation,” <262028>Ezekiel 20:28 (<051201>Deuteronomy 12:1-5). Ewald makes the clause in Ezekiel a quotation from an older prophet.

BAMOTH-BAAL

(“high places of Baal”). (<061317>Joshua 13:17, called “Bamoth in the valley”

<042120> Numbers 21:20; 22:41.) Baal Meon or Beth Baal Meon was near, sacred to the same idol. [**See BAJITH** , “the temple,” in close proximity to Bamoth, “high places.” <231502>Isaiah 15:2.] Beth Bamoth occurs on the Moabite stone. Mesha says, on the stone, he rebuilt Beth Bamoth, it having been probably destroyed in the struggles between Moab and Reuben or Gad. Israel’s halt at Bamoth is identical with that in <043345>Numbers 33:45, connected with Dibon Gad, for Dibon and Bamoth Baal were near

(<061317>Joshua 13:17). Bamoth was “in the valley” or ravine (<042120>Numbers 21:20). In the wady Waleh, two miles N. of Dibon, a detached knoll on the right bank of the rivulet contains a quadrangle of rude stones put together without cement; this was one of the Bamoth or high places; others, whence Balsam could have seen Israel, were probably to the W., where are the ruins Keraum Abu el Hossein, or on jebel Attarus.

BANDS

(I) Of love (<281104>Hosea 11:4), parallel to “cords of a man,” not such as oxen are led by, but humane methods, as a father draws his child by leading strings, “teaching him to go (<281101>Hosea 11:1).

(II) Christ’s “bands” (<190203>Psalm 2:3), an “easy yoke” to the regenerate, seem galling chains to the natural man, and he strives to “break them asunder.”

(III) Christ’s body, the church, ‘ by bands,’ i.e. sinews and nerves binding limb to limb, “having nourishment ministered, and knit together, increaseth with the increase of God” (<510219>Colossians 2:19). Faith, love, and peace are the spiritual “bands” (<510202>Colossians 2:2; 3:14; <490403>Ephesians 4:3).

(IV) The bands tying the yoke to the neck of a beast of burden is the image of the captivity in which Jerusalem and Israel have been held, and from which Christ shall free them at His glorious coming (<263427>Ezekiel 34:27; <232822>Isaiah 28:22; 52:2); also the captivity to Satan of the spiritual Israel, from which Christ releases us.

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(V) “Bands” means, in [<381107>Zechariah 11:7](#), the bond of brotherhood which originally hound together Judah and Jerusalem, severed because of their unfaithfulness to the covenant, but to be restored everlastingly when they shall turn to Messiah ([<263715>Ezekiel 37:15-28](#)), and when Messiah “shall make them one nation upon the mountains of Israel.”

(VI) “There are no bands in their death” ([<197304>Psalm 73:4](#)); i.e., the prosperous wicked, thought the psalmist in a desponding fit of unbelief for a time, have no pains enchaining them in their dying hour; passion and impatience here lost sight of the real death-bringing pains hanging over the wicked ([<182117>Job 21:17](#); [<191106>Psalm 11:6](#)).

BANI

1.

[<102336>](#) 2 Samuel 23:36.

[<130646>](#) 1 Chronicles 6:46.

[<130904>](#) 1 Chronicles 9:4.

[<150210>](#) Ezra 2:10; 10:29,34.

[<160317>](#) Nehemiah 3:17; 8:7; 9:4; 10:13; 11:22.

BANNER

Hebrew *nec* , not, in the English sense of the term, an arbitrary token to distinguish one band or regiment of Israel from another, but a common object of regard, a signal of observation, a rallying point to awaken men’s hopes and efforts ([Exodus 17:15](#)). Moses called the altar of thanksgiving, after Amalek’s defeat, *J EHOVAH N ISSI* , “Jehovah is my banner.” The altar is the pledge that Jehovah, in covenant with Israel, shall enable His people to defeat utterly Amalek and all his foes. (Compare [Numbers 21:8](#), “a pole”; [Isaiah 5:26](#); [Isaiah 11:10](#), “a root of Jesse shall stand for an ensign of the people,” [Isaiah 13:2](#); [Isaiah 30:17](#); [Isaiah 49:22](#); [Psalm 60:4](#).) Messiah set forth manifestly as the crucified Savior ([Galatians 3:1](#)) is the rallying point for the gathering together in one unto Him of all the redeemed in spirit, in the glorified body also hereafter ([Genesis 49:10](#); [Matthew 24:31](#); [2 Thessalonians 2:1](#)). His love displayed is the “banner” under which His people rally for almighty protection and unspeakable comfort ([Song of Solomon 2:4](#)). As *nec* is a “signal,” raised on some special occasion, always on an elevation and conspicuous,

2.

3.

4.

5.

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so degel is a military standard for a large division of an army; [oth], for a small one. [[See ENCAMPMENT](#) .]

BANQUETS

Both social and religious. At the three great religious feasts, when all the males appeared before Jehovah, the family had its feast, of which the stranger, the fatherless, and the widow had their share ([<051611>Deuteronomy 16:11](#)). Sacrifices were accompanied by a feast ([<023415>Exodus 34:15](#); [<071623> Judges 16:23-25](#)). The “lovefeasts” of the early Christians sprung from these sacrificial feasts; as the Lord’s supper came from the Passover. The tithes and firstlings were to be eaten at the sanctuary, if not too far off ([<051217>Deuteronomy 12:17,18; 14:22,23](#)). Males and females met together at feasts of old ([<430201>John 2:1](#)). Vashti’s separate Women’s banquet was a Persian, not Jewish, custom ([<170109>Esther 1:9](#)). In magnificent feasts, as at royal weddings, a general invitation was given; the accepters were summoned by a second message at the time of the feast ([<200901>Proverbs 9:1- 3](#); [<421417>Luke 14:17](#); [Matthew 22](#)). The entertainer provided robes for the guests, to be worn in his honor and as a token of his regard, in Old Testament times the Israelites sat at table ([<091611>1 Samuel 16:11](#)); and in the order of their dignity or seniority ([<014333>Genesis 43:33](#)); which explains the point of Jesus’ exhortation to take the lowest place ([<421407>Luke 14:7-10](#); [<402306> Matthew 23:6](#)). The Persians reclined on couches ([<170708>Esther 7:8](#)). So the Romans. From these the Jews adopted reclining. Thus, the sinful woman could

come behind the conch where Jesus lay, and anoint His feet (<420737>Luke 7:37,38); and Mary, sister of Lazarus (<431202>John 12:2,3); and “John leaned on the Lord’s bosom” at the last supper (<431323>John 13:23,25). Amos reprobates the luxury (<300604>Amos 6:4-6). Perfumes were freely used at rich feasts (<192305>Psalm 23:5; <210907>Ecclesiastes 9:7,8). A “governor of the feast” was appointed (<430208>John 2:8,9). The usual time was evening, to begin earlier was a mark of excess (<230511>Isaiah 5:11; <211016>Ecclesiastes 10:16). “Spiced wine” was often used (<220802>Song of Solomon 8:2). Garlands or crowns of flowers on the head (<232801>Isaiah 28:1). Music, vocal and instrumental (<230512>Isaiah 5:12), and dancing (<421525>Luke 15:25). Wedding feasts often lasted seven days (<071412>Judges 14:12). Portions were sent from the entertainer to each guest, and a double or fivefold portion, or special part, to a distinguished guest (<090105>1 Samuel 1:5; 9:23,24; compare <101108>2 Samuel 11:8; <014334>Genesis 43:34). Portions direct from table were sent to poorer friends (<160810>Nehemiah 8:10; compare <421413>Luke 14:13; <170919>Esther 9:19,22). A kiss was the proper courtesy wherewith the heat received each

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guest; to omit it was to be wanting in kindness ([<420704>](#)Luke 7:4,5). In the absence of modern knives, forks and spoons, they dipped their hands together in the same dish ([<411420>](#)Mark 14:20; [<201924>](#)Proverbs 19:24; 26:15, for “bosom” translate dish). After dinner the hands were wiped in a cloth, after a servant had poured water on them (compare Elisha’s office for Elijah,

[<120301>](#) 2 Kings 3:11), or were wiped on pieces of bread, which were then thrown to the household dogs (which illustrates [<401527>](#)Matthew 15:27). A banquet is a frequent emblem of heavenly happiness ([<232506>](#)Isaiah 25:6; [<421415>](#) Luke 14:15; [<661909>](#)Revelation 19:9). “To eat bread” includes drinking. So in the case of the Lord’s supper ([<442007>](#)Acts 20:7). So the cup is not expressly mentioned in the Passover supper in the Old Testament but

[<051426>](#) Deuteronomy 14:26; [<232506>](#)Isaiah 25:6 imply the use of wine at it. In Eli’s days drinking to excess even at the Lord’s feasts was not uncommon ([<090114>](#)1 Samuel 1:14,15). Four cups of wine were mixed with water, blessed and passed round by the master of the feast at the Passover. In [<220204>](#)Song of Solomon 2:4 the heavenly Bridegroom’s “banqueting house” (house of wine) is the church in its public ordinances for refreshing the soul, the ministry of the word, joint prayer, and the Lord’s supper (compare [<193608>](#) Psalm 36:8).

BAPTISM

Baptisms in the sense of purifications were common in the Old Testament. The “divers washings” (Greek “baptisms”) are mentioned in ^{<580910>}Hebrews 9:10, and “the doctrine of baptisms,” ^{<580602>}Hebrews 6:2. The plural “baptisms” is used in the wider sense, all purifications by water; as of the priest’s hands and feet in the laver outside before entering the tabernacle, in the daily service (^{<023017>}Exodus 30:17-21); of the high priest’s flesh in the holy place on the day of atonement (^{<031623>}Leviticus 16:23); of persons ceremonially unclean (Leviticus 14; 15; 16:26-28; 17:15; 22:4-6), a leper, one with an issue, one who ate that which died of itself, one who touched a dead body, the one who let go the scapegoat or buried the ashes of the red heifer, of the people before a religious festival (^{<021910>}Exodus 19:10; ^{<431155>}John 11:55). The high priest’s consecration was threefold: by baptism, unction, and sacrifice (^{<022904>}Exodus 29:4; 40:12-15; Leviticus 8). “Baptism” in the singular is used specially of the Christian rite. Jewish believers passed naturally from the Old Testament baptismal purifications, through John’s transitional baptism, to Christian baptism and the subsequent laying on of hands, accompanied with the Holy Spirit (^{<440812>}Acts 8:12,14-17). The spiritual sense of ceremonial baptisms was recognized in the Old Testament

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(^{<192606>}Psalm 26:6; 51:2,7; 73:13; ^{<230116>}Isaiah 1:16; 4:4; ^{<240414>}Jeremiah 4:14; ^{<381301>}Zechariah 13:1.) Ceremonial washings had been multiplied by tradition, before the Lord's coming (^{<410703>}Mark 7:3,4). Even the Gentile Pilate washed his hands to symbolize his innocence of Jesus' blood. The Targum of Jonathan on ^{<021244>}Exodus 12:44 is the earliest authority for the common notion that the Jews baptized male (besides circumcising them) and female proselytes. No notice of such a custom occurs in Philo, Josephus, or the Targum of Onkelos; the commonness of such ceremonial purifications makes it a probable one. In the 4th century A.D. it certainly prevailed. In the case of Jewish proselytes from Ishmaelites and Egyptians, who were already circumcised, some such rite would be needed. Probably it was at first merely the customary purificatory washing before the sacrifice offered in admitting the proselyte, whence Philo and Josephus would omit mentioning it as being usual at all sacrifices. When sacrifices ceased, after the destruction of the temple, the washing would be retained as a baptism of initiation into Judaism.

John's "baptism of repentance for the remission of sins" (^{<420303>}Luke 3:3) was the pledge his followers took of their determination to separate themselves from the prevalent pollutions, as the needful preparation for receiving the coming Messiah, who remits the sins of His believing people. The "remission" was not present but prospective, looked for through Messiah, not through John (^{<441043>}Acts 10:43). John's baptism was accompanied with confession (^{<400306>}Matthew 3:6), and was an act of obedience to the call to renounce all sin

and believe in the coming Redeemer from sin. The universal expectation of the Messianic king “in the whole East” (says Suetonius, a pagan writer, *Vespas.* 4) made all ready to flock to the forerunner. The Jews hoped to be delivered from Rome’s supremacy

(^{<390301>}Malachi 3:1; 4:5,6). The last of the prophets had foretold the coming of Elijah before the great day of the coming of the Lord, the Sun of righteousness, the messenger of the covenant. Elijah was to “turn the heart of the fathers to the children, and the heart of the children to their fathers,” namely, the disobedient children to the faith and fellowship of their pious forefathers, Abraham, Jacob, Levi, Elijah (^{<420117>}Luke 1:17), lest Messiah at His coming” should smite the earth with a curse.” The scribes accordingly declared, “Elias must first come.” Jesus declared that John was this foretold Elias (^{<401113>}Matthew 11:13,14; 17:10-12). John’s preaching was “Repent, for the kingdom of the heavens is at hand,” the latter phrase referring to ^{<270244>}Daniel 2:44; 7:14. The Jews, as a nation, brought the

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“curse” on their land (“earth”) by not repenting, and by rejecting Messiah at His first advent. Their sin delayed the kingdom’s manifestation, just as their unbelief in the wilderness caused the 40 years of delay in entering into their inheritance in Canaan. He brought blessing to those who accepted Him (John was the instrument in turning many to Him: ^{<430111>}John 1:11,36), and shall bring blessing to the nation at His second advent, when they shall turn to the Lord (^{<451105>}Romans 11:5,26; ^{<421335>}Luke 13:35).

John’s baptism began and ended with himself; he alone, too, administered it. But Christ’s baptism was performed by His disciples, not Himself, that He might mark His exclusive dignity as baptizer, with the Holy Spirit (^{<430402>}John 4:2), and that the validity of baptism might not depend on the worth of the minister but on God’s appointment. It continues to the end of this dispensation (^{<402819>}Matthew 28:19,20). John’s was with water only; Christ’s with the Holy Spirit and with fire (^{<420316>}Luke 3:16). The Holy Spirit in full measure was not given until Jesus’ glorification at His ascension (^{<430739>}John 7:39). Apollos’ and John’s disciples at Ephesus knew not of the Holy Spirit’s baptism, which is the distinctive feature of Christ’s (^{<441825>}Acts 18:25; 19:2-6; compare ^{<440105>}Acts 1:5; 11:16). The outward sign of an inward sorrow for sin was in John’s baptism; but there was not the inward spiritual grace conferred as in Christian baptism. Those of the twelve who had been baptized by John probably received no further baptism until the extraordinary one by the Holy Spirit on Pentecost. Christian baptism implies grafting into fellowship or

union with the Father, the Son, and the Holy Spirit; for the Greek expresses this (^{<402819>}Matthew 28:19): “Go ye, make disciples of all the nations, baptizing them into the name (the revealed person) of the Father,” etc. John, being among the Old Testament prophets, not in the kingdom of God or New Testament church, preached the law and baptism into legal repentance and reformation of morals, and Messiah’s immediate advent. Christian baptism is the seal of gospel doctrine and spiritual renewal.

Jesus’ own baptism by John was, Christ saith, in order “to fulfill all righteousness” (^{<400315>}Matthew 3:15). Others in being baptized confessed their sins; Jesus professed” all righteousness.” He submitted, as part of the righteousness He undertook to fulfill, to be consecrated to His ministry in His 30th year, the age at which the Levites began their ministry (^{<420323>}Luke 3:23), by the last of the Old Testament prophets and the harbinger of the New Testament, His own forerunner. At the same time that the outward minister set Him apart, the Holy Spirit from heaven gave Him inwardly the

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risk of sharing the same fate?” Possibly some symbolical rite of baptism or dedication of themselves to follow the martyred dead even to death, grounded on ^{<402022>}Matthew 20:22,23, is alluded to. Or, without such rite, “baptized” may be figuratively used, as in ^{<461002>}1 Corinthians 10:2 (where “baptized in the cloud,” which became FIRE by night, typifies the baptism with water and the Holy Spirit). As the ranks of the faithful are thinned by death (natural or violent), others step forward to be baptized to take their place. This is in behalf of the dead saints, seeing that the consummated glory will not be until the full number of saints shall have been completed.

BARABBAS

(“son of the father”). A contrast to the true Son of the Father! The Jews asked the murderous taker of life to be given as a favor to them (it being customary to release one prisoner at the passover), and killed the Prince of life! (^{<440314>}Acts 3:14,15.) A robber (^{<431840>}John 18:40) who had committed murder in an insurrection (^{<411507>}Mark 15:7) and was cast into prison (compare ^{<402715>}Matthew 27:15-26). (**See PILATE** for the probable reason of the Jews’ keenness for his release.)

BARETHEL

(“blessing of God”): implying his separation from the surrounding idolatry (^{<183202>}Job 32:2-6).

BARACHIAS

[See ZACHARIAS .]

BARAK

(“lightning”). So the family name of Hannibal was Barres, “the thunderbolt of war”; also Boanerges, “sons of thunder,” applied to James and John. Son of Abinoam, of Kedesh, a refuge city of Naphtali. Incited by Deborah the prophetess to deliver Israel from the yoke of Jabin II, king of northern Canaan, of which Hazor, on lake Merom (now Hulah), was the capital. Hazor had been destroyed with Jabin I, its king, more than a century before, under Joshua; but owing to Israel’s unfaithfulness had been permitted to be rebuilt, and a succeeding Jabin regained the possessions taken from his forefather. But his general Sisera, of Harosheth, inhabited by a race half Israelite half Gentile, where he had systematically and “mightily oppressed Israel” for 20 years, was defeated by Barak and

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into heresy, to be rebaptized? Basil on the contrary thought they ought to be rebaptized.

A questioning at the time of baptism as to the candidate's repentance and faith seems implied as customary in [<600321>1 Peter 3:21](#). A profession of faith in a "form of sound words" is spoken of in [<550113>2 Timothy 1:13](#). Timothy "professed a good profession before many witnesses" ([<540612>1 Timothy 6:12](#)). Christians derived "sponsors" from the Jewish usage in baptizing proselytes; mention of them occurs first in Tertullian in the 3rd century.

The laying on of hands after baptism is spoken of as among the first principles of the Christian teaching in [<580601>Hebrews 6:1,2](#). Though the miraculous gifts imparted thereby at first have long ceased, the permanent gifts and graces of the spirit are in all ages needed. The sevenfold gift is described [<231102>Isaiah 11:2,3](#). Our dispensation is that of the Holy Spirit, who is Christ's second Self, His only Vicar in His bodily absence ([<431416>John 14:16-18](#)). Besides the first sealing by the Spirit in baptism, a further confirmation, unction, or sealing by the Spirit is needed to establish us firmly in the faith, and to be an earnest, or installment, of future blessedness ([<440812>Acts 8:12-14](#) [[see PETER](#)]; [<470121>2 Corinthians 1:21,22](#); [<490113> Ephesians 1:13; 4:30](#); [<620220>1 John 2:20](#)). The laying on of hands; as a sign of spiritual blessing or strengthening, occurs in Jacob's blessing on Ephraim and Manasseh ([<014814>Genesis 48:14](#)); Joshua's ordination in Moses' room

(<042718>Numbers 27:18; <053409>Deuteronomy 34:9); in Christ's blessing of children (<401913>Matthew 19:13) and healing the blind man (<410823>Mark 8:23); in the apostles' healing of the sick (<411618>Mark 16:18); in Saul's recovery of sight, and Publius' father's healing of fever (<440917>Acts 9:17; 28:8). The laying on of hands, originally following close on baptism as a corollary to it (<441905>Acts 19:5,6), became subsequently, and rightly in the case of infants, separated by a long time from it. The Latins made it then a sacrament, though wanting both the material element or sign and the institution of Christ.

Baptism for the dead. <461529>1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" What profit would they get who are baptized to take the place of the dead? (<550202>2 Timothy 2:2.) Of what use are fresh witnesses for Christianity, baptized to minister instead of those dead? "Why are they then baptized for" (literally, in behalf of) "the dead? Why then (too) stand we in jeopardy every hour?" "Why are they baptized, filling up the place of the martyred dead, at the

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”Illumination,” in subsequent writers used for “baptism,” is found connected with it in ^{<580604>}Hebrews 6:4; 10:32. The “baptizing with fire” (^{<400311>}Matthew 3:11), symbolized by the “tongues of fire” at Pentecost (^{<440203>}Acts 2:3), expresses the purifying of the soul by the Spirit, as metal is by fire. In ^{<480327>}Galatians 3:27, “as many of you as have been baptized into Christ (compare ^{<450603>}Romans 6:3; ^{<402819>}Matthew 28:19, Greek: ‘into the name’) have put on Christ;” ye did, in that act of being baptized into Christ, clothe yourselves in Christ. Christ is to you the man’s robe (the toga virilis assumed by every Roman on reaching manhood). Christ being the Son of God by generation, and ye being one with Him, ye also become sons by adoption. Baptism, when it answers to its ideal, is a mean of spiritual transference from legal condemnation to living union with Christ, and sonship to God through Him (^{<451314>}Romans 13:14). Christ alone, by baptizing with the Spirit, can make the inward grace correspond to the outward sign. As He promises the blessing in the faithful use of the means, the church rightly presumes in charity that it is so, nothing appearing to the contrary (compare on the other hand ^{<440813>}Acts 8:13,18-24). In ^{<461213>}1 Corinthians 12:13, “by one Spirit we were all baptized into one body, ... and were all made to drink into one Spirit” (all the oldest manuscripts omit “into”), the two sacraments are alluded to. Where baptism answers to its ideal, by the Spirit the many members are baptized into the one body (^{<490404>}Ephesians 4:4,5), and are all made to drink the one Spirit (symbolized by the drinking of the wine in the Lord’s Supper). Jesus gives the Spirit to him only that is athirst

(<430737>John 7:37). God (<620309>1 John 3:9; 5:1,4,18) gives us crucial tests of regeneration: whosoever lacks these, though, baptized, is not, in the Scripture view, “regenerate” or “born again.” “Whosoever is born of God doth not commit sin (habitually); for his seed remaineth in him, and he cannot sin (be sinning), because he is born of God”; i.e., his higher nature doth not sin, his normal direction is against sin; the law of God after the inward man is the ruling principle of his true self (<450614>Romans 6:14; 7:22), though the old nature, not yet fully deadened, rebels: “whosoever believeth that Jesus is the Christ is born of God”; “whatsoever is born of God overcometh the world”; “whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” The Nicene Creed has no authority but so far as it can be proved from Scripture; the clause, “one baptism for the remission of sins” was the decision arrived at by its members as to the question, Were those baptized by heretics, or those who having been baptized had lapsed

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Deborah at the head of 10,000 men of Naphtali and Zebulun (^{<198309>}Psalm 83:9,10). This little army, aided by a providential storm in the enemy's face (according to Josephus), rushed down the hill of their encampment, Tabor, and routed Jabin's 900 iron chariots and unwieldy host in the plain of Jezreel (Esdraelon), "the battlefield of Palestine." The Kishon's impetuous current (especially that of Megiddo, its western branch), and the sandy soil (as Taanach means), contributed to the enemy's disaster, as their chariots were entangled, like Pharaoh's at the Red Sea. Harosheth was taken, Sisera slain by Heber's wife, Jabin's country taken, and a peace of 40 years secured. The triumphal ode of Deborah and Barak is very spirited (Judges 4; 5). Lord Hervey makes the narrative a repetition of ^{<061101>}Joshua 11:1-12, from the sameness of names, Jabin and Hazor; the subordinate kings (^{<070519>}Judges 5:19; ^{<061102>}Joshua 11:2, etc.); the locality; the chariots; "Mizrephoth Maim," burning by the waters margin But if fancied chronological difficulties [**see JUDGES**] be hereby removed, geographical difficulties are thus created; above all, the plain word God, which "cannot be broken" makes Jabin's oppression of Israel: Hazor to be "when Ehud was dead"; it is impossible then it can be identical with the narrative in Joshua. The judges Othniel, Ehud, Shamgar, Deborah, and Barak, did not rule all their lives, but were raised up at intervals as need required. Jabin (= prudent) was probably a standing title of the kings of Hazor. Heretofore, foes without, Mesopotamia and Moab, had chastised Israel; but now their sin provokes God to raise an oppressor within their own borders, Canaan itself! Jabin seduced them into idolatry, besides oppressing them

(<070508>Judges 5:8). Barak is made an example of faith (<581132>Hebrews 11:32), though it was weak; he was therefore deprived of the glory of stronger faith by a woman, Jael (compare <070408>Judges 4:8).

BARBARIAN

All not Greek, in contrast to the Greeks (<450114>Romans 1:14). Primitively all speaking an unknown tongue (<461411>1 Corinthians 14:11); the Maltese, as speaking a Punic dialect (<442802>Acts 28:2,4). Subsequently the word implied cruelty and savagery. Distinguished from Scythians, the wild races beyond the Roman empire; “barbarians” were within it (<510311>Colossians 3:11).

BARIAH

<130322> 1 Chronicles 3:22.

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BARKOS, CHILDREN OF

<150253> Ezra 2:53; <160755> Nehemiah 7:55.

BARLEY

First mentioned in <020931> Exodus 9:31, which shows the barley harvest was earlier than the wheat, a month earlier in Egypt. Neither is found wild. Cereals and the art of converting them into bread were probably God's direct gift to man from the first. The worship of Ceres was probably a corruption of this truth. Canaan was "a land of wheat and barley"

(<050808> Deuteronomy 8:8). Barley was a food for horses (<110428> 1 Kings 4:28), but also for men. The hordeum distichum, or "two rowed barley" was that usual in Palestine (<070713> Judges 7:13; <260412> Ezekiel 4:12). Its inferiority to wheat is marked by the jealousy offering being of barley, whereas the ordinary (minchah) meat, offering was of fine wheaten flour (<030201> Leviticus 2:1), and the purchase price of the adulteress (<280302> Hosea 3:2). The scanty supply, marking the poverty of the disciples, but multiplied by Jesus, was five barley loaves (<430609> John 6:9). The people in Palestine still complain that their oppressors leave them nothing but barley bread to eat (Thomson's Land and Book, p. 449). A measure of wheat is made equivalent to three of barley (<660606> Revelation 6:6). Barley rapidly ripens. Some was sowed at the autumnal rains in October or November, other barley seed immediately after winter. Barley harvest was a note

of time; as when it is said Rizpah, the afflicted widow of Saul, watched over her seven sons' bodies "from the beginning of barley harvest until water dropped upon them out of heaven"

(<102109>2 Samuel 21:9,10), i.e., from May until September. In the Midianite's dream Gideon was regarded as a mere vile barley cake, yet it is just such whom God chooses to overthrow the mighty (<070713>Judges 7:13; <460127>1 Corinthians 1:27).

BARNABAS

("son of prophecy, or exhortation and consolation"). The surname given by the apostles to Joses or Joseph (as the Sinaiticus, Vaticanus, and Alexandrinus manuscripts read), a Levite, settled in Cyprus (<440436>Acts 4:36). As a Christian, he brought the price of his field and laid it as a contribution at the apostles' feet. It was he who took Saul after his conversion, when the other disciples were afraid of him, and "brought him to the apostles, and declared unto them how he had seen the Lord in the way," etc., and had "preached boldly at Damascus in the name of Jesus" (<440927>Acts 9:27).

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The book of Acts does not tell us why Barnabas knew Saul better than the rest. But the pagan writer Cicero (Epist. Familiar., 1:7) informs us that Cyprus (Barnabas' country) was generally annexed so as to form one province with Cilicia (Paul's country, of which Tarsus, his native city, was capital). Possibly they were educated together in Tarsus, famed for its learning, and but 70 miles distant from Cyprus; still] more probably at Jerusalem, where] Paul was brought up at Gamaliel's feet. As fellow countrymen, they would have mutual friends. Moreover, when Paul had withdrawn from Grecian assailants at Jerusalem to Tarsus, and when subsequently it was thought safe for him to return in the direction of Syria, Barnabas was the one who sought him and brought him from Tarsus to Antioch (^{<441125>}Acts 11:25,26). All this bears that impress of unstudied coincidence which marks the truth of the Scripture record.

When men of Cyprus preached at **see ANTIOCH** (see) to Greeks (according to the Alexandrinus manuscript and the Sinaiticus manuscript corrected manuscript; but "Grecians," i.e. Greek speaking Jews according to the Vaticanus manuscript. The latter must be wrong; for there could be no difficulty about preaching to Greek speaking Jews), and the news reached Jerusalem, the church there sent Barnabas to Antioch; "who when he came, and had seen the grace of God, was glad and exhorted (in consonance with his surname, "son of exhortation") them all, that with purpose of heart they would cleave unto the Lord" (^{<441122>}Acts 11:22-24). The Book of Acts here assigns no reason for the choice of Barnabas; but incidentally it comes out elsewhere that Barnabas was of

Cyprus, and so was the fit person to deal with men of Cyprus; besides, his spiritual gift of exhortation and consolation qualified him for the office (compare ^{<441531>}Acts 15:31). His being “a good man,” i.e. beneficent and kind (compare ^{<450507>}Romans 5:7), would make him gentle and sympathetic in dealing with the new class of converts, namely, those gathered not from proselytes, as the eunuch and Cornelius, but from idolaters (an additional argument for reading “Greeks”). Instead of narrow Jewish jealousy at “God’s grace” being extended to non-Judaized Gentiles, being “full of the Holy Spirit,” he was “glad,” and sought Saul as one specially commissioned to evangelize the Gentiles (^{<442617>}Acts 26:17; 22:17-21). The two together, on Agabus’ prophetic announcement of a coming famine, showed the Jewish brethren that they and the Gentile disciples were not forgetful of the love they owed the church in Jerusalem and Judea, by being bearers of contributions for the relief of the brethren in Judea (^{<441127>}Acts 11:27-30). On their return to

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Antioch, they were marked by the Holy Spirit for missionary work, and were ordained by the church (^{<441302>}Acts 13:2), A. D. 45. With the title of **see APOSTLES** (see), i.e. delegates of the church (^{<441414>}Acts 14:14), (Paul was also counted with the Lord's apostles by a special call: ^{<480101>}Galatians 1:1-17) they made their first missionary journey to Cyprus and Pamphylia, Pisidia, Lycaonia, and back to Antioch, A.D. 47 (Acts 13; 14). Next (A.D.

50), as apostles of the uncircumcision they were sent to Jerusalem, to the council concerning the question raised by Judaizing Christians whether Gentile converts must be circumcised (Acts 15). Judas and Silas were sent "with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ," to bear back the epistle to Antioch, settling the question in the negative. After some stay in Antioch Paul proposed to revisit the brethren in the various cities where they had preached. But in consequence of Barnabas desiring to take with them John Mark, his sister's son, and Paul opposing it because of Mark's desertion at Pamphylia in the previous journey, so sharp a contention arose that they separated; and while Paul, with Silas, "being recommended by the brethren unto the grace of God" (which marks their approval of Paul's course) "went through Syria and Cilicia confirming the churches," Barnabas took Mark with him to Cyprus, his native island. His prominent usefulness ceases at this point; Scripture is henceforth silent about him. In

^{<480201>} Galatians 2:1,9,13, Barnabas suffers himself to be carried away by Peter's and the Jews' dissimulation, in declining to eat

with Gentile Christians, contrary to his previous course. Softness of character, and undue regard for relations, were his weak points, as compared with Paul. He was evidently a man of strong attachments to kindred and country; so that in both his missionary tours his native island and the Jewish synagogue took the first place. The so-called "Epistle of Barnabas" was probably written early in the 2nd century. Its superficial views of the truth and blunders as to Jewish history and worship could never have emanated from the Levite Barnabas. The Clementine Homilies make him a disciple of our Lord, and to have preached in Rome and Alexandria, and converted Clement of Rome. Loving sympathy with others, freedom from narrowness and suspicion, and largeness of heart characterized him in his frank trustfulness toward the late persecutor but now converted Saul, and toward those converted from pagandom without any transitional stage of Judaism. His not claiming maintenance as a minister (⁴⁶⁰⁹⁰⁶1 Corinthians 9:6), but preferring to work for his livelihood, flowed from the same sincere disinterestedness as led him at the first to sell his land and give the price to

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the church. He was probably soon removed by death after parting with Paul; for Mark is mentioned subsequently as in Paul's favor and ministering to Paul (^{<510410>}Colossians 4:10; ^{<550411>}2 Timothy 4:11), which he would not be likely to be, but rather with Barnabas his uncle, if Barnabas were alive. Chrysostom justly infers that Barnabas was of a commanding and dignified appearance, as the people of Lystra, on the cure of the impotent man, supposed that he was their national god, Jupiter, king of the gods, come down from heaven (^{<441408>}Acts 14:8-12).

BARTHOLOMEW

("son of Tolmai or Talmai"), an Old Testament name, ^{<061414>}Joshua 14:14. One of Christ's 12 apostles (^{<401003>}Matthew 10:3; ^{<410318>}Mark 3:18; ^{<420614>}Luke 6:14; ^{<440113>}Acts 1:13). His own name probably was Nathanael (^{<430145>}John 1:45-51), just as Joses or Joseph is called Barnabas. The three synoptical Gospels never mention Nathanael, John never mentions Bartholomew; the two names belong probably to the same person. Brought by Philip to Jesus. It is in undesigned accordance with this that Philip is coupled with Bartholomew in the first three lists, as Philip is coupled with Nathanael in John 1. The place given him also in the fishing after the resurrection of the Lord (^{<432102>}John 21:2) implies his being one of the twelve. Thomas is put before him and after Matthew in ^{<440113>}Acts 1:13 [**see APOSTLE**], perhaps because of his taking a more prominent position spiritually after his doubts

were removed. Nathanael was of Cana in Galilee. India (i.e. Arabia Felix, as many think) is assigned to him as his subsequent sphere of missionary labors (Eusebius, H. E. 5:10).

His prominent characteristics: narrowness of prejudice in him (“Can there any good thing come out of Nazareth?”) immediately gave place to conviction, when the Savior revealed Himself. Like Jacob, he wrestled alone with God in prayer under the fig tree. But, unlike that cunning supplanter, he was “an Israelite indeed in whom is no guile”; compare

<661405> Revelation 14:5. Adam and Eve vainly cloaked their shame under fig leaves. Nathanael bored his whole soul before God under the fig tree in simplicity and sincerity. Fearless candor made him avow his convictions as promptly as he reached them, “Thou art the Son of God, Thou art the King of Israel.” His reward was according to his faith: “Whosoever hath, to him shall be given.” “Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these: hereafter (from this time forth, Greek) ye (not merely thou alone, but all My disciples) shall see

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heaven open, and the angels of God ascending and descending upon the Son of man,” the true ladder between earth and heaven, of which that in Jacob’s dream was the type ([<012812>Genesis 28:12](#)), and upon which angels delight to minister. The “ascending” stands first, because the Lord was now below on earth, not above, as when Jacob saw Him; and from Him as their center they go up, and to Him they return: the communication between earth and heaven, closed by sin, is opened by Christ’s making earth His home. His miracles and His teaching and His divine manifestation, of which Bartholomew had just a taste, were a sample and installment of a continually progressing opening of heaven to earth and earth to heaven ([<660401>Revelation 4:1](#); [<440756>Acts 7:56](#); [<580908>Hebrews 9:8](#); [10:19,20](#)) wherein angels minister to and for Him ([<420209>Luke 2:9,13](#); [22:43](#); [<440110> Acts 1:10](#)); to be consummated when “the tabernacle of God shall be with men,” and “the holy Jerusalem shall descend out of heaven from God” (Revelation 21; [<461312>1 Corinthians 13:12](#)).

BARTIMAEUS

(“son of Timaeus or Timai”). A blind beggar of Jericho, who had his sight restored by Christ as He was going out of the town ([<411046>Mark 10:46](#)); Luke ([<421835>Luke 18:35](#); [19:1,5](#)) describes the cure as Christ was entering Jericho the day before. Probably the beggar, with the persevering faith which characterized him, applied to Jesus first as He was entering Jericho, and renewed his petition the next day, as Jesus was leaving Jericho. Eliciting, as He was wont, first of all from the

blind man the expression of his want, “What wilt thou that I shall do unto thee?” Christ next grants his prayer, and praises his faith “Receive thy sight; thy faith hath saved thee.” Matthew (⁴⁰²⁰²⁹Matthew 20:29-34) describes it, as Jesus was going from Jericho; and mentions two blind men. Probably Bartimaeus, after applying on the day of Jesus’ entry into Jericho, was joined by the second blind man while Jesus was passing the night with Zacchaeus; so both shared in the cure on Christ’s leaving Jericho. Bartimaeus, being the more prominent, is alone mentioned by Mark and Luke; just as they mention only the colt, Matthew both the donkey (the mother) and the colt; Luke (⁴²²⁴⁰⁴Luke 24:4) the two angels, Matthew and Mark the one alone who spoke. Seeming discrepancies establish the independence of the witnesses and the absence of collusion. Substantial agreement of many witnesses, amidst circumstantial variety, is the strongest proof of truth. Modes of reconciling seeming discrepancies may not be the true ones, but they at least prove the

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discrepancies not to be irreconcilable and that they result only from our ignorance of all the facts of each case.

BARUCH

(“blessed, Benedict”). Neriah’s son, Jeremiah’s (<243212>Jeremiah 32:12; 36:4-32) steadfast attendant and amanuensis; brother to Seraiah, of princely family (<245159>Jeremiah 51:59) and position. He was the friend to whom Jeremiah in prison entrusted the papers of the purchase of his uncle’s field at Anathoth, the year before Jerusalem’s destruction, to assure the Jews of the certainty of their return from Babylon. He wrote out Jeremiah’s prophecies against the Jews and other nations, and, while the prophet was shut up, i.e. prevented coming forward, read them before the people; in consequence of which king Jehoiakim sought to kill him and Jeremiah, but the Lord hid them. Jehoiakim having destroyed the first roll, Baruch wrote again the same words with many additions. Azariah and Johanan after the capture of the city, when Jeremiah warned them against going to Egypt, said: “Baruch setteth thee on against us for to deliver us into the hand of the Chaldeans.” On the former occasion Baruch yielded to despondency; and as Paul subjoins epistles to individuals after epistles to churches, so Jeremiah subjoins a prophecy concerning Baruch after the prophecies and histories concerning the Jews and their kings: “Thus saith the Lord the God of Israel, unto thee, O Baruch. Thou didst say, Woe is me now, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest.” When a “whole land,” the people of My “planting,” are being plucked up; “seekest thou great things for

thyself?” i.e., dost thou expect to be exempt from trial? A promise is added to the reproof: “thy life will I give unto thee for a prey.” How striking, that Jeremiah ([<241201>Jeremiah 12:1- 5; 15:10-18; 45](#)), who once was so desponding himself, is enabled to minister counsel to Baruch falling into the same error. God allows His servants to be tempted, in order to fit them for succoring others who are tempted. Baruch was carried with Jeremiah by Johanan into Egypt ([<244306>Jeremiah 43:6](#)). The apocryphal book of Baruch is evidently one of later composition. 2. Son of Zabbai ([<160320>Nehemiah 3:20](#)). 3. Son of Colhozeh ([<161105>Nehemiah 11:5](#)).

BARZILLAI

(“iron”). A Gileadite chief. of Rogelim, whose friendship David probably made during his flight from Saul in that trans-Jordanic region. He

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ministered disinterestedly, sympathizingly, and liberally, to David's wants during the whole time of his stay at Mahanaim in his flight from Absalom ([101727](#)>2 Samuel 17:27-29; 19:32-40). David in prosperity did not forget the friend of his adversity: "Come thou over with me, and I will feed thee with me in Jerusalem." But Barzillai was unmercenary, and sought his reward simply in having done his duty. Instead of grasping at honors and favors at court, he remembers his age, fourscore, "How long have I to live, that I should go P" and prefers to die among his own people, independent though in less grandeur. In the father's stead Chimham and other sons of his shared David's favor, and were commended by him to Solomon ([110207](#)>1 Kings 2:7). Chimham's name appears ages subsequently in Jeremiah's time, "the habitation of Chimham by Bethlehem" being the gift of David to him out of his own patrimony, and bearing that name to late generations: an undesigned coincidence and mark of truth ([244117](#)>Jeremiah 41:17). [[See BETHLEHEM](#) .]

BASHAN

("rich soil"). The tract beyond Jordan ([050303](#)>Deuteronomy 3:3,10,14; [061205](#)> Joshua 12:5; 1:Chronicles 5:23), between mount Hermon on the N., and Gilead on the S., the Arabah or Jordan valley on the W., and Salkah and the Geshurites and Maacathites on the E. Fitted for pasture; so assigned with half Gilead from Mahanaim to the half tribe of Manasseh, as the rest of Gilead was to Reuben and Gad, as those tribes abounded in flocks and herds ([061329](#)>Joshua 13:29-32; [043201](#)>Numbers

32:1-33). Famed for its forests of oaks (^{<230213>}Isaiah 2:13). It was taken by Israel after conquering Sihon's land from Arnon to Jabbok. They "turned and went up by the way of Bashan," the route to Edrei on the W. border of the Lejah. Og, the giant king of Bashan, "came out" from the rugged strongholds of **see ARGOB** (see) to encounter them, and perished with all his people (^{<042133>}Numbers 21:33-35; ^{<050301>}Deuteronomy 3:1-5,12,13). Argob and its 60 "fenced cities" formed the, principal part of Bashan, which had "beside unwalled towns a great many." Ashtaroth (Beeshterah, ^{<062127>}Joshua 21:27, compare ^{<130671>}1 Chronicles 6:71), Golan (a city of refuge, assigned with Ashtaroth to the Gershomite Levites), Edrei, Salkah, were the chief cities. Argob in Bashan (**see BASHAN-HAVOTH-JAIR**), with its 60 walled and barred cities still standing, was one of Solomon's commissariat districts (^{<110413>}1 Kings 4:13). Hazael devastated it subsequently (^{<121033>}2 Kings 10:33). The wild cattle of its pastures, "strong bulls of Bashan," were proverbially famed (^{<192212>}Psalms 22:12; ^{<300401>}Amos 4:1); also its oaks (^{<262706>}Ezekiel 27:6); and hills (^{<196815>}Psalms

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68:15); and pastures (Jeremiah 1.19; <330714>Micah 7:14). The name “Gilead,” connected with the history of the patriarch Jacob (<013147>Genesis 31:47,48), supplanted “Bashan,” including Bashan as well as the region originally called “Gilead.” After the return from Babylon Bashan was divided into

(1) Gaulanitis or Jaulan, the most western, on the sea of Galilee, and lake Merom, and rising to a table land 3,000 ft. above the water, clothed still in the N.W. with oaks, and having the ruins of 127 villages.

(2) Auranitis, the Hauran (<264716>Ezekiel 47:16), the most fertile region in Syria, S.E. of the last, and S. of the Lejah, abounding in ruins of towns, as Bozrah, and houses with stone roofs and doors and massive walls, and having also inhabited villages.

(3) Trachonitis = rugged: **see ARGOB** , (see) now the Lejah, rocky and intricate, in contrast to the rich level of the Hauran and Jaulan.

(4) Batanaea (akin to Bashan), now Ard el-Bathanyeh, E. of the Lejah, N. of the Jebel Hauran range, of rich soil, abounding in evergreen oaks; with many towns deserted, but almost as perfect as the day they were built. E. of Jebel Hauran lies the desert El Harrah covered with black volcanic stones. The Safah E. of this is a natural fortress thickly strewn with shattered basalt, through which tortuous fissures are the only paths. On the eastern side of volcanic hills lie ruined villages of a very

archaic structure. Traces appear of an ancient road with stones placed at intervals and inscribed with characters like the Sinaitic. N. of Hauran and Jaulan lies Jedur, the Ituraea of the New Testament; the country of Jetur, son of Ishmael; possibly once part of Og's kingdom of Bashan.

<196822> Psalm 68:22, "I will bring again from Bashan, I will bring My people again from the depths of the sea," means, "I will restore Israel from all quarters, and from dangers as great as their conflict with Og of Bashan, and, as the passage through the Red Sea. "Why leap ye, ye high hills?" namely, with envy. Or translate, "Why do ye look with suspicion and envy?" namely, at God's hill, Zion, which He hath raised to so high a spiritual elevation above you.

BASHAN-HAVOTH-JAIR

A name given to Argob after Jair's conquest of it. Reuben's and Gad's request to have the eastern Jordanic region followed immediately after Israel's conquest of Og and Sihon, and Jair immediately occupied Bashan

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The events in Numbers 22, etc., occurred between the occupation of Bashan and Moses' parting address ([050304](#)>Deuteronomy 3:4,5,13,14). The name still adhering to it "unto this day," saith Moses, proves Jair's occupation of it in the face of so mighty a nation as Moab, and is a pledge of further conquests. Havoth means "dwelling places," from hawah "life"; as the German leben, "life," is a termination of many towns, e.g. Eisleben. The "Jair's lives" or "dwellings" was the collective name given by Jair to all the 60 fortified towns of Argob ([043241](#)>Numbers 32:41,42; [061330](#)>Joshua 13:30; [110413](#)>1 Kings 4:13). The statement in [130222](#)>1 Chronicles 2:22,23, "Jair had 23 cities in Gilead (i.e. the whole eastern Jordanic region) with Kenath and the towns thereof, even threescore cities," is not at variance but in harmony with the preceding passages. The 23 Havoth Jair, with Kenath and its dependent towns, 37, conquered by Nobah (a family of sons of Machir related to Jair), amounted to "threescore in all." Bashan or Argob was divided between two chief families of Machir the Manassite, namely, that of Nobah who conquered Kenath and her dependencies, and Jair who conquered and named the Havoth Jair. Jair being supreme, and Nobah a subordinate branch of the Jair family, Moses comprehends the whole 60 under the name Havoth Jair. The words "unto this day" do not imply a long interval between the naming and the time of Moses' address, but mark the wonderful change due to God's gift, that the giant Og's 60 fenced cities are now become Havoth Jair! In the time of the judges, 30 were in possession of the judge Jair ([071004](#)>Judges 10:4), so that the old name, Havoth Jair, was revived. In undesigned coincidence the name

Jair-us recurs in the same quarter in the New Testament, but W. of the sea of Galilee ([400918](#)Matthew 9:18).

BASHEMATH

(“fragrant”).

1. The Hittite Elon’s daughter; wife of Esau ([012634](#)Genesis 26:34). Called **see ADAH** in the genealogy of Edom ([013602](#)Genesis 36:2,3). Bashemath is doubtless a name of praise conferred on her at marriage.

2. Ishmael’s daughter; the last of Esau’s three wives according to the Edomite genealogy inserted by Moses ([013603](#)Genesis 36:3,4,13). From her son Reuel four Edomite tribes descended. Called M AHALATH in the narrative, [012809](#)Genesis 28:9. Esau’s Seirite wife, called Judith daughter of

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Beerli in the narrative (^{<012634>}Genesis 26:34), is called **see AROLIBAMAH** (the name of a district in Idumaea) the genealogy (^{<013641>}Genesis 36:41).

3. Solomon's daughter, married to Ahimaaz, one of his commissariat officers (^{<110415>}1 Kings 4:15).

BASKET

^{<014016>} Genesis 40:16: "I had three white (margin 'full of holes,' i.e. of open work, or rather 'baskets of white bread') baskets on my head." The Bible accurately represents Egyptian custom (Herodotus, 2:35), whereby men carried burdens on the head, women on the shoulders.

In the distinct miracles of feeding the 5,000 and the 4,000 the KJV uses the stone term "baskets" for distinct Greek words. In ^{<401420>}Matthew 14:20;

^{<410643>} Mark 6:43; ^{<420917>}Luke 9:17; ^{<430613>}John 6:13, the disciples took up twelve kophinoi of fragments at the feeding of the 5,000. In feeding the 4,000 with seven loaves recorded by two evangelists, the disciples took up seven **spurides** (^{<401537>}Matthew 15:37; ^{<410808>}Mark 8:8). Now **kofinoi** is always used by the evangelists when the miracle of the 5,000 is spoken of, [**spurides**] when that of the 4,000 is spoken of. Thus also in referring back to the miracle (^{<401609>}Matthew 16:9,10) Jesus says: "Do ye not ... remember the five loaves of the 5,000, and how many [**kofinoi**] ye took up? Neither the seven loaves of the 4,000, and how many

[[spurides](#)] ye took up?” That the [[spurides](#)] were of large size appears from Paul’s having been let down in one from the wall ([440925](#)>Acts 9:25). The [[kofinoi](#)] being twelve probably answers to the twelve disciples, a provision basket for each, and so are likely to have been smaller. The accurate distinction in the use of the terms so invariably made in the record of the miracles marks both events as real and distinct, not, as rationalists have guessed, different versions of one miracle. The coincidence is so undesigned that it escaped our translators altogether; it therefore can only be the result of genuineness and truth in the different evangelists’ accounts. In traveling through Samaria or Gentile regions the Jews used [[kofinoi](#)], not to be defiled by eating Gentile unclean foods. Smith’s Bible Dictionary wrongly makes the [[kofinos](#)] larger than the [[spuris](#)].

BASTARDS

mamzer . Forbidden to enter the Lord’s congregation to the tenth generation, i.e. forever ([052302](#)>Deuteronomy 23:2,3). Yet Jephthah, son of a

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strange woman, and therefore driven out by the legitimate children, was called to be a judge to Israel ([<071101>](#)Judges 11:1,2). The Talmud and the rabbis are probably therefore right in explaining mamzer , not illegitimate children in general, but those begotten in incest or adultery: from mazar , “to be corrupt.” The only other occurrence of mamzer is [<380906>](#)Zechariah 9:6: “a bastard (a vile alien) shall dwell in Ashdod.” Arabs about that time occupied much of S. Palestine, and the prophet foretells Ashdod will be ruled by them. Bastards were not excluded from public worship ordinarily. They had no claim to the paternal inheritance, or to the standing privileges and filial discipline of children ([<581207>](#)Hebrews 12:7).

BAT

(hatalleph = the darkness bird). Delighting in dark holes and caverns. This is the point of [<230220>](#)Isaiah 2:20, “a man shall cast his idols to the bats,” while the idolaters themselves shall vainly hide in the rock from the wrath of the Lamb ([<660616>](#)Revelation 6:16). Unclean in the eye of the law ([<051418>](#)Deuteronomy 14:18,19; [<031119>](#)Leviticus 11:19,20). Ranked among “all fowls that creep, going upon all four;” it has claws on its pinions, by which it attaches itself to a surface, and creeps along it. It is connected with quadrupeds: the bones of the arm (answering to a bird’s wing) and fingers being elongated, and a membrane extended over them to the hind limbs.

BATH (1)

Washing was required by the law for purification of uncleanness of any kind, as leprosy, etc. (Leviticus 15; 16:28; 22:6; <041907>Numbers 19:7,19; <101102>2 Samuel 11:2,4; <120510>2 Kings 5:10); mourning (<080303>Ruth 3:3; <101220>2 Samuel 12:20). The high priest on the day of atonement, before each act of expiation (<031604>Leviticus 16:4,24); also at his own consecration (<030806>Leviticus 8:6). Anointing with perfumes was joined to the washing (<170212>Esther 2:12). The laver at the door of the tabernacle was for the priests to wash in before entering (<023018>Exodus 30:18-20). The legal ritual prescribed washing, not bathing; also sprinkling. Baptism by immersion is not confirmed by legal types.

BATH (2)

A measure for liquids, about seven gallons.

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BATHRABBIM GATE

Belonging to Heshbon, close to which were two pools, which the bridegroom makes the image of his beloved's eyes (<220704>Song of Solomon 7:4). = Daughter of a multitude; a crowded thoroughfare of Heshbon. Her eyes are placid as a pool, even amidst the crowd (<431633>John 16:33).

BATHSHEBA

or Bath Shua (a Canaanite name, <013802>Genesis 38:2,12; <130203>1 Chronicles 2:3) [see **AHITHOPHEL** , her grandfather]. Eliam or Ammiel (<130305>1 Chronicles 3:5), one of David's officers, was her father. Uriah, being a brother officer, formed an intimacy which ended in his marrying Eliam's daughter. David committed adultery with her, and caused her husband's murder (2 Samuel 11; 23:34,39). Mother of Solomon, whose mind she helped much to mold; also of Shimea (or Shammua), Shobab, and Nathan (<130305>1 Chronicles 3:5). Nathan and Solomon were both ancestors of the Lord Jesus (<420331>Luke 3:31; <400106>Matthew 1:6). Her strength of intellect, kindness and influence over David and her son, appear in <110111>1 Kings 1:11-31; 2:13-21. She is said by tradition to have composed Proverbs 31 as an admonition to Solomon on his marriage to Pharaoh's daughter.

BATTLE

"Them that turn the battle to the gate" (<232806>Isaiah 28:6),

“those defenders of their country who not only repel the foe, but drive him to the gate of his own city.” “In battles of shaking” (<233032>Isaiah 30:32), i.e. in shock of battles; <231916> Isaiah 19:16, “because of the shaking of the hand of the Lord of hosts”; a mere waive of His hand, the slightest display of His power, shall be enough to discomfit (<233736>Isaiah 37:36).

BAVAI

<160318> Nehemiah 3:18.

BAYTREE

<193735> Psalm 37:35: Ezrach . Rather “an indigenous tree,” not transplanted yet, “flourishing” with the vigor of its native soil. An Israelite, with all the privileges temporal and spiritual of his birth, his possessions therefore inalienable; yet a “wicked” man. Farthest removed from hurt as he and his seemed, “yet he passed away, and lo! he was not,” etc.

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BAZLITH

Children of. <160754>Nehemiah 7:54.

BAZLUTH

<150252> Ezra 2:52.

BDELLIUM

Bedolach (<010212>Genesis 2:12), a production of Havilah. <041107>Numbers 11:7: “The color of the manna was as the color of Bdelium.” A gum exuding from a tree (the *Borassus flabelliformis*) in Arabia, India, and Babylonia, white and transparent, according to some; but this is hardly precious enough to be ranked with the gold and precious stones of Havilah. Others, a precious stone, crystal or beryl. This hardly suits <010212>Genesis 2:12, where “stone” is added to onyx, but not to it. Gesenius therefore takes it pearls, found abundant at the Persian gulf. This answers to the parallel comparison of manna to the white hoar frost on the ground (<021614>Exodus 16:14). Smith’s Dictionary Appendix adheres to its being a gum.

BEALIAH

Combining Baal and Jah (<131205>1 Chronicles 12:5).

BEALOTH

A town on the extreme S. of Judah ([061524](#)>Joshua 15:24).
Feminine plural of Baal.

BEANS

Among the supplies brought to David at Mahanaim ([101728](#)>2 Samuel 17:28). An ingredient in Ezekiel's ([260409](#)>Ezekiel 4:9) bread for 390 days, during his representative siege of Jerusalem. The food of the poor, and of horses. Our pulse is akin to the Hebrew pul .

BEAR

The Ursus Syriacus is the particular species meant in Scripture. Akin to the polar bear. As large as the European brown bear, but lower on the legs. it has a high mane of bristling hair between the shoulders. Of a buff or yellow white color. One is represented in an Egyptian picture of tribute brought to

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Thothmes III by Phoenicians. The crusader Godfrey of Bouillon rescued a man from its attack, at, the imminent risk of his own life, being unhorsed and severely wounded by it. The she-bear is peculiarly fierce when she has lost or is defending her cubs ([<101708>2 Samuel 17:8](#); [<201712>Proverbs 17:12](#); [<281308> Hosea 13:8](#)). Almost as formidable as the lion ([<300519>Amos 5:19](#)). The instrument of punishing the 42 youths who mocked Elisha, in a wood between Jericho and Bethel, probably in winter when bears descend from the mountains to the lowlands ([<120224>2 Kings 2:24](#)). It attacks flocks and cattle ([<091734>1 Samuel 17:34-37](#); [<231107>Isaiah 11:7](#)). Its roaring, ranging widely for food, and lying in wait for its prey, are alluded to in [<235911>Isaiah 59:11](#), where however translate, “We moan like (hungry) bears,” growling for food ([<202815>Proverbs 28:15](#); [<250310>Lamentations 3:10](#)). It was carnivorous.

[<270705> Daniel 7:5](#): “it raised up itself on one side,” lying on one of its fore feet and standing on the other; a figure still to be seen in Babylonian monuments, but see margin. Persia is meant. Media was the lower and passive side; Persia, the upper and active. It had three ribs in its mouth, namely, it seized on Babylon, Lydia, and Egypt. From a Hebrew root, “to move by creeping”: dob , dabab . Bochart, from Arabic,” hairy.”

BEARD

With Asiatics a badge of manly dignity. The Egyptians mostly shaved the hair of the face and head, except in mourning. In consonance with this Egyptian usage, Scripture, with the

undesigned propriety of truth, represents Joseph as having “shaved his beard,” which he had allowed to grow in prison, before entering Pharaoh’s presence (⁰¹⁴¹¹⁴<Genesis 41:14>). Many Egyptians wore a false beard of plaited hair, private individuals small ones, kings long ones square below, the gods one turning at the end. Their enemies are represented bearded on the monuments. The Jews were forbidden to “round the corners of their heads or mar (i.e. shave off) the corners of their beards” (⁰³¹⁹²⁷<Leviticus 19:27; 21:5>). Baal worshippers rounded the beard and hair to make their faces round, like the sun. The Arabs trimmed their beard round in sign of dedication to some idol. Possibly the Israelites retained the hair between the ear and eye, which the Arabs shaved away (²⁴⁰⁹²⁶<Jeremiah 9:26 margin; 25:23; 49:32; compare Herodotus, 3:8>). The beard is sworn by in the E. as an object of veneration. Not to trim it marked affliction, as in Mephibosheth’s case during Absalom’s occupation of Jerusalem (¹⁰¹⁹²⁴<2 Samuel 19:24>). An insult to it was resented as a gross outrage, as David did when Hanun shaved off half the beards of his ambassadors (¹⁰¹⁰⁰⁴<2 Samuel 10:4>). Compare God’s

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threat of “shaving” away His people as “hair” with the Assyrian king as His “razor” ([<230720>](#)Isaiah 7:20). This was one gross indignity to which Jesus was subjected: “I gave My cheeks to them that plucked off the hair” ([<235006>](#)Isaiah 50:6). It was shaved in mourning ([<231502>](#)Isaiah 15:2; [<244105>](#)Jeremiah 41:5; 48:37). Only the nearest friends were permitted to touch the beard, which marks the foul treachery of Joab in taking his cousin Amasa’s beard to kiss him, or rather it ([<102009>](#)2 Samuel 20:9). The precious ointment flowed from Aaron’s head at his consecration, upon his beard ([<19D302>](#)Psalm 133:2). The leper, at purification, had to shave his head and beard and eyebrows ([<031409>](#)Leviticus 14:9).

BEAST

Representing two distinct Hebrew words, bihemah and chay , “cattle” and “living creature,” or “animal.” Beir means either collectively all cattle ([<022204>](#)Exodus 22:4; [<197848>](#)Psalm 78:48) or specially beasts of burden ([<014517>](#)Genesis 45:17). The “beheemah” answer to the hoofed animals. In Leviticus 11 and Deuteronomy 14 some principal divisions of the animal kingdom are given; the cloven footed, chewing the cud, ruminantia. The aim of Scripture is not natural science, but religion. Where system is needful for this, it is given simple and effective for the purposes of religion. If Scripture had given scientific definitions, they would have been irrelevant and even marring to the effect designed. The

language is therefore phenomenal, i.e. according to appearances. Thus the hare and hyrax have not the four stomachs common to ruminant animals, but they move the jaw in nibbling like the ruminants. The hare chews over again undigested food brought up from the oesophagus though not a genuine ruminant. The teeth of the rodentia grow during life, so that they necessarily have to be kept down by frequent grinding with the jaws; this looks like rumination. The hare and the coney represent really the rodentia; (the **see CONEY** , or **see HYRAX** , though a pachyderm, is linked with the hare, because externally resembling the rodentia;) swine, pachydermata; “whatsoever goeth upon his paws,” “all manner of beasts that go on all four,” carnivora: only those of a limited district, and those at all possible to be used as food, are noticed, it is noteworthy that it is only “every animal of the field” that Jehovah brought to Adam to name, namely, animals in any way useful to man (⁰¹⁰²¹⁹Genesis 2:19), mainly the herbivora. Dominion is not specified as given over the (wild, savage) “beasts of the earth” (mainly carnivora), but only “over all the earth.” So in ¹⁹⁰⁸⁰⁷Psalms 8:7 man’s dominion is over “the beasts of the field.” Noah is not said to take into the ark beasts of the earth;

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but in ^{<010909>}Genesis 9:9,10, “beasts of the earth” are distinguished from “all that go out of the ark.” Next to fear of a deluge was their fear of the beasts of the earth; but God assures men “the fear of you and the dread of you shall be upon every beast of the earth” (^{<010902>}Genesis 9:2).

Symbolically, man severed from God and resting on his own physical or intellectual strength, or material resources, is beastly and brutish. He is only manly when Godly, for man was made in the image of God. So Asaph describes himself, when envying the prosperous wicked, “I was as a beast before Thee” (^{<197322>}Psalms 73:22). “Man in honor (apart from God) abideth not, he is like the beasts that perish” (^{<194912>}Psalms 49:12). The multitude opposing Messiah are but so many “bulls” and “calves” to be stilled by His “rebuke” (^{<196830>}Psalms 68:30). Those “that walk after the flesh in the lust of uncleanness, as natural brute beasts, are made only to be taken and destroyed” (^{<610212>}2 Peter 2:12). So persecutors of Christians, as Paul’s opponents at Ephesus (^{<461532>}1 Corinthians 15:32). The “beast” (Revelation 13; Revelation 15; Revelation 17; Revelation 19) is the combination of all these sensual, lawless, God opposing features. The four successive world empires are represented as beasts coming up out of the sea whereon the winds of heaven strove (Daniel 7). The kingdom of Messiah, on the contrary, is that of “the Son of MAN,” supplanting utterly the former, and alone everlasting and world wide. In Revelation 4; 5, the four cherubic forms are not “beasts” (as KJV), but “living creatures” ([zoa](#)). The “beast”

([teeeerion](#)) is literally the wild beast, untamed to the obedience of Christ and God ([<450807>Romans 8:7](#)). The “harlot” or apostate church (compare [<661201> Revelation 12:1](#), etc., with [<661701>Revelation 17:1](#), etc.; [<230121>Isaiah 1:21](#)) sits first on the beast, which again is explained as “seven mountains upon which she sitteth”; probably seven universal God-opposed empires (contrast

[<245125> Jeremiah 51:25](#) with [<230202>Isaiah 2:2](#)) of which the seven-hilled Rome is the prominent embodiment, namely, Egypt, Assyria, Babylon, Mede Persia, Greece, Rome (including the modern Latin kingdoms), and the Germano-Sclavonic empire. The woman sitting on them is the church conformed to the world; therefore the instrument of her sin is retributively made the instrument of her punishment ([Ezekiel 23](#); [<240219>Jeremiah 2:19](#); [<661716>Revelation 17:16](#)).

”The spirit of man,” even as it normally ascends to God, whose image he bore, so at death “goeth upward”; and the spirit of the beast, even as its desires tend downward to merely temporal wants, “goeth downward”

([<210321>Ecclesiastes 3:21](#)). God warns against cruelty to the brute

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([<052206>](#)Deuteronomy 22:6,7). He regarded the “much cattle” of Nineveh ([<320411>](#)Jonah 4:11). He commanded that they should be given the sabbath rest. As to the creature’s final deliverance, see [<450820>](#)Romans 8:20-23.

BEBAI

Sons of ([<150211>](#)Ezra 2:11; 8:11; 10:28; [<160716>](#)Nehemiah 7:16; 10:15).

BECHER

(first-born); Gesenius, young camel: B ECHORATH .

1. Benjamin’s second son ([<014621>](#)Genesis 46:21; [<130706>](#)1 Chronicles 7:6). In [<130801>](#)1 Chronicles 8:1 the reading possibly ought to be” Bela, Becher, and (instead of ‘his firstborn,’ only one Hebrew letter is thus omitted) Ashbel.” Then “the second,” “the third,” etc., were probably added, after the change in the original. Or vice versa, Becher in [<014621>](#)Genesis 46:21 and [<130706>](#)1 Chronicles 7:6 may be a corruption for Bela “his firstborn.” In [<042638>](#)Numbers 26:38 Becher is not mentioned in enumerating the Benjamite families, but Bela’s and Ashbel’s sons. However, among the Ephraimites occur “the Bachrites of Becher” ([<042635>](#)Numbers 26:35). In a border raid on cattle ([<130721>](#)1 Chronicles 7:21) the Ephraimites had been slain by the men of Gath who invaded Goshen; thus Ephraimite heiresses, for lack of Ephraimite husbands, would marry into other tribes. Becher, or his heir, would marry one, and so be reckoned among the Ephraimites

instead of in Benjamin.

Abiah (Aphiah, <090901>1 Samuel 9:1), Becher's younger son, would remain in Benjamin. From him descended Bechorath, then Zeror, Abiel (Jehiel, <130935>1 Chronicles 9:35), Ner, Kish, Saul. Abiel settled in Gibeon or Gibeah, afterward described as "of Saul" (<091104>1 Samuel 11:4, <231029>Isaiah 10:29). From Becher came also Sheba, son of Bichri, the rebel against David (2 Samuel 20); also Shimei, son of Gera of Bahurim (<101705>2 Samuel 17:5), "of the house of Saul." The nonappearance of Becher in <130801>1 Chronicles 8:1 and <042638>Numbers 26:38 may be due to the difference of the principle of the genealogy and the failure of the lines of the older heads of houses, as compared with <014621>Genesis 46:21; <130706>1 Chronicles 7:6. Thus no change of reading may be needed. 2. Son of Ephraim (<042635>Numbers 26:35). Bered, in <130720> 1 Chronicles 7:20, same as B ECHER above.

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BED

The outer garment worn by day sufficed the poor for bedstead, bed beneath, and covering above, whence it was forbidden to keep it in pledge after sunset, lest the poor man should be without covering

(<052413>Deuteronomy 24:13). The bolster was often of platted goat's hair

(<091913>1 Samuel 19:13). A quilt to wrap one's self in is the bed meant in the miracle of Jesus when He said "Take up thy bed and walk" (<430508>John 5:8-

11). The cushion or seat at the stern was our Lord's "pillow" on the lake of Galilee (<410438>Mark 4:38). Stones served as Jacob's "pillows" (Hebrew) and afterwards as the consecrated pillar to commemorate the divine vision granted him

(<012811>Genesis 28:11). The divan or platform at the end or sides of a room often served as bedstead. In such a room the master of the house and his family lay, according to the parable (<421107>Luke 11:7), "My children are with me in bed." The little chamber, bed, stool, table, and candlestick of Elijah

(<120410>2 Kings 4:10) were and are the usual furniture of a sleeping room. Some bed frame is implied in <170106>Esther

1:6; <100331>2 Samuel 3:31, "bier," margin bed. The giant Og had one of iron, a marvel in those days (one made of palm sticks is common in the present day), and required by his enormous weight and size (<050311>Deuteronomy 3:11). Og in

some expedition of his against Ammon may have left behind him his gigantic bed, to impress his enemy with his super-human greatness, and the Ammonites may have preserved it in

Rabbath, their capital; or Israel may have sent it to Ammon as a pledge of their friendly intentions (Jehovah having charged them not to disturb Ammon), and also a visible proof of their power in having conquered so mighty a prince as Og. Royal beds (<220309>Song of Solomon 3:9,10 margin) had pillars of marble or silver, the bottom gold, the covering of purple and divers colors, hangings fastened to the pillar- supported canopy, the beds of gold upon a tessellated pavement (<170106>Esther 1:6); compare <300604>Amos 6:4, “beds of ivory.” Often used as couches in the day (<262341>Ezekiel 23:41; <170708>Esther 7:8). Watchers of vineyards had hammocks slung from trees (<230108>Isaiah 1:8; 24:20). Hebrew melunah , “a lodge for the night.” Arab watchers sleep in them to be secure froth wild beasts; translate “the earth shall wave to and fro like a hammock,” swung about by the wind. The “bedchamber” where Joash was hidden was a storeroom for beds, and so well fitted for concealment (<121102>2 Kings 11:2; <142211> 2 Chronicles 22:11), not the usual reclining chamber. The bedroom was usually in the most retired part of the house (<112225>1 Kings 22:25; <020803>Exodus 8:3; <211020>Ecclesiastes 10:20). In <261318>Ezekiel 13:18, “Woe to the women that

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sew pillows to all armholes” (“elbows”) the allusion is to false prophetesses making their dupes rest on elbow cushions in fancied ecstasy, a symbol of the “peace” they falsely promised ([<261316>Ezekiel 13:16](#)). Beds were placed at the end of the chamber, on an ascent approached by steps: hence “I will not go up into my bed” ([<19D203>Psalm 132:3](#)).

BEDAD

[<013635>](#) Genesis 36:35; [<130146>](#)1 Chronicles 1:46.

BEDAN

A judge of Israel between Jerubbaal and Jephthah, in [<091211>](#)1 Samuel 12:11. Seemingly not, mentioned in Judges, but the name is probably identical with Abdon, which has the same radical consonants ([<071213>](#)Judges 12:13-15). No achievement of his for Israel’s deliverance is recorded, but may it not be inferred from the record “he was buried ... in the mount of the Amalekites,” that he probably smote them, and took the land which they had robbed Israel of? Compare [<070313>](#)Judges 3:13,27; 5:14. A Bedan is mentioned among Manasseh’s descendants ([<130717>](#)1 Chronicles 7:17), whence some identify him with the Jair ([<071003>](#)Judges 10:3), and suppose the surname Bedan was added to distinguish him from the elder Jair ([<043241>](#)Numbers 32:41). The Chaldee paraphrase reads “Samson” for “Bedan” in [<091211>](#)1 Samuel 12:11. Whence some guess Bedan = Ben-Dan, or Be (Hebrew in) Dan, to be an epithet of Samson, namely, the Danite; compare [<071325>](#)Judges

13:25. But the order of the names forbids it. The Septuagint, Syrian, and Arabic versions read “Barak,” which also the order forbids; however, see

<581132> Hebrews 11:32. Other and spiritual considerations, besides chronology, often rule the order.

BEDEIAH

<151035> Ezra 10:35.

BEE

(Deborah). Whence Rebekah’s nurse (<013508>Genesis 35:8) and the judge (Judges 4) were named; the bee’s industry, fruitfulness, and sweetness suggesting the similitude. In <050144>Deuteronomy 1:44 “the Amorites chased you as bees do”; <19B812>Psalm 118:12; <230718>Isaiah 7:18; the bold pertinacity with which bees in swarming hosts assail the object of their wrath is the point of comparison. “The Lord shall hiss for the bee that is in the land of

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Assyria”; i.e., He will call for the enemy to invade the Holy Land. Bees were drawn out of their hives by hissing or whistling. They were as numerous in Assyria as “the fly” in marshy Egypt. “They shall come and rest all of them in the desolate valleys, and in the holes of the reeks, and upon all thorns, and upon all bushes”; the foes, like bees, swarming and settling on all places. Hereafter He will “hiss for” His people to “gather them, for He hath redeemed them” ([381008](#)>Zechariah 10:8). Wild honey, such as John Baptist ate ([400304](#)>Matthew 3:4), abounded in Palestine, often liquid, whence the land is described as “flowing with milk and honey” ([020308](#)>Exodus 3:8). Often found in the reeks ([198116](#)>Psalm 81:16; [053213](#)>Deuteronomy 32:13), or in a hollow tree ([091425](#)>1 Samuel 14:25). Samson, having slain a young lion, found on his return within the dried carcass a swarm of bees and honeycomb, with which he refreshed himself and his father and mother, without telling them whence it came. (The heat in 24 hours often so dries up the moisture that, without decomposition, the bodies remain like mummies, free from odor.) Hence, he made a riddle: “out of the eater came forth meat, and out of the strong came forth sweetness” ([071414](#)>Judges 14:14). A type of the antitypical Samson the stronger One, spoiling the strong and roaring lion, “dividing the spoils” among His friends, and bringing forth life and divine nourishment out of death, and sweetness out of misery ([421121](#)>Luke 11:21,22; [580214](#)>Hebrews 2:14,15). Samson’s history, of which this incident is the epitome, sets forth Satan’s lion-like violence and harlot-like subtlety, overruled by divine might to his own destruction and fallen man’s redemption.

The scarcity of honey (dibash) in Egypt is implied in Jacob's thinking "a little honey" worth including in the present sent to conciliate the Egyptian viceroy (⁰¹⁴³¹¹Genesis 43:11); but it was the boiled down, thickened juice of grapes, dates, etc., still called dibs, an article of commerce in the E., which Jacob sent Joseph, and which the Tyrians brought from Palestine (²⁶²⁷¹⁷Ezekiel 27:17). The decoction of the grape, or must boiled down, is mixed with wine or milk, and looks like coarse honey. In ²³⁰⁷¹⁵Isaiah 7:15,16, of Immanuel it is written, "butter and honey shall He eat," i.e. curdled milk (the acid of which is grateful in the hot East) and honey mixed together shall He eat, as the ordinary food of infants, marking His real humanity (⁴²⁰²⁵²Luke 2:52). In the type, the prophetess' child, a state of distress is also implied; when, owing to invaders, milk and honey, things produced spontaneously, should be the only abundant articles of food. That distress and the invasion should cease before the child reached the age of

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consciousness to distinguish good and evil. The commonness of honey in Palestine as an article of diet appears in [<101729>2 Samuel 17:29](#); [<121403>2 Kings 14:3](#); [<244108>Jeremiah 41:8](#); [<261613>Ezekiel 16:13,19](#).

BEELIADA

[<131407>](#) 1 Chronicles 14:7. El-iada ([<100516>2 Samuel 5:16](#)), with ‘ Eel (“God”) substituted for Baal .

BEELZEBUL

So it ought to be read in [<401224>Matthew 12:24](#); [<410322>Mark 3:22](#); [<421115>Luke 11:15](#), etc. The Jews, in ridicule, changed Baal-zebub, the Ekronite god of flies, into Beelzebul, “god of dung” (which however is zebel , as they changed Beth-el (house of God) into Beth-aven (house of vanity), when the golden calf was set up there. Zebul means “dwelling,” lord of this lower world, “prince of the power of the air” ([<490202>Ephesians 2:2](#)), and taking up his “dwelling” in human bodies ([<401245>Matthew 12:45](#)). Thus “master of the house” and “master of the dwelling” (Beelzebul) stand in happy contrast ([<401025>Matthew 10:25](#)). As the Ekronite god was applied to by Ahaziah to east, out his disease, so the Jews taunted Jesus as using the same idol power to east out demons. Idols and demons, moreover, had a close connection ([<461020>1 Corinthians 10:20,21](#)). Beelzebul was thought to be the foul prince of both.

BEER

1. A dug well, whereas EN or AIN is a fountain or spring. Israel's last halting place was so-called, from the well dug there, beyond the Arnon, by the princes and nobles. A poetical fragment celebrates the fact (<042116>Numbers 21:16-18): "Spring up, O well; sing ye unto it. The princes digged the well; the nobles of the people digged it, by the direction of the lawgiver, with their staves" What a contrast was this Beer, digged amidst the people's joyous songs in honor of their princes, to the miraculous smiting of the rock amidst their murmuring against God and their leaders (<042002>Numbers 20:2). Perhaps the B EER -E LIM , "well of the princes," of <231508> Isaiah 15:8, on the border of Moab southwards. The howling (yillelathah : Beer-elim is chosen as similar in sound) shall reach even that remote point. Tradition made this the last appearance of the water that "followed" the people before their entrance into Canaan; compare <461004>1

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Corinthians 10:4. 2. A place whither Jotham, Gideon's son, fled from Abimelech ([<070921>Judges 9:21](#)).

BEERA

[<130737>](#) 1 Chronicles 7:37.

BEERAH

[<130506>](#) 1 Chronicles 5:6.

BEERI

1. The Hittite = A NAH . [[See THE HORITE .](#)] Father of Judith, Esau's wife = [see AHOLIBAMAH](#) . In the narrative where stress is laid on Esau's wife being a Canaanite, her father is called a Hittite; in the genealogy, where the stress is on Esau's marriage connection with the former holders of mount Seir, he is properly termed a Horite. [[See BASHEMATH .](#)]

2. Hosea's father.

BEER-LA-HAI-ROI

(the well of Him that liveth and seeth). Named by Hagar, because God looked after her with loving providence even in the wilderness ([<011614>Genesis 16:14; 22:14](#); compare [<141609>2 Chronicles 16:9](#); Psalm 139). Between Kadesh and Bered, in the S. country. Here Isaac lived before and after his father's death ([<012462>Genesis 24:62; 25:11](#)). Identified with a

well at Moilahi, a station on the road to Beersheba; near it is the cavern Beit-Hagar. Not to be confounded with the well whereby Ishmael was saved, in ^{<012119>}Genesis 21:19, subsequently.

BEEROTH

(“wells”). One of the four Hivite cities (the others being Gibeon, Chephirah, and Kirjath Jearim: ^{<060917>}Joshua 9:17), which obtained peace with Joshua by false pretenses. Allotted to Benjamin (^{<061825>}Joshua 18:25). Ishbosheth’s murderers Baanah and Rechab, and their father Rimmon, belonged to it. Its original occupants repaired to the Philistine Gittaim (^{<161133>}Nehemiah 11:33; ^{<100402>}2 Samuel 4:2,3,7). The men of Beeroth were among those who returned from Babylon (^{<150225>}Ezra 2:25). Now El-bireh, on the road to Nablus, ten miles N. of Jerusalem, below a ridge bounding the northward view. The traditional site of Jesus’ parents not finding Him in

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their company (^{<420243>}Luke 2:43-45). The usual halt at the first day's close for caravans going N. from Jerusalem. Naharai, one of David's mighty men, was a Beerothite (^{<131139>}1 Chronicles 11:39).

BEEROTH OF THE CHILDREN OF JAAKAN

(^{<051006>}Deuteronomy 10:6; ^{<043331>}Numbers 33:31.) Israel's halting place next before Mosera, where Aaron died. The tribe took its name from Jaakan, son of Ezer, son of Seirthe Horite (^{<130142>}1 Chronicles 1:42 = Akan, ^{<013627>} Genesis 36:27).

BEERSHEBA

Beersheba = "well of the oath." The southern limit of the Holy Land, as Dan in the N.: "from Dan to Beersheba" (compare in David's census, ^{<132102>}1 Chronicles 21:2; ^{<102402>}2 Samuel 24:2-7) comprehends the whole. Called so from the oath of peace between Abraham and Abimelech, king of the Philistines (^{<012131>}Genesis 21:31), else from the seven (sheba') ewe lambs slain there: indeed [sheba'], an oath, is from the custom of binding one's self by seven things, as Abraham made the seven ewe lambs a pledge of his covenant with Abimelech. Again, from the like oath between Abimelech (with Phichol, his captain) and Isaac, it being not uncommon for an event to be recorded as occurring apparently for the first time, which has been recorded as occurring earlier before: so Bethel (^{<012631>}Genesis 26:31-33). The well dug by Abraham and

secured to him by oath had been covered and lost. It is found by Isaac's servants just after the covenant made between him and Abimelech. The series of events recalls to Isaac's mind the original name and that which gave rise to the name; so he restores both the well itself and the name. Seven (sheba' : which also may explain the name) wells are at the place, so that a different one may have been named by Isaac from that named by Abraham. They all pour their streams into the wady es Seba, and are called Bir es seba, the largest 12 ft. diameter, and masonry round reaching 28 ft. down, and 44 from bottom to surface of the water. The second, at a hundred yards distance, 5 in diameter, 42 in depth. The other five further off. The stones around the mouth are worn into grooves by the action of ropes for so many ages. Around the large are nine stone troughs; around the smaller, five. The water is excellent, and grass with crocuses and lilies abounds. Abraham planted here a "grove" (eshel) (distinct from the idol grove, Asheerah, or Astarte [[see BAAL](#)]), or tree, the tamarisk, long living, of hard wood, with long, clustering, evergreen leaves, as a type

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of the ever enduring grace of the faithful, covenant keeping God ([<012133>Genesis 21:33](#)), “and called on the name (the self manifested character and person) of Jehovah, the everlasting God.” Here it was that Isaac lived when Jacob stole from his father the blessing already forfeited by Esau’s profane sale of his birthright ([<012633>Genesis 26:33,27; 28:10](#)). Long afterward, on Jacob’s descent to Egypt, he halted there, sacrificed unto the God of Isaac, and had a vision of God encouraging him to go down. The dispensation of the promise, which began with Abraham’s call from Ur to Canaan, ended on the last night of the sojourn of his grandson Israel in Canaan. So God’s promise was repeated for the last time ([<014601>Genesis 46:1-5](#)). Possibly the 430 years ([<480317>Galatians 3:17](#)) dates from this, the end, not from the beginning, of the dispensation of the promise.

Beersheba was given to Simeon, in the extreme S. of Judah ([<061528>Joshua 15:28; 19:1,2; <130428>1 Chronicles 4:28](#)). Samuel’s sons, Joel and Abiah, were judges there ([<090802>1 Samuel 8:2](#)), its distance preventing his going in circuit to it, as he did to others yearly ([<090716>1 Samuel 7:16,17](#)). Here Elijah left his confidential servant (narrow) on his way to Horeb ([<111903>1 Kings 19:3,4](#)).

”From Geba to Beersheba” or “from Beersheba to mount Ephraim” was the formula comprehending the southern kingdom of Judah after the severance of Israel’s ten tribes ([<122308>2 Kings 23:8; <141904>2 Chronicles 19:4](#)), and on the return from Babylon still narrower, “from Beersheba to the

valley of Hinnom” (<161130>Nehemiah 11:30). Ahaziah’s wife, Zibiah, mother of Joash, was of Beersheba (<121201>2 Kings 12:1.) It became seat of an idolatry akin to that of Bethel or Gilgal, so that it was a formula of superstition, “the manner (cultus, or religion, as in <440902>Acts 9:2 the new religion of Christ is designated “this way”) of Beersheba liveth” (<300505>Amos 5:5; 8:14). In Christian times it became an episcopal city under the Bishop of Jerusalem.

BEESHTERA

Bosra . [[See ASHTAROTH .](#)]

BEETLE

chargol , only in <031121>Leviticus 11:21,22: mentioned between the locust and grasshopper, and among “flying creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth.” From an Arabic root, to leap. The Septuagint translates it the “serpent killer,” a kind

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of locust not having wings. A species of truxalis, some think, one of the orthoptera, like the locust, but with elongated, projecting, conical forehead; carnivorous. It keeps down the multiplication of noisome insects. The beetle was not an article of food, the **see LOCUST** (see) was. A beetle cannot therefore be meant.

BEHEMOTH

(<184015>Job 40:15-24.) The Egyptian, Coptic, pehemout, “the water ox,” Hebraized; our river horse, hippopotamus. “Behold I made him with thee.” Yet how great the difference! “He eateth grass as an ox;” a marvel in an animal so much in the water, and that such a monster is not carnivorous. “His force is in the navel (rather muscles) of his belly”; the elephant’s skin there is thin, but the hippopotamus’ skin thick. “He moveth his tail like a cedar,” short indeed, but straight and rigid as the cedar. “The sinews of his thighs are twisted together,” like a thick rope. “His bones are as strong tubes of copper his spine like bars of iron.” He that made him hath furnished him with his sword” (his sickle-like teeth). Though so armed, he lets “all the beasts of the field play” near him, for he is herbivorous. “He lieth under the lotus bushes,” in the covert of the reed and fens (being amphibious). “The lotus bushes cover him with their shadow.” “Behold (though) a river be overwhelming, he is not in hasty panic (for he can live in water as well as land); he is secure, though a Jordan swell up to his mouth.” Job cannot have been a Hebrew, or he would not adduce Jordan, where there were no river horses. He alludes to it as a name known only by hearsay, and representing any river.

“Before his eyes (i.e. openly) will any take him, or pierce his nose with cords?” Nay, he can only be taken by guile. Jehovah’s first discourse (Job 38--39) was limited to land animals and birds; this second discourse requires therefore the animal classed with the crocodile to be amphibious, as the river horse.

BELA

(a swallowing up), called so from earthquakes having affected it.

1. One of the five cities of the plain, spared at Lot’s intercession, and named Zoar, “a little one” (<011402>Genesis 14:2; 19:22). S.E. of the Dead Sea, on the route to Egypt, not far from where Sodom and Gomorrah stood, according to Holland, arguing from the smoke of the burning cities having been seen by Abraham from the neighborhood of Hebron, and also because if Sodom had been N. of the Dead Sea Lot would not have had time to

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escape to gear on the S.E. of the sea. But Grove places the cities of the plain N.W. of the Dead Sea, between Jericho and the sea, as the plain was seen by Lot from the neighborhood of Bethel. From the hills between Bethel and Hai ([<011303>](#)Genesis 13:3,10) it is impossible to see the S. of the Dead Sea. Bela is joined with Sodom, Gomorrah, Admah, and Zeboim, in

[<011402>](#) Genesis 14:2,8, forming a confederacy against the invading kings of Elam, Shinar, etc. Bela was probably the name of the king of Zoar, as his name alone of the five would otherwise not be given. Bela is also the name of an Edomite king ([<013632>](#)Genesis 36:32). Robinson perhaps rightly identifies Bela with a ruin on the N. side of Lisan, “the tongue” of land jutting out into the Dead Sea at the S.E., between the wady Beni Hamid and the wady el Dera’ah. It was a Moabite city ([<231505>](#)Isaiah 15:5; [<244834>](#)Jeremiah 48:34);

[<053403>](#) Deuteronomy 34:3 does not prove that its site was further S., but only that Moses’ eye caught no more southward town than Zoar.

2. A king of Edom, son of Beor, a Chaldean probably by birth (like Balaam also descended from Beor, and originally residing in Pethor of Aram by the Euphrates: [<042205>](#)Numbers 22:5; 23:7), and reigning in Edom by conquest ([<013631>](#)Genesis 36:31-39; [<130143>](#)1 Chronicles 1:43-51).

3. Benjamin’s oldest son ([<014621>](#)Genesis 46:21; [<042638>](#)Numbers 26:38; [<130706>](#)1 Chronicles 7:6; 8:1). From Gera (one house of his family) came Ehud, Israel’s judge and deliverer Eglon of Moab ([<070314>](#)Judges 3:14-30). As Husham

is like Bela a king of Edom, so with Bela son of Benjamin is connected a Benjamite family of Hushim, sprung from a foreign woman of Moab (<130712>1 Chronicles 7:12; 8:8-11).

4. Azaz's son, a Reubenite (<130508>1 Chronicles 5:8). He too "in Aroer, even unto Nebo and Baal Meon, eastward unto the entering in of the wilderness from the river Euphrates" (<130508>1 Chronicles 5:8,9).

BELIAL

(worthlessness): recklessness, lawlessness. Not strictly a proper name, but used so by personification. Beli = "without" and ya'al "usefulness," i.e. good for nothing. "A man of Belial" is a worthless, lawless fellow

(<051313>Deuteronomy 13:13; <071922>Judges 19:22; <090212>1 Samuel 2:12). Latterly "Rake" ("vain fellows" (<100620>2 Samuel 6:20, harekim), and Feel were used instead: <400522>Matthew 5:22. Nabal (= fool) is called "man of Belial" (<092525>1 Samuel 25:25.) In the New Testament "Beliar" is the form in some oldest manuscripts (<470615>2 Corinthians 6:15.) As Satan is opposed to God,

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Antichrist to Christ, so Belial standing here in contrast to Christ must denote all anti-Christian pollutions personified.

BELLOWS

<240629> Jeremiah 6:29: the bellows are burned,” so intense a heat is made that the very bellows are almost set on fire; “the lead is consumed of the fire.” Used in heating a furnace for smelting metals, not required for the wood fires which were the ancient fuel, and were commonly blown with a fan. The Egyptian bellows, as represented in paintings of the time of Thothmes III, contemporary with Moses, were worked by the feet alternately

pressing upon two inflated skins sending the air through reed tubes tipped with iron into the furnace; as each skin became exhausted the blower raised it by a cord in the hand to admit a fresh supply of air.

BELLS

No large ones like ours, for assembling congregations to worship, were anciently known. In <022833>Exodus 28:33,34, small golden bells are mentioned (72 according to the rabbis) as alternating with blue, purple, and scarlet pomegranates, on the hem of the high priest’s ephod. The object was “his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.” The pomegranates with pleasant odor, and refreshing juice, and delicious kernel, symbolized the word of God, the spiritual food refreshing the soul (<191908>Psalm 19:8-11;

<050803> Deuteronomy 8:3; <202511>Proverbs 25:11). The bells symbolize the sounding forth of the word (<451018>Romans 10:18). Through the robe, with this pendant attached, Aaron wits represented as the receiver and transmitter of the word from heaven. No ordinary priest could enter Jehovah's immediate presence. The high priest alone was admitted, as wearing the robe of God's word and bearing the divine testimony, upon which the covenant fellowship was founded which ensured his not dying. The sounding bells also assured the people waiting outside that their interceding representative priest was not dead, though in God's immediate presence. So the sounding word assures Christ's waiting people here below that, though withdrawn from their eyes within the heavenly veil, "He ever liveth to make intercession for them" (<580725>Hebrews 7:25).

The pamoney are strictly bells (<022833>Exodus 28:33), from paam , "to strike." But in <381420>Zechariah 14:20 metsillot , from tsalal "to strike," means flat pieces or plates of brass, like cymbals, attached as ornaments to the horses'

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necks. By their tinkling they enliven the animal, and keep the party from wandering far from one another. Bells are represented attached to horses on the walls of Sennacherib's palace at Koyunjik. "Holiness unto the Lord," inscribed on even the horse bells, whereas formerly it was only on the plate of the high priest's miter (⁰²²⁸³⁶Exodus 28:36), marks that sanctity shall, in the coming day of the Lord, invest even the common occupations and things of life.

In ²³⁰³¹⁶Isaiah 3:16,18,20, women are represented as wearing "tinkling ornaments" (probably with bells attached) about their feet, to attract admiration; ankle rings were worn on both feet joined by a chain, and the tinkling ornaments hanging therefrom.

BELSHAZZAR

Contracted from Belsharezar: from Bel , the Babylonian idol, and shar , a king; zar is a common Babylonian termination, as in Nebuchadnezzar. His solemnly instructive history is graphically told in Daniel 5. **See BABEL** , **see BABYLON** , for the remarkable confirmation of the Scripture account of his death on the night of revelry in the siege of Babylon; which is also stated by Xenophon; whereas Berosus in Josephus calls the last king Nabonedus (Nabonahit, i.e. Nebo makes prosperous) and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to Borsippa (the Chaldaean sacred city of religion and science); and that having surrendered there, he had a principality assigned to him in Carmania by Cyrus. The inscription at Umqeer (Ur of the Chaldees), read by Sir H.

Rawlinson, strews that Nabonedus admitted his son Belshazzar into a share of the kingdom, just as Nabopolassar admitted Nebuchadnezzar his sort to share in the government, Xerxes admitted his son Artaxerxes, and Augustus his successor Tiberius; so that the discrepancy is cleared. Nabonedus, defeated by Cyrus in the field, fled to Borsippa, and survived. Belshazzar fell in the last assault of Babylon.

Xenophon calls the last king of Babylon “impious,” and illustrates his cruelty by the fact that he killed a courtier for having struck down the game in hunting before him, and unmanned Gadates a courtier at a banquet, because one of the king’s courtiers praised him as handsome. His reckless infatuation is marked by his making a feast when the enemy was thundering at his gates; compare ^{<520503>}1 Thessalonians 5:3-7 for the lesson to us. He set at nought eastern propriety by introducing women and even concubines at the feast. His crowning guilt, which made the cup overflow

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in vengeance, was his profaning the vessels of Jehovah's temple to be the instrument of revelry to himself, his princes, wives, and concubines, drinking out of them in honor of his idols. Security, sensuality, and profanity are the sure forerunners of the sinner's doom. Intoxicating drinks tempt men to daring profanity, which even they would shrink from when sober. To mark the inseparable connection of sin and punishment, "the same hour" that witnessed his impious insult to Jehovah witnessed the mysterious hand of the unseen One writing his doom in full view of his fellow transgressors on the same palace wall which had been covered with cuneiform inscriptions glorifying those Babylonian kings. Compare

<201618> Proverbs 16:18. His daring bravado was in an instant changed into abject fear; conscience can turn the most foolhardy into a coward.

His promise that whosoever should read the writing should be "third ruler in the kingdom" is probably an undesigned coincidence with the historic truth now known that Nabonedus was the chief king, Belshazzar secondary, and so the ruler advanced to the next place would be T HIRD (<270507>Daniel 5:7). Daniel having been summoned at the suggestion of Nitocris, the queen mother, probably wife of Evil Merodach, Nebuchadnezzar's son, faithfully reproved him for that though knowing how God had humbled his forefather Nebuchadnezzar for God-despising, self-magnifying pride, he yet "lifted himself against the Lord of heaven"; therefore MENE , God has numbered thy years of reign and the number is complete, compare <199012>Psalm 90:12. TEKEL , weighed

in the balances of God's truth, thou art found wanting. UPHARSIN , or PERES , alluding to the similar word "Persians," thy kingdom is divided among the Medes and Persians. Cyrus diverted the Euphrates into a channel, and guided by Gobryas and Gadatas, deserters, marched by the dry channel into Babylon, while the citizens were carousing at an annual feast to the idols (<232105>Isaiah 21:5; 44:27; <245029>Jeremiah 50:29-35,38,39; 51:36,57). Belshazzar was slain; compare <231418>Isaiah 14:18-20.

BEN

("son"). <131518>1 Chronicles 15:18.

BENAIAH

("whom Jehovah builds up"). Son of Jehoiada, the chief priest (<132705>1 Chronicles 27:5), so of the tribe of Levi, though of Kabzeel in S. Judah (<102320>2 Samuel 23:20; <131122>1 Chronicles 11:22,25; 18:17; 27:6); set over

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David's body guard, the Cherethites and Pelethites ([<100818>2 Samuel 8:18; 20:23; 23:20,22,23; <110138>1 Kings 1:38](#)). Midway between the first three of "the mighty men" (gibborim), and the 30 "valiant men of the armies." "Mighty among the 30), and above the 30." He earned his position by slaying "two lion-like men of Moab," and "a lion in a pit in a snowy day," and "an Egyptian of great stature, a goodly man ([<102321>2 Samuel 23:21](#)), five cubits high," out of whose hand he plucked the spear like a weaver's beam, "and slew him with his own spear" ([<131122>1 Chronicles 11:22,23](#)). Having remained faithful in Adonijah's rebellion ([<110108>1 Kings 1:8,10,32,38,44](#)), and having by Solomon's command slain him and Joab, he was promoted to the latter's post as commander in chief ([<110225>1 Kings 2:25,34,35; 4:4](#)). Jehoiada, father of Benaiah, was next after Ahithophel in David's court ([<132734>1 Chronicles 27:34](#)).

Eight others of the name are mentioned.

- 1.** One of David's 30 "valiant men of the armies," the Pirathonite, an Ephraimite, captain of the 11th monthly course ([<102330>2 Samuel 23:30; <131131>1 Chronicles 11:31; 27:14](#)).
- 2.** A Levite of David's time who "played with a psaltery on alamoath" ([<131518>1 Chronicles 15:18-20; 16:5](#)).
- 3.** A priest in David's time who blew the trumpet before the ark ([<131524>1 Chronicles 15:24; 16:6](#)).

4. A Levite of the sons of Asaph ([<142014>2 Chronicles 20:14](#)).

5. A Levite overseer of offerings, under Hezekiah ([<143113>2 Chronicles 31:13](#)).

6. A prince in the family of Simeon ([<130436>1 Chronicles 4:36](#)).

7. Four who took strange wives ([<151025>Ezra 10:25,30,35,43](#)).

8. Father of Pelatiah, a prince of the people, who gave presumptuous counsel against Ezekiel's inspired warnings, and was visited with death (Ezekiel 11).

BEN-AMMI

("son of my people"). Son of Lot's younger daughter; progenitor of Ammon ([<011938>Genesis 19:38](#)).

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BENE-BERAK

A city of Dan (^{<061945>}Joshua 19:45). Now Ibn Abrak, an hour from Jehud.

BEN-HADAD

(“son [i.e. worshipper] of Hadad”), the Syrian sun-god. A name common to three kings of Damascus. Hadad-ezer (“Hadad helps”) is a similar Syrian name. David, having conquered him, put garrisons in Syria of Damascus; Rezon retook Damascus, and reigned there “an adversary to Israel all the days of Solomon” (^{<111123>}1 Kings 11:23). Ben-Hadad I. grandson of Rezon (probably), as king in Damascus, which had absorbed by that time the petty kingdoms around, helped Baasha against **see ASA** king of Judah. But the latter, by a present of “all the silver and gold left in the treasures of the Lord’s house and of the king’s house,” tempted Ben-Hadad to “break his league with Baasha” (^{<111518>}1 Kings 15:18,19). He therefore “smote Ijon, Dan, Abel-beth-Maachah, Cinneroth, with all Naphtali” in the northern kingdom, namely, that of the ten tribes under Baasha, thus enabling Asa to take away the stones of Ramah, which Baasha had built to prevent any repairing from the northern to the southern kingdom, Judah.

Ben-Hadad II., son of Ben-Hadad I.; 32 vassal kings accompanied him in his first siege of Samaria (^{<112001>}1 Kings 20:1) [**see AHAB**]. After Ahab’s death, Moab having revolted from Ahaziah and Jehoram, successive kings of Israel

(<120101>2 Kings 1:1,6,7), Ben-Hadad took advantage of Israel's consequent weakness, and after having been baffled several times by Elisha besieged Samaria a second time so straitly that mothers gave their own sons to be eaten, a horror similar to what occurred in later times in Titus' siege of Jerusalem. A sudden panic, owing to a divinely sent noise, caused the Syrians to flee from their camp, and leave its rich contents to be spoiled, under the impression that Israel had hired the Hittite and Egyptian kings. The consequent plenty had been foretold by Elisha. Shortly after Ben-Hadad fell sick, and sent Hazael with large presents to consult Elisha who was in Damascus (<120807>2 Kings 8:7-15). The prophet replied, "Thou mayest certainly recover," i.e. the disease is not mortal; "howbeit the Lord hath showed me that he shall surely die." Hazael's latent cruelty and ambition were awakened by what ought to have awakened remorse, Elisha's tears at the horrors which the prophet foresaw he would perpetrate. His murder of Ben-Hadad with a wet cloth (the wetting solidifying the cloth, and making it impervious to air) was consonant to his

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subsequent bloodthirstiness. Hazael is evidently the subject of [2 Kings 8:15](#); the introduction of his name at the end does not disprove this: it is introduced to emphasize Hazael's succession to the throne, in contrast to Ben-Hadad's decease. Many fancy the wet cloth was put on to cool the fevered face, and by Ben-Hadad himself, and that death naturally resulted from the sudden chill. (?) So ended with Ben-Hadad, after reigning about 30 years, the dynasty founded by Rezon.

Ben-Hadad III, Hazael's son and successor. Jehovah, moved by Jehoahaz' repentance of his previous wickedness, and by his beseeching prayers, and by the oppression suffered by his people from Hazael, "who had made them like the dust by threshing," gave Israel a savior from Ben-Hadad in Joash his son's days. Joash, visiting Elisha on his deathbed, by his direction shot arrows eastward, the pledge of the Lord's deliverance from Syria. But instead of smiting the ground repeatedly he only smote thrice from want of faith; so, instead of destroying the Syrians as he might have done, he only was to smite them thrice, which he did in Aphek ([2 Kings 13:14-19](#)) in the Esdraelon plain, where Ahab had defeated Ben-Hadad I ([1 Kings 20:26](#)); compare Amos 1:3,4, which foretells Ben-Hadad's overthrow. Jeroboam II completed Israel's deliverance, according to Jonah's prophecy ([2 Kings 14:25](#)).

BENHAIL

[2 Chronicles 17:7](#).

BEN-HANAN

<130420> 1 Chronicles 4:20.

BENINU

<161013> Nehemiah 10:13.

BENJAMIN

(“son of my right hand”), as Jacob named him; first called by his dying mother Rachel Benoni, son of my sorrow (compare <243115>Jeremiah 31:15; <400217> Matthew 2:17,18). Jesus the antitype was first “a man of sorrows”

(<235303>Isaiah 53:3), the mother’s sorrows attending tits birth also at Bethlehem; afterward “the man of God’s right hand,” on whom God’s

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hand was laid strengthening Him ([<660117>Revelation 1:17](#); [<198017>Psalm 80:17](#); [89:21](#); [<440531>Acts 5:31](#)).

1. Rachel's second son, the only son of Jacob born in Palestine ([<013516>Genesis 35:16-19](#)), on the road between Bethland Bethlehem Ephrath, near the latter ([<014807>Genesis 48:7](#)) (probably = the fertile, from parah , corresponding to the town's other name, Bethlehem, "bread-house"). The Arabic jamin means fortunate. And in the expression "sons of Benjamin" or a "man of Benjamin, ... land of Benjamin," the first syllable is suppressed Binee Ha- Jemini, Ish Jemini, Erets Jemini, compare [<014610>Genesis 46:10](#). Benjamin was his father's favorite after Joseph's supposed death ([<014430>Genesis 44:30](#)); as the youngest, the child of his old age, and the child of his beloved Rachel. Joseph's gifts to him exceeded far those to each of his elder brothers ([<014334>Genesis 43:34](#); [45:22](#)). Benjamin was only 23 or 24 years old when Jacob went down to Egypt. He clearly could not then have had ten sons already ([<014606>Genesis 46:6-21](#)), or eight sons and two grandsons ([<042638>Numbers 26:38-40](#)). It is plain that the list in Genesis 46 includes those grandsons and great grandsons of Jacob born afterward in Egypt, and who in the Israelite mode of thought came into Egypt "in the loins" of their fathers (compare [<580709>Hebrews 7:9,10](#)). Hence, arises the correspondence in the main between the list given in connection with Jacob's descent to Egypt in Genesis 46, and the list taken by Moses ages afterward in Numbers 26. Benjamin's sons, Becher, Gera, Rosh, are missing in Moses' list, because they either died

childless, or did not leave a sufficient number of children to form independent families.

After the exodus the tribe was the smallest but one ([Numbers 1:1,36,37](#); [1 Samuel 9:21](#); [Psalm 68:27](#)). On march it held the post between Manasseh and Ephraim, its brother tribes, W. of the tabernacle, which it followed ([Psalm 80:2](#)) under its captain Abidan, son of Gideoni ([Numbers 2:18-24](#)). Palti, son of Raphu, was the spy representing it ([Numbers 13:9](#)). In the division of the land Elidad, son of Chislon, represented it ([Numbers 34:21](#)). Its predominant characteristic of warlike tastes is foretold by Jacob ([Genesis 49:27](#)); “Benjamin shall ravine as a wolf, in the morning he shall devour the prey, and at night shall divide the spoil.” How truly is attested by the war waged them alone (and victoriously at against all the tribes, rather give up the wicked men of Gibeah (Judges 19; 20; compare [Matthew 26:52](#)). Their number was reduced thereby to 600, who took refuge in the cliff Rimmon, and were provided with wives partly from Jabesh, partly from Shiloh (Judges 21).

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The period of the judges must have been a long one to admit of the increase to Benjamin's subsequent large numbers ([130706](#)>1 Chronicles 7:6-12; 8; 12:1-8). The same determined spirit, but in a better cause, appears in their resisting Saul, their own kinsman's, appeal to them to betray David's movements ([092207](#)>1 Samuel 22:7-18). Moreover Ehud, judge and deliverer of Israel from Eglon of Moab, was of Benjamin; also Saul and Jonathan, whose prowess was famed ([100118](#)>2 Samuel 1:18,19,23). Also Baanah and Rechab, captains of marauding bands and murderers of Ishbosheth (2 Samuel 4). Archers and slingers, generally left handed (as also Ehud was), were the chief force of the "sons of Jacob's right hand" ([070315](#)>Judges 3:15, etc.; 20:16; [131202](#)>1 Chronicles 12:2; [141408](#)>2 Chronicles 14:8; 17:17). The "morning" and "night" in Jacob's prophecy mark that Benjamin, as he was in the beginning, so he should continue to the end of the Jewish state. Similarly in Moses' prophecy ([053312](#)>Deuteronomy 33:12), "Benjamin, the beloved of the Lord (attached to David = beloved after Saul's dynasty fell), shall dwell in safety by Him; the Lord shall cover him all the day long;" implying a longer continuance to Benjamin than to the other tribes. So Benjamin alone survived with Judah, after the deportation of the ten tribes to Assyria, arid accompanied Judah to and front the Babylonian captivity, and lasted until Shiloh came and until Jerusalem was destroyed.

As on the march, so in the promised land, Benjamin's position was near that of Ephraim, between it on the N. and Judah on the S., a small but rich territory, advantageously placed in

commanding the approach to the valley of the Jordan, and having Dan between it and the Philistines (<061811>Joshua 18:11, etc.); a parallelogram, 26 miles long, 12 broad, extending from the Jordan to the region of Kirjath Jearim eight miles W. of Jerusalem, and from the valley of Hinnom S. to Bethel N. When the Lord rejected the tabernacle of Joseph at Shiloh He chose mount Zion, Jerusalem which chiefly belonged to Benjamin (the of the Jebusite, “Jebusi, which Jerusalem” (<061828>Joshua 18:28), and all the land N. of the valley of Hinnom), and only in part to Judah, God’s chosen tribe (<197860>Psalm 78:60,67,68). In this sense Benjamin fulfilled Moses’ prophecy in “dwelling between” Judah’s (the Lord’s representative) “shoulders,” or ridges of the ravines which on the W., S., and E. environ the holy city. Primarily, however, the idea is, Benjamin as “the beloved of Jehovah shall dwell in safety with Him (literally, founded upon Him), and he (Benjamin) shall dwell between His (Jehovah’s) shoulders,” as a son borne upon his father’s back (<050131>Deuteronomy 1:31; 32:11; <021904>Exodus 19:4; <234603>Isaiah 46:3,4; 63:9).

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This choice of Jerusalem as the seat of the ark and David's place of residence formed a strong tie between Judah and Benjamin, though Saul's connection with the latter had previously made the Benjamites, as a tribe, slow to recognize David as king ([131229](#)>1 Chronicles 12:29; [100208](#)>2 Samuel 2:8,9). Hence at the severance of the ten tribes Benjamin remained with Judah ([111223](#)>1 Kings 12:23; [141101](#)>2 Chronicles 11:1). The two coalesced into one, under the common name Jews, whence they are called "one tribe"

([111113](#)>1 Kings 11:13,32; 12:20,21). Moreover, a part of Benjamin including Bethel, the seat of Jeroboam's calf worship, went with the ten tribes. Possibly Jeroboam's having appropriated it for the calf worship may have helped to alienate Benjamin from him and attach Benjamin to Judah. They two alone were the royal tribes. David was connected with Saul of Benjamin by marriage with his daughter, and therefore, feeling the political importance of the connection, made it a preliminary of his league with Abner that Michal should be restored to him, though Phaltiel had her heart ([100313](#)>2 Samuel 3:13-16). Above all, what knit together Benjamin and Judah most was the position fixed by God for the great national temple, which deprived Ephraim of its former glory ([197860](#)>Psalm 78:60-68); not in Judah only, or in Benjamin only, but on part of the confines of both, so that one text places it in Judah and the parallel text in Benjamin; compare [061563](#)>Joshua 15:63 with [061828](#)>Joshua 18:28. These elements of union between Benjamin and Judah are not obviously put forward in the sacred writings, but are found in

them on close observation, just such seeds as would produce the ultimate union which the history records. Such undesigned coincidences agree best with the belief that the narrative is minutely true, not forged.

Benjamin occupied a plateau generally about 2,000 feet above the Mediterranean plain, and 3,000 feet above the valley of the Jordan. The hilly nature of the country is marked by the names Gibeon, Gibeah, Geba, Ramah, Mizpeh (watchtower), “the ascent of Bethhoron,” the cliff Rimmon, the pass of Michmash. Torrent beds and ravines are the only avenues from the Philistian and Sharon plains on the W., and from the deep Jordan valley on the E. These ravines were frequented once by many wild beasts, as the names of places testify: Zeboim, “hyaenas” (<091317>1 Samuel 13:17,18); Shual and Shaalbim (<070135>Judges 1:35), “foxes” or “jackals”; Ajalon, “gazelle.” Up these western passes the Philistines advanced against Saul in the beginning of his reign, and drove him to Gilgal in the Arabah, occupying from Michmash to Ajalon. Down them they were driven again by Saul and Jonathan. Joshua chased the Canaanites down the long slopes

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of Bethhoron. The regular road between Jericho and Jerusalem was another of these passes, the scene of the parable of the good Samaritan. Lod, Ono, Aijalon were westward extensions of Benjamin's bounds beyond the original limit (¹⁶¹¹³⁵Nehemiah 11:35).

The presence of the ark at Kirjath Jearim in Benjamin, the prophet Samuel's residence in the sanctuary Ramah (⁰⁹⁰⁷¹⁷1 Samuel 7:17; 9:12), the great assemblies of "all Israel" at Mizpeh (⁰⁹⁰⁷⁰⁵1 Samuel 7:5), and the sanctity attached of old to Bethel, "the great high place" at Gibeon (¹¹⁰³⁰⁴1 Kings 3:4; ¹⁴⁰¹⁰³2 Chronicles 1:3), all tended to raise B. high in the nation, and to lead them to acquiesce in the choice of Saul as king, though belonging to "the smallest of the tribes of Israel" (⁰⁹⁰⁹²¹1 Samuel 9:21). After Saul's and then Ishbosheth's death, Benjamin sent 3,000 men to Hebron to confirm the kingdom to David (¹³¹²²³1 Chronicles 12:23,29; ¹⁰⁰⁵⁰³2 Samuel 5:3), Abner having declared for him. But the Benjamite Shimei's curses and Sheba's rebellion indicate that Saul's party among the Benjamites, even after his dynasty had ceased, cherished the old grudge against David. Besides the causes mentioned before, which finally united Benjamin and Judah, there was Jeroboam's setting up the calf worship in Bethel (a Benjamite city) in rivalry of the temple of Jehovah in the joint city of Benjamin and Judah, Jerusalem (¹¹¹²²⁹1 Kings 12:29); also Rehoboam's wise policy in dispersing his children through all Judah and Benjamin, into every "fenced city" (¹⁴¹¹¹²2 Chronicles 11:12,23); also Asa's covenant with Jehovah, in which Benjamin took part (2 Chronicles 15);

also the advancement of Benjamites to high posts in the army (<141717>2 Chronicles 17:17). “The high gate of Benjamin” (<242002>Jeremiah 20:2) marked the tribe’s individuality even in the joint metropolis of Benjamin and Judah; compare Ezra 2; <151009>Ezra 10:9; Nehemiah 7; 11:31-35 in proof of this individuality even after the return from Babylon. The genealogy of Kish and Saul, traced to a late date, brings us down to a Kish, father of Mordecai, the savior of the Jewish nation from Haman’s intended destruction (<170205>Esther 2:5). The royal name reappears in Saul of Tarsus, whose glory was that he belonged to “the tribe of Benjamin” (<451101>Romans 11:1; <500305>Philippians 3:5.) His full sense of that honor appears in his reference to his forefather,” Saul the son of Cis, a man of the tribe of Benjamin” (<441321>Acts 13:21.) In his own person he realized some of the prominent characteristics of his tribe: fierce obstinacy when he was “exceedingly mad against Christians, and persecuted them even unto strange cities” (<442611>Acts 26:11), equally persistent firmness when he declares, in spite of friends’ entreaties, “I am

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ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” ([<442113>Acts 21:13](#)). Thus Benjamin had the distinction of producing one of Israel’s first judges, her first king, and the great apostle of the uncircumcision.

2. A Benjamite, head of a family of giant men; son of Bilhan ([<130710>1 Chronicles 7:10](#)).

3. One who married a foreign wife ([<151032>Ezra 10:32](#)).

BENO

[<132426>](#) 1 Chronicles 24:26,27.

BENZOETH

[<130420>](#) 1 Chronicles 4:20.

BEON

Contracted from Baal Meon ([<043203>Numbers 32:3,38](#)).

BEOR

1. Father of [see BELA](#) .

2. Father of [see BALAAM](#) .

BERACHAH

One of Saul's brethren, yet attached himself to David at Ziklag ([131203](#)>1 Chronicles 12:3).

BERACHAH, VALLEY OF

("blessing"). Where Jehoshaphat and his people on the fourth day assembled to "bless" Jehovah for overthrowing the invading Ammonites, Moabites, Hagarenes, Edomites, and Amalekites who sought to "cut off Israel from being a nation" (Psalm 83; [142026](#)>2 Chronicles 20:26). Now Bereikut, in a valley between Tekua and the road from Bethlehem to Hebron. It is a broad, rich vale, watered with copious springs, affording space for a large multitude.

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BERACHIAH

<130639> 1 Chronicles 6:39. B ERECHIAH (<131517>1 Chronicles 15:17).

BERAIAH

<130821> 1 Chronicles 8:21.

BEREA

A city of Macedon, whither Paul withdrew, with Silas and Timothy, at his first visit to Europe, from Jewish persecution at Thessalonica, whence also, when the persecutors followed him from Thessalonica, he retired seawards to proceed to Athens (<441710>Acts 17:10-15). The Berean Jews were “more noble than those in Thessalonica, in that they received the word (preached) with all readiness of mind (not in a cavilling, critical spirit), and (yet not in a credulous spirit, for they) searched the Scriptures daily whether those things were so.” (See <230820>Isaiah 8:20: <430539>John 5:39; <480108>Galatians 1:8,9.) The result was necessarily, “many believed; also of honorable women, which were Greeks, and of men not a few.” Sopater, or Sosipater, one of them, became Paul’s missionary companion (<442004>Acts 20:4; <451621>Romans 16:21) in returning to Asia from his second visit to Europe, where he had been with him at Corinth. Now Verria, or Kara-verria, commanding a wide view of the plain of the Axios and Haliacmon; one of the most pleasant towns of Roumelia, with

20,000 inhabitants. One of the two roads from Thessalonica to Berea passed by Pella. A road led from Berea to Dium, whence probably Paul sailed to Athens, leaving Silas and Timothy behind.

BERECHIAH

Berechiah (Hebrew).

<130320> 1 Chronicles 3:20.

2. <160304> Nehemiah 3:4,30; 6:18.

1.

3.

<130916> 1 Chronicles 9:16.

<131523> 1 Chronicles 15:23.

<142812> 2 Chronicles 28:12.

4.

5.

6.

<140101> 2 Chronicles 1:1.

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7.

<380101> Zechariah 1:1,7.

BERED

1. Near Beer-la-hai-roi (<011614>Genesis 16:14). Identified by some with Elusa.

2. Descendant of Ephraim, the same perhaps as **see BECHER** (<042635>Numbers 26:35; <130720>1 Chronicles 7:20).

BERI

<130736> 1 Chronicles 7:36.

BERIAH

(“in evil” or “a gift”).

1. Asher’s son, from whom descended “the family of the Beerites” (<014617>Genesis 46:17; <042644>Numbers 26:44,45).

2. A son of Ephraim, so-called “because it went evil with Ephraim’s house” at the time, the men of Gath “born in that land” (Goshen, or else the eastern part of Lower Egypt) having slain his sons in a raid on cattle (<130720>1 Chronicles 7:20-23). if Beriah mean a “gift,” he will be regarded as an extraordinary gift from God to Ephraim, now old, to stand “instead of” his sons whom he had lost; such was Seth (<010425>Genesis 4:25

margin). The incident perhaps belongs to the time, otherwise unnoticed, between Jacob's death and the Egyptian enslaving of his seed; for Ephraim's sons must, some of them, have been full grown and the Hebrews still free. The men of Gath were children of Philistine settlers in Goshen or the adjoining region. In ^{<061302>}Joshua 13:2,3 the Sihor, or (Pelusiac branch of) the Nile, is the boundary between Egypt and Canaan; and in ^{<014634>}Genesis 46:34 the pastoral population in Goshen being an "abomination to the Egyptians," Goshen must have been regarded as non-Egyptian, but a kind of border land between the two countries, Egypt and Canaan. The men of Gath may have been mercenaries in the Egyptian army, with lands allotted them in that quarter. The bloody attack of Simeon and Levi on Shechem (^{<013425>}Genesis 34:25-29), and Pharaoh's fear lest in war the Israelites should join Egypt's foes and so get up out of the land (Exodus 1), show the possibility of their having been the aggressors, but as "come down" is more applicable to coming into than going from Egypt, probably the men of Gath were the aggressors. Translate therefore "when they came down." Keil thinks that"

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Ephraim” here is not the patriarch, but his descendant ages after bearing his name. Ezer and Elead his sons went down from mount Ephraim to Gath to carry off the Gittites’ cattle and were slain in the attempt. Their father’s sorrow for them was alleviated by the birth of Beriah. This view is possible.

3. A Benjamite who, with Shema, his brother, were ancestors of the inhabitants of Aijalon, and “drove away the inhabitants of Gath” (^{<130813>}1 Chronicles 8:13). **4.** A Gershomite Levite (^{<132310>}1 Chronicles 23:10,11).

BERITES; BERIM

A clan mentioned with Abel and Beth-Maachah in N. Palestine, visited by Joab in pursuing Sheba, son of Bichri (^{<102014>}2 Samuel 20:14), “all the Berites.” They followed him at his call.

BERNICE; BERENICE

Oldest daughter of Herod Agrippa I (^{<441201>}Acts 12:1). Married to her uncle Herod, king of Chalcis. Suspected after his death of intimacy with her own brother, Agrippa II, with whom she visited Festus, on his appointment as procurator of Judaea, and heard Paul’s defense (^{<442513>}Acts 25:13,23; 26:30). Next, she was married to Polemon, king of Cilicia; but left him for her brother. Subsequently, she was mistress of Vespasian, then of Titus, who, when emperor, cast her off.

BEROTHAAH; BEROETHAI

In <264716>Ezekiel 47:16 connected with Hamath and Damascus, as the northern boundary of the future inheritance of restored Israel. In <100808>2 Samuel 8:8 a city of Zobah, taken by David from Hadadezer. Possibly identical with Berytus, now the commercial mart Beirut, called from the wells, Beeroth, still seen, bored in the rocks at Beirut. In the parallel (<131808>1 Chronicles 18:8) “Chun” is substituted. Near Beyrut are Assyrian tablets of a king (Shalmaneser), who overran Phoenicia. it is the traditional scene of the combat of Saint George and the dragon.

BERYL

The first in the fourth row of precious stones in the high priest’s breastplate (<022820>Exodus 28:20; 39:13), Hebrew tarshish , the tartessus stone, found in Spain. Sea green, pale blue, yellow, and almost white, are

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its various colors. The color of the cherubic wheels (<260116>Ezekiel 1:16; 10:9). In <262813>Ezekiel 28:13 it is one of the Tyrian king's treasures, margin: chrysolite. Set in rings of gold (<220514>Song of Solomon 5:14); not as Smith's Bible Dictionary, "his wrists are circlets of gold full set with topazes,' but the hands bent in are compared to beautiful rings in which beryl is set, as the nails are in the fingers The body of the man seen in vision (<271006>Daniel 10:6) resembled it. In <662119>Revelation 21:19,20, the city's eighth foundation, the chrysolite being the seventh. The aquamarine, according to Schleusner.

BESAI

<150249> Ezra 2:49; <160752>Nehemiah 7:52.

BESODEIAH

<160306> Nehemiah 3:6.

BESOR

The B ROOK = fresh, cool; a wady or torrent bed, S. of Ziklag, where David left 200 men so faint as not to be able to accompany him in pursuing the Amalekites into the desert whither they had withdrawn after burning Ziklag (<093009>1 Samuel 30:9,10,21),

BETAH

By inversion of letters, Tibhath ([131808](#)>1 Chronicles 18:8).
Belonging to Hadadezer, king of Zobah. Spoiled by David of its
“exceeding much brass” ([100808](#)>2 Samuel 8:8).

BETEN

[061925](#)> Joshua 19:25. A city on the borders of Asher.

BETH

(“a fixed dwelling”); as in [013317](#)>Genesis 33:17, “Jacob built him an house,” marking his settlement after wanderings (compare [100702](#)>2 Samuel 7:2-6). Then any dwelling, as a tent. Then a family. Also a temple.

”The garden house,” Beth-haggan ([120927](#)>2 Kings 9:27), by way of which Ahaziah fled; now Jenin, formerly E N -G ANNIN , on the way from Samaria northward, overlooking the great plain.

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BETHABARA

(“house of a ford or passage”) (see ^{<070724>}Judges 7:24), where John was when he baptized Jesus (^{<430128>}John 1:28; compare ^{<430129>}John 1:29,30-35). The same as **see BETH-NIMRAH** , “the house of leopards,” now Beyt-nemir. Thence Elijah ascended. The leopards having come back after their temporary ejection, during which the name Bethabara prevailed, the place resumed its original name. But perhaps the name means rather, “house of pure water.” The Sinaiticus, Vaticanus, and Alexandrinus, the three oldest manuscripts, read “Bethany,” which also may mean “house of a ferryboat,” i.e. a passage. Yet Origen prefers the reading Bethabara. Some explain Bethany = boathouse, virtually = Bethabara. Lieut. Conder places the Bethabara of Judges at the traditional site, the pilgrims’ bathing place near Kasr el Yahud, E. of Jericho, within easy reach of Jerusalem. But he shows there is an objection to placing Bethabara’s) far S., for Christ’s baptism. A site is required within 30 miles of Cana of Galilee; for (^{<430143>}John 1:43) “the day following (the events at Bethabara, ^{<430128>}John 1:28-36) Jesus would go forth into Galilee,” and on the third day (John 2) was in Cana. Now just one mile N. of wady Jalud, two days journey from Nazareth and Cana (25 miles), is Makhadhet Abara, “the ford of crossing over.” The great road on the N. side of wady Jalud to Gilead and S. Hauran passes over by it. The nearness to Galilee, and the openness of the sides of the river here, leaving a broader space for the crowd seeking baptism, favor the view. The name Bethabara might probably belong to more points than one

where Jordan is forded.

BETHANATH

A fenced city of Naphtali ([061938](#)>Joshua 19:38), whence the Canaanites were not expelled ([070133](#)>Judges 1:33).

BETH-ANOTH

[061559](#)> Joshua 15:59. Now Hanin (Conder, Palestine Exploration Quarterly Statement, April, 1876).

BETHANY

(“house of dates”) [[see BETHABARA](#)], though dates have long disappeared from the locality, and only olives and figs remain (whence Olivet and Bethphage are named). Bethany is not mentioned until the New

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Testament time, which agrees with the Chaldee hinee being the word used for “dates” in the composition of the name, Bethany. Associated with the closing days of the Lord Jesus, the home of the family whom He loved, Mary, Martha, and Lazarus where He raised Lazarus from the dead; from whence He made His triumphal entry into Jerusalem; His nightly abode each of the six nights preceding His betrayal; where at the house of Simon the leper He was anointed by Mary ([411403](#)>Mark 14:3); and where, most of all, we are introduced to the home circle of His private life. In [431101](#)>John 11:1 His arrival at Bethany is recorded, namely, in the evening. The sending of the two disciples for the colt was evidently on the following morning, to allow time for the many events of the day of His triumphal entry and visiting the temple, after which it was “eventide” ([411111](#)>Mark 11:11), which coincides with John’s ([431212](#)>John 12:12) direct assertion, “the next day”; at the eventide of the day of triumphal entry He “went out unto Bethany with the twelve,” His second day of lodging there. On the morrow, in coming from Bethany, He cursed the figtree ([411112](#)>Mark 11:12,13), cast out the money-changers from the temple, and at “even” “went out of the city” ([411119](#)>Mark 11:19), lodging at Bethany for the third time, according to Mark. “In the morning” they proceeded by the same route as before (as appears from their seeing the dried up fig tree), and therefore from Bethany to Jerusalem ([411127](#)>Mark 11:27; 12:41) and the temple, where He spoke parables and answered cavils, and then “went out of the temple” ([411301](#)>Mark 13:1), to return again to Bethany, as appears from His speaking with Peter, James, Jehu, and Andrew privately “upon the mount of

Olives” (^{<411303>}Mark 13:3), on the S.E. slope of which Bethany lies, 15 stadia or less than two miles from Jerusalem (^{<431118>}John 11:18), the fourth day, according to Mark, who adds, “after two days was the feast of the Passover” (^{<411401>}Mark 14:1). Thus Mark completes the six days, coinciding (with that absence of design which establishes truth) exactly with John, “Jesus six days before the Passover came to Bethany” (^{<431201>}John 12:1.) Though John does not directly say that Jesus went in the evenings to Bethany, yet he incidentally implies it, for he says, “they made Him a supper” at Bethany, i.e. an evening meal (^{<431202>}John 12:2).

The anointing by Mary, introduced by Mark, after mention of the chief priests’ plot “two days” before the Passover, is not in chronological order, for it was six days before the Passover (John 12), but stands here parenthetically, to account for Judas’ spite against Jesus. Judas “promised and sought opportunity to betray Him unto them in the absence of the

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multitude “ (<422206>Luke 22:6); Matthew (<402605>Matthew 26:5) similarly represents the chief priests, in compassing His death, as saying,” Not on the feast day, lest there be an uproar among the people.” Jesus therefore in the day could clear the temple of the money-changers, but at night He was exposed to stratagem; so the very first night that He did not retire to Bethany, but remained in Jerusalem, He was seized. It is striking how God’s ordering brought about the offering of the true Paschal Lamb on the feast day, though the opposite was intended by the Jewish rulers. From the vicinity of Bethany, on the wooded slopes beyond the ridge of Olivet, He ascended to heaven, still seen to the moment of His being parted from His disciples, and carried up from their “steadfast gaze,” blessing them with uplifted hands (<422450>Luke 24:50,51; <440109>Acts 1:9-12).

Bethany was “at” the mount of Olives (<411101>Mark 11:1; <421901>Luke 19:1,29), near the usual road from Jericho to Jerusalem (<411046>Mark 10:46; 11:1), close to Bethphage = the house of figs, frequently named with it. Now el- Azariyeh, named so from Lazarus; on the E. of the mount of Olives, a mile beyond the summit, near the point at which the road to Jericho makes a sudden descent toward the Jordan valley; a hollow, wooded with olives, almonds, pomegranates, oaks, and carobs; lying below a secondary ridge which shuts out the view of the summit of Olivet. The village is a miserable one, of some 20 families of thriftless inhabitants. The house and tomb of Lazarus, and the house of Simon the leper, exhibited here, are of very doubtful genuineness.

BETH-ARABAH

<061506> Joshua 15:6,61. One of the six cities of Judah, situated in the Arabah or sunken valley of the Jordan and the Dead Sea; between Bethhoglah and the high land on the W. Included in Benjamin (<061822>Joshua 18:22).

BETHARAM

A town of Gad, E. of Jordan (<061327>Joshua 13:27). Same as Bethharan (<043236>Numbers 32:36); ages later named Libias or Livias, from the emperor Augustus' wife, Livia. In the wady Seir, which falls rate the Ghor, opposite Jericho.

BETHARBEL

("house of the snare" (or, "ambush of God")). Scene of the sack and massacre by Shalmaneser at his first invasion (<121703>2 Kings 17:3; <281014>Hosea

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10:14). “As Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children.” Perhaps identical with the stronghold Arbela in Galilee. Jerome curiously refers “Shalman” to “Zalmunna,” and Betharbel = the house of him who judged Baal, i.e. Jerubbaal (Judges 8). Now Irbid, a ruin S.W. of the sea of Galilee, N. of Tiberias, remarkable for its caves, hard to approach and still more to storm. Hence the resort of robbers. When they turned Bethel (“the house of God”) into Bethaven (“the house of vanity”), then it became Betharbel (“the house of ambush of God”), the scene and occasion of their desolation (Pusey).

BETHAVEN

(“house of nothingness or vanity”). On the mountains of Benjamin, E. of Bethel ([<060702>](#)Joshua 7:2; 18:12), between it and Michmash (1 Sam 13:5; 14:23). Near it was the “wilderness,” i.e. pasture land of Bethaven ([<061812>](#)Joshua 18:12.) In [<280415>](#)Hosea 4:15; 5:1; 10:5 Bethel, “house of God,” is called Bethaven, “house of vanity,” because of Jeroboam’s golden calf.

BETHAZMAVETH

[<160728>](#) Nehemiah 7:28. [[See AZMAVETH](#) .] Possibly Hizmeh, S.E. of Jeba, on the Benjamite hills.

BETH BAAL MEON

[[See BAALMEON](#) .] On the downs or “plain” E. of Jordan

(<061317>Joshua 13:17), in Reuben. Contracted into Been (<043203>Numbers 32:3,38), Bethmeon in <244823>Jeremiah 48:23. Now the ruin called “the fortress of Miun,” S.W. of Hesban, in the wady Zerka Maein.

BETHBARAH

(“house of the passage”) (<070724>Judges 7:24). The point to which Ephraim took, before the Midianites, “the waters” (the streams wady Maleh, Fyadh, Jamel, Tubas, etc., descending from the E. side of the highlands of Ephraim toward the Jordan, and flowing through the Ghor to Bethbarah). Possibly, though not probably, identical with **see BETHBARA** where John baptized. Ephraim’s intercepting of Midian was probably not so far S. as Bethabara, whither people flocked from Judaea, Jerusalem, and the “region round about.” Grove supposes Bethbarah to be the ford Jacob crossed in returning from Mesopotamia, and at which Jephthah slew the Ephraimites.

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BETH-BIREI

A town of Simeon (^{<130431>}1 Chronicles 4:31), corresponding to Bethlebaoth in ^{<061906>}Joshua 19:6; 15:32, in the extreme S. of Judah.

BETHCAR

(“house of lambs”). The point W. from Mizpeh to which Israel pursued the Philistines (^{<090711>}1 Samuel 7:11) “under Bethcar,” i.e. to the spot beneath, Bethcar being on a height. Here the stone Ebenezer was set up, to mark how far the rout of the Philistines extended.

BETH DAGON

- 1.** A town in the plain (shephelah) of Judah.
- 2.** A town on the border of Asher (^{<061927>}Joshua 19:27). The name, implying the presence of a house to Dagon, the Philistine idol shows how this worship extended itself beyond the Philistine territory, probably during the time of the Philistine overrunning of the Israelites’ land W. of the Jordan from Michmash on the S. to Gilboa on the N., the latter retiring to Gad and Gilead (^{<091305>}1 Samuel 13:5-7,17,18; 29:1; 31:1).

BETH-DIBLATHAIM

(“house of double cake”) of figs. Same as **see ALMON-**

DIBLATHAIM ([<244822>](#)Jeremiah 48:22).

BETHEL

(“house of God”).

1. Abram pitched his tent on a mountain E. of Bethel, abounding in pasture ([<011208>](#)Genesis 12:8; 13:3). The city, near the place, then bore the Canaanite name Luz. Bethel is the name given by anticipation to the place; appropriately so, as Abram virtually made it the “house of God.” It was expressly so named by Jacob, when he had the vision of the heavenly ladder, on his way from his father at Beersheba to Harsh ([<012819>](#)Genesis 28:19; 31:13). He set up a pillar, and anointed it with oil, to mark the place where God spoke with him. Bethel, the place, is expressly distinguished from Luz, the old Canaanite city. “Jacob called the name of that place Bethel, but the name of that city was called Luz at the first” ([<061601>](#)Joshua 16:1,2). The naming of Bethel Jacob repeated more publicly on his return

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home, 20 years later, with his family purified of idols, when God again appeared to him, and confirmed his change of name to Israel ([<013501>](#)Genesis 35:1-15; 32:28). Bethel belonged by lot to Benjamin, but was taken by Ephraim (Bethel being on his southern border) through the treachery of an inhabitant ([<070122>](#)Judges 1:22-26). It was about 12 miles N. of Jerusalem. In

[<072026>](#) Judges 20:26 translate for “the house of God” Bethel. During the civil war with Benjamin the tribes took the ark thither to consult God (compare

[<091003>](#) 1 Samuel 10:3). It was one of Samuel’s towns of circuit for judging ([<090716>](#)1 Samuel 7:16). One of Jeroboam’s two sanctuaries for the calf worship, selected doubtless because of its religious associations (1 Kings 12--13). There the prophet from Judah foretold the overthrow of the calf altar by Josiah. Abijah, king of Judah, took Bethel from Jeroboam ([<141319>](#)2 Chronicles 13:19), but it was soon recovered by Israel. Under Ahab the Baal worship at Samaria and Jezreel drew off attention from the calf worship at Bethel. This accounts for a school of prophets of Jehovah being there in Elijah’s time ([<120202>](#)2 Kings 2:2,3). The existence of “bears,” two, near the town, implies that Bethel was then less frequented ([<120223>](#)2 Kings 2:23-25). Under Jehu, who restored the calf worship, and Jeroboam II his great grandson, Bethel comes again into prominence ([<121029>](#)2 Kings 10:29). Bethel became the king’s chapel” (sanctuary) “the king’s court” (“house of the kingdom”) ([<300713>](#)Amos 7:13; 3:14,15). More altars, besides the original

one were erected. “Summer and winter houses” too, and “great houses” and “houses of ivory.” After the overthrow of Israel, the king of Assyria sent one of the Israelite priests to settle at Bethel, and teach the new settlers from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, “the manner of the god of the land,” and “how they should fear Jehovah” (^{<121727>}2 Kings 17:27,28). Josiah, as foretold, defiled the altar with dead men’s bones, but disturbed not the sepulchre of the prophet of Judah when he discerned its title. It was ordered by God that the votaries of the calf worship at Bethel never dared to violate the sepulchre and title of the prophet who denounced their idol. The worship of Jehovah and of the calves had been all along strangely blended [see BETHAVEN]. Among those returning from captivity were men of Bethel (^{<150228>}Ezra 2:28; ^{<160732>}Nehemiah 7:32; 11:31.) The ruins, covering three or four acres, still bear a like name, Beitin, on a low bill, between two wadies, which unite in the main valley of es- Suweinit, toward the S.E. Bethel still abounds in stones such as Jacob used for his pillow and afterward for a sanctuary. On the round mount S.E. of Bethel. Abram doubtless built the altar, and afterwards stood with Lot when giving him his choice of the land (^{<011207>}Genesis 12:7; 13:10). E. of this

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mount stands the ruin Tel er Rijmah, “the mound of the heap,” answering to Ai or Hai. Ritter makes Medinet Gai answer to Ai.

2. A town in southern Judah ([<061216>](#)Joshua 12:16; [<093027>](#)1 Samuel 30:27). Bethel in [<061904>](#)Joshua 19:4 answers to Chesil in [<061530>](#)Joshua 15:30. Bethuel, [<130430>](#)1 Chronicles 4:30. Hiel of Bethel rebuilt Jericho under the curse ([<111634>](#)1 Kings 16:34).

BETHEMEK

[<061927>](#) Joshua 19:27. On the border of Asher, S. of the valley of Jiphthahel.

BETHER

[<220217>](#) Song of Solomon 2:17. Perhaps Bithron, separated from the main part of Palestine by Jordan ([<100229>](#)2 Samuel 2:29), a ravine district, through “all” of which Abner passed, on the N. of the Jabbok, between the Jordan and Mahanaim. It means a cutting. Spiritually “the mountains of Bether” mean mountains of division (margin), or mountains intersected with deep valleys, separating the bride from the heavenly Bridegroom.

BETHESDA

(“house of mercy”). A water reservoir, or swimming pool (as [<430502>](#)John 5:2, [kolumbeethra](#) , means), with five porches, or colonnades, close to the sheep gate ([<160301>](#)Nehemiah 3:1) in

Jerusalem. The porches accommodated those waiting for the troubling of the waters. <430504>John 5:4, as to the angel troubling the water, is omitted in the Vaticanus and Sinaiticus manuscripts, but is found in the Alexandrinus, and <430507>John 5:7 favors it. The angels, in a way unknown to us, doubtless act as God's ministers in the world of nature. Many curative agencies are directed by them (<19A404>Psalm 104:4). God maketh His angelic messengers the directing powers, acting by the winds and flaming lightning. The angelic actings, limited and fitful, attested at that time that God was visiting His people, throwing into the brighter prominence at the same time the actings of the divine Son (compare Hebrews 1), who healed not merely one exceptionally but all who came to Him, whatever might be their disease, and instantaneously. Now Birket Israil, within the walls, close by Stephen's gate, under the N.E. wall of the Haram area. Eusebius, in the 3rd century, describes it as consisting of two pools and named Bezatha, answering to the N. E. suburb Bezetha in the gospel times. Robinson suggested that "the pool of the Virgin" may answer

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to “the pool of Bethesda,” “the king’s pool” in Nehemiah. Ganneau identifies with the church of Anne, mother of Mary, Beit Hanna, really = Bethesda, “house of grace.”

BETHEZEL

(“house of firmness”). Situated probably in the shephelah or low hilly land of Judah, near Zaanan or Zenan ([061537](#)>Joshua 15:37). Though Bethazel means the house on the side, i.e. near Zaanan, it got no comfort from Zaanan’s inhabitants in its mourning ([330101](#)>Micah 1:11). There was an Azal near Jerusalem ([381405](#)>Zechariah 14:5) [[see ZAANAN](#)].

BETHGADER

A place ([061213](#)>Joshua 12:13, Geder), [130251](#)>1 Chronicles 2:51, occupied by Caleb’s descendants.

BETHGAMUL

(“house of the weaned,” elsewhere used of the camel). A town of Moab, in the mishor or downs E. of Jordan ([244823](#)>Jeremiah 48:23,21). Probably now Um el Jemal, “mother of a camel,” one of the heretofore deserted cities of the Hauran [[see BASHAN](#)]. A good sample of an unwalled town, with large open spaces and broad streets, one 150 ft. wide, the houses of stone, the finest E. of Jordan.

BETHHACCEREM

(“house of the vineyard”) ([<240601>](#)Jeremiah 6:1). S. of Jerusalem, near Tekoa, on an eminence suitable for a fire signal. The ruler of the region round Bethhaccerem helped Nehemiah ([<160314>](#)Nehemiah 3:14) in rebuilding the Jerusalem wall. The so-called Frank mountain (Herodium) probably now corresponds to it. Herod’s residence is supposed to have been here; its nearness to Bethlehem, the scene of his massacre of the innocents, well accords with this.

BETH-HARAN

A fenced city, E. of Jordan, built by the Gadites ([<043236>](#)Numbers 32:36). The same as Beth-aram ([<061327>](#)Joshua 13:27).

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BETH-HOGLAH

(“house of partridge”) (^{<061506>}Joshua 15:6; 18:19,21). In Benjamin, on the border of Judah. The Ain Hajla, “fount of Hogleh,” on the road from Jericho, near the Jordan, marks the site.

BETHHORON

(“house of caverns”). Two towns, the upper and the nether, separated half an hour’s journey; now Beitur et tahta and Beitur el foka. On the road from Gibeon (now el Jib) to Azekah and the Philistine plain (^{<061010>}Joshua 10:10,11; 16:3,5; 18:13,14), on the boundary between Benjamin and Ephraim, but counted to the latter and given to the Kohathites (^{<062122>}Joshua 21:22). Sherah, a granddaughter or descendant of Ephraim, built (i.e. enlarged and fortified) both the upper and nether Bethhoron, and was of the family whence sprang Joshua (^{<130724>}1 Chronicles 7:24,27). [**See SHERAH** and **see UZZEN-SHERAH** .] Here Joshua conquered the five kings of the Amorites. On the mountain S. of the nether village (Ajalon) over which the sun stood still there remains still the name Yalo. From Gibeon to upper Bethhoron is a distance of four miles, partly descent, but mainly ascent; hence it is called the “going up” to Bethhoron (^{<061010>}Joshua 10:10,11), but in the second stage of Joshua’s pursuit it is the “going down to Bethhoron,” the descent beginning from the upper village toward the lower one. This has been for ages the road of communication for heavy baggage between Jerusalem and the Philistine sea coast;

it goes W. to Gimzo (Jimzu) and Lydda (Ludd), where it parts into three, the N. to Capharsaba (Antipatris), the S. to Gaza, and the W. to Joppa (Jaffa). Hence, as the route is key to a large part of the country, Solomon fortified both villages (<140805>2 Chronicles 8:5). Still great foundation stones are visible.

BETH-JESHIMOTH

(“house of the wastes”). A town E. of Jordan in the “deserts” of Moab; last but one of the stations in Israel’s journeys in the wilderness (<043349>Numbers 33:49). Originally belonging to Sihon’s kingdom; assigned to Reuben (<061203>Joshua 12:3; 13:20); afterward it became “the glory” of Moab (<262509>Ezekiel 25:9). According to Eusebius, ten miles S. from opposite Jericho, on the Dead Sea.

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BETHLEBAOTH

(“house of lionesses”). A town in Simeon’s lot ([<061906>Joshua 19:6; 15:32](#)) in the far S. of Judah. In [<130431>1 Chronicles 4:31](#)
B ETH -B IREI .

BETHLEHEM

(“house of bread”), i.e. in a fertile region. Two hours journey, in a southward or rather southwesterly direction from Jerusalem, by the Jaffa gate. Existing at the time of Jacob’s return to Palestine; originally called Ephrath or Ephrath, i.e. fruitful ([<013516>Genesis 35:16,19; 48:7; <19D206>Psalm 132:6](#)). Hur and Salma, Hur’s son, both have the title “father of Bethlehem” ([<130251>1 Chronicles 2:51; 4:4](#)). Hur is the father of Uri, father of Bezaleel ([<130220>1 Chronicles 2:20; <023102>Exodus 31:2-11](#)). Tradition made Jesse “a weaver of the veils of the sanctuary”; and as trades are hereditary in the E. he may have inherited the embroidering skill of his forefather whom Moses employed for the tabernacles being “filled with the spirit of God” ([<022535>Exodus 25:35](#)). Hence appears the appropriateness of the allusions to the “weaver’s beam” in representing the spears of giants slain by David and his heroes. After the conquest of Canaan it bears the name Bethlehem Judah; distinguishing it from Bethlehem in Zebulun ([<061915>Joshua 19:15,16](#); now Beit-lahm, six miles W. of Nazareth). It was occupied once by a Philistine garrison, when David desired a draught from the well by the gate, so familiar to his childhood ([<102314>2 Samuel 23:14,15; <131115>1](#)

Chronicles 11:15-

19). The Levite Jonathan, son of Gershom, who became the Danites' priest at their northern settlement, and the Levite's concubine whose cruel death at Gibeah caused the destruction of Benjamin, came from Bethlehem

([<071707>](#)Judges 17:7; 18:30; 19:9.) The connection of Bethlehem with Moab appears in the book of Ruth. Hence the undesigned propriety appears of David, Ruth's descendant, choosing the king of Moab's house at Mizpeh as the safest retreat for his parents, when he was outlawed by Saul ([<092203>](#)1 Samuel 22:3,4). Bethlehem was fortified by Rehoboam ([<141106>](#)2 Chronicles 11:6). In Jeremiah's time ([<244117>](#)Jeremiah 41:17) the caravansary of Chimham near Bethlehem (see [<101937>](#)2 Samuel 19:37-40) was the usual starting place for Egypt. The inn ([kataluma](#)) mentioned in Luke 2 was a similar one, and possibly the same. At the return from Babylon, 123 "children of Bethlehem" accompanied Zerubbabel ([<150221>](#)Ezra 2:21; [<160726>](#)Nehemiah 7:26).

Bethlehem is called the "city of David" ([<420204>](#)Luke 2:4), but the "town (Greek village) where David was" in [<430742>](#)John 7:42. Now Beitlahm, "the

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house of flesh.” Solomon’s pools and “gardens”

([<210205>](#)Ecclesiastes 2:5) lay

S. of Bethlehem. Thekoa, built (fortified)by Rehoboam, lay S.

E., the place of Amos’ ([<300101>](#)Amos 1:1) birth

([<300710>](#)Amos 7:10-15). S.W. is the valley of Sennacherib’s overthrow. N.E. is the traditional scene of the angels’ vision to

the shepherds; but the hills were more likely to have been the scene of the flocks being kept than the grain abounding valley.

Dr. Clarke identified a well of pure water here with that which David thirsted for; but the traditional site is a group of three

cisterns half a mile away on the other side of the wady on the N., and Robinson denies the existence of any well of living

water in or near the town ([<102315>](#)2 Samuel 23:15-18).

Bethlehem is now a village with one chief street, and population

(wholly Christian) of 3,000. The slopes outside abound in figs, vines, almonds and olives. The Church of the Nativity at the N.

side was originally built by the empress Helena over the Lord’s presumed birthplace; Justin Martyr in the 2nd century said that

our Lord’s birth took place in a cave close to the village.

Justinian erected a more sumptuous church, with gray limestone columns and a lofty roof of cedar wood; but the present roof is

of English oak, presented by Edward IV. The grotto of the nativity is beneath a crypt, 39 feet long, 11 broad, 9 high, hewn

out of the rock and lined with marble. A rich altar is over the supposed site of the Savior’s birth, and a star of silver inlaid in

white marble, with the inscription “Hie de virgine Maria Jesus Christus natus est.” A manger too is there of white marble

([<420212>](#)Luke 2:12). Jerome’s sepulchre is near; Bethlehem being where he lived for 30 years, and diligently studied the

Hebrew Scriptures, to prepare the Vulgate translation.

In ^{<330502>}Micah 5:2, “Thou Bethlehem Ephratah, (though) thou be little among the thousands of Judah, (yet) out of thee shall He come forth unto Me (that is) to be ruler in Israel” seems to contradict ^{<400206>}Matthew 2:6, “Thou art not the least among the princes of Juda.” Really, Matthew by independent inspiration unfolds further Micah’s prophecy. For “Ephratah,” now become obsolete, he substitutes” in the land of Jude”; furthermore he implies, “though thou art little in a worldly point of view, thou art the reverse of least among Jude’s princes, in the spiritual glory of being Messiah’s birthplace” (^{<460127>}1 Corinthians 1:27,28). The low state of David’s line when Messiah was born is also implied in Micah (^{<235302>}Isaiah 53:2).

BETH-MAACHAH

^{<102014>} 2 Samuel 20:14,15. [**See MAACHAH** and **see MAACAH** .]

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BETHMARCABOTH

(“house of the chariots”). A town of Simeon, in the extreme S. of Judah ([<061905>Joshua 19:5](#); [<130431>1 Chronicles 4:31](#)).

Depots or stations of chariots were required in Solomon’s reign, when a regular trade in them was carried on with Egypt (t Kings 9:19). As Madmannah appears instead of Bethmarcaboth in the list [<061530>Joshua 15:30,31](#), possibly Bethmarcaboth was substituted for Madmannah in [<061905>Joshua 19:5](#), in Solomon’s times.

BETHNIMRAH

(“house of sweet water,” or “house of leopards” [[see BETHABARA](#)]. A Gadite “fenced city” E. of Jordan, “in the valley” beside Betharan

([<043203>Numbers 32:3,36](#); [<061327>Joshua 13:27](#)). The Arabs calls the lower end of the wady Shoaib Nahr nimrin. The wady Shoaib (possibly the modern form of Hobab) discharges its waters into the Jordan near a ford above Jericho. By it tradition makes Israel to have descended to the Jordan. The Septuagint reads Bethanabra, almost identical with Bethabara. That this is the scene of [<430128>John 1:28](#); [<410105>Mark 1:5](#); [<400305>Matthew 3:5](#), appears from there being abundant water, and its being near “the region round about Jordan,” the C ICCAR of the Old Testament, the oasis of Jericho, accessible to “Jerusalem and all Judea.” But see for Conder’s view [B ETHABARA](#) .

BETHPALET

(“house of flight”). A town in the extreme S. of Judah ([<061527>Joshua 15:27](#); [<161126> Nehemiah 11:26](#)).

BETHPAZZEZ

A town of Issachar ([<061921>Joshua 19:21](#)).

BETHPEOR

A sanctuary of Baal Peor, E. of Jordan, over against Jericho; in Reuben’s possession, [<061320>Joshua 13:20](#). One of Israel’s last halting places is called “the valley over against Baal-peor” ([<050329>Deuteronomy 3:29](#); [4:46](#)). Here Moses was buried ([<053406>Deuteronomy 34:6](#)).

BETHPHAGE

(“house of unripe figs”): testifying the former fertility which no longer remains; a village on the mount of Olives, on the road between Jericho and

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Jerusalem. Close to Bethany, E. of it, since Bethphage stands first in describing a journey from E. to W. The traditional site is above Bethany, between it and the mountain's top. Schwarz places it W. of Bethany, on the S. shoulder of the mount, above Siloam. Here the colt for Jesus' triumphal entry was found (⁴⁰²¹⁰¹Matthew 21:1, etc.). The Talmud made Bethphage a district extending from Olivet to the Jerusalem walls. Others allege the sacrificial victims were kept there; this would give significance to its being the point whence the antitypical sacrifice proceeded to Jerusalem.

BETHRAPHA

(¹³⁰⁴¹²1 Chronicles 4:12.) Son of Eshton in the genealogy of Judah.

BETHREHOB

("house of Rechob, or room"). A place near the valley containing the town Laish or Dan (⁰⁷¹⁸²⁸Judges 18:28). The modern Hunin, a fortress commanding the plain Huleh in which the city of Dan (Tell el Kady) was. One of Aram's (Syria's) little kingdoms, like Zobah, Maacah, Ishtob; hired by Ammon against David (¹⁰¹⁰⁰⁶2 Samuel 10:6,8). Shortened into Rechob (⁰⁴¹³²¹Numbers 13:21). Being "far from Zidon," it is distinct from the Rehob in Asher, which is not very far from Zidon. Hadadezer king of Zobah was son of Rehob (2 Samuel 8).

BETHSAIDA

(“house of fish”). A city of Galilee, W. of and close to the sea of Tiberias, in the land of Gennesareth (^{<410645>}Mark 6:45-53; ^{<430616>}John 6:16,17; 1:44; 12:21). Andrew, Peter, and Philip belonged to it, Near Capernaum and Chorazin (^{<401121>}Matthew 11:21; ^{<421013>}Luke 10:13). When Jesus fed the 5,000 on the N.E. of the lake, they entered into a boat to cross to Bethsaida (^{<410645>}Mark 6:45), while John says” they went over the sea toward Capernaum.” Being driven out of their course, Jesus came to them walking on the sea; they landed in Gennesaret and went to Capernaum; so that Bethsaida must have been near Capernaum. In ^{<420910>}Luke 9:10-17 another Bethsaida, at the scene of feeding the 5,000, is mentioned (though the Curetonian Syriac and later Sinaitic omit it), which must have been therefore N.E. of the lake; the same as Julias, called from the emperor’s daughter Julia. The miracle was wrought in a lonely “desert place,” on a rising ground at the back of the town, covered with much “green grass”

(^{<410639>}Mark 6:39). In ^{<410810>}Mark 8:10-22 a Bethsaida on the E. side of the lake

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in Gaulonitis (now Jaulan) is alluded to; for Jesus passed by ship from Dalmanutha on the W. side “to the other side,” i.e. to the E. side. Thus, Caesarea Philippi is mentioned presently after, Bethsaida being on the road to it; and the mount of the transfiguration, part of the Hermon range, above the source of the Jordan (^{<410902>}Mark 9:2,3); the snow of Hermon suggested the image, “His raiment became white as snow.”

BETHSHEAN

Bethshan = house of quiet, now Beisan. A city of Manasseh (^{<130729>}1 Chronicles 7:29), though within Issachar’s boundary; 14 miles S. of the sea of Galilee, 4 miles W. of and on the height over the Ghor or valley of the Jordan, connected with the great plain of Jezreel, Esdraelon (^{<061711>}Joshua 17:11). The Canaanites were not driven out thence (^{<070127>}Judges 1:27). One of Solomon’s commissariat districts was named from it, extending thence to Abel-meholah (^{<110412>}1 Kings 4:12). Except its temporary subjection in his reign, it kept a kind of independence of Israel, holding close relations with the Phoenicians on the N. and the Philistines on the S. Hence the latter fastened Saul’s body to the wall of Bethshean, and put his armor in the house of Ashtaroth (^{<093110>}1 Samuel 31:10,12). The men of Jabesh Gilead stole the bones of Saul and Jonathan and Saul’s other two sons from the wall in “the street” or open space before the gate of Bethshean (^{<102112>}2 Samuel 21:12.) In ^{<092901>}1 Samuel 29:1 translate “the Israelites pitched (before the fatal battle at Gilboa), by THE fountain in Jezreel.” Close to Bethshean is the

water of Ain Jalud, of which “the fountain is in Jezreel.” The abundant supply of water, and the level country favoring the use of chariots, were the secondary causes which enabled the Canaanites to keep hold of Bethshean against Israel. Robinson places Jabesh Gilead at Ed Deir; so the distance to Bethshean which “the valiant men of Jabesh Gilead” took “all night” to traverse was 20 miles. The ruins are of a pagan character, and occupy a space three miles in circumference.

BETHSHEMESH

(“house of the sun”).

1. A town on the N. boundary of Judah ([061510](#)>Joshua 15:10), itself low in situation. A “valley” of wheat fields is mentioned accordingly as nigh ([090613](#)>1 Samuel 6:13). Now Ain Shems, on the N.W. slopes of the mountains of Judah, “a low plateau at the junction of two fine plains” (Robinson), two miles from the Philistian plain, and seven from Ekron. From the latter was

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the road to Bethshemesh, on which the Philistines sent back the ark to Israel after its fatal stay among them. In the field of Joshua the Bethshemite was “the great Abel” (the Septuagint reads Aben “stone”; others retaining Abel explain it “the stone of mourning,” compare [<090619>1 Samuel 6:19](#)) whereon the ark was set ([<090618>1 Samuel 6:18](#)). Providence fitly arranged that Bethshemesh being a priests’ city ([<062116>Joshua 21:16](#); [<130105>1 Chronicles 1:59](#)) had Levites and priests ready on the spot duly to receive the ark and sacrifice before it. Curiosity tempted many to stare at (not necessarily “into”) the ark beneath the cover; compare [<040420>Numbers 4:20](#); [<100606>2 Samuel 6:6,7](#). So God smote in the proportion of 50 out of the 1,000, i.e. one twentieth instead of one tenth of the population, as sometimes; seventy men in all, out of the population of Bethshemesh, which amounted to 1,400 in this view. The numbers in the English Bible are evidently a mistake ([<090619>1 Samuel 6:19](#)). Josephus (Ant. 6:4) makes it only 70. It was one of Solomon’s commissariat districts under Bendekar (margin [<110409>1 Kings 4:9](#)). Here Joash king of Israel encountered and made prisoner of Amaziah of Judah ([<121411>2 Kings 14:11-13](#); [<142521>2 Chronicles 25:21-23](#)). In Ahaz’ reign the Philistines occupied Bethshemesh ([<142818>2 Chronicles 28:18](#).) Ir-shemesh was the older name (compare [<061510>Joshua 15:10](#); [19:41,43](#); [<110409>1 Kings 4:9](#)). Harcheres, “mount of the Sun.” was another name for Bethshemesh ([<070135>Judges 1:35](#).)

2. A city on Issachar’s border ([<061922>Joshua 19:22](#)). **3.** A

fenced city of Naphtali (^{<061938>}Joshua 19:38; ^{<070133>}Judges 1:33). The inhabitants were not expelled, but became Israel's tributaries. 4. An idol sanctuary in Egypt (^{<244313>}Jeremiah 43:13), the Greek Heliopolis, Egyptian On, E. of the Nile, a few miles N. of Memphis (^{<014145>}Genesis 41:45). The statue in honor of the sun rose to 60 cubits, the base was 10, above there was a miter a thousand pounds weight. These many towns of this name show how widespread the worship of the sun had been.

BETHSHITTA

(“house of the acacia”): whither the Midianites fled after their overthrow by Gideon (^{<070722>}Judges 7:22). Near to the Jordan in Zererath, probably Zeredath or Zartan.

BETHTAPPUA

(“house of the citron or apple”). A town in the hilly part of Judah (^{<061546>}Joshua 15:46,53; ^{<130243>}1 Chronicles 2:43, where Tappuah is the son of

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Hebron). Now Teffuh, five miles W. of Hebron. The terraces still are there, and olives, vines, and grain, but no apples or citrons.

BETHUEL

”The Syrian” (Aramite).

1. Nahor’s son by Miclah, nephew of Abraham, father of Rebekah (^{<012222>}Genesis 22:22,23; 24:15,24,47; 28:2). Bethuel appears personally only in ^{<012450>}Genesis 24:50, and then after his son. Blunt (Undesigned Coincidences) notices Bethuel’s consistent insignificance in the whole affair of his daughter’s marriage. When Abraham’s servant at the well asks Rebekah, “Is there room in thy father’s house for us?” she “ran and told them of her mother’s house” (not of her father’s, as Rachel did when Jacob introduced himself: ^{<012912>}Genesis 29:12). Laban her brother ran out and invited him in, not Bethuel, the natural person to do it. The servant makes presents of jewels and precious things to Rebekah, “and to her brother, and to her mother,” but not to Bethuel. The brother and mother propose her abiding a few days before going. Finally, in the next generation, Rebekah’s son, in inquiring after his kindred, asks, “Know ye Laban, the son of Nahor?” the father’s name being omitted and the grandfather’s substituted (^{<012905>}Genesis 29:5). The consistency of omission is too marked to be accidental, and yet such as a forger would never have devised. Bethuel was probably incapable, from age or imbecility, of managing his own affairs; but **see LABAN** .

2. A place [see BETHUL] (<130430>1 Chronicles 4:30).

BETHUL

A town of Simeon in the S. (<061904>Joshua 19:4) answering to C HESIL in <061530> Joshua 15:30; also the southern Bethel (<061216>Joshua 12:16), not the northern Bethel.

BETHZUR

(“house of rock”). One of Judaea’s strongest fortresses in the mountains of Judah, between Halhul and Gedor (<061558>Joshua 15:58). Maon, sprung from Hebron, was the father, i.e. founder, of Bethzur. It was fortified by Rehoboam as a stronghold of his new kingdom (<141107>2 Chronicles 11:7). The people of Bethzur helped Nehemiah (<160316>Nehemiah 3:16) to rebuild the wall of Jerusalem. A district was attached to it, half of which Nehemiah,

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son of Azbuk, was ruler over. Now Beitsur, commanding the road from Beersheba and Hebron, the main way to Jerusalem from the S. The adjoining spring traditions made the scene of the eunuch's baptism by Philip. The fact of its not being near the road to Gaza makes this doubtful (^{<440826>}Acts 8:26,36).

BETONIM

(“pistachio nuts”). A town on the N. boundary of Gad (^{<061326>}Joshua 13:26).

BEULAH

(“married”). Israel's future name when restored to her divine Husband, Protector, and Lord (^{<236204>}Isaiah 62:4; compare ^{<235404>}Isaiah 54:4-6).

BAZAI.

^{<150217>} Ezra 2:17; ^{<160723>}Nehemiah 7:23; 10:18.

BEZALEEL

(“under the shadow [i.e. protection] of God”).

1. Son of Uri, son of Hur, of the tribe of Judah, filled with the Spirit of God to work all manner of workmanship in metal, wood, and stone for the tabernacle (^{<023101>}Exodus 31:1-6), as Aholiab wrought in textile fabrics. Bezaleel was the principal,

Aholiab the subordinate (<023601>Exodus 36:1,2; 38:22; 37; 38). Hur was the offspring of Caleb and Ephrath, and one of his descendants was Salmon, or Salmah, figuratively “father of Bethlehem,” actually father of Boaz, and progenitor of the royal house of David of Bethlehem (<130219>1 Chronicles 2:19,50,51,54; <080420>Ruth 4:20,21).

2. Son of Pahath Moab, who took a foreign wife (<151030>Ezra 10:30).

BEZEK

1. see **ADONI-BEZEK** 'S residence, in Judah's lot (<070103>Judges 1:3-5). Now Beit-zata, S. of Jerusalem, or else Bezik on the road from Nablus to Beisan.

2. Where Saul numbered the national forces before relieving Jabesh Gilead from Ammon (<091108>1 Samuel 11:8); somewhere near the Jordan valley, within marching distance from Jabesh, 17 miles from Shechem, on the road to Bethshan.

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BOZER

(“in the wilderness”).

1. A Reubenite city with suburbs, in the mishor or downs. One of the three cities of refuge E. of Jordan, allotted to the family of Merari

([<050443>](#)Deuteronomy 4:43; [<062008>](#)Joshua 20:8; 21:36).

2.

[<130737>](#) 1 Chronicles 7:37.

BIBLE

THE Book by preeminence. “Next to God the Word,” says Fuller (Pisgah Sight), “I love the word of God. I profess myself a pure leveler, desiring that all human conceits, though built on specious bottoms, may be laid flat, if opposing the written word.” The term “Bible,” though dating only from the 5th century in its sacred and exclusive use, is virtually expressed in the designations occurring in itself: “The Scripture”

([<431035>](#)John 10:35; 20:9;

[<450403>](#) Romans 4:3; [<610120>](#)2 Peter 1:20); “the Book”

([<194007>](#)Psalm 40:7, *cepher*); “the Scripture (*kithab*) of

truth” ([<271021>](#)Daniel 10:21). The books composing it are not isolated, but form together an organic unity, one whole made up of mutually related parts, progressively advancing to the one grand end, the restoration of the fallen creature through the love and righteousness of our God. The Lord comprehends and

stamps with divine sanction the whole Old Testament, under the threefold division recognized by the Jews, “the law, the prophets, and the psalms” (including all the holy writings not included in the other two, namely, the Hagiographa) ([422444](#)>Luke 24:44).

The Torah, or law, is mentioned as a book (including the five books of the Pentateuch) ([060108](#)>Joshua 1:8; 8:31-35; 24:26). The Hebrew names of the five books of the Pentateuch are taken from the initial words of the several books. The names we use are from the Greek Septuagint: “Genesis” (creation) answering to bereeshit (“in the beginning”). And so the rest: Exodus (Israel’s departure from Egypt) answering to weeleh shemot (“and these are the names”), etc. “The prophets” comprise the former (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings), and the latter, comprising the greater (Isaiah, Jeremiah, Ezekiel) and the less (the twelve minor prophets). The including of histories among the prophets arose from the fact that they were the inspired productions of such prophetic men as Samuel, Gad the seer of David ([132929](#)>1 Chronicles 29:29), Nathan, Ahijah, and Iddo ([140929](#)>2 Chronicles 9:29). The schools of the prophets trained such

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men as Isaiah for the office of historian (^{<142622>}2 Chronicles 26:22; 32:32). Daniel is not included among the prophets, because he did not hold the prophet's office among the chosen people. The Hagio-grapha, or "sacred writings" (kethubim , from kathab , to write), include (1) Psalms, Proverbs, Job; (2) The Song of Solomon of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The first three, from their initial letters, were called meth , "truth." The second five were called "the five rolls" (chamesh megillot), written for use in the synagogue on special feasts. Ecclesiastes (qoheleth) means "The Preacher." Chronicles bear the Hebrew name meaning "words of days," i. e. records, the Greek [paraleipomena](#) , "things omitted" in Kings and here supplied as a supplement. The apocryphal books are never found in the Hebrew canon, and exist only in the Greek Septuagint.

The Second Epistle of Peter (^{<610316>}2 Peter 3:16) shows that the epistles of Paul were recognized as part of "Scripture" at the time when Peter wrote: "in all his epistles are some things hard to be understood, which they that are unlearned ... wrest, as they do also the other Scriptures;" compare ^{<610302>}2 Peter 3:2: "be mindful of the words ... spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior." Justin Martyr (Apology 1:66) states that "the memoirs of the apostles" were read side by side with the scriptures of the prophets. Clement of Alexandria speaks of the New Testament making up with the Old Testament "one knowledge." Tertullian terms them together "the whole instrument of both Testaments,"

“the complete-together Scripture.” The Syrian version (Peshitto) at the close of the 2nd century contains the New Testament with the Old Testament.

The eastern churches set the catholic epistles before the Pauline. The quotations, <422037>Luke 20:37, “at the bush,” i.e. the section concerning the flaming bush; <451102>Romans 11:2 margin, “in Elias,” i.e. in the passage concerning Elias; <440832>Acts 8:32, “the place of the Scripture”; show that some divisions of the Old Testament existed, with titles from their subjects. A cycle of lessons is implied in <420417>Luke 4:17; <441315>Acts 13:15; 15:21; <470314>2 Corinthians 3:14. The law was divided into 54 Parshioth or sections; a section for each sabbath in the year. Shorter Parshioth also existed, subdivided into open sections (Petuchoth) like our paragraphs, marking a change of subjects; and shut ones (Satumoth) or less divisions. The divisions of the prophets were called Haphtaroth, from patar , to “dismiss”; as Missa or “Mass” comes from the dismissal of the congregation on its

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completion. Verses (Pecuciym) were marked by the Masoretic editors of the text in the 9th century A.D. Stephens adopted them in his Vulgate, 1555; the English translation in the Geneva Bible of 1560. Our arrangement has adopted Cardinal Hugo's chapters and the Masoretic verses. Tartan, in the 2nd century, formed the first harmony of the four Gospels, called the Diatessaron. The elder Stephens, in a riding journey from Paris to Lyons, subdivided the New Testament chapters into verses, and the first edition with this division appeared in 1551. In reading the Bible we should remember these divisions have no authority; and where they break the sense, or mar the flow of thought, they are to be disregarded.

The Four Gospels stand first in the New Testament, setting forth the Lord Jesus' ministry in the flesh; the Acts, His ministry in the Spirit, His church's (the temple of the Holy Spirit) foundation and extension, internally and externally. To the histories succeed the epistles of Paul the apostle of faith, Peter of hope, and John of love, unfolding the gospel facts and truths more in detail; just as in the Old Testament the histories come first, then the inspired teachings based on and intimately connected with them, in Psalms, Proverbs, the Song of Solomon of Solomon, and the Prophets. Finally comes Revelation, answering to Daniel, the prophetic Apocalypse of the Old Testament. The first three Gospels are called "the synoptical Gospels," giving a synopsis of Christ's ministry in Galilee; John's gives His ministry in Judea. They dwell more on Christ's Spirit-filled humanity; He on His Divinity, from everlasting one with God.

The New Testament 27 books, emanating from nine different persons, and the Old Testament 39 books, separated from each other by distances of time, space, and character, yet form a marvelously intertwined unity, tending all to the one end. Internal and external evidence disprove the possibility of their being written by several authors combining to palm an imposture on the world. How are we to account for the mutual connection and profound unity? The only answer that meets the exigencies of the case is, the word of God “came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” ([2 Peter 1:21](#)). Rationalists try to disintegrate the parts of the sacred volume, but the more they do so the greater is the need for believing in one divine superintending Mind to account for a unity which palpably exists, though the writers themselves did not design it (see [1 Peter 1:10-12](#)). If the parts of a watch be disconnected, it needs only for the maker to put them together

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been given when they profess to be, by the fact that the Jews who oppose Christianity attest their age, and fulfilled minutely in the New Testament) establish the inspired truth of the Bible. Bad men could never have written so holy a book, and good men would never have written it if it were an imposture. Its sobriety and freedom from fanaticism and mysticism preclude the idea of its being the production of self-deceiving fanatics. The national prejudices of all the New Testament writers, as Jews, were in behalf of an immediate temporal kingdom and an outwardly reigning Messiah, the very reverse of what His actual manifestation was. Nothing but superhuman inspiration could have turned them to write so spiritually and so at variance with all their early prejudices.

Reader, if you want to know the divinity of the Bible, experimentally taste and feed upon it. The best defense of the Bible is the Bible itself. The best commentary on the Bible is the Bible itself. “Diamonds alone cut diamonds” (Fuller). “Have thou the palate of faith, that thou mayest taste the honey of God” (Augustine).

BICHRI

Youthful; else firstborn; else son of Becher. (Sheba: <102001>2 Samuel 20:1.)

BIDKAR

Jehu's captain, and formerly his fellow officer (<120925>2 Kings 9:25). He executed the concluding doom pronounced by

Jehovah on Ahab's son's son (<112129>1 Kings 21:29),
Jehoram, by casting his body into Naboth's plat, after Jehu had
pierced him with an arrow.

BIGTHA

<170110> Esther 1:10.

BIGTHAN

Persian and Sanskrit, Bagadana, "gift of fortune"
(<170221>Esther 2:21; 6:2). "Wroth," because degraded at the
same time as Queen Vashti, and a keeper of the door, Bigthan
with Teresh "sought to lay bands on Ahasuerus." Detected by
Mordecai, he was hanged. The Septuagint states that the
conspirators' cause of wrath was Mordecai's advancement; but
Mordecai was not advanced until subsequently, in reward for
detecting the conspiracy (Esther 6).

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be accounted for by believing its authorship to be divine. The Koran's moral precepts are at variance with its picture of the sensual heaven which awaits its votaries. The pagan mythologies in their indecent histories of gods counteracted their moral precepts. The morality of the Bible rests on the infinitely pure attributes of the God of the Bible. The Bible faithfully portrays man's universal corruption, its origin, and at the same time the sure hope of redemption, thus meeting fully man's profoundest wants. It gives peace to the conscience, without lowering the holy strictness of God's justice, but, on the contrary, in Christ "magnifying the law and making it honorable." There is an entire correspondence between the gospel way of salvation and the soul's deep conviction of the need of atonement for guilt. The lovely character of Christ in the Bible, the perfect manhood and Godhead combined, above whatever uninspired man conceived not to say attained, the adaptation of the Bible to man's varied distresses (which occupy the larger part of it), and to his circumstances in all times and places, the completeness wherewith the end corresponds to the beginning, the close presenting before us man enjoying God's presence and marriage-like union with Him, no curse, no sin, no pain, no death, and the tree of life and waters of life which the beginning represented him as possessing before the fall, all assure us that "the words of the Lord are pure, as silver tried in a furnace of earth, purified seven times" (¹⁹¹²⁰⁶Psalm 12:6).

There is a break in revelation now, just as there was for 400 years between the Old Testament and the New Testament, after the outburst of them in connection with the rearing of the

second temple. John the Baptist, at the close of the 400 years, ushered in the brightest light yet manifested. This period of New Testament revelations lasted for one century. Then have followed the 18 centuries which walk in the light of that last manifestation. The silence has been longer than before, but it will be succeeded by a more glorious revelation than all the past. The former 400 years' break directed the world's undivided attention to Messiah, so that His identity could not be mistaken. The Jews scattered providentially over the world by the captivity, and everywhere bearing the Old Testament, matured the universal expectancy during the silent centuries. Their present longer dispersion, and the diffusion of the whole Bible in all lands, are preparing for Messiah's manifestation in glory.

Finally, the miracles wrought in connection with the Bible, and attested on infallible proofs, and the prophecies of the Old Testament (proved to have

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added to, nor taken from, the New Testament canon. How natural it, would have been for the church of Rome to have added something favorable to her pretensions. She has burnt saints, with their writings hung round their neck. She has shown her will to add to Scripture itself adding the Apocrypha to the Old Testament just where her addition cannot prejudice the cause of truth fatally, for the Jews witness against her in this. But in the New Testament, where she might have done mischief, she has been divinely constrained to maintain, without addition or subtraction, the canon which testifies against herself.

The exact adaptation of the Bible to man's complex being, body, soul, and spirit -- reason, emotion, conscience -- and to outward nature in its varied aspects, confirms its divine authorship. It stands in marked contrast to all Gentile cosmogonies, in its majestic simplicity and evidently unmythical character. Of all other nations the oldest writings are poems, and they abound in poetic inventions. In the Bible, on the contrary, poetry is least found in the earliest books. Not until the broad midday light of David's reign does the first collection of poems, namely, his psalms, appear. The pagan ancient sacred stories, as those of the Hindus, Egyptians, Greeks, and Romans, present scenes of the unseen world merely gratifying idle curiosity and a prurient imagination. The same is true of the Koran. The Bible, with its old law of the Ten Commandments, gives the most perfect manifestation of the divine character and requirements from man, and this at a time when the human legislator, Moses, had just come from a nation sunk in the most debasing pollution and superstition.

Another striking fact is, Israel has left scarcely any remains of art, and certainly nothing comparable to the masterpieces of the pagan; but it has handed down the Book which infinitely excels all that the genius of the whole world beside has produced.

Pantheism, and the worship of nature as an abstract entity, lay at the root of all pagan idolatries. The Bible alone reveals the holy, just, loving, omnipotent, omniscient, personal, one and only God. Whenever their gods became personal, they ceased to be ONE; they were mere personifications of various powers of nature; fate, not the will of God, ruled all. But the word reflects the moral character of the perfectly holy God, and requires His worshippers to be what He is, holy. That such a book should originate among a small and rather perverse people, surrounded by idolatrous nations, and that it should receive additions in successive ages of the same people, harmonizing marvelously with the earliest books, in spite of frequent apostasy in the nation, can only

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BIGVAI

- 1.** 2056 (^{<150214>}Ezra 2:14), 2067 (^{<160719>}Nehemiah 7:19), children of Bigvai returned from Babylon with Zerubbabel; 72 subsequently with Ezra (^{<150814>}Ezra 8:14). The different circumstances under which the two registers were made account for the variation of numbers: Ezra's in Babylon, Nehemiah's in Judaea, after the walls had been built. Many, who intended to return and were so put down in the former list, were prevented by death, or changed their minds and stayed. Many, not entered in it, afterward joined the caravan when starting. The variation is a plain proof of the absence of collusion between the two writers.
- 2.** A chief of Zerubbabel's expedition, who subsequently signed the covenant (^{<150202>}Ezra 2:2; ^{<160707>}Nehemiah 7:7).

BILDAD

Benledad = son of contention, disputant. Second of Job's (^{<180211>}Job 2:11; 8; 18; 25) three friends. The Shuhite, i.e. sprung from Shuah, Abraham's son by Keturah, who was sent eastward by Abraham and founded an Arab tribe (^{<012502>}Genesis 25:2) Syccea, in Arabia Deserta, E. of Batanea, mentioned by Ptolemy, is identified by Gesenius with the Shuhite country. Bildad is less violent than Zophar, though more so than Eliphaz.

BILEAM

A town in the western half of Manasseh, given to the Kohathites (<130670>1 Chronicles 6:70). I BLEAM is the same name by transposition of letters (<061711>Joshua 17:11); G ATH -R IMMON in <062124>Joshua 21:24.

BILGAH

1.

<132414> 1 Chronicles 24:14.

<161205> Nehemiah 12:5,18; 10:8.

BILHAH

1. Rachel's handmaid (<012929>Genesis 29:29). Rachel having no children gave Bilhah to her husband Jacob, who by the latter had two sons, Dan and Naphtali (<013001>Genesis 30:1-8; 35:25; 46:25; <130713>1 Chronicles 7:13). Reuben, Jacob's firstborn, defiled her, and was therefore deprived of the birthright, which was given to the sons of Joseph (<013522>Genesis 35:22; 49:4; <130501>1

2.

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Chronicles 5:1). Blunt says, so vivid was the desire for the promised Redeemer, that “the wife provoked, instead of resenting, the faithlessness of her husband, the mother taught her own child deceit, daughters deliberately worked their own and their fathers’ shame, and the daughter- in-law courted the incestuous bed, and to be childless was a by-word”

(<011602>Genesis 16:2; 30:3,9; 25:23; 27:13; 19:31; 38:14).

2. A Simeonite town (<130429>1 Chronicles 4:29), named also Baalah or Balah (<061903>Joshua 19:3).

BILHAN

1. Akin in etymology to Bilhah (<013627>Genesis 36:27; <130142>1 Chronicles 1:42). <130710> 1 Chronicles 7:10. Sprung from Benjamin’s son Bela; for Ehud, Bilhan’s son, was sprung from Bela (<130803>1 Chronicles 8:3,6).

<150833> Ezra 8:33. 2. <151030>Ezra 10:30. 3. <151038>Ezra 10:38. 4. <160324>Nehemiah 3:24; 10:9; 12:8.

BIRD

Hebrew ‘ oph , “a flying thing,” in general; including even winged insects, though mostly used of birds. Ravenous birds are expressed by the Hebrew ‘ ait ; Greek [aetos](#) , one that pounces on prey; smaller birds, as the sparrow, are called in Hebrew tsippor , the “tsip” imitating its note.

Snaring of birds by net and gin is the image used for the plots of bad men and Satan, to catch souls to their ruin (<199103>Psalm 91:3; 124:7; <240526>Jeremiah 5:26,27). The “cage full of birds” is the trap with decoy birds to lure

2.

BILSHAN

<150202> Ezra 2:2; <160707>Nehemiah 7:7.

BIMHAL

<130733> 1 Chronicles 7:33.

BINEA

<130837> 1 Chronicles 8:37; 9:43.

BINNUI

1.

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others, upon whom then the trap door was dropped. It is also the image for the awfully sudden and unexpected surprise with which Christ's second coming shall overtake the worldly in the midst of carnal security ([<422135>](#)Luke 21:35).

The lake of Galilee still abounds in wild duck. The swan and goose (supposed to be meant in [<110423>](#)1 Kings 4:23) also are found. Snaring and shooting with arrows were the usual modes of taking them. The youth seduced by the strange woman's fair speech, "till a dart strike through his liver," is like such a bird "hasting to the snare and not knowing that it is for his life" ([<200723>](#)Proverbs 7:23).

The Lord commanded Israel ([<052206>](#)Deuteronomy 22:6), "If a bird's nest chance to be before thee, ... whether they be young ones or eggs, ... thou shalt not take the dam with the young." By this the extirpation of the species was prevented. God cares for even sparrows ([<401029>](#)Matthew 10:29), much more for His children. He would have us imitate His tenderness even toward the inarticulate brutes beneath us. Birds kept in cages for pleasure are not mentioned in Scripture; except there be an allusion to them in

[<184105>](#) Job 41:5, "Wilt thou play with him as with a bird?" Singing birds were rarer in Palestine than with us, still there were some ([<19A412>](#)Psalm 104:12; [<211204>](#) Ecclesiastes 12:4). Birds, as the turtle dove and pigeon, were allowed to be substituted in sacrifices for more costly animals by the poor ([<030114>](#)Leviticus 1:14-17; 12:2,6,8), but they were not to be divided as other victims ([<011510>](#)Genesis 15:10). The Virgin

Mary's poverty appears from her presenting the offering of the poor ([420224](#)>Luke 2:24). The abundance of birds in Palestine appears from their devouring the seed sown by the wayside in the parable of the sower ([401304](#)>Matthew 13:4).

[198403](#)> Psalm 84:3 is understood as if sparrows and swallows made their nests in the two "altars" (observe the plural) of the tabernacle. But such a position for a birds' nest would be neither enviable nor safe, indeed scarcely possible in the altar of incense in the holy place before the veil. Rather there is an abbreviated comparison: what the house is to the sparrow, and what her nest is to the swallow, that Thine altars, are to my soul, and therefore my soul longs for them. Like a little bird, which after a long defenseless wandering has found a house (compare [400820](#)>Matthew 8:20) in which it may dwell securely, a nest to which it may entrust confidently its dearest possession, its young, thus have I a homeless wanderer found in Thy house the true nest for the soul; otherwise I should have been like the

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lonely bird on the housetop (compare ^{<19A206>}Psalm 102:6; 74:19). Our two great needs are: (I) atonement for guilt, so as to be at peace with God; (II) access to God, and acceptance for our imperfect prayers. The altar of burnt offering outside (I) represented in type the former, namely, Christ's atonement for all guilt by His precious blood shedding; the altar of incense inside (II) typified the latter, our prayers being perfumed by our great Intercessor's merits, and so becoming a sweet-smelling savor before God (compare ^{<19E102>}Psalm 141:2; ^{<660803>}Revelation 8:3,4).

The bird killed over running water, and the second bird dipped into the mixed water and blood and set free, for cleansing the leper, symbolize Christ slain to atone for our guilt, and living again and forever by His resurrection for our justification (Leviticus 14). As the "blood" represents our reconciliation to God by the atonement so the "water" our cleansing (^{<431934>}John 19:34; ^{<620506>}1 John 5:6).

In ^{<233105>}Isaiah 31:5 Jehovah's solicitous, affectionate care for His people is illustrated. "As birds flying (i.e. parent birds hovering over their young to defend them from the vulture), so will the Lord of hosts defend Jerusalem." Compare the beautiful image of the parent eagle teaching the young the first flight (^{<053201>}Deuteronomy 32:1; ^{<199104>}Psalm 91:4). Men, like birds, are weak, soon ensnared, prone to wander from their true rest (^{<200723>}Proverbs 7:23; 27:8; ^{<250352>}Lamentations 3:52). Under Christ, in the gospel church, they find their rest lodging under the overshadowing branches of the true Vine

(<261723>Ezekiel 17:23; <401332>Matthew 13:32) a better protection than that of the world power (<263106>Ezekiel 31:6; <270238>Daniel 2:38).

<241209> Jeremiah 12:9: “Mine heritage is unto Me as a speckled bird,” i.e., the Jewish nation had blended paganism with the altogether diverse Mosaic ritual; so the nations around, God’s instruments of vengeance, as birds of prey like herself (through her assimilation to them) were ready to pounce upon her (compare <661802>Revelation 18:2).

The birds’ instinctive observance of their seasons of migration, returning every spring from their winter abodes (<220212>Song of Solomon 2:12), is made a tacit reproof of God’s people not returning to Him now that the winter of His judicial wrath is past, and the spring of His gracious favor set in (<240807>Jeremiah 8:7).

Translate <202602>Proverbs 26:2, “as the sparrow (is prone to) wandering, as the swallow (is prone to) flying (yet never lights upon us), so the curse

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causeless shall not come” ([<052305>](#)Deuteronomy 23:5, Balaam and Israel; [<101605>](#)2 Samuel 16:5-12, Shimei and David; [<19A928>](#)Psalms 109:28).

[<211020>](#) Ecclesiastes 10:20, “a bird of the air shall carry the matter.” Proverbial: the fact will reach the king’s knowledge in a marvelous way, as if a bird had carried it to him. The bird was regarded as the emblem of superhuman intelligence.

BIRSHA

King of Gomorrah, at Chedorlaomer’s invasion ([<011402>](#)Genesis 14:2).

BIRTH

Child. Emblem of acute and sudden suffering, such as shall overtake those unprepared for the Lord’s second coming ([<520503>](#)1 Thessalonians 5:3). The special suffering laid on woman as part of the curse from the fall is overruled to a blessing, if she shall faithfully do and suffer the part assigned by God to her, namely, childbearing and home duties, her sphere as distinguished from public teaching, which is man’s ([<540211>](#)1 Timothy 2:11-15), “she shall be saved (though) with childbearing”; i.e., though suffering her part of the primeval curse, in childbearing, just as man shall be saved, though having to bear his part, the sweat of the brow. The passage may further imply: her childbearing, though in sorrow, being the function of her sex

whereby the Savior was born, shall be the mean of her salvation. Ellicott translates, “through THE childbearing,” namely, that of Jesus (^{<010315>}Genesis 3:15,16).

A special interposition mitigated the penalty to the Hebrew women, under the cruel edict of Pharaoh for the destruction of all Hebrew males born (^{<020115>}Exodus 1:15-19). A woman was unclean under the Mosaic law for 40 days after giving birth to a male, and 80 days in the case of a female. Then she offered a burnt offering and a sin offering for her cleansing; less costly victims were required for the poor, as the Virgin Mary [[see BIRD](#)]. A child when born was washed, rubbed with salt, and wrapped in swaddling bands, as appears in the Lord’s touching picture of His adopting and ultimately marrying Israel (^{<261604>}Ezekiel 16:4), where for “to supple thee” (i.e. to make the skin soft), translate, “to the (or my) sight,” i.e. in order to be sightly for me to look upon [see margin]. The salting was to make the skin dense and firm.

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Natural birth unto life is the constant image in Scripture for spiritual quickening, the new birth of the soul by the Holy Spirit, who convicts of sin and also points the eye of faith to the Lamb of God who taketh away the sin of the world ([<430303>](#)John 3:3-8; 1:13; [<480615>](#)Galatians 6:15; [<560305>](#)Titus 3:5; [<590118>](#) James 1:18; [<600123>](#)1 Peter 1:23; [<620309>](#)1 John 3:9; [<470517>](#)2 Corinthians 5:17; compare [<183324>](#)Job 33:24-26).

Birthdays were generally observed with rejoicing. So Pharaoh's ([<014020>](#)Genesis 40:20); Job's ([<180104>](#)Job 1:4, etc.); Herod's ([<401406>](#)Matthew 14:6), though his day was perhaps rather that of his accession to the throne, compare [<280705>](#)Hosea 7:5, "the day of our king." The Jews latterly viewed birthday celebrations unfavorably, on account of the idolatrous rites and revelry associated with them. Josephus (Ant. 19:7, section 1) mentions that Herod, the brother of Herodias, who succeeded the Herod of [<401406>](#)Matthew 14:6, "made a feast on his birthday, when all under his command partook of his mirth." This is in coincidence with Matthew and Mark ([<410621>](#)Mark 6:21), for it proves that birthday feasts were observed in Herod's family, and that officers of the government customarily shared in them.

BIRTHRIGHT

A double portion fell to the firstborn, compare [<052115>](#)Deuteronomy 21:15-17, whence Joseph's two sons, who received the birthright forfeited by Reuben the firstborn, were counted as heads of the tribes Ephraim and Manasseh

(<014805>Genesis 48:5,6,22; 49:4; <130501>1 Chronicles 5:1). The “princes” of the congregation were so probably by primogeniture (<040702>Numbers 7:2; 21:18). The rebellion of the Reubenite leaders, Dathan and Abiram, may have arisen through jealousy at the preeminence which others enjoyed above them, Reuben their first father baring had originally the primogeniture; compare <041601>Numbers 16:1,2, with <042605>Numbers 26:5-9. Esau transferred his birthright to Jacob for a paltry mess of pottage, profanely setting at nought what was the spiritual privilege connected with it, the being progenitor of the promised Messiah (<012533>Genesis 25:33; <581216>Hebrews 12:16,17).

It is striking how often God set aside the birthright, in order to show that the objects of His choice are “born not of bloods (Greek natural descents), nor of the will of the flesh, nor of the will of man, but of God” (<430113>John 1:13). Thus Isaac is preferred to Ishmael, Jacob to Esau, Joseph to Reuben, David to his elder brothers. Solomon to Adonijah the elder of the two (<110215>1 Kings 2:15). Ordinarily the firstborn inherited the throne (<142103>2

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Chronicles 21:3), typifying Messiah the “first begotten” of the Father, “the Firstborn among many brethren,” and Heir of all things ([<450829>Romans 8:29](#); [<580106> Hebrews 1:6](#)). All the firstborn of Israel were claimed by Jehovah as His, He having saved them when Egypt’s firstborn were slain ([<022229>Exodus 22:29](#)). He allowed them to be redeemed, and the tribe of Levi to serve Him in their stead ([<040312>Numbers 3:12,13](#)). The whole nation was God’s firstborn among all the peoples ([<020422>Exodus 4:22](#)). The spiritual Israel in a still higher sense is “the church of the first born written in heaven” (enrolled as its citizens in the book of life) ([<581223>Hebrews 12:23](#); [<590118>James 1:18](#); [<661401>Revelation 14:1-4](#)).

BIRZAVITH

In Asher’s genealogies ([<130731>1 Chronicles 7:31](#)), a place. In the marginal or kerī reading = “well of olives.”

BISHOP

Greek [episkopos](#) , applied to the inspectors sent by Athens to her subject states, to inquire into their state, to rule and defend them. The Greek speaking Jews or Hellenists applied it in the Septuagint to officers who had “the oversight of the tabernacle” ([<040416>Numbers 4:16; 31:14](#)), “the officers overseeing the host” ([<19A908>Psalm 109:8](#), “his charge of overseeing let another take,” quoted in [<440120>Acts 1:20](#) “his bishopric”; [<236017>Isaiah 60:17](#), “thine overseers righteousness.” Presbyter or elder was the term in the Christian church at Jerusalem for

the pastoral superintendent; episcopus or bishop was naturally adopted in Gentile Christian churches, the word being already in use among the Greeks. The terms were originally equivalent; [presbuteros](#) (whence “priest” comes by contraction) marking the age, rank, and respect due to him, episcopus marking his official duty. Bishops and deacons are the two orders alone mentioned in [Philippians 1:1](#). The plural shows there was more than one bishop and more than one deacon there. Those called “elders” (presbyters) are also termed “overseers” (bishops, Greek) as if the terms were interchangeable ([Acts 20:17,28](#);

[Titus 1:5,7](#)). The presbyters discharged episcopal functions, i.e. overseeing the flock ([1 Timothy 5:17](#); [1 Peter 5:1,2](#)). So in the epistles of Clement of Rome the two terms are interchangeable. But in Ignatius’ epistles the bishop is regarded as superior to the presbyter. However, in the genuine epistles, in the Syriac version edited by Cureton, the bishop is much less exalted. “Elder” is the correlative term to “younger

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men” (Greek [neoterioi](#)), [<440506>Acts 5:6](#). “Elders” are first mentioned in the church in Judaea ([<441130>Acts 11:30](#)). Paul and Barnabas transplanted the same Jewish government to the Gentile churches ([<441423>Acts 14:23](#)) by “ordaining elders in every church.” “Bishops” are first mentioned in Paul’s address at Miletus ([<442028>Acts 20:28](#)), describing the duty of the elders, namely, to be faithful “overseers.” Then, during Paul’s first imprisonment, in

[<500101>](#) Philippians 1:1 “bishops” is the recognized term for “elders” Every Jewish synagogue had its council of “elders” ([<420703>Luke 7:3](#)) presided over by one of themselves, “the chief ruler of the synagogue.”

In their apostleship the apostles have no successors, for the signs of an apostle have not been transmitted. But the presidents over the presbyters and deacons, while still continuing of the same order as the presbyters, have succeeded virtually, by whatever name designated, angel, bishop, moderator, to a superintendency analogous to that exercised by the apostles, and evidently derived from the synagogue; see Vitranga, Synag. 2, chapters 3, 7. The superintending pastor of each of the seven churches is in Revelation called its “angel,” (the abuse of the term “apostle” by pretenders led to its restriction to the twelve and Paul, [<660202>Revelation 2:2](#)) just as in Old Testament the prophet Haggai ([<370113>Haggai 1:13](#)) is termed “the Lord’s messenger (angel) in the Lord’s message.” In the larger churches, as Ephesus and Smyrna, there were many presbyters, but only one angel under the one “chief Shepherd and Bishop of

Souls,” the term “bishop” thus being applicable to the highest pastoral superintendence

(<600225>1 Peter 2:25; 5:4). The enigmatic symbolism of Revelation transfers the term of office, angel, from Jehovah’s heavenly to His earthly ministers; reminding them that, like angels above, they should do God’s will lovingly and perfectly. The “legate (angel) of the church” (sheliach tsibbur) recited the prayers in the name of the assembled worshippers in the synagogue; the apostles, as Jews, naturally followed this pattern, under God’s providential sanction: compare <590202>James 2:2, “assembly,” Greek synagogue,” <470823>2 Corinthians 8:23.

Timothy either at his ordination as presbyter, or else consecration as temporary overseer or bishop over Ephesus, received a spiritual gift “by prophecy,” i.e. by the Spirit speaking through the prophets (<441301>Acts 13:1- 3; <540118>1 Timothy 1:18; 4:14,15), accompanied “WITH the laying on of the hands of the presbytery.” The laying on of hands symbolized the impartation of spiritual strength; as in Joshua’s case (<042718>Numbers 27:18- 20; <053409>Deuteronomy 34:9). The “with” implies that the presbyters’ laying

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on of hands accompanied the conferring of the gift. The “by” in [<550106>2 Timothy 1:6](#) implies that Paul was the more immediate instrument of conferring it: “stir up the gift of God which is in thee BY the putting on of my hands.” The Jewish council was composed of the elders (the presbytery, [<422266>Luke 22:66](#); [<442205>Acts 22:5](#)), and a presiding rabbi; so the Christian church was composed of elders and a president ([<441519>Acts 15:19,23](#)). At the ordination of the president three presbyters were always present to lay on hands; so the early church canons required three bishops to be present at the consecration of a bishop. The president ordained in both cases as the representative, in the name of the presbytery. Ordination (compare [<440606>Acts 6:6](#); [13:3](#)) is meant in [<540522>1 Timothy 5:22](#), “lay hands suddenly (without careful inquiry into his character beforehand) on no man”; not, as Ellicott explains, “receive penitent backsliders into church fellowship by laying on hands.”

The qualifications are stated in [<540301>1 Timothy 3:1-7](#). “Husband of one wife” confutes the Roman Catholic celibacy. He who has a virtuous wife and family will more attractively teach those who have similar ties, not only by precept but by example. The Jews teach a priest should neither be unmarried nor childless, lest he be unmerciful. Yet as Jews and Gentiles regarded second marriages with prejudice (compare Anna, [<420236>Luke 2:36,37](#)), and a bishop ought to stand well in the esteem of his flock, he should be married but once. That prohibition no longer holds good, now that no such prejudice exists, which might otherwise have required lawful liberty to

yield to Christian expediency. The prohibition may also refer to a second marriage after a divorce. Of ruling (presiding, Greek) presbyters there were two kinds, those who “labored in the word and teaching,” and those who did not. The former were to receive “double honor” and remuneration. Both had “government” ([1 Corinthians 12:28](#)). The “apostle” and evangelist” preached to the pagan, but the bishop-presbyter’s office was pastoral ([Titus 1:9](#); [1 Thessalonians 5:12](#)), including ministrations to the sick ([James 5:14](#)). Timothy as vicar apostolic heard accusations against elders, and deposed the guilty, and ordained presbyters and deacons ([1 Timothy 5:19](#); [Titus 3:10](#)). The presiding bishops in the next age naturally succeeded in a permanent and settled sphere to these duties, which were previously discharged in a less settled charge by the apostles and their deputies, who moved from place to place.

The sum of the arguments amounts to this, that episcopacy in the sense of superintendency, not in that of succession to the apostleship, has the

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apostolic precedent to recommend it; but no directions for the form of church government so positive and explicit as those in the Old Testament concerning the Aaronic priesthood and Levitical ministry are laid down in the New Testament as to the Christian ministry. Various other orders and gifts are mentioned besides bishop-presbyters and deacons, with superintending apostles and apostolic vicars (as Timothy and Titus). These have not been permanent in all times and places ([1 Corinthians 12:28](#); [Ephesians 4:11,12](#)). The absence of literal, positive directions as to church government, and the statement of the broad principle, “Let all things be done unto edifying” [1 Corinthians 14:26](#)), and the continual presence of the Holy Spirit in the church to raise up fresh agencies for fresh needs of the church, while justifying episcopacy in its general following of the apostolic order, show us that it is not exclusively the divine platform, but that in all churches holding the essential truths of Scripture “we ought to judge those ministers lawfully called and sent, who be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord’s vineyard.” (Ch. of Eng. Art. 23)

BITHIAH

(“daughter [i.e. worshipper] of Jehovah”). Pharaoh’s daughter and wife of Mered, a descendant of Judah. Her name shows she was a convert from Egyptian idolatry to Jehovah’s worship; and Mered’s other wife is distinguished from her, as “Jehudijah” the Jewess. This princess evidently, like Ruth, renounced home, country, and a royal court to take an Israelite husband and to

have Israel's God for her God. The marriage probably took place in the wilderness shortly after the exodus. Perhaps the disaster of Egypt at the Red Sea led some Egyptians to become proselytes. In Lepsius' Kings' Book, Amenophis II, (in his view) father of the Pharaoh drowned at the Red Sea, has among his children one with the hieroglyphic Amun P or B T H, i.e. beloved of Amun (god of Thebes). On conversion the -jah added to her name would mark her new religion. (**See EGYPT** , where is stated Canon Cook's view that Thothmes II., much earlier; was the Pharaoh drowned; Amenophis III. had a wife not Egyptian in creed, and not of royal birth, named Tel, and her parents Juaa and Tuaa, names not unlike Bithia.)

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BITHRON

properly “the Bithron,” i.e. divided place; “all the B.” a district in the Arabah or Jordan valley E. of the river ([<100229>2](#) Samuel 2:29). The whole country in the Ghor on the other side of the river is broken and intersected. [[See BETHER](#) .]

BITHYNIA

Paul and Silas from Mysia “assayed to go into Bithynia, but the Spirit of Jesus (so the Sin., Vaticanus, and Alexandrinus, the oldest manuscripts, read) suffered them not” ([<441607>Acts](#) 16:7). But afterward the gospel reached Bithynia; and Bithynians, both Jews and Gentiles [[see PETER](#)], became Christians; for Peter ([<600101>1 Peter](#) 1:1) addresses them along with those of “Pontus, Galatia, Cappadocia, and Asia.” Delay is not denial of believing prayer; God’s time, God’s place, and God’s way are the best. Bithynia is the nearest point to Europe; bounded by Paphlagonia on the E., by the Euxine on the N., by the Propontis on the W, by Mysia, Phrygia, and Galatia on the S. Bithynia was originally bequeathed to Rome by Nicomedes III, 74 B.C., the last of the kings, one of whom invited the Gauls; whence the central province was called Gallo-Graecia or Galatia. On the death of Mithridates king of Pontus, 63 B.C., the W. of Pontus including Paphlagonia was joined to Bithynia. The Roman province is sometimes called “Pontus and Bithynia.” In [<440209>Acts](#) 2:9 Pontus alone is mentioned, in [<600101>1 Peter](#) 1:1 both are mentioned. It is hilly, well wooded, and productive. The river Rhyndacus, and the snowy range of

mount Olympus of Mysia, are marked features on the W. At Nicaea in it met the famous council early in the 4th century. In the 2nd century Pliny the Younger, its governor, wrote the letter still extant to the emperor Trajan: “in the case of those Christians who were brought before me I adopted this method. I asked them, Were they Christians? On their confessing it, I asked them a second and third time, threatening punishment. When they persevered I ordered them to be led off for execution. For I did not doubt that inflexible obstinacy ought to be punished. Nothing can compel those who are real Christians to call on the gods, and supplicate thy image with frankincense and wine, and to curse Christ. Their error is this; they are wont to meet on a stated day before dawn and to repeat in turns among themselves a hymn to Christ as God; and to bind themselves by oath not to commit any wickedness, such as theft, robbery, or adultery, nor to break their word. When this is over, their custom is to depart and to meet again

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BLASPHEMY

Literally a “railing accusation” against anyone ([<650109>](#)Jude 1:9). “Evil speaking” is probably meant by it in [<510308>](#)Colossians 3:8. But it is more often used in the sense of any speech directly dishonoring God ([<112110>](#)1 Kings 21:10; [<101214>](#)2 Samuel 12:14; [<197418>](#)Psalms 74:18; [<235205>](#)Isaiah 52:5; [<450224>](#)Romans 2:24). Stoning was the penalty, as upon the son of Shelomith, a woman of Dan, and of an Egyptian father ([<032411>](#)Leviticus 24:11); Stephen was so treated by a sudden outbreak of Jewish zeal ([<440757>](#)Acts 7:57-60). The Savior would have been stoned for the blasphemy alleged as the ground of His condemnation ([<402665>](#)Matthew 26:65; [<420521>](#)Luke 5:21; [<431036>](#)John 10:36); but the Romans, to whom He was delivered, used crucifixion. So the fulfillment of the prophecy (contrary to what might have been expected, seeing that crucifixion was not a Jewish punishment) was brought about, “they pierced My hands and My feet” ([<192216>](#)Psalms 22:16; compare [<431831>](#)John 18:31,32; 19:6,7). The Jews, in spite of themselves, fulfilled the prophecies to the letter ([<431150>](#)John 11:50-52). The hearer of the blasphemy rent his garment, which might never be mended, and laid his hand, putting the guilt wholly, on the offender’s head.

The Jews, because of [<032416>](#)Leviticus 24:16, superstitiously shrank from even naming Jehovah. In [<022228>](#)Exodus 22:28, “thou shalt not curse the gods”

(*elohim*) refers to disrespectful language toward magistrates.

From [Exodus 23:13](#), “make no mention of the name of other gods,” they thought themselves bound to turn the idols’ names into nicknames, as Baal into Bosheth, Beth-aven for Beth-el, Beel-zebul for Beel-zebub.

When the Jewish rulers, who had such numerous proofs of Jesus’ Messiahship, shut their hearts against conviction, and at last stifled conscience and the light so utterly as to attribute His miracles of love, as the casting out of unclean spirits, to the help of the prince of demons, Christ pronounced that they were either committing or on the verge of committing the sin against the Holy Spirit which is forgiven neither in this world nor in the world to come, though all sin against the Son of man can be forgiven ([Matthew 12:31](#), etc.; [Mark 3:28](#), etc.). None can now commit formally the same sin of attributing Jesus’ miracles against Satan’s kingdom to Satan’s help, so evident a self contradiction that nothing short of a seared conscience, and a hardened determination to resist every spiritual impression and even malign the Spirit’s work before other men, could have given birth to such a sin. But a man may commit virtually the

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same sin by continued malignant resistance of the gracious Spirit in one's own heart, with, at the same time, blasphemous and Satanic misrepresentation of it to others. He who has committed it is so given over to a reprobate mind as to have no pang of conscience about it, and the very fear of anyone that he has committed it is proof positive that he has not, for if he had he would have been "past feeling" ([<580604>](#)Hebrews 6:4-6; [<620516>](#)1 John 5:16).

BLASTUS

Herod Agrippa I's chamberlain; mediator between him and the people of Tyre and Sidon, who made him their friend ([<441220>](#)Acts 12:20).

BLESSING

"The less is blessed of the better" ([<580707>](#)Hebrews 7:7). Aaron and the priests pronounced the benediction (Nun. 6:22-27; [<051008>](#)Deuteronomy 10:8). Jacob and Moses gave dying blessings prophetic of the character and history of the several tribes (Genesis 49; Deuteronomy 33). The cup in the Lord's supper is called "the cup of blessing" from the Passover cup of wine called so because "blessing" was offered over it to God. [<461015>](#)1 Corinthians 10:15 Paul says, "the cup which WE bless," namely, the minister and the congregation; not he alone by any priestly authority, but as representing the congregation who virtually through Him bless the cup. The celebrant is the church. The minister is the leader of the congregation. The

consecration is the corporate act of the whole church. The joint blessing by him and them (not the cup itself, which in the Greek is not nominative but accusative) and the consequent drinking together constitute the “communion,” i.e. joint participation of the blood of Christ.

BLINDNESS

Its cure is one of our Lord’s most frequent miracles ([<420721>Luke 7:21](#); [<400927> Matthew 9:27](#); [<410823>Mark 8:23](#); [<430503>John 5:3; 9:1](#)), as had been foretold ([<232918>Isaiah 29:18; 35:5](#)). In coincidence with this is the commonness of it in the E. In Ludd (Lydda) the saying is, every one is either blind or has but one eye. Jaffa has 500 blind out of 5,000 of a population. The dust and sand pulverized by the intense heat, the constant glare, and in the sandy districts the absence of the refreshing “green grass,” (the presence of which Mark notices as noteworthy in the miracle of the feeding the multitudes,)

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the cold sea air on the coasts, the night dews affecting those sleeping on the roofs, all tend to produce blindness.

It is a constant image used of spiritual darkness, and Jesus' restoration of sight to the blind pointed to the analogous spiritual bestowal of sight on the soul. Paul, who had passed through both the physical and the spiritual transition from darkness to light ([<440908>Acts 9:8,9](#)), instinctively, by an obviously undesigned coincidence confirming authenticity, often uses the expressive image ([<442618>Acts 26:18](#); [<470404>2 Corinthians 4:4](#); [<490118>Ephesians 1:18](#); [4:18](#); [<510113>Colossians 1:13](#)). Elymas was smitten with blindness at Paul's word ([<441311>Acts 13:11](#), compare [<011911>Genesis 19:11](#); [<120618>2 Kings 6:18](#)).

The blind were to be treated kindly ([<031914>Leviticus 19:14](#); [<052718>Deuteronomy 27:18](#)). The pagan conquerors sometimes blinded captives ([<122507>2 Kings 25:7](#); [<091102>1 Samuel 11:2](#)).

BLOOD

Forbidden to be eaten ([<010904>Genesis 9:4](#)) under the Old Testament, on the ground that "the life (soul) of the flesh (the soul which gives life to the flesh) is in the blood," and that "God gave it upon the altar to make atonement with for men's souls" ([<031711>Leviticus 17:11](#)). Translate the next clause, "for the blood maketh atonement by virtue of the soul." The blood, not in itself, but as the vehicle of the soul, atones, because the

animal soul was offered to God on the altar as a substitute for the human soul. Now that Christ's one, and only true, sacrifice has superseded animal sacrifices, the prohibition against eating blood ceases, the decree in Acts 15 being but temporary, not to offend existing Jewish prejudices needlessly. In

<030317> Leviticus 3:17 the "fat" is forbidden as well as the blood. God reserved the blood to Himself, investing it with a sacramental sanctity, when allowing man animal food. Besides the atoning virtue it typically had, it brought a curse when not duly expiated, as by burial (<010904>Genesis 9:4;

<031713> Leviticus 17:13). The blood of victims was caught by the priest in a basin, and sprinkled seven times (that of birds was squeezed out at once) on the altar, its four corners or horns, on its side above and below the line running round it, or on the mercy-seat, according to the nature of the offering; the blood of the Passover lamb on the lintel and doorposts (Exodus 12; <030405>Leviticus 4:5-7; 16:14-19). A drain from the temple carried the blood into the brook Kedron. A land was regarded as polluted by blood shed on it, which was to be expiated only by the blood of the murderer, and not by any "satisfaction" (<010410>Genesis 4:10; 9:4-6;

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<581224> Hebrews 12:24; <043531>Numbers 35:31,33; <19A638>Psalm 106:38). The guilt of bloodshed, if the shedder was not known, fell on the city nearest by measurement, until it exculpated itself, its elders washing their hands over an expiatory sacrifice, namely, a beheaded heifer in a rough, unplowed, and unsown valley (<052101>Deuteronomy 21:1-9).

The blood and water from Jesus' side, when pierced after death, was something extraordinary; for in other corpses the blood coagulates, and the water does not flow clear. The "loud voice" just before death (<422346>Luke 23:46) shows that He did not die from mere exhaustion. The psalmist, His typical forerunner, says (<196920>Psalm 69:20), "reproach hath broken my heart." Crucifixion alone would not have killed Him in so short a time. Probably the truth is, if we may with reverence conjecture from hints in Scripture, that mental agony, when He hung under the Father's displeasure at our sins which He bore, caused rupture of the pericardium, or sac wherein the heart throbs. The extravasated blood separated into the crassamentum and serum, the blood and the water, and flowed out when the soldier's spear pierced the side. Hence appears the propriety of

<581019> Hebrews 10:19,20, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil (which was 'rent' at His death), that is to say His flesh." Also, "this is My body which is broken for you" (<461124>1 Corinthians 11:24) is explained by the breaking of the heart, though it was true "a bone of Him shall not be broken" (<431932>John 19:32-27); compare also <620506>1 John 5:6, "this is He that came by water

(at His baptism by John in Jordan) and blood” (by His bloody baptism, at Calvary).

T H E A V E N G I N G O F B L O O D by the nearest kinsman of the deceased was a usage from the earliest historical times (^{<010905>}Genesis 9:5,6; 34:30; ^{<101407>}2 Samuel 14:7). Among the Bedouin Arabs the thar, or law of blood, comes into effect if the offer of money satisfaction be refused. So among the Anglo-Saxons the wer-gild, or money satisfaction for homicide, varying in amount according to the rank, was customary. The Mosaic law mitigated the severity of the law of private revenge for blood, by providing six cities of refuge (among the 48 Levitical cities), three on one side of Jordan, three on the other, for the involuntary homicide to flee into. The avenger, or goel (derived from a Hebrew root “pollution,” implying that he was deemed polluted until the blood of his slain kinsman was expiated), was nearest of kin to the man slain, and was bound to take vengeance on the manslayer. If the latter reached one of the six cities, (Kedesh in Naphtali, Shechem in

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mount Ephraim, Hebron in the hill country of Judah, W. of Jordan; Bezer in Reuben, Ramoth in Gilead (Gad), Golan in Manasseh, E. of Jordan,) he was safe until the elders of the city, and then those of his own city, decided whether it was an involuntary act. In this case he was kept safe from the avenger in the city of refuge, so long as he did not go 2,000 cubits beyond its precincts. After the high priest's death he might return home in safety

([Numbers 35:25,28](#); [Joshua 20:4-6](#)). The roads were to be kept clear, that nothing might retard the flight of the manslayer, to whom every moment was precious

([Deuteronomy 19:3](#)). Jewish tradition adds that posts inscribed "Refuge," "Refuge," were to be set up at the cross roads. All necessaries of water, etc., were in the cities. No implements of war were allowed there. The law of retaliation in blood affected only the manslayer, and not also (as among pagan nations) his relatives

([Deuteronomy 24:16](#)). Blood revenge still prevails in Corsica.

The law of blood avenging by the nearest kinsman, though incompatible with our ideas in a more civilized age and nation, is the means of preventing much bloodshed among the Arabs; and its introduction into the law of Israel, a kindred race, accords with the provisional character of the whole Mosaic system, which establishes not what is absolutely best, supposing a state of optimism, but what was best under existing circumstances. Moreover, it contained an important typical lesson, hinted at in [Hebrews 6:18](#); [2:14,15](#). The Son of

man, as He to whom the Father hath committed all judgment, is the goel or avenger of blood on guilty man, involved by Satan the “murderer from the beginning” in murderous rebellion against God. He, in another sense, is the goel or redeemer of man, as the high priest whose death sets the shut up captive free; He is also the priestly city of refuge (His priestly office being the mean of our salvation), by fleeing into which man is safe; but in this latter sense, as our High priest “ever liveth,” we must not only enter the city, and moreover abide in Him, but also abide in Him forever for eternal safety ([431501](#)>John 15:1-11). “The way” to Him is clearly pointed out by God Himself ([233021](#)>Isaiah 30:21). “Turn you to the stronghold, ye prisoners of hope” ([380912](#)>Zechariah 9:12) Once in Christ, He can defy avenging justice ([450833](#)>Romans 8:33,34).

BOANERGES

”Sons of thunder.” The Aramaic name given to James and John by Jesus. Hebrew beney regesh ; Their fiery zeal appears in ([420954](#)>Luke 9:54) their

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desiring the Lord's permission that they should command fire from heaven (like Elias) to consume the Samaritans who would not receive Him, "because His face was as though He would go to Jerusalem." Also in (<410938>Mark 9:38) their forbidding one casting out demons in Christ's name, because he followed not with them. Compare also their ambition for the highest place in Christ's kingdom, next Himself (<410935>Mark 9:35-41). Grace subsequently corrected this zeal without knowledge, making James the willing martyr (Acts 12) and John the apostle of gentleness and love. Still the old zeal against perverters of the truth as it is in Jesus appears in <630110>2 John 1:10,11; <640110>3 John 1:10.

BOAR

The flesh of "swine" (domestic) was forbidden food to Israel. Eating it was the token of apostasy under Antiochus Epiphanes' persecution, and is mentioned among Judah's provocations of Jehovah (<236504>Isaiah 65:4; 66:17). E. of the sea of Galilee, some Gadarenes are mentioned as having a herd of 2,000. Probably they refrained themselves from the flesh, and compromised between conscience and covetousness by selling them to their neighbors the Gentiles. But they gained nothing by the compromise, for the whole herd perished in the wafters, in judicial retribution. The Lord of the land, peculiarly set apart as the Holy Land, finds it defiled with demons and unclean beasts. The demons beg leave not to be sent to the abyss of torment, but into the swine With His leave they do so, and the swine rush down the steep and perish in the waters. Instead of gratitude for

the deliverance, the Gadarenes prefer their swine, though at the cost of the demons' presence, to the Savior at the cost of sacrificing their swine; so they entreat Him to "depart out of their coasts," forgetting His word, "Woe to them when I depart from them" ([280912](#)>Hosea 9:12); a striking contrast to him who was delivered from the demons and who "prayed that he might be with Jesus ([410515](#)>Mark 5:15-18). The lowest point of the prodigal's degradation was when he was sent into the fields to feed swine ([421515](#)>Luke 15:15). The sensual professor's backsliding into "the pollutions of the world," after he has "escaped them through the knowledge of the Lord and Savior," is fitly compared to "the sow that was washed returning to her wallowing in the mire" ([610220](#)>2 Peter 2:20-22). "As a jewel of gold (worn often by women as 'nose jewels,' [230321](#)>Isaiah 3:21) in a swine's snout, so is a fair woman which is without discretion" (Hebrew: taste, i.e. without moral perception of what is pure and impure) ([201122](#)>Proverbs 11:22). The brutish stolidity of those who appreciate only what gratifies their own foul

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appetites disqualifies them for appreciating heavenly mysteries; to present these holy truths to them would be as unwise as to cast pearls before swine, which would only trample them under foot (^{<400706>}Matthew 7:6).

The wild boar is mentioned once only (^{<198013>}Psalm 80:13). Its destroying a vineyard partly by eating the grapes, partly by trampling the vines under foot, is the image of the pagan world power's ravaging of Israel, Jehovah's choice vine, transplanted from Egypt into the Holy Land. Pococke saw large herds among the reeds of Jordan, where it flows into the sea of Galilee; and so it is sculptured on Assyrian monuments as among reeds. Its Hebrew name, chazir , is from a root to roll in the mud.

BOAZ

Explained in margin ^{<110715>}1 Kings 7:15-21, "in it (is) strength." Others, fleetness.

1. Of Bethlehem: Elimelech's (Naomi's husband's) kinsman. When the next of kin to Ruth, Naomi's daughter-in-law, declined to do the part of redeemer (god) [**see BLOOD**] of the inheritance of her deceased husband Mahlon (compare ^{<052505>}Deuteronomy 25:5-10), Boaz did so by marrying her, though much her senior (^{<080310>}Ruth 3:10). Their son Obed was grandfather of David. There being no objection to an Israelite's marriage with a Moabitess marks an early date (contrast Ezra 9). David's descent from Ruth the Moabitess accounts for the intimacy of David with the king of Moab, so that it was with him he left his father and mother in his flight

from Saul (<092203>1 Samuel 22:3-5); an undesigned coincidence between the books of Samuel and Ruth, a mark of genuineness (compare <192710>Psalm 27:10). In the genealogy (<080418>Ruth 4:18-22) several, at least three, generations must be inserted, as the list there only allows ten generations for 850 years, and only four for the 450 years between Salmon and David.

2. The name of one of the two brass pillars in Solomon's temple porch, on the left, as Jachin was on the right. The difference of the height as given in

<110715> 1 Kings 7:15,21; <140315>2 Chronicles 3:15, arises from the height in one place including, in the other place excluding, the ornament which united the shaft to the chapter (compare <245217>Jeremiah 52:17-21). The pillars, which were hollow, were broken up and carried to Babylon at the fall of Jerusalem before Nebuchadnezzar.

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BOCHERU

<130838> 1 Chronicles 8:38; 9:44. Son of Azel. But the Septuagint reads Bekoru, “his firstborn.” [[See BECHER](#)].

BOCHIM

(“the weepers”). A place W. of Jordan, above Gilgal (<070201>Judges 2:1,5). “The (Hebrew) angel of the Lord (the Second Person in the Trinity, “the Lord,” <022320>Exodus 23:20) came up from Gilgal to Bochim, and said, I made you go up out of Egypt,” etc. He identifies Himself with Jehovah, as no created angel would do. Their sacrificing to the Lord at Bochim, where there was no sanctuary, implies that the angel was Jehovah Himself, whose appearing at any place justified the offering of sacrifices there (<070620>Judges 6:20,26,28; <102425>2 Samuel 24:25). The mention of His coming up “from Gilgal to Bochim” is not so much a geographical as a spiritual intimation. The Angel Prince of Jehovah’s host announced to Joshua at Gilgal the fall of Jericho, directly after their rolling away the reproach of Egypt by circumcision, whence the place got its name (Gilgal meaning “rolling”)

(<060502>Joshua 5:2-15). As there they entered into covenant with the Lord with the ritual act of self consecration, and so were assured of victory from the Lord, so here at Bochim (unknown geographically) the divine Angel makes known to them that by their making peace with the Canaanites, instead of rooting them out, they have broken the covenant and so must

pay the penalty. It is implied that the same Angel who was Israel's champion at Gilgal is now manifesting Himself as Israel's punisher, by means of those very Canaanites whose residence permitted among them was their sin. Shiloh, not Gilgal, was the place of meeting for the nation at the tabernacle set up there (^{<061801>}Joshua 18:1-10). Compare the phrase, "O My people, remember now from Shittim unto Gilgal" (^{<330605>}Micah 6:5): not so much a geographical notice as a reference to the people's spiritual and national obligations to God in connection with those places.

BOHAN

("the thumb"). A son of Reuben (not mentioned in ^{<020614>}Exodus 6:14; ^{<042605>} Numbers 26:5; ^{<130503>}1 Chronicles 5:3), after whom a stone was named. Probably commemorating some achievement of his in the conquest of Palestine (^{<061506>}Joshua 15:6; 18:17). It was a boundary mark between Judah and Benjamin, the exact point where the mountains W. of the Dead Sea change their direction to the eye. Now called "the stone of the finger,"

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Hadjar el Asbah. Ganneau observes that a rock on an isolated peak on the hill side resembles a fist closed with the thumb raised; the name of this peak probably was transferred to the fallen block close by, namely, Hadjar el Asbah.

BOLSTER

The pillow of goat's hair which Michal put for a bolster ([<091913>1 Samuel 19:13](#)) was probably a curtain to protect the sleeper from mosquitoes, or a counterpane, with which sleepers in the East protect the head and face. Kebir means something woven, from kaabar "to weave." The indefinite article implies it was one of the articles of regular use, as a counterpane or veil woven of goat's hair to cover the head and face while sleeping.

BONES

The framework of the body; so the breaking of them expresses overwhelming sorrow, which prostrates body and mind ([<233813>Isaiah 38:13](#)). As the surgeon must sometimes break a bone to save a patient lameness for life, so God breaks that He may heal Self will and self righteousness must be broken, that we may run the way of God's commandments. When one has a "broken and contrite heart," "the bones which God has broken rejoice" ([<195108>Psalm 51:8,17](#)). Not a bone of Jesus was broken, as antitype of the paschal lamb ([<021246>Exodus 12:46](#); [<431933>John 19:33,36](#)).

BOOK

”Eat ... a roll of a book” ([260208](#)Ezekiel 2:8,9), meaning, appropriate its contents in thy mind so entirely that it shall become part of thyself ([260302](#)Ezekiel 3:2). God’s messenger must first inwardly possess as his own and himself digest the truth of God before he can speak it effectually to others, to their believing appropriation of it ([661009](#)Revelation 10:9).

[241516](#) Jeremiah 15:16 is the inspired explanation of the phrase: “Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart.”

A seal secured books anciently, when designed to be kept secret. A book was then a roll of paper, often written within and on the back

([660501](#)Revelation 5:1), so as not to be wholly readable until the seal was broken. The fragments readable outside would excite curiosity and the desire to read the whole. Precisely the nature of God’s roll of inspired Scripture, the successive parts being unfolded as God’s grand scheme of

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redemption develops itself; the parts revealed whetting the desire for more and more, until the whole stands forth in its finally consummated perfection. Unbelief seals up to many (however learned) even what is revealed. Docile, childlike receptivity is needed ([<232911>Isaiah 29:11](#); [<401310> Matthew 13:10-17; 11:25](#)). Prophecy in the Old Testament was comparatively a sealed volume until Jesus, who “alone is worthy,” “opened the seals” ([<271204>Daniel 12:4-9](#)). John reveals what Daniel veils; therefore Daniel is told to “seal the book,” John “not to seal the book”

([<662210>Revelation 22:10](#)). Daniel’s book was sealed because referring to the then distant future; John’s unsealed because the events foretold were immediately to begin their fulfillment.

”The book of the living” ([<196928>Psalm 69:28](#)); [<500403>Philippians 4:3](#), “the book of life.” the Israelites who came up out of Egypt were entered in a muster roll of the living citizens, called “the writing of the house of Israel,” “the book of life” ([<261309>Ezekiel 13:9](#)). Those who died were erased each year. An image of God’s book of predestination to eternal life ([<19D916>Psalm 139:16; 87:6](#); [<023232>Exodus 32:32](#); [<271201>Daniel 12:1](#); [<421020>Luke 10:20](#); [<500403>Philippians 4:3](#); [<661308>Revelation 13:8; 17:8; 21:27](#)). In man’s point of view it has in it names of highly privileged professors who have but a name to live, but are dead spiritually, and therefore may be blotted out, as was Judas ([<660305>Revelation 3:5](#); [<401312>Matthew 13:12; 25:29](#)); but in God’s point of view it contains those only who are never blotted

out, but elected finally to life

(<431028>John 10:28,29; <441348>Acts 13:48;

<662012>Revelation 20:12,15), “written among the living in (the heavenly) Jerusalem” (<230403>Isaiah 4:3).

BOOTHS

[[See SUCCOTH](#) , and [see FEAST OF TABERNACLES](#)]

BOOTY

Within Canaan no captives were to be made; all that breathed were to be destroyed (<052014>Deuteronomy 20:14,16); but outside, if resistance were offered, the women and children were to be made captives, the men slain. Pictures and images, as temptations to idolatry, were to be destroyed (<043352>Numbers 33:52). In the case of Amalek the very cattle Saul was commanded to destroy (<091502>1 Samuel 15:2,3). So also in the case of Arad (<042101>Numbers 21:1-3) and Jericho, where everything was put under the cherem or curse and became the Lord’s (<060619>Joshua 6:19-21). Abraham devoted one tenth of the spoil of Sodom, rescued from Chedorlaomer, to

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Jehovah through Melchizedek the king-priest ([<011419>](#)Genesis 14:19-24). David “made a statute and an ordinance for Israel unto this day” that the part of the army which guarded the families and baggage should share equally in the spoil with the troops actually engaged. The occasion of its enactment was upon the capture of immense spoil from Amalek, a part of it recovered property of Ziklag ([<093025>](#)1 Samuel 30:25, etc.). He also sent presents of the spoil to those of the eiders of Judah who were his friends. Indeed by the law ([<043126>](#)Numbers 31:26-47) booty was to be shared equally between the army engaged and Israel; only that of the former half only one 500th part was appropriated to the priests of God, of the latter one 50th to the Levites. The spoils dedicated by David and his chiefs to the temple were freewill offerings ([<100811>](#)2 Samuel 8:11; [<132627>](#)1 Chronicles 26:27).

BORROW

In [<020322>](#)Exodus 3:22; 12:35,36 not in the sense of taking on loan, which has given a handle for scoffers, as if the Israelites borrowed what they did not return, and so purloined from the Egyptians. Shaal means only to ask: the Israelites asked, and “the Egyptians MADE THEM ASK,” i.e. urged them to ask, so eager were they to get them away, through fear of the plagues, which [<021108>](#)Exodus 11:8 confirms, also [<19A537>](#)Psalms 105:37,38; they allowed them to ask (not “lent”), i.e. received favorably their asking jewels of silver, gold, and raiment, yea, even urged them to ask for more than the Israelites at first asked. The Egyptians could not for a moment have expected the

Israelites would return them; for Jehovah's demand, "Let My people go, that they may serve Me," enforced by the rapidly successive plagues, must have convinced the Egyptians that Israel had before them some far more momentous movement than a three days' march to a feast. The Egyptians' gifts, though outwardly seeming to flow from their goodwill, if viewed more deeply were the result of Jehovah's constraining power, which made them just and generous in spite of themselves. As they had spoiled Israel by the bondservice unremunerated, so Israel, Jehovah's host ([Exodus 12:41](#)) marched forth "with an high hand" ([Exodus 14:8](#))," by strength of Jehovah's hand" ([Exodus 13:16](#)), having "spoiled" their spoilers, an earnest of the saints' and Israel's final victory over the world powers and the prince of this world ([Zechariah 14:14](#)). In [1 Samuel 1:28](#) the same Hebrew verb ought not to be translated "I lent him to the Lord ... he shall be lent to the Lord," but "I also (on my part in return for His favor) make him one asked of the Lord (and therefore

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returned to the Lord, see margin); ... he shall be as one asked of (and therefore returned to) the Lord.”

BOSOM

The nearest friend reclining on a couch at a feast lay in the bosom of his friend, as John “on Jesus’ bosom” ([<431323>](#)John 13:23); Lazarus in Abraham’s bosom, i.e. figuratively for in a high place at the heavenly banquet ([<421623>](#)Luke 16:23). It implies closest and secret intimacy ([<101208>](#)2 Samuel 12:8): the Son in the bosom of the Father with whom He is One ([<430118>](#)John 1:18); the lambs carried in the bosom of the Good Shepherd ([<234011>](#)Isaiah 40:11).

BOSSES

The projecting center of a shield. [<181526>](#)Job 15:26: “he (the rebel) runneth upon Him (God), even on (rather with) his neck (i.e. the rebel’s haughtily uplifted neck, [<197505>](#)Psalm 75:5); upon (rather with) the thick bosses of his (the rebel’s, not God’s) bucklers.” The rebel and his fellows, as it were, join shield to shield as a compact covering against the Almighty’s darts. What suicidal folly! for “the shields of the earth belong unto God”

([<194709>](#)Psalm 47:9). The invading godless Gog and Magog’s shields Israel shall “set on fire” ([<263909>](#)Ezekiel 39:9).

BOTTLE

Of two kinds:

(1) Of skin or leather, used for carrying water, wine, and milk. A goatskin whole, the apertures at the feet and tail being bound up, and when filled tied at the neck. They are tanned with acacia bark and left hairy at the outside. The Gibeonites' bottles were rent, as they pretended, with their distant journey ([060904](#)>Joshua 9:4,13). New wines by fermenting would rend "old bottles" of skin ([400917](#)>Matthew 9:17). It is therefore put in new goatskin bottles, and without a vent to work off the fermentation strains even them. So Elihu, the young friend of Job, after the older ones had failed to comfort him, compares himself, filled with the spirit which inspired him so as to be full of words seeking for utterance, to new bottles of wine: "my belly is as wine which hath no vent, it is ready to burst like new bottles"

([183219](#)>Job 32:19). Hung in the smoke to dry, the skin bottles become parched and shriveled; whence the psalmist ([19B983](#)>Psalm 119:83) says, "I am become

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like a bottle in the smoke.” Skins for wine are still used in Spain, called borrachas.

(2) Bottles of glass or “potters”“ earthenware, easily “dashed in pieces”: a frequent image of sinners, God’s creatures (<450921>Romans 9:21-23; <550220>2 Timothy 2:20,21) dashed in pieces by God their Maker at His righteous pleasure when they do not answer His end, namely His glory (<241312>Jeremiah 13:12-14; 19:1-10; <190209>Psalm 2:9; <660227>Revelation 2:27). The Egyptian monuments illustrate the pottery and glass work of that country fifteen hundred years B.C. The clouds pouring down water are figuratively “the bottles of heaven” (<183837>Job 38:37). “Who can stay (rather, incline, so as to empty out and pour) the bottles of heaven?” the rain filled clouds.

“Put Thou my tears (as a precious treasure in Thy sight) into thy bottle” (the repository of precious objects, sealed up anciently), so as to reserve them for a manifold recompence of joy hereafter (Psalm 136:5, Isaiah 61:7)

BOW

R AINBOW . God, after the flood, took the rainbow, previously but a natural object of sight shining beautifully in the sky, when the sun’s rays are refracted through falling rain at different angles and so produce different prismatic colors, and elevated it to spiritual significance, to be to Noah and the world the sign of His love and pledge of His sparing mercy, that He would no more destroy the earth with waters. The language in Genesis

gives no reason for supposing the writer ignorant of the natural cause of the rainbow, as if he made God then for the first time setting it in the sky. So naathan , “give,” means appoint in <041404>Numbers 14:4; <091213>1 Samuel 12:13; <110235>1 Kings 2:35. It is the pledge of “the world’s covenant, not the church’s, a charter of natural blessings.” “Set” means simply, “I do appoint My bow in the cloud” (<010913>Genesis 9:13-16). In <260128>Ezekiel 1:28 and

<660403> Revelation 4:3 the rainbow round about the throne of Jehovah is the symbol of mercy to God’s children amidst coming judgments on the wicked. Though the divine righteousness requires a deluge of wrath on the faithless, God’s faithfulness will only shine forth on the elect remnant the brighter for the tribulation that necessarily precedes (compare <235408>Isaiah 54:8-10). The complete circle typifies God’s perfection and eternity, not broken into a half, as the earthly rainbow. As the various prismatic colors unite to form one pure ray, so God’s varied providence combine in one harmonious whole. As the rainbow was reflected on the waters of the world’s ruin, and is seen only when a cloud is over the earth, so another

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deluge of fire shall precede the new heavens and earth” granted to redeemed man, as the earth after the flood was restored to Noah. The cloud was the token of God’s presence in Israel’s wilderness journey and in the holiest place of the temple; and on Mount Sinai at the giving of the law; and at the Lord’s ascension (^{<440109>}Acts 1:9), and at His coming again (^{<660107>}Revelation 1:7). The bow represents calm sunshine after the world’s shipwreck through sin. It is the emblem of God’s loving faithfulness to His covenant with His people, and the pledge of sure hope to them.

BOWELS

including the heart, the seat of the affections and emotions. “My bowels are troubled for him,” namely, with tender yearnings of compassionate love (^{<243120>}Jeremiah 31:20; ^{<236315>}Isaiah 63:15; ^{<281108>}Hosea 11:8; ^{<500201>}Philippians 2:1).

BOWLS

Round and hollow. Babylonian bowls are to be seen in the British Museum, with Chaldean inscriptions, probably designed as charms against evil and sickness (compare Joseph’s “divining cup,” ^{<014405>}Genesis 44:5). The writing is of a Hebrews type, and may have belonged to the descendants of the Jewish captives in Babylon.

BOX

<234119> Isaiah 41:19; 60:13: rather the scherbin, a cedar remarkable for its small cones and upright branches; teasshur from ashar, to be upright. Some read this in <262706>Ezekiel 27:6, instead of “the Ashurites.” Maurer translated: “they have made thy benches of ivory inlaid in the daughter of cedars,” or the best boxwood. The box when not trimmed grows often 25 feet high. The wood, hard and firm, so as to be the only European wood that sinks in water, is used now especially for inlaying and wood engraving, and takes a fine polish.

BOZEZ

(“shining”). The name of one of two “sharp rocks” (Hebrew: “tooth of the cliff”), on the N. side “over against Michmash,” “between the passages” whereby Jonathan entered the Philistines’ garrison (<091404>1 Samuel 14:4,5).

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BOZKATH

A city of the shephelah or low land of Judah ([<061539>](#)Joshua 15:39; [<122201>](#)2 Kings 22:1), to which Josiah's grandmother belonged.

BOZRAH

from a root “restrain,” a sheepfold, Septuagint version of [<244922>](#)Jeremiah 49:22. Jobab is styled” of Bozrah” (Genesis 36:33) among the kings of Edom ([<130144>](#)1 Chronicles 1:44).

1. Now El-busaireh, containing about 50 houses and a castle on a hill, in the mountain district S.E. of the Dead Sea, half way between Petra and the Dead Sea. Burckhardt saw goats in large numbers there, just as Isaiah ([<233406>](#)Isaiah 34:6) describes; compare [<236301>](#)Isaiah 63:1; [<300101>](#)Amos 1:12; [<330212>](#) Micah 2:12.

2. Another Bozrah in Moab, in “the plain country,” i.e. the high level downs E. of the Dead Sea ([<244821>](#)Jeremiah 48:21,24), enumerated among the cities of Moab. The Bozrah of Edom on the mountains ([<244913>](#)Jeremiah 49:13) and Edom's other cities are to be “perpetual wastes”; but the Bozrah of Moab “in the plain” is to be restored “in the latter days”

([<244847>](#)Jeremiah 48:47). Though not mentioned elsewhere, this Bozrah of Moab, where kings were “sheepmasters”

(<120301>2 Kings 3:4), would be a name (meaning “sheepfold”) of probable occurrence. Others identify this Bozrah with the Roman Bostra in Bashan, 60 miles from Heshbon, containing magnificent remains; Jeremiah’s including the cities “far and near’ may favor this view; but <244821>Jeremiah 48:21, “in the plain,” seems to mark it among the other Moabite cities.

BRACELET

[**See ARMLET** , which encircled the arm, as B RACELETS the wrist.] In

<013818> Genesis 38:18,25, instead of “bracelets” translate (pathiyb) “the ribband” or guard by which Judah’s signet was suspended to his neck. In

<230319> Isaiah 3:19 wreathed chainwork bracelets are meant, as the root of sheerah implies. Bracelets of fine twisted gold are still common in Egypt. Men wore them as well as women. The Assyrian kings had “in the center of theirs stars and rosettes, probably inlaid with precious stones” (Layard). In <023522>Exodus 35:22, for “bracelets” (chach) translate clasp or ring

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(literally, “a hook”). The “bracelet on Saul’s arm,” i.e. armlet, was one of the insignia of royalty found after his death ([<100110>2 Samuel 1:10](#)).

BRAMBLE

([atad](#)). Not our English trailing blackberries; but the *Paliurus rhamnus aculeatus*, a lowly stunted tree with drooping jagged branches, from which project sharp stiff thorns, affording no shade, but only scratching those who touched it; fit emblem of the self important, petty, but mischievous speaker (answering to Abimelech) in Jotham’s parable ([<070908>Judges 9:8-20](#)), the oldest fable extant. The “bramble bush” ([<420644>Luke 6:44](#)) is probably the same as Christ’s thorn (*Zizyphus spina Christi*) supposed to be the kind of which Christ’s crown of thorns was platted; a shrub about six feet high, producing an acid fruit as large as the sloe; the prickles grow in pairs, the one straight, the other curved back. The nebk of the Arabs, common everywhere, easily procurable, and pliable for platting, the leaves a deep green like the ivy; so suited to be a mock crown in imitation of the garlands or crowns with which emperors and generals used to be crowned.

BRANCH

“The branch of Jehovah” ([<230402>Isaiah 4:2](#)), the sprout of Jehovah, Messiah ([<242305>Jeremiah 23:5](#); [33:15](#); [<380308>Zechariah 3:8](#); [6:12](#); [<420178>Luke 1:78](#) margin). Fruit bearing, so as to “fill the face of the world with fruit”

(<232706>Isaiah 27:6). He is at once a “branch” and a “root” (<231101>Isaiah 11:1; 53:2). “The root and offspring (offshoot) of David” (<662216>Revelation 22:16), the Brother of man and the Source of manhood. <420207>Luke 2:7 shows the depressed state of David’s royal line, represented by Joseph and Mary, at the time when Jesus was born “out of the stem of Jesse” (the stump cut close to the roots at that time); “a root out of a dry ground.” Perfect purity and grace were wrapped up under the root’s seemingly unattractive scales. Sin had dried up the life of the humanity out of which He sprang. Degenerate human nature, even Judaism, could never have produced Him. Though rooted in the dry ground of earth, He had a heavenly and self derived life. Believers being such “as He is in this world” (<620417>1 John 4:17) are also “branches” in Him the living vine, yielding fruit instinctively, spontaneously, naturally, their love corresponding to His (John 15), “the branch of My planting”

(<236021>Isaiah 60:21). “An abominable branch,” a useless sucker cut away by the husbandman; else the tree’s branch on which a malefactor was hung, and which was buried with him. “They put the branch to their nose”

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([<260817>Ezekiel 8:17](#)), expressing insolent security; they turn up their nose with scorn, or rather they held up a branch of tamarisk to their nose at daybreak, while singing hymns to the rising sun.

BRASS

With us a mixed metal, consisting of copper and zinc; but the brass of the Bible is one dug simple out of the earth ([<050809>Deuteronomy 8:9](#); [<182802>Job 28:2](#)), probably copper. Bronze, a composition of copper and tin, extensively known in ancient times, may in some passages be meant. In [<053325>Deuteronomy 33:25](#), “thy shoes shall be iron and brass,” it is implied Asher should have a mine abounding territory. Keil and Delitzsch translate, “iron and brass shall be thy castle” (min’al); Asher’s dwellings were to be impregnable as if of iron and brass. Copper was used earlier than iron, its ductility being its recommendation for general use. Tubal-cain is termed “the instructor of every artificer in brass and iron” ([<010422>Genesis 4:22](#)). “Brass” is used in a good sense for strength ([<19A716>Psalm 107:16](#); [<240118>Jeremiah 1:18](#)). In a bad sense, for impudent stubbornness ([<234804>Isaiah 48:4](#); [<240628>Jeremiah 6:28](#)). For money, [<401009>Matthew 10:9](#). In [<032619>Leviticus 26:19](#), “I will make your heaven as iron, and your earth as brass,” i.e. hard, yielding no rain, and producing no fruit. “Flesh of brass,” i.e. invulnerable ([<180612>Job 6:12](#)). The thighs of brass in Nebuchadnezzar’s image ([<270232>Daniel 2:32](#)) represent the brazen armed

Greeks. In ^{<660115>}Revelation 1:15,” His feet like unto fine brass,” rather, “glowing brass, as if they had been made red hot in a furnace.”

BREAD

First undoubtedly mentioned in ^{<011806>}Genesis 18:6. The best being made of wheat; the inferior of barley, used by the poor, and in scarcity (^{<430609>}John 6:9,13; ^{<660406>}Revelation 4:6; ^{<120438>}2 Kings 4:38,42). An ephah or “three measures” was the amount of meal required for a single baking, answering to the size of the oven (^{<401333>}Matthew 13:33). The mistress of the house and even a king’s daughter did not think baking beneath them (^{<101308>}2 Samuel 13:8). Besides there were public bakers (^{<280704>}Hosea 7:4), and in Jerusalem a street tenanted by bakers (^{<243721>}Jeremiah 37:21); Nehemiah mentions “the tower of the furnaces,” or ovens (^{<160311>}Nehemiah 3:11; 12:38). Their loaf was thinner in shape and crisper than ours, from whence comes the phrase, not cutting, but breaking bread (^{<401419>}Matthew 14:19; ^{<442007>}Acts 20:7,11).

^{<021234>} Exodus 12:34 implies the small size of their kneading troughs, for they

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were “bound up in their clothes (the outer garment, a large square cloth) upon their shoulders.” As bread was made in thin cakes it soon became dry, as the Gibeonites alleged as to their bread (^{<060912>}Joshua 9:12), and so fresh bread was usually baked every day, which usage gives point to “give us day by day our daily bread” (^{<421103>}Luke 11:3). When the kneading was completed leaven was added; but when time was short unleavened cakes were hastily baked, as is the present Bedouin usage; termed in ^{<021208>}Exodus 12:8-20 matsowt , i.e. pure loaves, having no leaven, which ferments the dough and so produces corruption, and is therefore symbol of mortal corruption (^{<460508>}1 Corinthians 5:8); therefore excluded from the Passover, as also to commemorate the haste of Israel’s departure. Leaven was similarly excluded from sacrifices (^{<030211>}Leviticus 2:11).

The leavened dough was sometimes exposed to a moderate heat all night while the baker slept: ^{<280704>}Hosea 7:4-6; “as an oven heated by the baker who ceaseth from raising (rather, heating) after he hath kneaded the dough, until it be leavened; for they have made ready their heart like an oven, whiles they lie in wait ... their baker sleepeth all the night; in the morning it burneth as a flaming fire.” Their heart was like an oven first heated by Satan, then left to burn with the pent up fire of their corrupt passions. Like the baker sleeping at night, Satan rests secure that at the first opportunity the hidden fires will break forth, ready to execute whatever evil he suggests. The bread was divided into round cakes, or “loaves,” three of which sufficed for one person’s meal (^{<421105>}Luke 11:5). “Bread of

affliction” or “adversity” would be a quantity less than this (<112227>1 Kings 22:27; <233020> Isaiah 30:20). Oil was sometimes mixed with the flour. There were also cakes of finer flour, called “heart cakes” (as our “cordial” is derived from cor, “the heart”), a heart strengthening pastry (<101308>2 Samuel 13:8-10 margin), a pancake, possibly with stimulant seeds in it, quickly made; such as Tamar prepared and shook out (not “poured” as a liquid) from the pan, for Amnon. The loaves used to be taken to the oven in a basket upon the head (<014016>Genesis 40:16), which exactly accords with Egyptian usage, men carrying burdens on their heads, women on their shoulders. The variety of Egyptian confectionery is evident from the monuments still extant. The “white baskets” may mean “baskets of white bread.” The oven of each house was a stone or metal jar, heated inwardly, often with dried “grass” (illustrating <400630>Matthew 6:30). When the fire burned down the cakes were applied inwardly or outwardly. Cakes were sometimes baked on heated stones, or between layers of dung, the slow burning of which adapts it for

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baking (<260415>Ezekiel 4:15). They needed to be turned in baking, like Scotch oatcakes. <280708>Hosea 7:8, “Ephraim is a cake not turned”: burnt on one side, unbaked on the other, the fire spoiling, not penetrating it; so religious professors, outwardly warm, inwardly cold; on one side overdone, on the other not vitally influenced at all; Jehus professing great “zeal for the Lord,” really zealous for themselves.

BRICK

The earliest were those used in building Babel, of clay burned in the fire.

<011103> Genesis 11:3, “Let us make brick, and burn them thoroughly (margin burn them to a burning). And they had brick for stone, and slime had they for mortar.” So Herodotus states that in building Babylon’s walls the clay dug out of the ditch was made into bricks, being burnt in kilns. The bricks were cemented with hot bitumen (asphalt), and at every thirtieth row reeds were stuffed in. The materials were ready to their hands, clay and bitumen bubbling up from the ground. But in Assyria and Egypt the bricks are sundried, not fireburnt, though in <244309>Jeremiah 43:9 a brick kiln is mentioned in Egypt. The Babylonian are larger than English bricks, being about 13 in. square, and 3 1/2 in. thick; more like our tiles, and often enameled with patterns (compare <260401>Ezekiel 4:1); such have been found at Nimrud. The Babylonians used to record astronomical observations on tiles. Nebuchadnezzar’s buildings superseded those of his predecessors; hence, most of the

Babylonian bricks bear his name in cuneiform character. The Egyptian are from 15 to 20 in. long, 7 wide, 5 thick. Those of clay from the torrent beds near the desert need no straw, and are as solid now as when put up in the reigns of the Egyptian kings before the exodus. Those made of Nile mud need straw to prevent cracking; and frequently a layer of reeds at intervals acted as binders. In the paintings on the tomb of Rekshara, an officer of Thothmes III (1400 B.C.), captives, distinguished from the natives by color, are represented as forced by taskmasters to make brick; the latter armed with sticks are receiving "the tale of bricks." This maybe a picture of the Israelites in their Egyptian bondage; at least it strikingly illustrates it.

In Assyria artificial mounds, encased with limestone blocks, raised the superstructure 30 or 40 feet above the level of the plain. The walls of crude brick were cased with gypsum slabs to the height of 10 feet; kiln-burned bricks cased the crude bricks from the slabs to the top of the wall. The brick kiln is mentioned in David's time as in use in Israel (2, Sam. 12:31);

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they in Isaiah's time ([<236503>](#)Isaiah 65:3) substituted altars of brick for the unhewn stone which God commanded.

BRIDGE

The only hint of bridges in Scripture is the proper name Geshur, in Bashan, N.E. of the sea of Galilee. The Israelites forded their rivers, but had no bridges to cross over them. A bridge of planks on stone piers was constructed by Nitocris, 600 B.C., to connect the parts of Babylon together ([<245131>](#)Jeremiah 51:31,32; 50:38). The arch was known in Egypt 15 centuries B.C., yet the Romans were the first to construct arched bridges. Remains of their bridges over the Jordan and the Syrian rivers, notably at Beirut, still exist. The most remarkable one is Jacob's Bridge over the upper Jordan near lake Hooleh.

BRIDLE

[<233729>](#) Isaiah 37:29, "I will put My hook in thy nose and My bridle in thy lips," is illustrated in the Assyrian monuments, which represent captives with bridles attached to rings inserted in their under lip, and held in the hand of the king; some of the captives with short beards, tasseled caps, long tunics, and hosen or boots ([<270321>](#)Daniel 3:21), seem in physiognomy Jews, or Israelites of the ten tribes. The king in one representation is thrusting out the captive's eye with a spear, as Zedekiah was treated by Nebuchadnezzar.

BRIER

<070807> Judges 8:7,16: “Gideon said, I will tear your flesh with the thorns of the wilderness and with briars.” Gesenius for “briars” translates “with threshing machines with stones or flints underneath,” barquan being iron pyrites. But the KJV is supported by the old versions; prickly plants such as grow on strong ground. In <260206>Ezekiel 2:6 Gesenius translates as margin “rebels”; “though rebellions men like thorns be with thee.” But “briars” answers better to “thorns” which follows: sarubim from saaraph , “to sting.” The wicked are often so called (<102306>2 Samuel 23:6; Song 2:2). In <235513>Isaiah 55:13 “instead of the brier (sirpad) shall come up the myrtle tree.” The sirpad , from saaraph “to sting,” and saphad “to prick,” is the nettle.

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BRIGANDINE

<244604> Jeremiah 46:4; 55:3: sirion , a coat of mail, or scale armor, worn by the light troops called brigands.

BRIMSTONE

gaphrith , related to gopher wood, and so expressing any inflammable substance, as sulphur, which burns with a suffocating smell. It is a mineral found in quantities on the shores of the Dead Sea. It was the instrument used in destroying Sodom and Gomorrah, the adjoining cities of the plain (<011924>Genesis 19:24), for divine miracle does not supersede the use of God's existing natural agents, but moves in connection with them. An image of every visitation of God's vengeance on the ungodly, especially of the final one (<052923>Deuteronomy 29:23; <181815>Job 18:15; <191106>Psalm 11:6; <233409>Isaiah 34:9; <263822> Ezekiel 38:22; <661920>Revelation 19:20; 20:10; 21:8).

BROOK

aphiquw . A torrent sweeping through a mountain gorge, in the poetical books alone. Yeor, the Nile canals, <231906>Isaiah 19:6-8; 23:3,10, but general in <271205>Daniel 12:5-7. Mical, a rivulet (<101720>2 Samuel 17:20). Nachal, the torrent bed, and the torrent itself (<042112>Numbers 21:12; <111703>1 Kings 17:3); the Arabic wady; Indian nullah; Greek cheimarrous .

BROTHER

Includes, besides sons of the same parents, cousins and near relatives, as a nephew ([<011308>Genesis 13:8; 14:16;](#) [<052505>Deuteronomy 25:5,6](#) margin). One of the same tribe ([<101912>2 Samuel 19:12](#)). Of the same or a kindred people ([<020211>Exodus 2:11;](#) [<042014>Numbers 20:14](#)). A friend ([<180615>Job 6:15](#)). A fellow man ([<031917>Leviticus 19:17](#)). “A brother to (i.e. a fellow on a level with) the dragons” or “jackals” ([<183029>Job 30:29](#)).

As the outer pagan world knew believers by the name “Christian,” so they know one another by the name “brethren” ([<441126>Acts 11:26; 26:28;](#) [<600416>1 Peter 4:16](#): compare [<402540>Matthew 25:40;](#) [<441129>Acts 11:29](#)). The Jews distinguished a “brother” as an Israelite by birth, and a “neighbor” a proselyte, and allowed neither title to the Gentiles. But Christ applied “brother” to all Christians, and “neighbor” to all the world ([<460511>1 Corinthians 5:11;](#) [<421029>Luke 10:29,30](#)).

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The arguments for the “brethren” of Jesus (James, Joses, Simon, and Judas) mentioned in [<401356>Matthew 13:56](#) being literally His brothers, born of Joseph and Mary, are:

(1) their names are always connected with Mary, “His brethren” is the phrase found nine times in the Gospels, once in Acts ([<440114>Acts 1:14](#));

(2) nothing is said to imply that the phrase is not to be taken literally. But:

(1) “My brethren” is found in the wide sense ([<402810>Matthew 28:10](#); [<432017> John 20:17](#)).

(2) If Joseph had been their father, they would have been some one time at least designated in the usual mode “sons of Joseph.” The statement that His “brethren did not believe in Him” ([<430705>John 7:5](#)) may refer to His near relations generally, excepting the two apostles James (who is expressly called “the Lord’s brother,” [<480119>Galatians 1:19](#)) and Jude ([<650101>Jude 1:1](#)). In [<440114>Acts 1:14](#) His “brethren,” as distinct from the apostles, may refer to Simon and Joses and other near relatives. It is not likely there would be two pairs of brothers named alike, of such eminence; James and Jude. His brethren are, most probably, the writers of the epistles.

(3) It is expressly stated that Mary, wife of Cleophas and sister of the Virgin Mary ([<431925>John 19:25](#)), had sons, of whom James and Joses are named ([<402756>Matthew 27:56](#);

<411540>Mark 15:40). How unlikely that two mothers of the same name, Mary the Virgin and her sister, should have sons also bearing the same names.

(4) If the Virgin had had sons of her own, Jesus would not have given her in charge to John (<431926>John 19:26), who was not a relative.

(5) It is a fitting thing that in Jesus the line of David should have its final consummation. The naming of Jesus' brethren with His virgin mother so often may be because Jesus and she took up their abode at the home of Mary, the Virgin's sister, after Joseph's death; for that he soon died appears from his name being never mentioned after Luke 2. Hence the cousins would grow up as brothers. The very difficulty implies the absence of collusion or mythical origin in the gospel narrative. "Firstborn son"

(<400125>Matthew 1:25) does not imply that any sons were born of the Virgin afterwards, but that none were born before Him. <021302>Exodus 13:2 defines "the firstborn" "whatsoever openeth the womb": whether other children

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followed or not. “Knew her not until” does not necessarily imply he even then knew her; compare ^{<012815>}Genesis 28:15, “I will not leave thee until I have done,” not meaning He would leave Jacob even then. The main truth asserted is the virginity of Mary up to Jesus’ birth. What was afterward is not dearly revealed, being of less consequence to us.

BUKKI

- 1.** Abishua’s son; father of Uzzi; fifth in the high priestly line through Eleazar from Aaron (^{<130605>}1 Chronicles 6:5,51). Abishua seems to have had the high priesthood; but Bukki not so, the office having passed to the house of Ithamar, until Zadok, of the family of Eleazar, was made high priest in David’s reign.
- 2.** Son of Jogli, and prince of Dan, one of the ten chosen to divide Canaan among the tribes (^{<043422>}Numbers 34:22).

BUKKIAH

(^{<132504>}1 Chronicles 25:4,13). Leader of the sixth bourse of musicians in the temple service; “of the sons of Heman, the king’s seer in the words of God.”

BULL

Used as synonymous with ox in the KJV. Baaqaar is the Hebrews for horned cattle fit for the plow. Tor is one head of horned cattle, akin to our steer. Egel , a calf, properly of the first

year; specially one offered in sacrifice. <281402>Hosea 14:2: “so shall we render the calves of our lips;” instead of sacrifices of calves, which we cannot offer to Thee in exile, we present the praises of our lips. The exile, by its enforced cessation of sacrifices during Israel’s separation from the temple, the only lawful place of offering them, prepared the people for the superseding of all sacrifices by the one great antitypical sacrifice; henceforth “the sacrifice of praise continually, the fruit of our lips,” is what God requires (<581315>Hebrews 13:15). The abriym express “strong bulls” (<192212>Psalm 22:12; 50:13; 68:30). Caesar describes wild bulls of the Hercynian forest, strong and swift, almost as large as elephants, and savage. The Assyrian remains depict similarly the wild urns. The ancient forest round London was infested with them. The wild bull (toh) in <235120>Isaiah 51:20, “thy sons lie at the head of all the streets as a wild bull in a net,” seems to be of the antelope kind,

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Antelope bubalis, the “wild ox” of the Arabs; often depicted in Egyptian remains as chased not for slaughter, but for capture, it being easily domesticated.

BULRUSH

’Agmon , from ‘ aagam , a marsh. “The head or tail, branch or rush,” i.e. high or low; the lofty palm branch, or the humble reed (<230914>Isaiah 9:14,15; 19:15). It used to be platted into rope; <184102>Job 41:2,” canst thou put an hook (rather a rope of rushes) into his nose?” Moses’ ark was woven of it (gomeh): <020203>Exodus 2:3; <231802>Isaiah 18:2. “Vessels of bulrushes,” light canoes of papyrus of the Nile, daubed over with pitch; derived from gaamah , “to absorb.” The Egyptians used it for making also garments, shoes, and baskets. In <020203>Exodus 2:3; <231802>Isaiah 18:2, it means the papyrus of which the Egyptians made light boats for the Nile; the same Hebrews (gomeh) is translated rush (<180811>Job 8:11; <233507>Isaiah 35:7). The Egyptian kam is related. This papyrus is no longer found below Nubia. It is a strong bamboo-like rush, as thick as a finger, three grained, from 10 to 15 feet high. It is represented on the tomb of Tel, of the sixth dynasty, and other oldest Egyptian monuments.

<161115> Nehemiah 11:15.

3. The alleged Jewish name of Nicodemus (<430301>John 3:1).

BURIAL

The Jews entombed, if possible, or else interred, their dead; the rabbis alleging as a reason” Dust thou art, and unto dust shalt thou return”

(<010319>Genesis 3:19). Even enemies received burial (<111115>1 Kings 11:15). The law ordained the same treatment of the malefactor (<052123>Deuteronomy 21:23). Nothing but extreme profanity on the part of the deceased during life was deemed a warrant for disturbing their remains (<122316>2 Kings 23:16,17; <240801>Jeremiah 8:1,2). A cave was the usual tomb, as Palestine abounds in caves. The funeral rites were much less elaborate than those of

BUNAH

<130225> 1 Chronicles 2:25.

BUNNI

1.

<160904> Nehemiah 9:4; 10:15.

2.

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the Egyptians. Jacob and Joseph dying in Egypt were embalmed; the Egyptians, through lack of a better hope, endeavoring to avert or delay corruption. Kings and prophets alone were buried within the walls of towns. A strong family feeling led the Israelites to desire burial in the same tomb as their forefathers. So Jacob (^{<014929>}Genesis 49:29-32). The burial place of Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob, in the field of Machpelah (Genesis 23), bought by Abraham from Ephron the Hittite, and the field bought by Jacob from Shechem's father, Hamor, where Joseph's bones were buried (^{<062432>}Joshua 24:32), were the only fixed possessions the patriarchs had in Canaan, and the sole purchases they made there. They felt their bodies belonged to the Lord. To be excluded from the family burying place, as Uzziah and Manasseh were, was deemed an indignity. ^{<142623>}2 Chronicles 26:23; 33:20; compare ^{<111322>}1 Kings 13:22,31, which shows it was a mark of great respect to one not of one's family to desire burial with him (compare ^{<080117>}Ruth 1:17). The greatest indignity was to be denied burial (^{<120910>}2 Kings 9:10; ^{<231420>}Isaiah 14:20; ^{<242218>}Jeremiah 22:18,19; ^{<102112>}2 Samuel 21:12-14). David's magnanimity appears in his care to restore his enemy Saul's remains to the paternal tomb. To give a place in one's own sepulchre was a special honor; as the children of Heth offered Abraham, and as Jehoiada was buried among the kings (^{<012306>}Genesis 23:6; ^{<142416>}2 Chronicles 24:16). So Joseph of Arimathea could not have done a greater honor to our crucified Lord's body than giving it a place in his own new tomb, fulfilling the prophecy ^{<235309>}Isaiah 53:9 (^{<431931>}John 19:31-42). A common tomb

for all the kindred, with galleries, is not uncommon in the East.

Burning was only practiced in peculiar circumstances, as in the case of Saul's and his sons' mutilated headless bodies, where regular burial was impossible and there was a possibility of the Philistines coming and mutilating them still more. However, the bones were not burned but buried (<093111>1 Samuel 31:11-13). Also in a plague, to prevent contagion (<300609>Amos 6:9,10). Costly spices were wrapped up in the linen swathes round the corpse, and also were burnt at the funeral (<141614>2 Chronicles 16:14); so Nicodemus honored Jesus with 100 pounds weight of "myrrh and aloes." The rapidity of decomposition in the hot East, and the legal uncleanness of association with a dead body, caused immediate interment; as in the case of Ananias and Sapphira (Acts 5; <041911>Numbers 19:11-14). Hired mourners with shrill pipes increased the sound of wailings for the dead (<400923>Matthew 9:23; <240917>Jeremiah 9:17; <143525>2 Chronicles 35:25). The body without any

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coffin was carried to burial on a bier ([<420712>Luke 7:12](#)). A napkin was bound round the head, and linen bandages wound round the body ([<431144>John 11:44; 19:40](#)). The whole of the preparations are included in the Greek word [[entafiasmos](#) which Jesus uses ([<411408>Mark 14:8](#)). After burial the funeral feast followed ([<241606>Jeremiah 16:6-8](#)). [<262417>Ezekiel 24:17](#), “Eat not the bread of men,” i.e. the bread or viands, as well as “the cup of consolation,” which men usually bring mourners in token of sympathy. The law ([<031928>Leviticus 19:28](#)) forbade cuttings in the flesh for the dead, usual among the pagan. Families often reduced their means by lavish expenditure in gifts at funerals, to which there may be reference in [<052614>Deuteronomy 26:14](#). By the law also nothing ought to be carried into a mourning house (as being unclean) of that which was sanctified, as for instance tithes.

Samuel was buried in his own house at Ramah; and the sepulchers of Judah’s kings were in the city of David ([<141614>2 Chronicles 16:14](#)). Fine ranges of tombs, said to be of the kings, judges, and prophets, still remain near Jerusalem; but these, many think, are the tomb of Helena, the widow of the king of Adiabene, who settled at Jerusalem and relieved poor Jews in the famine foretold by Agabus under Claudius Caesar. The “graves of the children of the people” were and are in the valley of Kedron or Jehoshaphat ([<122306>2 Kings 23:6](#)); and on the graves of them that had sacrificed to the idols and groves Josiah strawed the dust of their idols ([<143404>2 Chronicles 34:4](#)): “the graves of the common

people” outside the city (^{<242623>}Jeremiah 26:23). Tophet, the valley E. of the city, was once the haunt of Moloch worship, but was doomed to defilement by burials there (^{<240732>}Jeremiah 7:32; 19:11). “The potters’ field,” with its holes dug out for clay, afforded graves ready made “to bury strangers in.” Tombs were often cut out of the living rock.

One of the kings’ tombs near Jerusalem has a large circular stone set on its edge. A deep recess is cut in the solid rock at the left of the door, into which the stone might be rolled aside, when the tomb was opened; when closed, the stone would be rolled back to its proper place. The disk is large enough, not only to cover the entrance, but also to fit into another recess at the right of the door, and thus completely shut it in. There is an incline to its proper place, so that to roll it back is much harder than to roll it into it. The women going to Jesus’ tomb might well say, “Who shall roll us away the stone from the door of the sepulchre?” (^{<411603>}Mark 16:3.) Mary stooped to look in, because the door was low; the angel sat on the stone rolled

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aside into its recess, as the women drew near ([<402802>Matthew 28:2](#); [<432011>John 20:11](#); compare [<232216>Isaiah 22:16](#); [<422353>Luke 23:53](#)).

Demoniacs and outcasts would haunt such tombs for shelter, when open ([<236004>Isaiah 60:4](#); [<410505>Mark 5:5](#)). Sepulchers used to be whitened, after the rains, before the Passover, each year, to guard against any defiling himself by touching them. This explains Jesus' comparison of hypocrites to "whited sepulchers" ([<402327>Matthew 23:27](#)). To repair the prophets' tombs was regarded as an act of great piety ([<402329>Matthew 23:29](#)).

BURNT OFFERING

‘olah , "what ascends" in smoke to God, being wholly consumed to ashes. Also kaliyl , "perfect." Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering." In [<010820>Genesis 8:20](#) is the first mention of it; Throughout Genesis it is seemingly the only sacrifice ([<011509>Genesis 15:9,17; 22:2,7,8,13](#)). It was the highest of gifts to God (eucharistic, [prosforai](#) , "offerings," Hebrew minchsh), representing entire, unreserved dedication of the offerer, body, soul, spirit, will, to God ([<194008>Psalm 40:8,9](#); [<581005>Hebrews 10:5,6](#)). The other kind of "sacrifices," namely, propitiatory ([thusiai](#)) and sin offerings, are distinct ([<581008>Hebrews 10:8,9](#); compare [<021025>Exodus 10:25](#); [<091522>1 Samuel 15:22](#)). Other "gifts" to God were of a lower

kind, only a part being given; as the meat (not flesh, but flour, etc.) offering, which was unbloody, and the peace offering, a thank offering (<110315>1 Kings 3:15, 8:64; <195117>Psalm 51:17,19).

The most perfect surrender of human will to God's is that of Jesus in the temptation, and agony, and on Calvary; the antitype to the whole burnt offering (<580501>Hebrews 5:1-8). This could only be offered by one free from sin; therefore the sin offering always came first (<022936>Exodus 29:36-38; <030814>Leviticus 8:14,18; 9:8,12; 16:3,5). So, only when we are first reconciled by Christ's atonement for our sin to God, can we "present our bodies a living sacrifice, holy, acceptable unto God" (<451201>Romans 12:1). A "meat offering" (flour and oil, fruits of the earth) accompanied the burnt offering; for when men dedicated themselves wholly to God they also dedicated the earthly gifts which He had given them (<030916>Leviticus 9:16,17). It was to be brought of the offerer's own free will, and slain by himself, after he had laid his hands on its head, to mark it as his representative; a young bullock, or he goat, era turtle dove, or pigeon (if the person was poor), not to be divided in offering it. The skin alone was

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reserved. There was a daily burnt offering, a lamb of the first year, every morning and evening ([Exodus 29:38-42](#)); that for the sabbath double the daily one; the offering at the new moon of the three great feasts, Passover, pentecost, and tabernacles; also on the great day of atonement and the feast of trumpets; private burnt offerings at the consecration of a priest, etc., etc. ([Exodus 29:15](#)) They were offered in vast numbers at Solomon's dedication of the temple; but ordinarily were restricted in extent by God, to preclude the idea of man's buying His favor by costly gifts. Jephthah's vow was without divine warrant, and due to the half paganism of his early life ([Judges 11:4](#)).

BUSH

[Exodus 3:2](#). literally, "out of the midst of the bush," namely, that bush of which Moses often spoke to Israel, "the thorny acacia," a pure Egyptian term, sen'eh, Coptic sheno.

BUTTER

cheme'ah , from an Arabic root meaning "coagulated." Curdled milk, curds, butter, and cheese ([Judges 5:25](#); [2 Samuel 17:29](#)). But the butter in the East is more fluid and less solid than ours. The milk is put in a whole goatskin bag, sewed up, and hung on a frame so as to swing to and fro. The fluidity explains [Job 20:17](#), "brooks of honey and butter"; [Job 29:6](#), "I washed my steps with butter." [Isaiah 7:15,22](#), "butter and honey shall he eat": besides these being the

usual food for children, and so in the case of the prophetess' child typifying the reality of Christ's humanity, which stooped to the ordinary food of infants, a state of distress over the land is implied, when through the invaders milk and honey, things produced spontaneously, should be the only abundant food. In [Psalm 55:21](#) the present reading is properly "smooth are the butter-masses (i.e. sweetness) of his mouth." The Chaldee version translated as KJV Gesenius explains [Proverbs 30:33](#), "the pressure (not 'churning') of milk bringeth forth cheese."

BUZ

("contempt").

1. Second son of Milcah and Nahor, Abraham's brother ([Genesis 22:21](#)). Kennel was the father of Aram, i.e. Syria. Elihu ([Job 32:2](#)) is

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called “the son of Barachal the Buzite, of the kindred of Ram” (i.e. Aram); he therefore probably was descended from Buz. The family settled in Arabia Deserta, for Jeremiah (^{<242523>}Jeremiah 25:23), in denouncing judgments against Buz, associates the tribe with Tema and Dedan.

2. The name also occurs in Gad’s genealogy (^{<130514>}1 Chronicles 5:14).

C

CABBON

([<061540>](#)Joshua 15:40). A town in the shephelah (low hilly region) of Judah.

CABUL

On the boundary of Asher ([<061927>](#)Joshua 19:27). Solomon gave to Hiram a district containing 20 cities, Cabal included. Not liking the district, Hiram said, “What, kind of cities are these?” and called the whole from the one city Cabul, which in Phoenician means displeasing ([<110913>](#)1 Kings 9:13). From [<140802>](#) 2 Chronicles 8:2 it seems that Hiram restored the 20 cities. The district was “Galilee of the Gentiles” ([<230901>](#)Isaiah 9:1), i.e. the N. part of Galilee, only in part occupied by Israel, more completely so after Hiram restored the cities. Tiglath Pileser carried the inhabitants captive to Assyria ([<121529>](#)2 Kings 15:29). The cities were occupied chiefly by Canaanite pagans ([<102407>](#)2 Samuel 24:7), and were in a bad condition. Gesenius explains Cabul “the pawned land.” Solomon borrowed sixscore talents of gold from Hiram for his extensive buildings, and gave the 20 cities as an equivalent. But on Hiram expressing dissatisfaction with them, he took them back, and, doubtless in course of time, repaid the gold.

CAESAR

The common title of the successive Roman emperors, taken from Julius Caesar. In the New Testament Augustus in [<420201>Luke 2:1](#), Tiberius in [<420301> Luke 3:1](#), Claudius in [<441128>Acts 11:28](#), Nero in [<442511>Acts 25:11](#), etc. Roman citizens as Paul had the right of “appeal to Caesar,” and in criminal cases were sent for judgment to Rome, where was the emperor’s court ([<500422>Philippians 4:22](#); compare [<500113>Philippians 1:13](#)); Nero is the emperor meant. John’s exile to Patmos ([<660109>Revelation 1:9](#)) was probably in Domitian’s reign. The current coin bore Caesar’s image, the argument which Jesus used to show Caesar could claim tribute ([<402217>Matthew 22:17](#), etc.). Though Caesar did not call himself “king,” the Jews did ([<431915>John 19:15](#)), in which respect Josephus (B. J. 5:2, section 2) confirms the gospel undesignedly.

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CAESAREA

1. Named also Sebaste (i.e. of Augustus, in whose honor Herod the Great built it in ten years with a lavish expenditure, so that Tacitus calls it “the head of Judaea”). Also Stratonis, from Strato’s tower, and Palaestinae, and Maritime. The residence of Philip the deacon and his four prophesying daughters ([<440840>Acts 8:40; 21:8,16](#)). Also the scene of the Gentile centurion Cornelius’ conversion (Acts 10:; 11:11). Herod Agrippa I. died there ([<441219>Acts 12:19-23](#)). Paul sailed thence to Tarsus ([<440930>Acts 9:30](#)); and arrived there from his second missionary journey ([<441822>Acts 18:22](#)), also from his third [<442108>Acts 21:8](#)); and was a prisoner there for two years before his voyage to Italy ([<442427>Acts 24:27; 25:1,4,6,13](#)). It was on the high road between Tyre and Egypt; a little more than a day’s journey from Joppa on the S. ([<441024>Acts 10:24](#)), less than a day from Ptolemais on the N. ([<442108>Acts 21:8](#).) About 70 miles from Jerusalem, from which the soldiers brought Paul in two days ([<442331>Acts 23:31,32](#)) by way of Antipatris. It had a harbor 300 yards across, and vast breakwater, (the mole still remains,) and a temple with colossal statues sacred to Caesar and to Rome. Joppa and Dora had been previously the only harbors of Palestine. It was the Roman procurators’ (Felix, Festus, etc.) official residence; the Herodian kings also kept court there. The military head quarters of the province were fixed there. Gentiles outnumbered Jews in it; and in the synagogue accordingly the Old Testament was read in Greek. An outbreak between Jews and Greeks was one of the

first movements in the great Jewish war. Vespasian was declared emperor there; he made it a Roman colony, with the Italian rights. It was the home of Eusebius, the scene of some of Origen's labors, and the birthplace of Procopius. Now a desolate ruin, called Kaisariyeh; S. of the mediaeval town is the great earthwork with its surrounding ditch, and a stone theater within, which Josephus alludes to as an amphitheater.

2. Caesarea Philippi. Anciently Paneas or Panium (from the sylvan god Pan, whose worship seemed appropriate to the verdant situation, with groves of olives and Hermon's lovely slopes near); the modern Bahias. At the eastern of the two sources of the Jordan, the other being at Tel-el-Kadi (Dan or Laish, the most northerly city of Israel). The streams which flow from beneath a limestone rock unite in one stream near Caesarea Philippi. There was a deep cavity full of still water there. Identified with the **see BAAL see GAD** (see) of Old Testament Herod erected here a temple of white marble to Augustus. Herod's son Philip, tetrarch of Trachonitis, enlarged and called it from himself, as well as Caesar, Caesarea Philippi.

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Agrippa II called it Neronias; but the old name prevailed. It was the seat of a Greek and a Latin bishopric in succession. The great castle (Shubeibeh) built partly in the earliest ages still remains the most striking fortress in Palestine. The transfiguration probably took place on mount Hermon, which rears its majestic head 7,000 feet above Caesarea Philippi. The allusion to “snow” agrees with this, and the mention of Caesarea Philippi in the context (⁴⁰¹⁶¹³Matthew 16:13; ⁴¹⁰⁸²⁷Mark 8:27; 9:3). The remoteness and privacy of Caesarea Philippi fitted it for being the place where Jesus retired to prepare His disciples for His approaching death of shame and His subsequent resurrection; there it was that Peter received the Lord’s praise, and afterward censure. The transfiguration gave them a foretaste of the future glory, in order to prepare them for the intermediate shame and suffering.

CAGE

(²⁴⁰⁵²⁷Jeremiah 5:27), rather “a trap” with decoy birds in it. In ⁶⁶¹⁸⁰²Revelation 18:2 a prison, guardhouse. [**See BIRD .**]

CAIAPHAS, JOSEPH

Appointed high priest (after Simon ben Camith) by the procurator Valerius Gratus, under Tiberius. He continued in office from A.D. 26 to 37, when the proconsul Vitellius deposed him. The president of the Jewish council (Sanhedrim) which condemned the Lord Jesus, Caiaphas declaring Him guilty of blasphemy. **see ANNAS** , his father-in-law, and father

of five highpriests, besides having been highpriest himself, wielded a power equal to that of Caiaphas, whose deputy (sagan) he probably was. Hence he and Caiaphas are named as high priests together (^{<420302>}Luke 3:2); and the band led away the Lord to him first, then to Caiaphas (^{<431813>}John 18:13-24). Annas is called the high priest ^{<440406>}Acts 4:6, perhaps because he presided over the council (Sanhedrin). The priesthood at the time no longer comprehended the end of their own calling. Providence therefore, while employing him as the last of the sacerdotal order (for it ceased before God at the death of Messiah, the true and everlasting Priest, whose typical forerunner it was) to prophesy Christ's death for the people, left him to judicial blindness as to the deep significance of his words: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (^{<431150>}John 11:50-52). A proof that the Holy Spirit, not merely man's spirit, is the inspirer of

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the sacred writers (^{<600110>}1 Peter 1:10-12). Balaam similarly was a bad man, yet uttered under the Spirit true and holy prophecies. Unscrupulous vigor, combined with political shrewdness, characterizes him in the New Testament, as it also kept him in office longer than any of his predecessors. See ^{<402603>}Matthew 26:3,57-65.

CAIN (1)

(acquired). For Eve said, “I have gotten a man from (or with the help of) Jehovah.” She recognized this gift of Jehovah, though accompanied with the foretold “sorrow” of conception, as a first step toward fulfilling the promise of the Redeemer, “the seed of the woman” (^{<010315>}Genesis 3:15). Cain, her supposed acquisition, proved a deadly loss. Parents’ expectations are very different from after realities. Cain was of that wicked one (^{<620312>}1 John 3:12), not associated with Jehovah, except as incurring His curse. Augustine (City of God, 15:1) says: “Cain, the author of the city of the world, is born first, and is called an acquisition because he buildeth a city, is given to the cares and pomp of the world, and persecutes his brother that was chosen out of the world. But **see ABEL** (see), the beginner of the city of God, is born second, called ‘vanity’ because he saw the world’s vanity, and is therefore driven out of the world by an untimely death. So early came martyrdom into the world; the first man that died died for religion.” Jealousy was Cain’s motive, “because his own works were evil, and his brother’s righteous.” His “offering of the fruit of the ground,” not “the firstling’s of the flock,” seems to have been an unhumiliated self-

willed setting aside of God's will (to be inferred from the "coats of skin,"

<010321> Genesis 3:21, involving animal sacrifices) that the death which man's sin incurred should be acknowledged as due by the sinner offering penitently a slain victim, and a substitution of his own act of will worship ("the error of Cain," <650111> Jude 1:11), a mere thankoffering. Jehovah "had not respect to Cain and his offering," but had to Abel and his offering; probably God gave the visible token of acceptance, fire from heaven consuming the sacrifice. So Theodotion; compare <011517> Genesis 15:17;

<030924> Leviticus 9:24; <070621> Judges 6:21; 13:19,21); <111839> 1 Kings 18:39. Abel, according to <581104> Hebrews 11:4, "by faith offered a more excellent sacrifice than Cain"; lit. a fuller sacrifice, partaking more largely of the nature of a sacrifice. "Faith" presupposes a revelation of God's will concerning sacrifice, otherwise it would have been an act of presumptuous will worship (<510223> Colossians 2:23), and taking of a life which man had no right to before the flood (<010902> Genesis 9:2-4). E. of Eden before the cherubic

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symbols of God was probably the appointed place of offering. “In process of time,” lit. “at the end of days,” namely, at some fixed sacred season, as the sabbath.

Cain’s “countenance fell” at the rejection of his sacrifice, which possibly involved the loss of his privileges of primogeniture. Jehovah, who still vouchsafed intercourse to man though fallen, argues with Cain as a wayward child, “If thou doest well shalt thou not be accepted?” (or “have the excellency,” namely, that belonging to the elder born [compare

<014903> Genesis 49:3]. Literally, will there not be lifting up? alluding by contrast to Cain’s fallen countenance.) “But if thou doest not well (which is thy real case, and thy not confessing it, but offering a mere thank offering, leaves thee still under guilt), a sin offering (so ‘sin’ is used <280408>Hosea 4:8; <030626> Leviticus 6:26; 10:17; <470521>2 Corinthians 5:21; <580928>Hebrews 9:28) lieth at the door,” i.e. is within thy reach (compare <402433>Matthew 24:33), you have only to go to the appointed place (probably E. of Eden where the cherubim were), and offering it in faith thou shalt be accepted and may have lifting up of countenance again (<181115>Job 11:15; 22:26). The explanation, “if thou doest not well (i.e. sinnest), sin lieth at the door ready to assail you as a serpent” is tautology. The “sin” feminine joined with the masculine verb in the Hebrews implies that a male victim is meant by “sin” or sin offering. “And unto thee shall be his desire” as that of a younger brother subordinate in rank to the elder. You need not in jealousy fear losing your priority of birth, if you do well.

Cain talked with Abel, proposing probably that they should go to the field, and when there away from man's eye rose up and slew him. Adam's sin now bears fratricide among its first and terrible fruits; and the seed of the serpent stands forth thenceforward throughout man's history, as distinguished from the seed of the woman (⁰¹⁰³¹⁵Genesis 3:15). Adam hid in the trees and then confessed his sin; but Cain stoutly denies it, showing himself the child of him who is the father of lying and the murderer from the beginning (⁴³⁰⁸⁴⁴John 8:44). But God convicted him, "The voice of thy brother's blood crieth unto Me from the ground." Herein God shows He takes cognizance of man's sin, though there be no other accuser; next, that innocent blood is too precious to be shed with impunity; thirdly, that not only He cares for the godly in life but "precious in the sight of the Lord is the death of His saints" (^{19B615}Psalms 116:15) (Calvin). Exile from the original seat of the human family and the scene of God's manifestations was the sentence, a mild one, in consonance with the mild administration of the divine government before the flood. "My punishment is greater than I

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can bear” marks Cain’s unhumbled spirit, regretting only the punishment not the sin. “It shall come to pass that every one that findeth me shall slay me,” words implying that the human race had even then multiplied since Adam’s expulsion from Eden, a fact also appearing from Cain having a wife, doubtless one of Adam’s descendants; the sacred historian only giving one or two prominent links of the genealogy, not the sons, much less the daughters, all in full. God “set a mark upon,” or set a sign for, “Cain,” (what it was we know not) to assure him of safety from the blood avenger ([<070617>](#)Judges 6:17; [<230714>](#)Isaiah 7:14). Cain, the second head of the race, namely, of the ungodly seed, must live, as the tares among the wheat, until the harvest, God reserving judgment to His own time and not allowing man to take avenging into his own hands. But after the flood God delegated in part the avenging of blood to man ([<010906>](#)Genesis 9:6).

In Nod (= exile) he built a city and named it from his son Enoch (high dedication); the first step in the founding of the spiritual world city upon which the carnal fix their affections as their lasting home, instead of seeking the heavenly city and continuing pilgrims on earth ([<194911>](#)Psalm 49:11; [<581110>](#)Hebrews 11:10-16), To make up for his loss of unity in the fellowship of God and His people, Cain creates for himself and his an earthly center of unity. There civilization, but without God, developed itself, while the Sethites continued in godly pastoral simplicity ([<010426>](#)Genesis 4:26). Lamech began polygamy; Jabal, nomadic life; Jubal, musical instruments; Tubal-cain, working in brass and iron. Lamech

made his manslaughters an occasion for composing poetry in parallelism. The names of the women, Naamah (pleasant), Zillah (shadow), Adah (ornament), all imply refinement. But all this allied to godlessness, violence, and luxurious self indulgence, only prepared the world for the consummated corruption which brought down judgment, as it soon shall again in the last days (Revelation 17; 18; 19; <421726>Luke 17:26-37).

The traditions of the Phoenicians, Egyptians, and Greeks, refer the invention of agriculture and breeding of cattle to prehistoric times, also the preparation of metals; whereas in the historic period these arts have made comparatively small advances. But ethnologists from the art-formed flints in the gravel and drift formations on the earth's surface infer three successive ages, the flint, the bronze, the iron; also from the lower type of older skulls they infer that civilization was a slow growth from original barbarism. But Scripture does not represent man as possessed of superior intellectual power and refined knowledge. Adam was placed in Eden to

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until it, and his power of knowledge and speech was exercised in naming the beasts. China has been in a state of mental cultivation and art far beyond Adam, yet for ages has made no progress. All that Scripture states is man's original innocence, and that his state was not savagery but rudimentary civilization. High art in the valley of Ohio is proved by the dug up remains to have preceded the forests which the Red Indians tenanted. Cereals have been found among very early remains of man's industry, whether Cain cultivated them, or knew only roots, fruits, and vegetables. The oldest skulls are by no means all of low type.

CAIN (2)

(the lance, or else the nest). A city in the low hilly country (shephelah) of Judah ([<061557>Joshua 15:57](#)).

CAINAN

("possessor" or "weapon-maker"), as Tubal-cain comes from the Arabic "to forge" ([<010422>Genesis 4:22](#)). Son of Enos; aged 70 when he begat Mahalaleel; he lived 840 years more, and died at 910 ([<010509>Genesis 5:9-14](#); [<130102> 1 Chronicles 1:2](#)). In [<420336>Luke 3:36,37](#), second Cainan is introduced in the genealogy of Shem after the flood, a son of Cainan. A transcriber seems to have inserted it from the margin, where it was noted down from the Septuagint version of [<011024>Genesis 10:24](#); [11:12](#); [<130118>1 Chronicles 1:18](#), but not in verse 24. For no Hebrew manuscript has it, nor the Samaritan Pentateuch,

Chaldee, Syriac, and Vulgate versions from the Hebrew. Nor had even the Septuagint originally, according to Berosus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Origen, Eusebius, Jerome. Beza's manuscript D, of Luke, omits it. Ephrem Syrus says the Chaldees in the time of Terah and Abraham worshipped a graven god, Cainan. The rabbis represented him as the introducer of idol worship and astrology.

CALAH

A most ancient Assyrian city founded by Asshur ([Genesis 10:11](#)), or rather by Nimrod; for the right translation is, "out of that city (namely, Babel in Shinar) he (Nimrod) went forth to Asshur (Assyria E. of the Tigris) and builded Nineveh and Rehoboth-ir (i.e. city markets), and Calah and Rosen, ... the same is a great city." The four formed one "great" composite city, to which Nineveh, the name of one of the four in the restricted sense, was given; answering now to the ruins E. of the Tigris,

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Nebi Yunus, Koyunjik, Khorsabad, Nimrud. If Calah answer to Nimrud it was between 900 and 700 B.C. capital of the empire. The war-like Sardanapalus I and his successors resided here, down to Sargon, who built a new city and called it from his own name (now Khorsabad). Esarhaddon built there a grand palace. The district Calachene afterwards took its name from it.

CALAMUS

(^{<023023>}Exodus 30:23). An ingredient in the holy anointing oil (Song 4:14; ^{<262719>}Ezekiel 27:19), an import to Tyre. Aromatic cane: an Indian and Arabian plant. The Acorus Calamus (^{<234324>}Isaiah 43:24; ^{<240620>}Jeremiah 6:20), “sweet cane.” A scented cane is said to have been found in a valley of Lebanon, reedlike, much jointed, and very fragrant when bruised.

CALCOL

A man of Judah, descended from Zerah (^{<130206>}1 Chronicles 2:6). Probably identical with Chalcol or Calcol, the same in the Hebrew, one of the four wise men whom Solomon exceeded (^{<110431>}1 Kings 4:31). He and Darda or Dara are called “the sons of Mahol,” i.e. of the choir; they were the famous musicians, two of whom are named in the titles of Psalm 88 and Psalm 89. However, if Mahol is a proper name, he is their immediate father, Zerah their ancestor, of the great family of Pharez of Judah.

CALDRON

A vessel for boiling flesh (<143513>2 Chronicles 35:13).

CALEB

(<130209>1 Chronicles 2:9,18,19,42,50). Son of Hezron, son of Pharez, son of Judah; father of Hur by Ephrath; grandfather of Caleb the son of Hur, the firstborn of Ephrath. In <130415>1 Chronicles 4:15 Caleb the spy is called “son of Jephunneh,” and in <130249>1 Chronicles 2:49 the elder Caleb seemingly is father of the daughter Achsa. In <061517>Joshua 15:17 Caleb the spy is father of Achsah. Possibly, after all, the Caleb of 1 Chronicles 2 is the same as Caleb the spy; his adoption into Hezron’s family accounting for his appearing in the public Israelite record as his son. In this case the different families assigned to him he must have had by different wives, having their lots in different localities. This genealogy (1 Chronicles 2), drawn up in Hezekiah’s reign, alone mentions the supposed elder Caleb.

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Caleb, the illustrious spy, is also called” the Kenezite,” or “son of Kenaz” ([<043212>](#)Numbers 32:12). Caleb was “head” ([<041303>](#)Numbers 13:3) of the Hezronite family in Judah; while Nahshon son of Amminadab was head or prince of the whole tribe ([<040107>](#)Numbers 1:7). He and Oshea or Joshua, alone of the twelve, on returning from Canaan to Kadesh Barnea, encouraged the people when dispirited by the other spies: “Let us go up at once, and possess the land (he does not for a moment doubt Israel’s ability; not Let us try; success is certain, the Lord being on our side), for we are well able to overcome it” ([<041330>](#)Numbers 13:30). His character answers to his name, all heart.

His reward was according to his faith ([<041424>](#)Numbers 14:24). “My servant Caleb, because he had another spirit, and hath followed Me fully, him will I bring into the land where unto he went, and his seed shall possess it.” Forty-five years afterward Caleb reminded Moses of God’s promise, adding that now at 85 he was as strong as then. “Hebron therefore (the land he had trodden upon in faith as a spy, [<050136>](#)Deuteronomy 1:36) became the inheritance of Caleb, ... because that he wholly followed the Lord God of Israel” ([<061408>](#)Joshua 14:8,9,14). He dislodged the three sons of **see ANAK** , [<061514>](#)Joshua 15:14, and gave **see ACHSAH** his daughter to Othniel, son of Kenaz his brother, for taking **see DEBIR** . In [<061513>](#)Joshua 15:13, “unto Caleb Joshua gave a part among the children of Judah, according to the commandment of the Lord, ... even the city of Arba, father of Anak- Hebron,” it is implied that he was not by birth of Judah, but was given his

portion in that tribe by the special command of the” God of Israel.” By marriage and submission to the bond of Jehovah’s covenant with Israel he became a true Israelite by adoption; a specimen of God’s mercy to the Gentiles even in Old Testament times, and a pledge of the opening of the door of faith to them widely in the New Testament So Jethro, Rahab, Ruth, Naaman. Kenaz his ancestor was a duke of Edom (<013611>Genesis 36:11,15). The names Shobal and Manahath are other Edomite (<013620>Genesis 36:20-23) names which appear among the sons of the Caleb in <130250>1 Chronicles 2:50,52. Jephunneh, his father’s name, is probably the same as Pinon (<130152>1 Chronicles 1:52; <013641>Genesis 36:41). Termanites too are among the children of Ashur, Hezron’s son (<130406>1 Chronicles 4:6). This consideration helps to account for the large numbers of Israelites at the exodus; proselytes and marriage connections from other races swelled the number of Israelites of pure blood.

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Hebron was afterward a priests' city, belonging to the Kohathites; but the territory about continued in Caleb's family (from which sprang the churl Nabal, for faith does not always come by blood descent) at the time of David (^{<092503>}1 Samuel 25:3; 30:14).

CALEB EPHRATAH

A place where Hezron died. But no such place is named elsewhere; and Hezron died in Egypt, and could hardly have named a place there, nor his son either, both being in bondage there (^{<130224>}1 Chronicles 2:24). Therefore, the reading in Jerome's Hebrew Bible and in the Septuagint is probably correct, "Caleb came in unto Ephrath" (compare ^{<130219>}1 Chronicles 2:19,50). Hezron had two wives, the mother of Jerahmeel, Ram, and Caleb or Chelubai; and Abiah, Machir's daughter, whom he married when 60 years old, and who bore him Segub, and posthumously (according to KJV) Ashur. Caleb had two wives, Azubah mother of Jerioth (according to Jerome's reading), and Ephrath mother of Hur, this second marriage of Caleb not taking place until after Hezron's death. Others suppose Caleb Ephratah named jointly from husband and wife, and identify it with Bethlehem Ephratah. In KJV reading, Hezron must be supposed to have died in the place afterward called Caleb Ephratah.

CALF WORSHIP

[**See AARON** .] The Israelites "in Egypt" had served the

Egyptian idols ([<062414>](#)Joshua 24:14), including the sacred living bulls Apis, Basis, and Mnevis, and sacred cows Isis and Athor; worshipped for their utility to man, and made symbols of the sun and Osiris. In fact Nature, not the personal Creator, God, was symbolized by the calf and worshipped. But Aaron's golden calf he expressly calls, "thy Elohim which brought thee up out of Egypt"; and the feast to it "a feast to Jehovah" ([<023204>](#)Exodus 32:4- 8,17-19). Israel too had just seen that "upon Egypt's gods Jehovah executed judgments" ([<043304>](#)Numbers 33:4). What they yearned for therefore was not the vanquished Egyptian idols, but some visible symbol of the unseen Jehovah; the cherubic emblem, the calf or ox, furnished this. So

[<19A620>](#) Psalm 106:20, "they changed their glory (i.e. God) into the similitude of an ox that eateth grass"; indeed the Egyptians used to offer a bottle of hay to Apis. The rites of Mnevis' feast at Heliopolis, boisterous revelry, dancing, offerings, etc., which the Israelites were familiar with in Egypt, they transferred to Jehovah's calf image. [<440740>](#)Acts 7:40,41 marks this first

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stage of idolatry. The second more glaring stage surely followed: “God turned, and gave them up to worship the host of heaven” ([440742](#)>Acts 7:42,43). Jeroboam’s calves, which his exile in Egypt familiarized him with, and which he subsequently set up at Dan and Bethel similarly, were not set up to oppose Jehovah’s worship, but to oppose His worship by Jeroboam’s subjects at Jerusalem, lest they should thereby be alienated from him ([111226](#)>1 Kings 12:26-29). It was notorious that it was Jehovah who delivered Israel out of Egypt; and, like Aaron, Jeroboam says of the calves, thereby identifying them with Jehovah, “Behold thy gods, O Israel, which brought thee up out of Egypt.” Jehu’s worship of the calves is markedly distinguished from the Baal worship of Ahab which he overthrew ([121018](#)>2 Kings 10:18-29). Baal worship breaks the first commandment by having other gods besides Jehovah. The calf worship breaks the second by worshipping Jehovah with an image or symbol; Rome’s sin in our days. Moreover, there was only one Apis, there were two calves answering to the two cherubim. Hence, this was the only idolatry into which Judah never fell. As having the original cherubim in the temple at Jerusalem, she did not need the copies at Dan and Bethel. The prophets of the calves regarded themselves as “prophets of Jehovah” ([112205](#)>1 Kings 22:5,6). Hosea denounces the calf worship, and calls Bethel Bethaven, the house of vanity, instead of the house of God ([280805](#)>Hosea 8:5,6; 10:5,6). Kissing them was one mode of adoration ([281302](#)>Hosea 13:2); contrast God’s command, “Kiss the Son, lest He be angry and ye perish” ([190212](#)>Psalm 2:12). Tiglath Pileser carried away the calf at Daniel

Shalmaneser, 10 years later, carried away that at Bethel (<121529>2 Kings 15:29; 17:6). In <281402>Hosea 14:2 we read “calves of our lips”: instead of calves which we can no longer offer in our exile, we present praises of our lips; so <581315>Hebrews 13:15.

CALNEH

or Calno (<011010>Genesis 10:10). One of Nimrod’ s original seats = the fort of the god Anu (worshipped afterwards at Babylon) in the land of Shinar, i.e. Babylonia. proper, extending to the Persian gulf, now Niffer. The place where the tower of Babel was built, according to the Septuagint and Arab tradition, taken by Assyria in the eighth century B.C. (<300602>Amos 6:2). “Is not Calno as Carchemish?” i.e., it was no more able to withstand me than Carchemish. <231009>Isaiah 10:9 60 miles S.E.E. of Babylon, in the marshes on the left bank of the Euphrates, towards the Tigris. Elsewhere C ANNEH (<262723>Ezekiel 27:23).

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CALVARY

(⁴²²³³³Luke 23:33). The Latin translation of the Hebrew GOLGOTHA , “the place of a skull,” a place of executions. A fit place; in death’s stronghold the Lord of life gave death his deathblow through death (⁵⁸⁰²¹⁴Hebrews 2:14). There is no “mount,” such as popular phraseology associates with Calvary. It was simply “a low, rounded bore hill” outside the N. gate of Jerusalem (Ewald, *Gesch. Chronicles*, 434, quoted in Ellicott’s *Life of our Lord*.)

CAMEL

gamal . A ruminant animal, the chief means of communication between places separated by sandy deserts in Asia, owing to its amazing powers of endurance. The “ship of the desert,” able to go without food, and water for days, the cellular stomach containing a reservoir for water, and its fatty hump a supply of nourishment; and content with such coarse, prickly shrubs as the desert yields and its incisor teeth enable it to divide. Their natural posture of rest is lying down on the breast; on which, as well as on the joints of the legs, are callosities. Thus, Providence by their formation adapts them for carriers; and their broad, cushioned, elastic feet enable them to tread sure-footedly upon the sinking sands and gravel. They can close their nostrils against the drifting sand of the parching simoom. Their habitat is Arabia, Syria, Asia Minor, S. Tartary, and part of India; in Africa from the Mediterranean to Senegal, and from Egypt and Abyssinia to Algiers and Morocco. The dromedary

(beeker) is from a better breed, and swifter; from the Greek [[dromas](#) , a runner; going often at a pace of nine miles an hour (<170810>Esther 8:10,14). The Bactrian two-humped camel is a variety. Used in Abraham’s time for riding and burdens (<012464>Genesis 24:64; 37:25); also in war (<093017>1 Samuel 30:17; <232107>Isaiah 21:7). Camel’s hair was woven into coarse cloth, such as what John the Baptist wore (<400304>Matthew 3:4). The Hebrew gamal is from a root “to revenge,” because of its remembrance of injuries and vindictiveness, or else “to carry.” In <236006>Isaiah 60:6 and <240223>Jeremiah 2:23 beeker should be translated not “dromedary,” but “young camel.” In <236620>Isaiah 66:20 kirkaroth , from karar to bound, “swift beasts,” i.e. dromedaries. Its milk is used for drink as that of the goats and sheep for butter.

CAREEN

Jair’s burial place (<071005>Judges 10:5); probably E. of Jordan.

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CAMPHIRE

Song 1:14: “My beloved is unto Me as a cluster of camphire” (Song 4:13). The shrub *Lawsonia. inermis* of Linnaeus, or *alba*, a kind of privet, having bunches of scented, small, lilac and yellowish white flowers, the bark dark, the foliage light green. Hebrew *kopher* , from *kaaphar* to paint, because its dry leaves were and are still made to yield a red unguent for staining women’s nails. Indeed the nails of female mummies show traces of staining. Compare ^{<052112>}Deuteronomy 21:12. The Arabs call it *henna*. Still women in the East place in their bosom its sweet bunches of flowers.

CANA

Of Galilee. A town where Jesus performed His first miracle, turning the water into wine, and a second one, healing the nobleman’s or courtier’s son at Capernaum, by a word spoken at a distance (John 2; 4:46,54). Nathanael belonged to Cana (^{<432102>}John 21:2); it was more elevated than Capernaum, as Jesus “went down” from it there (^{<430212>}John 2:12). The traditional site is *Kefr Kenna*, 5 miles N.E. of Nazareth. Another site has been proposed by Dr. Robinson, namely, *Khirbet Kana* or *Kana el Jelil*, but the balance of evidence supports the traditional spot. [**See WINE** .]

CANAAN

From Ham came four main races; Cush (Ethiopia), Mizraim

(Egypt), Phut (Nubia), and Canaan (originally before Abraham extending from Hamath in the N. to Gaza in the S.), comprising six chief tribes, the Hittites, Hivites, Amorites, Jebusites, Perizzites, and Girgashites; to which the Canaanites (in the narrow sense) being added make up the mystic number seven. Ten are specified in ^{<011519>}Genesis 15:19-21, including some on E. of Jordan and S. of Palestine. The four Hamitic races occupied a continuous tract comprising the Nile valley, Palestine, S. Arabia, Babylonia, and Kissia. The Phoenicians were Semitic (from Shem), but the Canaanites preceded them in Palestine and Lower Syria. Sidon, Area, Arvad, and Zemar or Simra (^{<011519>}Genesis 15:19-21) originally were Canaanite; afterward they fell under the Phoenicians, who were immigrants into Syria from the shores of the Persian gulf, peaceable traffickers, skillful in navigation and the arts, and unwar-like except by sea. With these the Israelites were on friendly terms; but with the Canaanites fierce and war-like, having chariots of iron, Israel was commanded never to be at peace, but utterly to root them out; not however the Arvadite. Arkite, Sinite, Zemarite, and Hamathite. The

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Semitic names Melchizedek, Hamer, Sisera, Salem, Ephrath are doubtless not the original Canaanite names, but their Hebraized forms.

Ham, disliking his father's piety, exposed Noah's nakedness (when overtaken in the fault of intoxication) to his brethren. Contrast Shem and Japhet's conduct (compare [<461306>1 Corinthians 13:6](#) and [<600408>1 Peter 4:8](#)). Noah's prophetic curse was therefore to reach him in the person of Canaan his son (the sorest point to a parent), on whom the curse is thrice pronounced. His sin was to be his punishment; Canaan should be as undutiful to him as he had been to his father Noah. In Ham's sin lies the stain of the whole Hamitic race, sexual profligacy, of which Sodom and Gomorrah furnish an awful example. Canaan probably shared in and prompted his father's guilt toward Noah; for Noah's "younger son" probably means his "grandson" ([<010924>Genesis 9:24](#)), and the curse being pronounced upon Canaan, not Ham, implies Canaan's leading guilt, being the first to expose to Ham Noah's shame. Canaan's name also suggested his doom, from kaanah, "to stoop." Ham named his son from the abject obedience which he required, though he did not render it himself (Hengstenberg). So Canaan was to be "servant of servants," i.e. the most abject slave; such his race became to Israel ([<110920>1 Kings 9:20,21](#)). Canaan more than any other of Ham's race came in contact with and obstructed Shem and Japhet in respect to the blessings foretold to them.

The Hamitic descent of Canaan was formerly questioned, but is now proved by the monuments. The ancients represent the

Canaanites as having moved from the Red Sea to the Mediterranean. Mythology connects the Phoenicians' ancestors Agenor and Phoenix with Belus and Babylon, also with Egyptus, Danaus (the Ethiop), and Libya. The Canaanites acquired the Semitic tongue through Semitic and Hamitic races intermingling. Their civilization and worship was Hamite. The Shemites were pastoral nomads, like Seth's race; the Hamites, like Cain's race were city builders, mercantile, and progressive in a civilization of a corrupt kind. Contrast Israel and the Ishmaelite Arabs with the Hamitic Egypt, Babylon, Sidon, etc. The Canaanites were Scythic or Hamite. Inscriptions represent the Khatta or Hittites as the dominant Scythic race, which gave way slowly before the Aramaean Jews and the Phoenician immigrants. Some think Canaan = lowland, from Hebrew kana , "to depress." In <261704>Ezekiel 17:4; <232308> Isaiah 23:8; <281207>Hosea 12:7, Canaan is taken in the secondary sense, "merchant," because the Hebrew bears that sense; but that was not the original sense. The iniquity of the Amorites was great in Abraham's time,

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but was “not yet full” ([<011516>Genesis 15:16](#)). In spite of the awful warning given by the doom of Sodom and Gomorrah, Canaanite profligacy at last became a reproach to humanity; and the righteous Ruler of the world required that the land originally set apart for Shem, and where Jehovah was to be blessed as the God of Shem ([<010926>Genesis 9:26](#)), should be wrested from “the families of the Canaanites spread abroad,” and encroaching beyond their divinely assigned limits ([<011018>Genesis 10:18](#)). The Hamite races, originally the most brilliant and enlightened (Egypt, Babylon, Canaan), had the greatest tendency to degenerate, because the most disinclined to true religion, the great preserver of men. The races of Japhet tend to expand and improve, those of Shem to remain stationary. Procopius, Belisarius’ secretary, confirms the Scripture account, of the expulsion of the Canaanites, for he mentions a monument in Tigitina (Tangiers) with the inscription, “We are exiles from before the face of Joshua the robber.” Rabbi Samuel ben Nachman says: “Joshua. sent three letters to the Canaanites, before the Israelites invaded it, proposing three things: Let those who choose to fly, fly; let those who choose peace, enter into treaty; let those who choose war, take up arms. In consequence, the Girgashites, fearing the power of God, fled away into Africa; the Gibeonites entered into league, and continued inhabitants of Israel; the 31 kings made war and fell.” So the Talmud states, says Selden, the Africans claimed part of Israel’s land from Alexander the Great, as part of their paternal possession. It is an undesigned coincidence that the Girgashites are never named (except in [<062411>Joshua 24:11](#), the recapitulation) as having fought against Israel in the detailed

account of the wars. They are enumerated in

<062411> Joshua 24:11 in the general list, probably as having been originally arrayed against Israel (and some may have in the beginning joined those who actually “fought”), but they withdrew early from the conflict; hence elsewhere always the expression is “the Lord cast out the Girgashite,” “He will drive out the Girgashite” (<050701>Deuteronomy 7:1; <060310>Joshua 3:10; compare <011521>Genesis 15:21; <160908>Nehemiah 9:8). The warnings given to Israel against defiling themselves with the abominations of the previous occupiers of Canaan show that the Israelites were not ruthless invaders, but the divinely appointed instruments to purge the land of transgressors hopelessly depraved. <031824>Leviticus 18:24: “Defile not yourselves in any of these things, for in all these the nations are defiled that I cast out before you, and the land itself vomiteth out her inhabitants.” The Canaanites had the respite of centuries, the awful example of the cities of the plain, and the

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people dwelling alone, (^{<042309>}Numbers 23:9) on the N. by mountains, by the desert on one hand, and by an almost harborless sea on the other, from too close contact with idolatrous neighbors, it yet could act, with a powerful influence, through many openings, on the whole world, if only it was faithful to its high calling. “Instead of casting the seed of godliness on the swamps, God took in a little ground to be His seed plot. When His gracious purpose was answered, He broke down the wall of separation, and the field is now the world (^{<401338>}Matthew 13:38).” The long valley between the ranges of Lebanon, the valley of El Bukaa, leading to “the entering in of (i.e. to Palestine by) Hamath,” opened out Palestine on the N. Roman roads, and the harbor made at Caesarea, at the exact time when it was required, made avenues for the gospel to go forth from Judaea into all lands.

Tristram remarks, What has been observed of the physical geography of Palestine holds equally true of its fauna and flora. No spot on earth could have been selected which could have better supplied the writers of the book, intended to instruct the men of every climate, with illustrations familiar cue or other of them to dwellers in every region.

Ganneau derives the modern fellaheen from the Canaanites, arguing from their language, manners, customs, and superstitious, and the analogy which there is between Joshua’s invasion and that of Caliph Omar. This view explains those prophecies which speak of those ancient nations existing in the last days and being then destroyed by God (^{<231114>}Isaiah 11:14; Jeremiah 48; 49; ^{<271141>}Daniel 11:41). The Israelite

invaders as shepherds could not at once have become agriculturists, but would compel the subject Canaanites to until for them the land. The “places” (maqowm) which God commanded Israel to destroy, where the Canaanites “served their gods upon the high mountains, and hills, and under every green tree” (<051202>Deuteronomy 12:2), exactly answer to the fellaheen’s Arabic makam (the same word as in Deut.) in Palestine, or Mussulman kubbehs with little white topped cupolas dotted over the hills. Their fetishism also for certain isolated trees marks the site of the Canaanite worship which God forbade; an oath on their local sanctuary is far more binding to them than on the name of God.

CANDACE

Queen of Ethiopia (the island of Meroe, in upper Nubia, between the Nile on one side and the Atbara on the other). The name of the dynasty, not merely the individual. Her eunuch or treasurer was converted to Christ by

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WILDERNESS also is mentioned (^{<061208>}Joshua 12:8), and the SPRINGS OF

PISGAH (^{<050317>}Deuteronomy 3:17). Thus there are in all seven physical divisions. THE SOUTH , or THE NEGEB , containing 29 cities (^{<061521>}Joshua 15:21-32), extended from mount Halak to a line from N.E. to S.W., a dry and thirsty land (^{<19C604>}Psalms 126:4), liable to whirlwinds (^{<232101>}Isaiah 21:1; 30:6). The WILDERNESS (midbar) of Judah, N.W. of the Dead Sea, had but six cities (^{<061561>}Joshua 15:61,62). The Hills (har), from the WILDERNESS to the S. of Lebanon, were once the home of the Hittites, Jebusites, and Amorites (^{<041329>}Numbers 13:29); the cities are enumerated in ^{<061548>}Joshua 15:48-60. The hill country abounds in traces of terraces which once kept up the soil on the side of the gray limestone, for tillage and vines. Also marks of forests, which must have caused there to be then much more of fertilizing rain than now. The fertility improves continually as one goes northward, and the valleys and uplands of Galilee are beautiful, and the slopes of Carmel park-like. THE VALLEY , or LOW HILLS (shephelah), is the fertile region between the HIGHER HILLS and the coast, from Carmel to Gaza; including Philistia on the S. and the beautiful plain of Sharon from Joppa to Carmel on the N. Part of the shephelah was called Goshen, from its resembling in fertility the old Goshen at the mouth of the Nile (^{<061041>}Joshua 10:41; 11:16); it perhaps contained Beersheba. THE SEA COAST

is that N. of Carmel between Lebanon and the sea. The portion

N. of Accho Israel never gained, but S. of Accho David gained by the conquest of the Philistines ([<070131>Judges 1:31](#)). T H E P L A I N or C H A M P A I G N (the Arabah, [<061818> Joshua 18:18](#), i.e. “the sterile place “) originally ([<050208>Deuteronomy 2:8](#), where “the plain” is the A R A B A H ; compare [<050101>Deuteronomy 1:1](#)) comprehended the whole valley from Lebanon to the gulf of Akabah. The Arabs call its N. part the Jordan valley, the Ghor, and the part S. of the Holy Land wady el Arabah. The S P R I N G S O F (A S H D O T H) P I S G A H may represent the peculiarly fertile circle round the head of the Dead Sea, on both sides of the Jordan (compare [<061040>Joshua 10:40; 12:3,8;](#) [<050317> Deuteronomy 3:17; 4:9](#)).

The land, as receiving its blessings so evidently by the gift of God, not as Egypt by the labor of man, and as being so continually by its narrowness within view of the desert, was well calculated to raise Israel’s heart in gratitude to her divine Benefactor. It lay midway between the oldest world kingdoms, on one side Egypt and Ethiopia, on the other Babylon, Assyria, and India; then it had close by the Phoenicians, the great traffickers by sea, and the Ishmaelites the chief inland traders. So that though separated as a

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The ascent of Akrabbim (scorpions, ^{<061503>}Joshua 15:3) or else mount Halak, a range of low cliffs, crosses the valley eight miles S. of the Dead Sea; thence the valley at a greater height gradually leads to Akabah. The plain or circle of Jordan on which Sodom and Gomorrah stood was probably, according to Grove, at the N. end of the Dead Sea, but **see GOMORRAH**. Grove states there are no clear traces of volcanic action there, nor in the Holy Land or near it, except in the Leja, or Argob.

God's promise to Abraham was, "Unto thy seed have I given this land from the river of Egypt unto the great river the river Euphrates, the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgashites, and the Jebusites" (^{<011518>}Genesis 15:18-21). "The river (nahar) of Egypt" is the Nile, or Sihor, here representing (according to Grove) Egypt in general, as "Euphrates" represents Assyria (compare ^{<230807>}Isaiah 8:7,8). The Israelite kingdom even in Solomon's time did not literally reach to the Nile. The truth seems to be, his kingdom is but the type of the Israelite kingdom to come (^{<440106>}Acts 1:6), when Messiah her Prince shall be manifested (^{<110421>}1 Kings 4:21; ^{<140926>}2 Chronicles 9:26; compare Ezekiel 48; ^{<197208>}Psalm 72:8; ^{<043405>}Numbers 34:5). "The border shall fetch a compass from Azmon unto the river (nachal) of Egypt." The [nachal], or brook, here is distinct from nahar above. The brook is generally thought to be the wady el Arish, the S.W. bound of the Holy Land. So also ^{<061504>}Joshua 15:4. But ^{<061303>}Joshua 13:3 expressly mentions Sihor, "the black turbid river," Nile, as the ultimately

appointed border; this extended dominion twice foretold (for the simple language in histories as Genesis and Joshua hardly sanctions Grove's view that the river represents merely Egypt, in general), and so accurately defining the limits, awaits Israel in the last days (^{<230211>}Isaiah 2:11; ^{<380909>}Zechariah 9:9,10). In ^{<022331>}Exodus 23:31, "I will set thy bounds from the Red Sea even unto the sea of the Philistines (the Mediterranean), and from the desert (Paran and Shur) to the river" (Euphrates), the immediate territory of Israel in the Old Testament is assigned. So ^{<051124>}Deuteronomy 11:24; ^{<060104>}Joshua 1:4. Solomon accordingly possessed Tiphseh, the old ford of Euphrates on the N., and on the S. Ezion Geber and Elath, the Edomite ports of the Red Sea.

In ^{<043401>}Numbers 34:1-12 the bounds of Canaan W. of Jordan are given from "the entrance of Hamath" between Lebanon and Antilebanon on the N., to Edom on the S. In ^{<050107>}Deuteronomy 1:7 the natural divisions are given, T H E P L A I N , T H E H I L L S , T H E V A L E , T H E S O U T H , T H E S E A S I D E ; T H E

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Philip the evangelist, through the power of the word (Isaiah 53), and the Holy Spirit (^{<440827>}Acts 8:27, etc.); named Judich in Ethiopian tradition, which represents him as having propagated the gospel in Arabia Felix and Ethiopia, and brought Candace herself to the faith. Pliny (6:35) and Strabo (17:820), pagan authors, confirm Scripture as to Candace being the name of the Ethiopian queens, as Pharaoh was common to the Egyptian kings. Ethiopian monuments singularly confirm the prominence given to females as queens and armed warriors; the more singular as not an instance of the kind occurs in the Egyptian remains.

CANDLE

Lamp more accurately represents the original than candle. Image of conscience, “the candle of the Lord, searching the inward man”

(^{<202027>}Proverbs 20:27). Of prosperity; the sinner’s short candle soon goes out, the righteous shall shine as the sun forever (^{<182117>}Job 21:17; 18:5; ^{<201309>} Proverbs 13:9; ^{<401343>}Matthew 13:43). Of believers’ bright example leading others to spiritual light (^{<400514>}Matthew 5:14). Of the gladdening influence of a ruler (^{<102117>}2 Samuel 21:17). Of the all-seeing accuracy with which Jehovah will search out sinners, so that in no dark grainer can they escape punishment (^{<360112>}Zephaniah 1:12; ^{<300903>}Amos 9:3). In beautiful contrast, as the woman in the parable “lit the candle, swept the house, and sought diligently until she found” the lost piece of

silver, so God (<421508>Luke 15:8) searches out His elect so that not one is lost, and takes each out of the darkness of this world, and restores the divine image, with a view to their salvation.

CANDLESTICK

Lampstand: menowrah . Exclusively that of the tabernacle made of a talent of pure gold, symbolizing preciousness and sacredness and incorruptibility (<022531>Exodus 25:31-39); of beaten work, 5 feet high and 3 1/2 between the outside branches, according to the rabbis. An upright central stem, with three branches on one side and three on the other, still to be seen represented on the arch of Titus at Rome, erected after his triumph over Jerusalem. On the central shaft were four almond shaped bowls, four round knobs, and four flowers, i.e. 12 in all; on each of the six branches three bowls, three knobs, and three flowers, i.e. 54 on the six, and adding the 12 of the shaft, 66 in all. Josephus counts 70, a mystical number, as was the seven, the number of branches, implying divine perfection. Aaron lit it each

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evening; in the morning it was allowed to go out, as ^{<090303>}1 Samuel 3:3 proves; compare also ^{<141311>}2 Chronicles 13:11; ^{<032402>}Leviticus 24:2,3, “from the evening unto the morning before the Lord continually.” It stood in the tabernacle “without the veil” that shut in the holiest. It illumined the table of shewbread obliquely (Josephus, Ant. 3:6, section 7). “To burn always” is explained by “from evening to morning” (^{<022720>}Exodus 27:20,21; 30:8). Aaron or his successor was “always” at the appointed time to light the lamp every evening, and dress it every morning with the golden snuffers, removing the snuff in golden dishes. The artificial light had to give place each morning to the light of the sun which rendered it needless, as the light of Old Testament ordinances gives place to the Sun of righteousness (^{<390402>}Malachi 4:2). Under the New Testament of the True Light, Christ Jesus, the seven separate candlesticks represent the churches or the church in its entirety (^{<660112>}Revelation 1:12,13,20); no longer as the one Jewish church (represented by the one sevenfold candlestick), restricted to one outward unity and locality. The several churches are mutually independent as to external ceremonies and government (provided all things are done to edification, and needless schisms are avoided), yet one in the unity of the Spirit and headship of Christ. The Gentile churches will not realize their unity until the Jewish church as the stem, unites all the lamps in one candlestick (^{<451116>}Romans 11:16-24). Zechariah’s candlestick (Zechariah 4) is prophetic of that final church which shall join in one all the earth under Messiah the King, reigning in Jerusalem as the spiritual center and rallying point of all

(compare <360309>Zephaniah 3:9; <381409>Zechariah 14:9,16,17; <240317> Jeremiah 3:17). The candlestick is not the light, but bears it for the enlightening of all (<400516>Matthew 5:16). The light is the Lord's (<504415>Philippians 2:15,16). The candlestick stands in the outer sanctuary, the type of the present dispensation on earth; but not in the inner holiest place, the type of the heavenly world wherein the Lord God Almighty and the Lamb are both the temple and the light (<662122>Revelation 21:22,23). In <660205> Revelation 2:5 "remove thy candlestick" threatens not extinction of the candle, but removal of the seat of the light elsewhere. In <661104>Revelation 11:4 "the two candlesticks" are connected with "the two witnesses," which Wordsworth identifies with the two Testaments; so they would represent the Old Testament and the New Testament churches. The olive oil represents the grace of the Holy Spirit flowing in God's appointed channels. In Solomon's temple there were ten golden candlesticks (<110749>1 Kings 7:49; <140407>2 Chronicles 4:7). These were taken to Babylon (<245219>Jeremiah 52:19). In the second temple, namely, Zerubbabel's, a single

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candlestick was again placed ([<380402>Zechariah 4:2-6,11](#)), taken by Titus from the temple as restored by Herod, and carried in his triumph at Rome and deposited in the Temple of Peace. Genseric 400 years later transferred it to Carthage. Belisarius recovered it, and carried it to Constantinople, and then deposited it in the church of Jerusalem, A.D. 533. It has never since been heard of.

In [<430812>John 8:12](#), “I am the light of the world,” there is allusion to the two colossal golden candlesticks lighted at the feast of tabernacles (which was then being held: [<430702>John 7:2,37](#)) after the evening sacrifice in one of the temple courts, and casting their beams on mount Olivet and on Jerusalem. Jesus coming to the temple at daybreak ([<430801>John 8:1,2](#)), as they were extinguishing the artificial lights in the face of the superior light of the rising sun, virtually says, Your typical light is passing away, I am the Sun of righteousness, the True Light ([<430109>John 1:9](#)).

CANKERWORM

yeleq , “the licking locust”; the locust when it emerges from the caterpillar state, and takes wing. [<340316>Nahum 3:16](#): “spoileth,” rather “the cankerworm puts off (the envelope of its wings) and fleeth away,” so shall thy merchants flee. The small wings enable them to leap better, but not to fly; so, until their wings are matured, they continue devouring all vegetation in front of them.

CANON OF SCRIPTURE

[[See BIBLE](#) .] The collection of sacred books constituting the Christian church's authoritative R ULE (Greek canon) of faith and practice. The word occurs in [Galatians 6:16](#); [2 Corinthians 10:13-16](#). The law, i.e. the Pentateuch or five books of Moses, is the groundwork of the whole. The after written sacred books rest on it. The Psalms, divided into five books to correspond with it, begin, "Blessed is the man" whose "delight is in the law of the Lord; and in His law will he meditate day and night." In Joshua ([Joshua 1:8](#)) similarly the Lord saith, "this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Moses directed the Levites, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God" ([Deuteronomy 31:25,26](#)). "The testimony," or Decalogue written by God's finger on the tables of stone, was put into the ark ([Exodus 25:16; 40:20](#); [1 Kings 8:9](#)). Hilkiah "found the book of the law in the house of the Lord," where

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it had lain neglected during the reigns that preceded godly Josiah's reign ([<122208>2 Kings 22:8](#); [<143414>2 Chronicles 34:14](#)), "the law of the Lord by (the hand of) Moses." Joshua under inspiration added his record, "writing these words in the book of the law of God" ([<062426>Joshua 24:26](#)). Samuel further wrote "the manner of the kingdom in a book" ([<091025>1 Samuel 10:25](#)). Isaiah ([<230820>Isaiah 8:20](#)) as representative of the prophets makes the law the standard of appeal: "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The earlier sacred writings by his time seem to have been gathered into one whole, called "the book of the Lord": "seek ye out of the book of the Lord"

([<233316>Isaiah 33:16](#); [29:18](#)). Just as our Lord saith" Search the Scriptures" ([<430539>John 5:39](#)).

CANON OF THE OLD TESTAMENT

The spirit of prophecy continued in the Israelite church, with intervals of intermission, down to Malachi. If any uninspired writing had been put forward as inspired it would have been immediately tested and rejected. Compare the instances, [<112205>1 Kings 22:5-28](#); [Jeremiah 28](#); [29:8-32](#). At the same time the presence of the living prophets in the church caused the exact definition of the completed canon to be less needful, until the spirit of prophecy had departed. Accordingly (as the rabbis allege, compare 2 Esdras) it was at the return from the Babylonian captivity that Ezra and "the great synagogue" (a

college of 120 scholars) collected and promulgated all the Old Testament Scriptures in connection with their reconstruction of the Jewish church. Nehemiah, according to 2 Macc. 2:13, “gathered together the acts of the kings, and the prophets, and of David.” Zechariah ([380712](#)>Zechariah 7:12) speaks of “the law” and “the former prophets” upon which the later prophets rested; the succeeding sacred writers, under inspiration, setting their seal to their predecessors by quotations from them as Scripture. Nehemiah ([160930](#)>Nehemiah 9:30) saith, “Thou testifiedst by Thy Spirit in Thy prophets.” Daniel ([270902](#)>Daniel 9:2) “understood by THE books (so the Hebrew) the number of the years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem”; probably Jeremiah’s letter to the captives in Babylon ([242901](#)>Jeremiah 29:1-10), others explain it the books of the Old Testament or of the prophets. “The book of the law of the Lord” ([141709](#)>2 Chronicles 17:9) was what the Levites under Jehoshaphat taught throughout all Judah.

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An increased attention to the law, the sanctified result of affliction during the captivity, was the probable cause under God of the complete abandonment of idolatry on their return ([19B967](#) Psalm 119:67,71). Psalm 119, one continued glorification of the law or word of God, was probably the composition of Ezra “the priest and ready scribe in the law of Moses”

([150706](#) Ezra 7:6; [160809](#) Nehemiah 8:9). The restorer of the national polity based it on the law, the Magna Charta of the theocracy. Israel is the real speaker throughout; and the features of the psalm suit the Jews’ position just after their return from Babylon. Their keenness to return to the law appears in [160801](#) Nehemiah 8:1-8; Ezra the priest read to “all the people gathered as one man into the street before the water gate ... from the morning until the midday.” The arrangement and completion of the canon accounts for Ezra’s honorable title “priest” becoming merged in that of “scribe.” “The synagogue of scribes” (1 Macc. 7:12) was a continuation probably of that founded by Ezra. Nehemiah and Malachi added their own writings as the seal to the canon.

The translator of Ecclesiasticus (131 B.C.) mentions the three integral parts, “the law, the prophets, and the remainder of the books,” as constituting a completed whole; just as the Lord Jesus refers to the whole Old Testament: “the law of Moses, the prophets, and the psalms” (answering to the hagiographa or the Kethubim), [422444](#) Luke 24:44, compare [442823](#) Acts 28:23; and comprehends all the instances of innocent blood shedding in the formula “from Abel to Zacharias,” i.e. from Genesis the first

book to 2 Chronicles, the last of the Hebrew Bible (⁴⁰²³³⁵Matthew 23:35). So Philo, our Lord's contemporary, refers to "the laws, ... the prophets, ... and the other books." The law is the basis of the whole, the prophets apply the law to the national life, the hagiographa apply it to the individual. [**See BIBLE .**]

Josephus refers to the 22 books of Scripture, namely, 5 of Moses, 13 of the prophets extending to the reign of Artaxerxes (the time of Nehemiah), 4 containing hymns and directions for life (c. Apion, 1:8): i.e. the FIVE of M OSES ; T HIRTEEN prophetic books, namely,

- (1) Joshua,
- (2) Judges and Ruth,
- (3) the two of Samuel,
- (4) the two of Kings
- (5) the two of Chronicles,

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- (6) Ezra and Nehemiah,
- (7) Esther,
- (8) Isaiah,
- (9) Jeremiah and Lamentations,
- (10) Ezekiel,
- (11) Daniel,
- (12) the twelve minor prophets,
- (13) Job;

and F OUR remaining, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon: the 22 thus being made to answer to the 22 letters of the Hebrew alphabet. Joshua Judges, Job, etc., are reckoned, in the Jewish use of the term “prophet” for inspired historian or writer, among” the former prophets.” These sacred 22 are distinct from other Hebrew writings such as <211212>Ecclesiastes 12:12. Josephus says:

“it is an innate principle with every Jew to regard them as announcements of the divine will, perseveringly to adhere to them, and if necessary willingly to die for them.” “The faith with which we receive our Scriptures is manifest; for though so long a period has elapsed, no one has dared to add to, detract from, or alter them in any respect.”

The warnings: “add thou not to His words, lest He reprove thee and thou be found a liar” (<203006>Proverbs 30:6), “neither shall ye diminish ought from it” (<050402>Deuteronomy 4:2; 12:32), fenced in the Old Testament canon as <662218> Revelation 22:18,19 fences in the New Testament The Lord and His apostles quote all the books of the Old Testament except Ruth,

Ezra, Nehemiah, Esther, the Song of Solomon, Lamentations, and Ezekiel. Josephus denies the Apocrypha the same authority: “from the time of Artaxerxes to our own everything has been recorded; but these accounts are not worthy of the same credit, owing to the absence of the regular succession of prophets.”

The Apocrypha was never in the Hebrew canon. The cessation of the prophetic gift marks the point of time in both Testaments when the canon was complete. Antiochus Epiphanes (168 B.C.) in persecuting the Jews sought out “the books of the law” and burnt them (1 Macc. 1:56). To possess a book of the covenant was made a capital offense. Just so the persecution of Diocletian in New Testament times was especially directed against those possessing the Christian Scriptures. The New Testament

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writers have not one authoritative quotation from the Apocrypha. Some quotations in the New Testament are not directly found in the canonical books; thus [<650117>](#)Jude 1:17 takes a portion of the uninspired book of Enoch, and by inspiration stamps that portion as true; Paul also refers to facts unrecorded in Old Testament ([<550308>](#)2 Timothy 3:8; [<490514>](#)Ephesians 5:14; [<581124>](#) Hebrews 11:24); see also [<430738>](#)John 7:38; [<590405>](#)James 4:5,6; [<550308>](#)2 Timothy 3:8.

Melito of Sardis (A.D. 179), after an exact inquiry in the East gives the Old Testament books substantially the same as ours, including under “Esdras” Nehemiah, Ezra, and Esther. Origen excludes expressly 1 Maccabees from the canon though written in Hebrew Jerome gives our canon exactly, which is also the Hebrew one, and designates all others apocryphal. “Whatever is not included in the enumeration here made is to be placed among the Apocrypha” He puts Daniel in the hagiographa. The Alexandrine Jews, though more lax in their views, had at the beginning of the Christian era the same canon as the Hebrews of Palestine. But by admitting into the Septuagint Greek version of Old Testament the Apocrypha they insensibly influenced those Christian fathers who depended on that version for their knowledge of Old Testament, so that the latter lost sight of the gulf that separates the Hebrew canon from the Apocrypha. To the Jews, saith Scripture,” were committed the oracles of God” ([<450302>](#)Romans 3:2). It never accuses them of altering the Scriptures. Their testimony condemns the decree of Rome’s council of Trent that the apocryphal books deserve “equal veneration” as Scripture, and that all are “accursed” who do”

not receive the entire books with all their parts as sacred and canonical.” [[See APOCRYPHA .](#)]

CANON OF THE NEW TESTAMENT

“The prophets” in the Christian church, speaking themselves under inspiration, and those having the Spirit’s gift,” the discerning of spirits,” acted as checks on the transmission of error orally before the completion of the written word. Secondly it was under their inspired superintendence that. the New Testament Scriptures were put forth as they were successively written. <461437>1 Corinthians 14:37:

“if any man ... be a prophet or spiritual, let him acknowledge that the things that I write ... are the commandments of the Lord.”

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Thus by the twofold sanction of inspiration, that of the authors and that of the judges, the canonicity of each book is established. By God's gracious providence most of the books of the New Testament were in the church's possession years before the death of leading apostles, all of them before the death of John. If spurious books had crept into the cycle of professedly inspired books, they would have been at once removed by apostolic authority. The history of the New Testament canon in its collected form is not so clear as the evidence for the inspiration of its separate books. Probably each leading church made for itself a collection of those books which were proved on good testimony to have been written by inspired men, and sanctioned as such originally by men having the "discerning of spirits," as well as by uninspired men in the several churches. See [1 Corinthians 12:10](#); [1 John 4:1](#). Thus, many collections would be made. Their mutual accord in the main, as that of independent witnesses, is the strongest proof of the correctness of our canon, especially when we consider the jealous care with which the early churches discriminated between spurious and authentic compositions. This view is confirmed by the doubts of some churches at first concerning certain New Testament books, proving that each church claimed the right to judge for itself; while their mutual love led to the freest communication of the inspired writings to one another. At last, when the evidence for the inspiration of the few doubted ones was fully sifted, all agreed. And the third council of Carthage (A.D. 397) declared that agreement by ratifying the canon of the New Testament as it is now universally accepted.

The earliest notice of a collection is in ^{<610316>}2 Peter 3:16, which speaks of “all the epistles” of Paul as if some collection of them then existed and was received in the churches as on a par with “the other Scriptures.” The earliest uninspired notice is that of the anonymous fragment of “the canon of the New Testament” attributed to Caius, a Roman presbyter, published by Muratori (Ant. Ital., 3:854). It recognizes all the books except Epp. Hebrews, James, the 2 Epp. Peter, and perhaps 3 John. It condemns as spurious “the Shepherd, written very recently in our own times at Rome by Hermes, while his brother Plus was bishop of the see of Rome,” i.e. between A.D. 140 and 150. Thus the canon in far the greater part is proved as received in the first half of the 2nd century, while some of John’s contemporaries were still living. In the same age the Peshito or Syriac version remarkably complements the Muratorian fragment’s canon, by including also Hebrews and James. In the latter part of the 2nd century

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Clement of Alexandria refers to “the gospel” collection and that of all the epistles of “the apostles.” The anonymous epistle to Diognetus still earlier speaks of “the law, the prophets, the gospels, and the apostles.” Ignatius of Antioch, a hearer of John (Ep. ad Philad., section 5), terms the written gospel “the flesh of Jesus,” and the apostles, i.e. their epistles, “the presbytery of the church.” Theophilus of Antioch (Ad Autolyicum, 3:11) and Irenaeus (Adv. Haer., 2:27) term the New Testament writings “the Holy Scriptures.” Tertullian (Adv. Marc, 4:2) uses for the first time the term “New Testament,” and calls the whole Bible “the whole instrument of both Testaments.” Thus, there is a continuous chain of evidence from the apostles down to the 3rd century. The quotations by the fathers (of whom Origen quotes at least two thirds of New Testament), and the oldest versions, the Syriac, Latin, and Egyptian, prove that their Scriptures were the same as ours. Eusebius the ecclesiastical historian (A.D. 330) mentions (3:25) all the 27 books of the New Testament, dividing them into the universally acknowledged and the debated; the latter the epistles of James, Jude, 2 Peter, 2 John, and 3 John, and Apocalypse, “received by the majority,” and at last received by all the churches when the evidence had been more fully tested. A third class he calls “the spurious,” as “the Shepherd of Hermas,” “the Epistle of Barnabas,” “the Acts of Paul,” which all rejected. Moreover all our oldest Greek manuscripts of the epistles contain those epistles once doubted by some; so do all the versions except the Syriac; see above.

The church of Rome was certainly not infallible when it once rejected the Epistle to the Hebrews. Afterward it acknowledged its error and accepted it. Rome says we received the canon from

the church (meaning herself), and that therefore we are bound to receive her authority as infallible in interpreting it. But we did not receive her original view of the spuriousness of the Epistle to the Hebrews. Nor have we received most of our manuscripts, testimonies of fathers and versions, from Rome, but, from the Greek, Syrian, and African churches. Further, even if the premises were true the conclusion is false. Because a body of men witness to and transmit a work deriving all its authority from God, it does not follow they are its infallible interpreters. If the argument were true the Jews could use it with tenfold power against all Christians, for the Jews unquestionably are the witnesses and transmitters of the Old Testament to us (^{<450302>}Romans 3:2); and on Rome's principle we should be bound to accept the Jews' interpretation of it, renounce Christianity and become Jews. Nothing but

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almighty Providence could have constrained both the Jews (in the case of the Old Testament) and the Roman and Greek apostate churches (in the case of the New Testament) to witness for the very Scriptures which condemn them. It utterly disproves the infidel allegation of collusion and corruption of the Scriptures.

Again Rome argues, since the rule of faith must be known, and since some books of Scripture were not universally received until the 4th century, Scripture cannot be the rule of faith. The answer is: those portions of Scripture are not the rule of faith to those to whom they are not given with full means of knowing them as such. But all Scripture is the rule of faith to all to whom it is given, and who may, if they will, know it. That could not become a portion of inspired Scripture in the 4th century which was not so before. Man can never make that inspired which God has not; nor can the doubts of some divest of inspiration that which God has inspired. The council of Carthage did not make aught part of Scripture which was not so before. It merely sealed by declaration the decision which the churches previously came to by carefully sifting the testimony for each book's inspiration. Even at the council of Nicea (A.D. 325) Constantine appeals to "the books of the evangelists, apostles; and prophets" as "the divinely inspired books for deciding their controversies." Accordingly in the Nicene Creed, "according to the Scriptures," quoted from ⁴⁶¹⁵⁰⁴1 Corinthians 15:4, implies their being recognized as the standard. The Diocletian persecution (A.D. 303) was directed against the Christian Scriptures; whoever delivered them were stigmatized as "traitors"

(tradilores), so that they must have then existed as a definite collection. They were publicly read in the churches (<510416>Colossians 4:16) as an essential part of worship, just as the law and the prophets were in the synagogue (Justin Martyr, Apol., 1:66). Practically, as soon as they were severally thus read and accepted in the apostolic age by men in the churches having the discernment of spirits, they were canonized, i.e. immediately after having been written.

The transition from oral to written teaching was gradual. Catechizing, i.e. instructing by word of mouth, was the mode at first, and “faith” then “came by hearing” (<420104>Luke 1:4; <451017>Romans 10:17), in which however there was always an appeal to Old Testament Scripture (<441711>Acts 17:11). But that the orally taught might know more fully “the (unerring) certainty [ten asphaleian] of those things wherein they had been instructed,” and to guard against the dangers of oral tradition (illustrated in <432123>John 21:23,24), the word was committed to writing by apostles and evangelists,

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and was accredited publicly by the churches in the lifetime of the writers. The approach of their death, their departure to foreign lands, their imprisonment, and the need of a touchstone to test heretical writings and teachings in their absence, all made a written record needful. The cessation of miracles and personal inspiration was about the same time as the written inspired word was completed. Bishop Kaye (*Ecclesiastes Hist.*, 98-100) observes that Justin Martyr, Theophilus, etc., only make general assertions of miracles still continuing, being loath to see what seemingly weakened their cause, the cessation of miracles; but they give no specific instance. The cessation was so gradual as hardly to be perceived at first. The power probably did not extend beyond those younger disciples on whom the apostles conferred it by laying on hands (^{<440817>}Acts 8:17,19). Thus miracles would cease early in the 2nd century, shortly after John's death and the completion of the canon.

The scantiness of direct quotations from Scripture in the apostolic fathers arises from their being so full of all they had seen and heard, and so dwelling less on the written word. But they take it for granted, and imitate the tone and salutations of the apostolic epistles. All four make some express references to New Testament Scripture. With much that is good in the apostolic fathers, their works "remind us what the apostles would have been, had they not been inspired, and what we ourselves should be, if we had not the written word" (Wordsworth, *Canon Scr.*, p. 137). So far from there being a gradual waning of inspiration from the writings of the apostles and evangelists to those of succeeding Christian writers, there is

so wide a chasm (the more remarkable as the early fathers had the apostolic writings to guide them) that this alone is a strong proof that the Scripture writers were guided by an extraordinary divine power. Their previous habits (as being some of them illiterate, and all bigoted Jew) prove that nothing but divine power could have so changed them from their former selves as to be the founders of a spiritual and worldwide dispensation (see ⁴²²⁴²⁵Luke 24:25,49), utterly alien to their Jewish prejudices. Their style accords with their supposed position, simple and unlearned (except Paul's), yet free from aught offensive to the polished.

If it be asked why we do not receive the epistles of Barnabas and of Clement, the Acts of Paul and Thecla (one of the earliest apocryphal writings), etc., we answer not because (as Rome would have us say) the churches could not err in judgment in rejecting them, but because as a matter of evidence we believe they did not err. These works were not

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received by contemporary Christians who had the best opportunity of knowing evidences of authenticity and inspiration. If one or two cite them it is the exception, not invalidating the otherwise uniform testimony against them. The internal evidence of their style is fatal to their pretensions. So “The Acts of Paul”; Tertullian (De Bapt., 17) testifies its author was excluded by John from the office of presbyter for having written it.

The New Testament is a complete organic whole, so that even one book could not be omitted without loss to the completeness of the Christian cycle of truth. As the Old Testament is made up of the law, and the doctrinal, historical, and prophetic books; so in the New Testament the four Gospels are the fundamental law, based, as in the Pentateuch, on the included history; the Acts unfold the continued history; the Epistles are the doctrinal, the Apocalyptic revelations the prophetic, elements.

Canonical is sometimes used in the Christian fathers, not in the sense divinely authoritative, but proper for public reading in church. Thus Gregory of Nazianzum calls the Apocalypse the last work of grace, and yet apocryphal, i.e. fit for private not public reading in church.

CANTICLES: THE SONG OF SOLOMON

“The song of songs,” i.e. the most excellent of songs; even as the antitypical Solomon, its subject and its author (by His Spirit), is King of kings, i.e. the greatest of kings (so the heaven of heavens means the highest heaven, ^{<051014>}Deuteronomy

10:14). The fourth of the hagiographa (chethubim, “writings”) or the third division of the Old Testament [[See CANON](#) and [see BIBLE](#) .] Its divine canonicity and authority are certain, as it is found in all Hebrew manuscripts of Scripture; also in the Greek Septuagint version; in the catalogues of Melito, bishop of Sardis A.D. 170 (Eusebius, H. E., 4:26), and others.

The literalists explain it as displaying “the victory of humble and constant love over the temptations of wealth and royalty”: Solomon tempting a Shulamite shepherdess, who, in spite of the fascinations of his splendid court, pines for her shepherd lover from whom she has been severed. But had it been a representation of merely human love, it would have been positively indelicate and never would have been inserted in the holy canon (see Song 5:2-6; 7:2,3). The sudden transitions from the court to the grove are inexplicable on the literal interpretation. Nor is the other literal interpretation tenable, namely, that the love of Solomon and] Pharaoh’s

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daughter is the subject. “Pharaoh’s chariots” (Song 1:9) allude not to this, but to the Old Testament church’s miraculous deliverance from Pharaoh’s hosts at the Red Sea. A shepherdess (Song 1:7) would have been an abomination to the Egyptians; nor do Song 1:6; 3:4; 4:8; 5:7 suit this view. Origen and Theodover compare Solomon’s teaching to a ladder with three steps; Ecclesiastes, natural (sensible things naturally vain); Proverbs, moral; Canticles, mystical, figuring the union of Christ and the church. Proverbs, said the rabbis, are the outer court of Solomon’s temple; Ecclesiastes, the holy place; Canticles, the holy of holies. See the treatise Yadaim in the Mishna: “all the chethubim are holy, but the Canticles are holy of holies.” Shulamith (Song 6:13), i.e. the daughter of peace, is fitly the bride of Solomon, “the prince of peace.” Taken allegorically there is nothing incongruous in what would be, if literally taken, inexplicable; she by turns being a vinedresser, shepherdess, midnight inquirer, prince’s consort, and at the same time daughter; just as under the same image in ^{<194509>}Psalm 45:9,10,13,14, the church is at once the Lord’s bride and daughter; as Psalm 45, “a song of loves,” answers to Canticles, so Psalm 37 to Proverbs, and Psalm 39; Psalm 73 to Job. As Ecclesiastes sets forth them vanity of the love of the creature, so Canticles the all satisfying love which unites the church and her Lord. Love in man was created as the transcript of the divine love. This song portrays the latter in imagery from the former. The union of Christ and His church was the original fact in the mind of God, on which human marriage is based (^{<490523>}Ephesians 5:23-32). This idea pervades all Scripture, from the original Eden (^{<010221>}Genesis 2:21-24) down to the

restored paradise (<661907>Revelation 19:7; 21:2,9,10; 22:17). Israel was the Old Testament wife of Jehovah (<235405>Isaiah 54:5; 62:5; <240301>Jeremiah 3:1, etc.; Hosea 1; 2; 3; Ezekiel 16; 23). To her as His destined earthly bride the song primarily refers; secondarily to the spiritual and heavenly bride, the elect church, of all ages and countries (<400915>Matthew 9:15; 22:2; 25:1;

<430329> John 3:29; <471102>2 Corinthians 11:2). “The experimental knowledge of Christ’s loveliness, and the believer’s love, is the best commentary on this allegorical song” (Leighton). The name of God does not occur, because throughout the allegory, to the exclusion of everything literal, is maintained, and Solomon throughout represents Messiah J EHOVAH , whose love is the grand theme. Love to Christ is the most intense, as it is the purest, of human passions, and therefore is expressed in the most intensely- ardent language. The details of the imagery are not to be strained in the interpretation. Many lovely natural objects, not always mutually congruous

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if pressed literally, are combined, to bring out the varied, and often seemingly opposite, beauties which meet in the Lord Jesus.

The significance of the name Solomon, “the peace giver,” appears at the outset (Song 1:3), “thy name is as ointment poured forth, diffusing peace and love ([<431427>](#)John 14:27); the same image as in Psalm 133. Not until toward the close does the bride receive her name Shulamith (Song 6:13), “the peace receiver,” and so the “prince’s daughter” (Song 7:1; compare

[<400509>](#) Matthew 5:9). She explains her name (Song 8:10) as expressing “one that found peace” (Song 8:10 margin). Not until her union with Solomon had been effected did she find peace, and received her name accordingly ([<450501>](#)Romans 5:1). Shulamith is passive in meaning, the reconciled one ([<490214>](#)Ephesians 2:14; [<470519>](#)2 Corinthians 5:19,20). Her becoming sensible of His being the king, in whose presence is peace and fullness of joy (Song 1:2,4,7) leads her to seek in Him peace, and finally to find it. Driven from the vineyard of paradise which was once her own into the wilderness (Song 3:6), and to keep very different vineyards (Satan’s and the world’s), she became black with affliction, though still beautiful (Song 1:5,6; compare [<250407>](#) Lamentations 4:7,8; [<19C005>](#)Psalm 120:5,6): in contrast to His countenance, “white and ruddy” (Song 5:10). But He at the close brings her up from the wilderness of affliction (Song 3:6; 8:5; [<661206>](#)Revelation 12:6), and restores her her own vineyard (Song 8:12), where He

desires to hear her voice.

If we view the bride as Israel (the primary sense), <280214>Hosea 2:14-16 is exactly parallel to the whole song. Five parts are to be traced: Song 1:1-- 2:7; 2:8--3:5, both parts ending “I charge you, O ye daughters of Jerusalem,” etc.; Song 3:6--6:9; 6:10--8:4; 8:5-14, these three parts beginning severally with “Who is this?” etc. In the song’s Israelite aspect the third or central part probably refers to the sealing of the union between Jehovah and the Old Testament church by Solomon’s erection of the temple (Song 3:6-11). “The daughter of Zion was at that time openly married to Jehovah; for it is thenceforth that the prophets in reproving Israel’s sin speak of it as a breach of her marriage covenant. The songs heretofore sung by her were the preparatory hymns of her childhood; the last and crowning ‘song of songs’ was prepared for the now mature maiden against the day of her marriage to the King of kings” (Origen: see Moody Stuart’s admirable commentary). Her wilderness state then gave place to peaceful and prosperous settlement in manifested union with her God; “the day of Solomon’s espousals” (Song 3:11).

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But a further marriage is intended, that of the individual soul to the Lord, for Christ “loves one, as if that one were all”; and finally the yet future marriage of the whole elect church (^{<661907>}Revelation 19:7,8; 21:2,9). In the individual soul we have

(1) its longing for Christ’s manifestation to it, and the various alternations in its experience of His manifestation (Song 1:2-4; 2:8; 3:1,4,6,7);

(2) the abundant enjoyment of His sensible consolations, which is withdrawn through the bride’s carelessness (^{<220501>}Song 5:1-3), and her longings after Him and reconciliation (Song 5:8-16; 6:3, etc.; 7:1, etc.);

(3) effects of Christ’s manifestation on the believer, assurance, labors of love, anxiety for the salvation of the impenitent, eagerness for His second coming.

In the church aspect her longing for His first advent appears in the beginning (^{<220102>}Song 1:2); joyful anticipation of His advent (Song 2:8- 13,17); His stay with her during the one only whole day in the allegory (there are but two nights, ^{<220217>}Song 2:17; 4:6), answering to His sojourn here with His disciples, the last supper, the pledge of His return to her (Song 3:6--4:5); His death in figurative language, and ascension to the heavenly mount where still He is to be met with spiritually in prayer until the everlasting daybreak when we shall see face to face (^{<220406>}Song 4:6,8,15). “My sister, ... My spouse, excludes carnal ideas of love. As Eve was formed from Adam,

so Christ took our flesh to be brother and also husband (compare <580211>Hebrews 2:11; <410335>Mark 3:35). In <220501>Song 5:1 “I am come into My garden” is the central point of the whole, the bridegroom and bride are one; the Spirit, answering to the awakening N. wind and the softly blowing S. wind, having been shed on the church at Pentecost, to make the spiritual union complete (Song 4:10). “Eat, O friends,” etc., follows immediately (<235501>Isaiah 55:1), the gospel being thenceforth preached in all its grace to all (<440238>Acts 2:38; 3:19). Then succeeds the period of declension and the consequent withdrawing of the grieved Spirit (Song 5:2-6). Then her earnest search for Him and praises of Him to others, wherein she regains her own assurance, “I am my Beloved’s” (Song 6:3).

Here Israel’s sighing after Messiah, and finding Him hereafter as one united nation, combining “Tirzah” the northern capital and. “Jerusalem” the southern capital, is hinted at (Song 6:4); she the queen, and the attendant

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Gentile churches” threescore queens and fourscore concubines” (Song 6:8;

<194509> Psalm 45:9-15). Then Shulamith having found Solomon, i. e. Israel,” made like the chariots of Amminadib” (“My willing people”) instead of as heretofore “Lo-ammi,” not My people (<280109>Hosea 1:9,10), shall “look forth as, the morning, fair as the moon, clear as the sun, terrible as an army with banners” (<271201>Daniel 12:1-3; <661201>Revelation 12:1; 19:14). The nations shall then admire and flow unto her (Song 6:13; 7:1, etc., answering to <235207>Isaiah 52:7-10). The “return, return, O Shulamite” answers to “when the Lord shall bring again Zion” through the instrumentality of the nations who shall then long to “look upon” her as the source of spiritual blessing to them (<330507>Micah 5:7; <380813>Zechariah 8:13). The daughters of Jerusalem, i.e. the nations (a phrase drawn by Jesus from the song, <422328>Luke 23:28, Galilean women standing in the same relation to the Jews as Gentiles afterward did), become united to Christ through the instrumentality of the bride, and they also appropriate her words, “I am my Beloved’s,” etc. (Song 7:10). At the close of this part (Song 8:4) is restored Israel’s charge to the Gentile converted nations not to interrupt the millennial rest of Christ with His worldwide church, “I charge you, O ye daughters of Jerusalem, that ye stir not up ... My love;” for an apostasy succeeds, as one precedes, the millennium (<662004>Revelation 20:4-9).

Then the elect church from Jews and Gentiles, now being

gathered, is described, Song 8:5-14, which is chronologically before the millennial church just described, but fitly brought in as the closing subject (“make haste, My beloved,” etc.) to remind us our position is to be “hasting unto the coming of the day of God” ([2 Peter 3:12](#); [Revelation 22:20](#)). The “little sister” having “no breasts” (neither faith nor love, the springs of spiritual nourishment, [1 Thessalonians 5:8](#); compare in connection with breasts, [Luke 11:27,28](#)) answers to the Gentile church admitted to be a “wall” in Zion founded on Christ; “spoken for,” i.e. sought in marriage by Him. No “stubble” of Jewish rites is to be built on her ([1 Corinthians 3:11,12](#)), but a “palace of silver,” i.e. the highest privileges of church fellowship ([Galatians 2:11-18](#); [Ephesians 2:11-22](#)). The “door” is that of faith opened to the Gentiles, implying universal accessiblens ([1 Corinthians 16:9](#)), but safely enclosed with fragrant enduring “cedar,” lest it should be corrupted by latitudinarianism.

The bride’s joyous anticipation and desires at the beginning (Song 1:6,12, etc.) are thus realized in the spiritual church, now in part (Song 4:12-15; 5:1), and in the hereafter restored Israel (Song 6:4-12; 7:7), in the Gentile

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nations converted through her (Song 7:10, etc.), and in the hereafter to be completed election church from Jews and Gentiles (Song 8:5-13). The vineyard she had lost (Song 1:6) is regained, and presented by her, who now is in peace and favor, to her Lord (Song 8:10-12). She is addressed, “thou that dwellest (permanently) in the gardens” (the paradise of God) (Song 8:13).

Words of the Syriac and Arabic tongues found nowhere else in Hebrew occur, which leads to the inference that Solomon composed it among his “one thousand and five songs” (perhaps referring to this one song in five cantos) while staying in his Lebanon “buildings” (distinct from “the house of the forest of Lebanon” at Jerusalem: ^{<110702>}1 Kings 7:2; 9:19; ^{<140806>}2 Chronicles 8:6; his country home for the hot summer: compare Song 4:8), and enriched this idyllic poem with words of an archaic and rural stamp. Robinson found there remains of massive buildings.

CAPERNAUM

(the village of Nachum). N.W. of sea of Tiberius, in the land of Gennesaret (now El Ghuweir. compare ^{<401434>}Matthew 14:34 with ^{<430617>}John 6:17,21,24), a most populous and prosperous region. By some identified now with the mound at Khan Minyeh; by others with Tell Hum. Visited by Jesus for a few days (^{<430212>}John 2:12); afterward “His own city” and home, to which He retired from Nazareth (where He was reared, as in Bethlehem He was born), when He heard that Herod Antipas, who often resided at Sepphoris, or Diocaesarea, near Nazareth,

had imprisoned John the Baptist. Capernaum was less conspicuous, and more suited to be the center of the unobtrusive but energetic ministry of Jesus in Galilee. Remains of ancient potteries, tanneries, etc., still are seen at Tabiga, the manufacturing suburb of Capernaum. The prophet Isaiah ([Isaiah 9:2](#)) had foretold that this region, namely, Zabulon and Nephthalim, the one most bordering on Gentile darkness, was to be the first to see the great light ([Matthew 4:12-16](#)). Designated “His own city” ([Matthew 9:1](#); [Mark 2:1](#), “at home,” KJV “in the house”). The scene of most of His mighty words, and therefore the most guilty in its impenitence. [Matthew 11:20-24](#): “exalted unto heaven” in privileges, it was doomed for neglect of them to be “brought down to hell.”

Josephus mentions a fountain in Gennesaret, “Capharnaum,” identified by some with Ain et Tin (the spring of the fig tree) near Khan Minyeh. The “round fountain” is three miles southward. Tell Hum is three or four miles

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more to the N. than Khan Minyeh, and so more convenient for the people to run round the N. end of the lake afoot to the E. side while Jesus crossed there by water (^{<410632>}Mark 6:32,33). Hum is the last. syllable of Kefr na hum, and was used as an abbreviation. Tell Hum is the site, according to Arab and Jewish tradition. It is on a point of the shore running into the lake, and backed by rising ground, three miles from where the Jordan enters the lake. Ruins of walls and foundations cover a space half a mile long by a quarter wide.

Josephus says: “Gennesaret plain is watered by a most fertile fountain, which the people call Capharnaum. Some have thought this fountain a vein of the Nile, since it produces a fish like the coracinus in the lake near Alexandria.” The round fountain at Tabiga, two miles S. of Tell Hum, meets the requirements of Josephus’ description. Tristram (Land of Israel) fixes on the round fountain Ain Mudawarah as the fount meant by Josephus (and the site of Capernaum); for he found in it the siluroid catfish or coracine, identical with that of the ponds of Lower Egypt. But this site is too far S., and the catfish is found in the lake also, and was probably in Tabiga. The recent discovery of the aqueduct which once led Tabiga’s waters into the plain of Gennesaret, watering the plain as Josephus describes, decides the question. And the city’s site needs not to be put close to the fountain bearing its name in the time of Josephus.

The synagogue called “the White Synagogue,” is 74 ft. 9 in. long, and 56 ft. 9 inches broad, built N. and S., with three entrances at the S end.

<420705> Luke 7:5: the centurion (probably of the detachment quartered there, for it was large enough to be called a “city “) “hath built us a (Greek text has “the”), i.e. our, synagogue,” the only one in the place. Jairus was its “ruler.” Vine leaves, and the pot of manna, are still to be seen among the rich carvings of the ruins Of the lintel at Tell Hum. If Jesus’ discourse at Capernaum (<430631>John 6:31,32) was delivered in the synagogue of what is now Tell Hum, how appropriate is the Jews’ reference to the manna, and His reply, “My Father giveth you the true bread from heaven.” Capernaum was lower than Nazareth and Cana, from whence He “went down” to it (<430212>John 2:12; <420431>Luke 4:31); the “exalted” in <401123>Matthew 11:23 is not in respect to physical but spiritual elevation. There was a receipt of customs there of the commerce both of the lake and of the caravans passing by land by “the way of the sea” southwards. Here Levi, or Matthew, was called (<400909>Matthew 9:9; 17:24). Simon Peter and Andrew belonged to Capernaum (<410121>Mark 1:21,29), and perhaps received Jesus’ call at the

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adjoining sea beach (<410116>Mark 1:16,17). He healed the centurion's servant there, and Simon's wife's mother (<400805>Matthew 8:5,14), the paralytic (<400901>Matthew 9:1), the unclean demon-possessed man (<420433>Luke 4:33). The nobleman's son at Capernaum was healed by Jesus at Cana (<430446>John 4:46). Jesus' teaching humility by a child occurred here (<410933>Mark 9:33-36). The utter uncertainty of the site shows the exact fulfillment of its doom foretold by the Lord.

CAPHAR

From a root "to cover," denoting "a village," smaller than ' iyr , "a city." Appearing in Capharnaum. Arabic Kefr.

CAPHTOR

C APHTORIM . The original seat of the Philistines (<050223>Deuteronomy 2:23). Sprung from Mizraim (<011014>Genesis 10:14), akin to the Philistines who proceeded from the Casluhim, who sprung from Mizraim (<011013>Genesis 10:13,14). In <244704>Jeremiah 47:4 "the isle (margin i.e. the maritime or even the river bordering coast) of Caphtor" is mentioned, implying their neighborhood to either the sea (the Philistines' position) or to the Nile (whose waters are called "the sea," <340308>Nahum 3:8). The Egyptian names Copt (Kebtu, Keb-her in the hieroglyphics, the modern Coptic Kuft) and Egypt, i.e. Ee (the isle or coast of) Caphtor, are evidently the source of Caphtor. Capht-ur, i.e. the Great Calpht,

probably the northern delta from which the Phoenicians emigrated into Asia, from whence Capht was the Egyptian name for the oldest Phoenicians in Asia or in Africa. The time of migration must have been very early, as the Philistines were settled in Palestine in Abraham's time (⁰¹²¹³²Genesis 21:32,34). A seafaring race related to the Egyptians spread abroad at an ancient date. For at Medcenet Haboo the monuments of Rameses III state that the Egyptians were at war with the Philistines, the Tok-karn (the Carians) and the Shayratana (the Cherethim or Cretans) of the sea. ("The isle of Caphtor" in its later sense may mean Crete.) All three resemble the Egyptians. In ³⁰⁰⁹⁰⁷Amos 9:7, "Have I not caused the Philistines to go up from Caphtor?" (i.e. from subjection to Caphtor, previous to their migration, as the context proves) Philistiyim means immigrants, from the Ethiopic fallasa. The Cherethim are seemingly identified with or formed a part of the Philistines (⁰⁹³⁰¹⁴1 Samuel 30:14,16). Pusey suggests there were different immigrations of the same tribe into Palestine, which afterward merged in one name: the Casluhim

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first; a second from the Capthorim; a third the Cherethim or Cretans, Crete being an intermediate resting place in their migrations from whence some passed into Philistia. The Philistines were first a Casluchian colony between Gaza and Pelusium, which was afterward strengthened by immigrants from Capthor, and extended its territory by pressing out the Avvim

([Deuteronomy 2:23](#); [Joshua 13:3](#)). Tacitus (Hist., 5:2) says “the inhabitants of Palestine came from Crete”; perhaps many of the Cherethim settlers in Crete from Egypt, when disturbed by Minos and the Hellenes, withdrew from Crete to Philistia, where their kinsmen were settled.

CAPPADOCIA

The most eastern province of Asia Minor. Jews resident in it were among Peter’s hearers at his memorable Pentecostal sermon ([Acts 2:9](#)). To them accordingly, among others, he addressed his First Epistle ([1 Peter 1:1](#)). Judaism there paved the way for Christianity. Seleucus first introduced Jewish colonists into Asia Minor (Josephus, Ant. 12:3, section

4). Rome, by the civilization and improved roads which it carried with it every where, facilitated the spread first of Judaism, then of Christianity. The approach to Cappadocia from Palestine and Syria was by the pass called “the Cilician gates,” leading up through the Taurus range from the low region of Cilicia. Once Cappadocia reached to the Euxine Sea; but Rome made two provinces of the ancient Cappadocia, Pontus on the

N. along the sea, and Cappadocia on the S. Tiberius it was who reduced the Cappadocian Archclaus' kingdom to a province (A. D. 17), of which Caesarea was the capital, afterward the birthplace and see of Basil. Its cities, Nyssa, Nazianzus, Samosata, and Tyana, were noted in church history.

CAPTAIN

O F T H E T E M P L E (<422204>Luke 22:4; <440401>Acts 4:1; 5:24): not military, but over the guard of the temple, consisting of priests and Levites (<121209>2 Kings 12:9), “the priests that kept the door” (<122518>2 Kings 25:18); they visited the posts by night, and saw that the sentries were on the alert. In <580210>Hebrews 2:10, (Greek “Prince leader of their salvation,”) the antitypical Joshua who leads us into the heavenly Canaan. The same Greek in <581202>Hebrews 12:2, “the Author,” rather “Prince leader of our faith.” <440315>Acts 3:15, “Prince of life.”

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CAPTIVITY

Used in Scripture for compulsory exile. Besides minor captivities six under the judges, namely, that by Chushan-rishathaim, Eglon, the Philistines, Jabin of Canaan, Midian, Ammon (Judges 3; Judges 4; Judges 6; Judges 10), and that by Hazael of Syria (^{<121032>}2 Kings 10:32), there were three great captivities. First in the reign of Pekah of Israel, when Tiglath Pileser, king of Assyria, carried away the people of Gilead, Galilee, and all Naphtali (^{<121529>}2 Kings 15:29; ^{<230901>}Isaiah 9:1). As Pul his predecessor is named with Tiglath Pileser as having carried away Reuben, Gad, and half Manasseh to Halah, Habor, Hara, and the river Gozan (^{<130525>}1 Chronicles 5:25,26), probably Tiglath Pileser carried (740 B.C.) out what Pul had intended but was diverted from by Menahem's bribe (771 or 762 B.C., Rawlinson)

(^{<121519>}2 Kings 15:19,20). Secondly, in the reign of Hoshea of Israel, Shalmaneser king of Assyria, after letting him remain as a tributary prince for a time, at last when Hoshea omitted to send his yearly "present," and made a league with So or Sabacho II of Egypt (of which the record still exists on clay cylindrical seals found at Koyunjik), put Hoshea in prison and besieged Samaria three years, and in the ninth year of Hoshea's reign (721 B.C.) took it, and "carried Israel away to Halah and Habor by the river Gozan, and to the cities of the Medes" (^{<121701>}2 Kings 17:1-6). Sargon (^{<232001>}Isaiah 20:1), according to the Assyrian monuments, completed the capture of

Samaria which Shalmaneser began. In striking minute coincidence with Scripture, he was the first Assyrian monarch who conquered Media. In the monuments he expressly says that, in order to complete the subjugation of Media, he founded in it cities which he planted with colonists from other parts of his dominions. Sennacherib (713 B.C.) carried into Assyria 200,000 from the Jewish cities he captured (^{<121813>}2 Kings 18:13). Thirdly, Nebuchadnezzar carried away Judith under Zedekiah to Babylon, 588 B.C. (2 Kings 24; 25.) A previous deportation of Jewish captives (including Ezekiel, ^{<260101>}Ezekiel 1:1-3, and Mordecai, Esther's uncle, ^{<170206>}Esther 2:6) was that of King Jehoiachin, his princes, men of valor, and the craftsmen, 599 B.C. From ^{<245212>}Jeremiah 52:12,15,28,29,30 we learn Nebuchadnezzar in his seventh (or eighth, according to the month with which the counting of the year begins) year carried away 3,023; but in ^{<122414>} 2 Kings 24:14,16, 10,000, and 7,000 men of might, and 1,000 craftsmen; the 3,023 were probably of Judah, the remaining 7,000 were of the other tribes of Israel, of whom some still had been left after the Assyrian deportation; the 1,000 craftsmen were exclusive of the 10,000. Or

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else the 3,023 were removed in the seventh year, the 7,000 find 1,000 craftsmen in the eighth year. In the 18th or 19th year of Nebuchadnezzar 832 of the most illustrious persons were carried away. In the 23rd year of Nebuchadnezzar, 745 persons, besides the general multitude of the poor, and the residue of the people in the city, and the deserters, were carried away by Nebuzaradan the captain of the guard. In ^{<270101>}Daniel 1:1,2, we find that in the third year of Jehoiakim Nebuchadnezzar besieged Jerusalem and carried away part of the temple vessels of Jehovah to the land of Shinar, to the house of his god Bel. (Subsequently he took all away; they were restored under Cyrus: Ezra. 1:7; ^{<122413>}2 Kings 24:13; ^{<245219>}Jeremiah 52:19.) Daniel, Hananiah, Mishael, and Azariah, of the blood royal of Judah, were among the captives. With this first deportation in the third year of Jehoiakim (607 or 606 B.C.) the foretold (Jeremiah 25; 29:10) 70 years' "captivity" (i.e. subjection of Judah to Babylon) begins. Nebuchadnezzar had intended to carry Jehoiakim to Babylon (^{<143606>}2 Chronicles 36:6,7); but Jehoiakim died before Nebuchadnezzar's intention could be effected (^{<242218>}Jeremiah 22:18,19; 36:30), and his dead body was dragged out of the gates by the Chaldaean besiegers and left unburied. This was eight years before the deportation under Jehoiachin.

In the first year of Darius (^{<270902>}Daniel 9:2-19) the 70 years were nearly run out. Now Jehoiachin's third year was one year before Nebuchadnezzar's accession (^{<122336>}2 Kings 23:36; 24:12). 67 years elapsed from that time to the taking of Babylon

(Ptolemy's canon). So it would be in the 68th year of the captivity that Daniel prayed pardon for Jerusalem. Cyrus' decree, granting liberty and encouragement to the Jews to return to their own land, was one or two years after taking Babylon, 536 B.C. (¹⁵⁰¹⁰²Ezra 1:2). The captivity ecclesiastically began with the destruction of the temple, 586 B.C. The restoration was 70 years afterward, in the sixth year of Darius, 515 or 516

B.C. (¹⁵⁰⁶¹⁵Ezra 6:15). The political aim of the deportation was to separate them from local associations, and from proximity to Egypt, their ally in every revolt, and so fuse them into the general population of the empire

(²³³⁶¹⁶Isaiah 36:16; ⁰¹⁴⁷²¹Genesis 47:21). The captives were treated as colonists. Daniel (Daniel 2; 6) and his three friends and Nehemiah (Nehemiah 1) subsequently held high offices near the king. Jeremiah had recommended the Jews to settle quietly in the land of their exile. They did so, and increased in numbers and wealth. They observed the law (¹⁷⁰³⁰⁸Esther 3:8), and distinctions of rank (²⁶²⁰⁰¹Ezekiel 20:1). The synagogues for prayer and reading the law publicly began during the captivity, and afterward were

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set up in every city (^{<441521>}Acts 15:21). The apocryphal Tobit pictures the inner life of a Naphtalite family among Shalmaneser's captives at Nineveh. Jeremiah, Ezekiel (who died after 27 years' exile at least, ^{<262917>}Ezekiel 29:17), and Daniel, and some of the Psalms (e.g. 137) give a general view of the state of the whole people in their exile.

A portion of the people returned under Sheshbazzar or Zerubbabel, 535

B.C., who set up the altar and began the temple. Then, after along interruption of the building of the temple through Samaritan opposition, the work was completed in the second year of Darius, through Haggai and Zechariah (515 B.C., Ezra 5) the prophets, Jeshua the high priest, and Zerubbabel. A further portion returned under Ezra 458 B.C., and under Nehemiah 445 B.C. (^{<150706>}Ezra 7:6,7; Nehemiah 2) In 536, besides servants, 42,360 returned; 30,000 belonging to Judah, Benjamin, and Levi, the remainder probably belonging to the Israelite tribes. ^{<150617>}Ezra 6:17 recognizes, in the sacrifices, the twelve tribes (compare 1 Chronicles 9). Of the 24 courses of priests but four returned, so that seemingly only one sixth returned of the people, five sixths remained behind (^{<150236>}Ezra 2:36-39, compare ^{<132404>}1 Chronicles 24:4,18). The latter who kept up their national distinctions were termed "the dispersion" (^{<170809>}Esther 8:9,11; ^{<430735>}John 7:35; ^{<600101>} 1 Peter 1:1; ^{<590101>}James 1:1).

The Afghans, the black Jews of Malabar, and the Nestorians, have been severally conjectured to represent the lost tribes. All

we know is, some blended with the Jews, as Anna of Asher (<420236>Luke 2:36), Saul or Paul of Benjamin (<500305>Philippians 3:5); some with the Samaritans (<150621>Ezra 6:21; <430412> John 4:12); many, staying in their land of exile, founded colonies in the E. and were known as “the dispersion” (<440209>Acts 2:9-11; 26:7). The prayer, the 10th of the Shemoneh Esre, is still offered by the Jews: “Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth!” evidently alluding to <231112>Isaiah 11:12; 27:13; <19A647>Psalm 106:47. Those who apostatized to Assyrian and Babylonian idolatry were absorbed among the pagan. The Jews’ language became then much affected by Chaldaisms (<160807>Nehemiah 8:7,8), so that they could no longer understand, without interpretation, the pure Hebrew of the law. A Chaldee targum or paraphrase became necessary. An increased reverence for the law (Psalm 119 witnesses to this), and an abhorrence thenceforth of idolatry to which they once had been so prone, were among the beneficial effects of affliction on their national character.

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The prophets foretell the restoration, spiritually and also nationally in their own land, of Israel and Judah distinct, and hereafter to be combined

([<231112>](#)Isaiah 11:12,13), to be miraculously “gathered one by one” ([<232712>](#)Isaiah 27:12; [<240318>](#)Jeremiah 3:18; 16:15,16; 31:7-20; [<263716>](#)Ezekiel 37:16-28;

[<280110>](#) Hosea 1:10,11; 3:4,5; [<380913>](#)Zechariah 9:13; 10:6,10).

Their return under Messiah (then to be manifested) and their spiritual glory shall be the appointed instrumentality of the conversion of all nations (Isaiah 2; Isaiah 60; [<330507>](#)Micah 5:7; [<380813>](#)Zechariah 8:13).

The Lord Jesus foretold the Jews’ dispersion, in that very generation, under Titus and the Romans, 37 years before the event (A.D. 70), and the treading under foot of Jerusalem by all nations “until the times of the Gentiles shall be fulfilled”

([<422120>](#)Luke 21:20-24,32). In the siege 1,100,000 Jews perished, according to the contemporary witness Josephus; but not one Christian, for the Christians obeyed the Lord’s warning by fleeing to Pella, when Cestius Gallus first advanced against Jerusalem, and then providentially, without seeming reason, withdrew ([<402415>](#)Matthew 24:15,16). The market was glutted with Jewish slaves, and Moses’ words were fulfilled: “Ye shall be sold unto your enemies ... and no man shall buy you.” Again returning they revolted under Bar-Cochaba “the son of a star”

([<042417>](#)Numbers 24:17); but Adrian destroyed them, and built a pagan city, AEia, where Jerusalem had stood.

“Captivity of the land” (<071830>Judges 18:30) refers to the capture of the ark. So in <191407>Psalm 14:7 “bring back the captivity” means restore from depression; <184210>Job 42:10, “the Lord turned the captivity of Job,” i.e. amply indemnified him for all he lost: which passages prove the error of those who refer to the times after the Babylonian captivity any passage which mentions “the captivity,” as if it were the only one in the Bible.

Christ Jesus, the antitypical David (who took captive His foes), “when He ascended on high led captivity captive,” i.e. led in triumphal procession as captives for destruction those who once had led men captive, namely, Satan, death, hell, the curse, sin (<490408>Ephesians 4:8; <196818>Psalm 68:18;

<510215> Colossians 2:15; <610204>2 Peter 2:4). <662010>Revelation 20:10,14, thus: “he that leadeth into captivity shall go into captivity” (<661310>Revelation 13:10); Satan who “brings into captivity to the law of sin and death” (<450723>Romans 7:23) is brought into captivity (<471005>2 Corinthians 10:5; <234924>Isaiah 49:24; <281314>Hosea 13:14).

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CARBUNCLE

(in English meaning “a little coal,” “a bright red gem”):
eqedach , boreqeth , the former in [<235412>](#)Isaiah 54:12 from
qadach “to burn,” the latter from baraq “to flash.” A brightly
flashing stone. A smaragd (Septuagint) or corundum, of green
glass color, transparent, and doubly refractive; the emerald
([<022817>](#)Exodus 28:17); third stone in the first row in the high
priest’s breastplate ([<262813>](#)Ezekiel 28:13).

CARCHEMISH

(“the fort of Chemosh”), the Moabite idol. The Assyrian
monuments show it to be a city of the Hittites who held all
Syria (between 1100 and 850
B.C.) from Damascus to the Euphrates at Bir; 200 miles higher
up on the Euphrates than the classical Circesium. It stood where
Hierapolis (Mabog) was subsequently. Important in position as
commanding a passage of the Euphrates, from whence its
possession was a matter of contest between Babylon and Egypt
([<143520>](#)2 Chronicles 35:20). Taken by Pharaoh Necho after
the battle of Megiddo in which king Josiah, Babylon’s ally, fell
610
B.C. Retaken by Nebuchadnezzar three years later, 607 B.C.
([<244602>](#)Jeremiah 46:2.) Assyria had originally taken it from
the Hittites ([<231009>](#)Isaiah 10:9).

CARMEL

Generally with the article, “the park,” derived from kerem ‘Eel , “the vineyard of God.” Sometimes not a proper name: <233215>Isaiah 32:15, “a fruitful field,” Hebrew Karmel ; a characteristic feature of the Holy-Land.

1. A mountain promontory in Asher, 12 miles long, jutting out into the Mediterranean. a few miles S. of Ptolemais or Acre; toward its eastern extremity 1,600 feet above the level of the sea, at the W. end 600. Now Mar Elyas (Elijah), rarely Kurmul. The only bold headland of Palestine. It separates the plain of Sharon on the S. from the more inland plain of Esdraelon or Jezreel on the N., by which the river Kishon flows into the sea in a direction parallel to the mountain range. The stone is mostly soft white limestone, with nodules of flint; at the W. chalk; on the N.E. plutonic rocks. “Elijah’s melons,” or lapides Judaici, is the name applied to stones of light brown flint outside, hollow inside, and lined with quartz crystals or chalcedony, the geological “geodes.” Fossil spines of echinus are called “olives.” The “apples” are the shells of the Cidaris glandifera.

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Carmel's characteristic shrubbery's are still to be seen, with rocky dells amidst jungles of copse oaks, evergreens, and numerous caves. The forests have disappeared. Flowering and fragrant herbs abound, hollyhocks, jasmine, and various vegetable creepers, "the excellency (i.e. the beauty) of Carmel" (<233502>Isaiah 35:2.) Hence it is the image of the bride's head with luxuriant tresses (Song 7:5). "thine head upon thee is like Carmel, and the hair of thine head like purple (Hebrew the pendulous hair is of glossy black, like purple), the king is held captivated with the flowing ringlets" (not galleries).

The scene of Elijah's conflict with, and execution of, Baal's prophets was at the N.E. of the range, beside a spring said to be perennial. But Blunt (Undesigned Coincidences) thinks that sea water was used, as water would not have been otherwise so wasted in a drought. The distance of the sea forbids this view; the sea is far W. of the scene. The spring is 250 feet below the steep rocky altar plateau. It is in the former a vaulted tank, with steps leading down to it. Carmel was so covered with thicket and forest as to be difficult of access, so that the fountain was not so available in the drought as otherwise it would have been. The shade of the trees and the vaulting (if it then existed) would check evaporation.

The site of Elijah's sacrifice is still marked by the Arab name El- Maharrakah," the burning." The spring still flowing amidst the drought is close by. Josephus says the water was obtained from the neighboring spring (Ant. 8:13, section 5). The distance from Jezreel agrees with the narrative. A knoll between the ridge and the plain is called Tell Kasis, "the hill of the priests;"

the Kishon below is named Nahr el Mukatta, “the river of slaughter.” From it Ahab “went up” to the sides of Carmel to take part in the sacrificial feast; Elijah went up to “the top” of the mountain to pray for rain: while Gehazi seven times climbed the highest point from whence the Mediterranean is to be fully seen over the W. shoulder of the ridge, and at last saw the little cloud rising out of the sea “like a man’s hand,” the sure forerunner of rain. An altar of Jehovah had existed on Carmel before that Baal worship was introduced; Jezebel had east it down (1 Kings 28:30); this Elijah repaired and used as the altar for his sacrifice. Hence, as being a sacred spot, he had convened Israel and Ahab there. They and the 850 prophets of Baal stood close beneath the high place of the altar, near the spring, in full view of Jezreel and Ahab’s palace and Jezebel’s temple in the distance. Subsequently it was the place of resort for worship on new moons and sabbaths (¹²⁰⁴²³2 Kings 4:23). Here too the successive fifties of

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king Ahaziah, at Elijah's call, were consumed by fire from heaven. (^{<120109>}2 Kings 1:9, where it ought to be "he sat on the top of THE hill," i.e. Carmel.) Elisha repaired there, after Elijah's ascension (^{<120225>}2 Kings 2:25). Here too Elisha was visited by the bereaved mother, with a view to his restoring to life her deceased son (^{<120425>}2 Kings 4:25).

Tacitus mentions that ages afterward Vespasian went there to consult the oracle which was without image or temple, and with "only an altar and reverential sanctity" attached to the place. On Carmel is the convent, the seat of the barefooted Carmelite monks, whose establishments spread over Europe from the 13th century. Bertholdt, a Calabrian, and a crusader in the 12th century, had founded the order, and Louis of France the convent, in the 13th century, at the traditional site of Elijah's abode. The Latin traditions as to Elijah being connected with the origin of that order of monks are purely mythical. Edward I of England was a brother of the order; Simon Stokes of Kent was one of its famous generals.

2. A city in the hilly country of Judah (^{<061555>}Joshua 15:55). The abode of the churl Nabal and Abigail "the Carmelites" (1 Samuel 25; 27:3). Saul set up a "place," i.e. a memorial, there after his victory over Amalek (^{<091512>}1 Samuel 15:12). Here Uzziah had his vineyards (^{<142610>}2 Chronicles 26:10). Ten miles S.E. of Hebron. In A.D. 1172 King Amalric held it against Saladin. The ruins of the castle (Kasr el Birkeh) are still visible, of great strength, with the large beveled masonry characteristic of Jewish architecture. To the E. is a glaring white

desert, without shrub or water. inhabited by the partridge and ibex alone, the very two noticed in the narrative (<092620>1 Samuel 26:20): “the king of Israel doth hunt a partridge”; “David upon the rocks of the wild goats” (<092402>1 Samuel 24:2).

CARMI

1. Descendant (as “son” must mean in <130401>1 Chronicles 4:1) of Judah: father of Achan. the “troubler of Israel” (<060701>Joshua 7:1,18; <130207>1 Chronicles 2:7); son of Zabdi or Zimri.

2. Reuben’s fourth son; forefather of “the Carmites” (<014609>Genesis 46:9; <042606> Numbers 26:6).

CARPUS

A Christian at Troas, with whom Paul left his cloak (<550413>2 Timothy 4:13) on his last hurried journey previous to his second captivity and martyrdom

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says the name in Coptic means burning, i.e. a dry desert region. The Colchians were probably a colony from Casiotis.

CASSIA

An ingredient in the holy oil used in anointing the high priest ([Exodus 30:24](#)). An article of Tyre's merchandise ([Ezekiel 27:19](#)). The inner bark of an aromatic plant, like cinnamon. Quddah , from qaadad "to split," namely, the stalks. Also Qetsi'owt from qaatsah , to "scrape off" bark. Used in scenting garments ([Psalm 45:8](#)).

CASTER AND POLLUX

The Dioscuri or two mythical sons of the chief idol of Rome and Greece, Jupiter. The tutelary gods of sailors, identified with the phosphoric lights which play about masts and sails. The constellation Gemini, "the Twins." At Cyrene in the region of Africa, adjoining Alexandria, they were especially worshipped. This accords with the Alexandrian vessel that Paul sailed in ([Acts 28:11](#)), having as the figure head or painting on the bow these deities, as they may be seen on coins of Rhegium (where the ship touched); two youths on horseback, with conical caps, and stars above their heads.

CATERPILLAR

Chacil , from chaacal to consume. As gazam is the gnawing locust, ' arbet the swarming locust, yalaq the licking locust, so

chacil is the consuming,
i.e. the most destructive, locust. Yeleq is also translated
“caterpillar” (<19A534>Psalm 105:34), in other places
“cankerworm.” The chacil or consuming locust is the climax.
The real foe meant in <290104>Joel 1:4 is the Assyrian
Babylonian power, the Medo-Persian, the Graeco-Macedonian
and Antiochus Epiphanes, Rome the fourth and most
consuming foe of the four which successively ravaged Judaea.

CAULS

Head-dresses, or ornaments of Hebrew headdresses, of checker
or network (<230318>Isaiah 3:18). Shebisim .

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CAVES

The chalky limestone prevalent in Syria and Palestine abounds in caves, clefts, and fissures, which are so frequently alluded to in Scripture under a variety of names. From hor , “a cavern,” the Horites take their name, who originally occupied mount Seir, and were driven thence by the Edomites. Hence also comes the name Beth-horon, “the house of caverns,” and H ORONAIM , “the two caverns;” and H AURAN , “the land of caverns”

(<264716>Ezekiel 47:16,18). The caverns were the resort of the people in times of danger: (<070602>Judges 6:2) when Midian oppressed them, (<091306>1 Samuel 13:6; 14:11) when the Philistines oppressed them. Michmash, the scene of Jonathan’s enterprise, implies the same. Still the shepherds dwell in caves during summer to be nearer their flocks and fields; at Gadara the dwellings are almost all caves. For particular caves **see ENGEDI** , **see ADULLAM** , **see MACHPELAH** , **see MAKKEDAH** . Lot dwelt in a cave such as are still to be seen near the Dead Sea, after Sodom’s overthrow (<011930>Genesis 19:30). Obadiah hid the Lord’s prophets by fifties in a cave (<111804>1 Kings 18:4), Elijah at Horeb was in a cave when the Lord revealed Himself (<111909>1 Kings 19:9). The custom of fleeing to caves in time of earthquakes illustrates <230210>Isaiah 2:10,19,21. They were also the resort of marauders [**see BETHARBEL**] and the final refuges of the Jewish leaders in their war with the Romans. Josephus relates his own hiding in the caves of Jotapata.

Rock caverns abound along the shore of the sea of Tiberias, and were often used as tombs, the bodies being laid in excavated shelves at the sides. Here accordingly the demoniac had his dwelling continually (^{<410503>}Mark 5:3,5). The cave of Machpelah, Abraham's burying place, Aaron's tomb on mount Hor, Joseph's, and Rachel's are with strong probability identified. The rock tombs near Jerusalem are assigned to kings and prophets with less certainty. Owing to the abundance of grottoes in the valley of Jehoshaphat, tradition assigns to them the sites of such unlikely events to occur in them as the birth of the Virgin, the annunciation, the salutation, the Baptist's and our Lord's birth, the agony, Peter's denial, the composition of the Apostles' Creed, and the transfiguration.

CEDAR

‘ Erez , from ‘alraz, “coiled” or “compressed,” a deeply rooted tree. According to Scripture, tall (^{<230213>}Isaiah 2:13), spreading (^{<263103>}Ezekiel 31:3), fit for beams, boards, and pillars (^{<110610>}1 Kings 6:10,15; 7:2), masts

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([<262705>](#)Ezekiel 27:5), and carved work as images ([<234414>](#)Isaiah 44:14). The timber for the second temple, as for Solomon's, was cedar ([<150307>](#)Ezra 3:7). As our modern cedar is hardly fit for masts, and is of a worse quality than inferior deal, probably by the "cedar" of Scripture is meant Scotch fir (*Pinus sylvestris*). In [<262703>](#)Ezekiel 27:3 the Septuagint translate "masts of fir," and by "fir" is meant cypress. Moreover the deodara cedar (the tree of God, [<19A416>](#)Psalm 104:16, the sacred tree of the Hindus, of which they construct their temples) has the durability wanting in our modern cedar of Lebanon. The Nineveh inscriptions state that the palaces were in part constructed of cedar; this proves on microscopic examination to be yew; so that by "cedar of Lebanon" the wood of more than one tree is meant, the pine cedar, Scotch fir, yew, deodara.

Cedar was also used in purification, probably the oxycedrus abounding in Egypt, Arabia, and the wady Mousa; indeed, the greater cedar not being found there, the tree meant in the laws of purification must have been a distinct one ([<031404>](#)Leviticus 14:4; [<041906>](#)Numbers 19:6). It was anciently burnt as a perfume at funerals.

In a hollow of Lebanon, where no other trees are near, about 400 cedars of Lebanon stand alone, 3,000 feet below the summit and 6,400 above the sea. Only eleven or twelve are very large and old. This forest is regarded by the neighboring people with superstitious reverence. Sennacherib had desired to "go up to the sides of Lebanon and cut down the tall cedars thereof" ([<121923>](#)2 Kings 19:23), but was baffled by the interposition of

Jehovah. Another Assyrian king accomplished it, as an inscription at Nimrud states in recording his conquests in N. Syria. But God in retributive justice “consumed the glory of the Assyrian’s forest” figuratively; fulfilling His threat, “the rest of the trees of his forest shall be few that a child may write them” (^{<231018>}Isaiah 10:18,19). Solomon’s 80,000 hewers must have inflicted such havoc that the cedar forest never recovered it completely. The cedar of Lebanon is an evergreen, its leaves remaining on for two years, and every spring contributing a fresh supply.

CEDRON

or Kedron. “The black torrent,” in the ravine below the E. wall of Jerusalem (^{<431801>}John 18:1). Gethsemane was beyond it.

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CEILINGS

(^{<110609>}1 Kings 6:9; margin 6:15; 7:3; ^{<242214>}Jeremiah 22:14; ^{<140305>}2 Chronicles 3:5,9.) Cedar planks were applied to the beams crossing from wall to wall, with sunk panels edged with gold and carved or painted in patterns. The vermilion painting of the ceiling in Jehoiakim's palace was probably borrowed from Egypt.

CENCHREA

or Cenchreae. Now Kikries; from Greek **Kenchri**, "the millet," a grain abounding there. The harbor of Corinth on the Saronic gulf, and its channel of trade with Asia Minor, as Lechaeum, on the Corinthian gulf, was with Italy and the W. Corinth was joined by walls to Lechaeum; so that the pass between Corinth and Cenchrea (nine miles apart from one another) was the only one into the Morea from Greece. Paul sailed from Cenchrea, returning to Syria from his second missionary journey (^{<441818>}Acts 18:18), after having shorn his head there in fulfillment of a vow. He wrote to the Romans in his third journey, and alludes to the church at Cenchrea, of which Phoebe was "deaconess" (Greek ^{<451601>}Romans 16:1).

CENSER

An instrument to seize or hold burning coals. Latterly the portable metal vessel for receiving from the altar burning coals, on which the priest sprinkled the incense for burning (^{<142616>}2

Chronicles 26:16,18,19; <420109>Luke 1:9). Korah and his company were told to take censers, with which they had furnished themselves as aspiring to share in Aaron's priesthood. So Uzziah. So <260811>Ezekiel 8:11. But Aaron was told to take "the censer" (Hebrew), namely, that of the sanctuary or of the high priest, and make atonement to stay the plague (<041646>Numbers 16:46). On the day of atonement the high priest was to carry the censer of the golden altar within the most holy place, and put the incense on the fire in the censer "before the Lord" (<031612>Leviticus 16:12,13). Solomon made censers of pure gold, probably to take fire from the brazen altar, and to convey incense to the golden altar on which it was to be offered morning and evening (<023007>Exodus 30:7,8; <110750>1 Kings 7:50).

In <660803>Revelation 8:3,4 the "angel" is not Christ, who always has His own title in Revelation, but a ministering spirit. The incense, i.e. Christ's meritorious obedience and death, is given to the angel that he may give it

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to (so the Greek) the prayers of all saints, to render them a sweet smelling savor to God. “The golden altar,” moreover, is Christ Himself (^{<581310>}Hebrews 13:10), resting on whom alone prayer is accepted before God. How the angels’ ministry exactly is exercised we know not, but we do know they are not to be prayed to (^{<661910>}Revelation 19:10). If we send an offering to the King, the King’s messenger is not to appropriate what is due to the King alone.

In ^{<580904>}Hebrews 9:4 “the holiest ... had the golden censer “does not mean it was deposited there, for then the high priest would have had to go in and bring it out before burning incense in it, but that the golden censer was one of the articles belonging to the yearly service in the holiest place; it was taken into the holiest on that anniversary by the high priest. Its shape was probably that of a pan with a handle.

CENSUS

Miphqad , “numbering combined with lustration” or “purification.” By the law (^{<023012>}Exodus 30:12,13) half a shekel was to be paid by every man above 20 years as a ransom for his soul, that there should be no plague whenever a numbering of the people took place. The number at the census in the third or fourth month after the exodus was 603,550 above 20 years (^{<023826>}Exodus 38:26); in ^{<021237>}Exodus 12:37 the round number 600,000. There were besides 22,000 male Levites of a

month old and upwards

([Numbers 3:39](#)). Adding the wives and children we should have about 2,000,000. Of the 70 that went down to Egypt, after deducting Jacob, his 12 sons, Dinah, Zerah (Asher's daughter), Levi's three sons, the four grandsons of Judah and Benjamin, and those grandsons of Jacob who died without posterity, there remain at least 41 grandsons of Jacob who founded families, besides the Levites. Reckoning 40 years as a generation, there would be ten generations passed in the 400th year of the sojourn in Egypt. Compare [1 Chronicles 7:20-27](#), where ten or eleven generations elapse between Ephraim and Joshua. Assuming three sons and three daughters to each married couple of the first six generations, and two sons and two daughters in the last four, there would be 478,224 sons about the 400th year of the sojourn, besides 125,326 of the ninth generation, still living; in all 603,550 men coming out of Egypt upward of 20 years old. Besides, the Israelites were under a special dispensation of fruitfulness from God, and preservation from plague and from serious diminution even by Pharaoh's repressive measures.

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In ^{<040343>}Numbers 3:43 all the firstborn males for whom the Levites were accepted as a substitute are stated to be 22,273, which, if it were the sum of the firstborn sons in the entire nation, would require there to be 40 males begotten of each father in each family to make up 608,550 men of 20 years and upward, or a population of more than 1,000,000 males. But

^{<021302>} Exodus 13:2,11,12 shows that the law does not apply retrospectively, but only to the sanctification to God of all the firstborn of men and cattle that should be born from that time forward. It appears from ^{<040313>}Numbers 3:13; 8:17, God had actually sanctified already all the firstborn to Himself by having protected His people from the destroyer on the paschal night (^{<021222>}Exodus 12:22,23; 4:22), and had adopted the whole nation in instituting the Passover. The presentation of their firstborn to the Lord thenceforth was to be the practical manifestation of their sonship. The number of Levites (^{<040339>}Numbers 3:39,51), 22,000, does not agree with the numbers assigned to the three families 7,500 + 8,600 + 6,200 = 22,300. But the total is correct; for it is written, the number of the firstborn, 22,273, exceeded that of the Levites by 273. Probably there is a copyist's error in the number of one of the Levitical families, perhaps in ^{<040328>}Numbers 3:28 read 8,300 for 8,600. For the surplus 278 each was to pay five shekels, 1,365 in all.

The earlier numbering for collecting atonement money from every male of 20 or upward (^{<023011>}Exodus 30:11-16; 38:25,26) gave the same number, 603,550, as that nine months

later ([Numbers 1:1-3,46](#); [Exodus 40:17](#)), in the second month of the second year, four weeks after the rearing of the tabernacle. The reason is, because the former census for gathering the atonement head money was taken as the basis for mustering all fit for war nine months later. This latter mustering merely consisted in registering those already numbered in the public records according to their families and fathers' houses; probably according to Jethro's suggestion of classification for administering justice, namely, in thousands, hundreds, fifties, and tens ([Exodus 18:25](#)). Each tribe was placed under a special leader; head of the tribe, as is usual among the Arabs to this day. The supernumerary units would be used to balance the changes that had taken place in the actual condition of the families and fathers' houses between the earlier provisional numbering and the subsequent preparation of the master rolls, so that the few changes that had taken place during the nine months' interval among those fit for war was made no account of, but the number was left the same.

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A new census was taken 38 years afterwards in the plains of Moab (Numbers 26) for the division of Canaan among the tribes according to their families (^{<043354>}Numbers 33:54). The number then was 601,730, of 20 years and upward, of whom Joshua and Caleb alone were in the former census, the whole generation having died in the wilderness. The tribe of Simeon especially suffered a diminution of its numbers; probably owing to the plague which followed Zimri's sin with Cozbi the Midianite woman

(^{<042509>}Numbers 25:9-15; 26:51,63-65; compare ^{<041121>}Numbers 11:21). The history does not detail the events of the intervening 38 years, but only of the beginning and the close of the 40 years. The total of Israel, including the 23,000 Levite males from a month old upwards, would be thus about 2,000,000 (^{<042662>}Numbers 26:62). The objection of rationalists that the peninsula of Sinai could not have sustained such a number is answered by the consideration (1) that Israel was sustained by a miracle, (2) the peninsula yielded much more anciently than at present. The destruction of the trees diminishes the rainfall; in the monumental period of ancient Egypt it is evident that the land was more cultivated; and the water in the wadies and the rain might, by artificial means, be made available to increase the fertility. The inscriptions of Sinai, Serbal, and the wady Mokatteb, and other valleys prove that formerly a numerous population lived there.

The next numbering was that by David, contrary to Joab's advice (^{<102401>}2 Samuel 24:1-9; ^{<132101>}1 Chronicles 21:1,5; 27:24). "Satan stood up against Israel and provoked David to

number Israel.” Pride is peculiarly of Satan (<231412>Isaiah 14:12), and proud presumption actuated David. It was not so much the act which was faultworthy (for indeed the taking of the census was recognized in the pentateuch: <023012>Exodus 30:12) as the motive, trust in the arm of flesh instead of in Jehovah (<241705>Jeremiah 17:5). Psalm 30 (see its authoritative heading, which ought to be read “A Psalm of David at the dedication of the house,” namely, of God) commemorates “the dedication,” or consecration, of the site whereon subsequently Solomon’s temple was built. When David, after the plague sent for numbering the people, sacrificed upon an altar of burnt offering on the threshing floor of Araunah on mount Moriah, Jehovah by fire from heaven consecrated the place as “the house of God,” even before the actual building of the temple (compare

<132201> 1 Chronicles 22:1,2 with <012817>Genesis 28:17-19). Pride through prosperity, and a sudden, severe, but temporary, reverse appear in the psalm as in the history. The deliverance was the answer to David’s prayer, Jehovah at the same time interceding; for while we pray below our

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Intercessor is pleading above (compare ^{<193008>}Psalm 30:8-10 with ^{<132115>}1 Chronicles 21:15-18). Apparently David had neglected to have the half shekel apiece payment made to God in recognition of His sovereignty (^{<023012>}Exodus 30:12,13); in which respect the people shared the guilt and therefore the punishment. Probably he sought popularity by omitting it.

The number in ^{<132105>}1 Chronicles 21:5 is 1,100,000 of Israel and 470,000 of Judah. But in ^{<102409>}2 Samuel 24:9 of Israel 800,000, of Judah 500,000. The census was not completed, through the reluctance of Joab to proceed, and through David's revoking the order before it was finished. The number was never put "in the account of the chronicles of King David" (^{<132724>}1 Chronicles 27:24). Levi was omitted, as it was for men fit for war that the census was taken. Benjamin, which came last in order on the return home to Jerusalem, had not been numbered when the census was interrupted (^{<132106>}1 Chronicles 21:6). The 30,000 difference in the number of Judah, as given in Chronicles and according to Samuel, was perhaps due to Benjamin being given in Samuel but not in Chronicles. or, possibly, Chronicles omits the 30,000 army of observation stationed on the Philistine frontier (^{<100601>}2 Samuel 6:1). The 300,000 more in Israel according to Chronicles probably included the standing army in 24, courses of 24,000 each, i.e. 288,000 in all (1 Chronicles 27), besides 12 captains with 1,000 each as the king's own guard, in all 300,000, not counted in 2 Samuel 24. These were in actual service; the larger numbers in the census are those capable of

service. At best, oral tradition was the basis of the numbers here, seeing that it was not recorded in the chronicles of David. The whole population would thus amount to about 5,000,000; a number not too large for the well attested fertility of the land then to sustain. Even profane writers noticed Palestine's fertility, of which its present neglected state affords no test. God had promised a populous race. In A.D. 66, just before the Roman siege of Jerusalem, a census taken by the priests at the Passover gave the approximate number 2,700,000, independently of foreigners and those ceremonially defiled. 1,100,000 perished in the siege; 97,000 were taken captives. These facts give us a glimpse of the populousness of the Holy Land.

Solomon completed David's census by causing the resident foreigners to be numbered and employed on his great works, namely, 153,600 (¹⁴⁰²¹⁷2 Chronicles 2:17,18; compare ⁰⁶⁰⁹²⁷Joshua 9:27). Jehoshaphat's army was one of the largest, 1,160,000 (¹⁴¹⁷¹⁴2 Chronicles 17:14-18); this probably included subject foreigners.

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The object of the census on the return from Babylon was to settle against the year of jubilee the inheritances of the Holy Land (^{<032510>}Leviticus 25:10), which had been disarranged by the captivity, and to ascertain the family genealogies and ensure purity of Jewish blood. This accounts for differences appearing between the total and the details (^{<150259>}Ezra 2:59,64) of the 42,360 who returned with Zerubbabel, 12,542 belonging to other tribes than Judah and Benjamin (^{<151002>}Ezra 10:2,8,18,44; ^{<160701>}Nehemiah 7:1-67). [**See CAPTIVITY** .] The second caravan (458 B.C.) numbered 1496, exclusive of women and children (^{<150801>}Ezra 8:1-14). The genealogies (1 Chronicles 1--9) were compiled for a similar object. The Septuagint and Josephus confirm in the main the correctness of the Scripture numbers.

A “taxing” under Cyrenius, governor of Syria, is recorded ^{<420201>}Luke 2:1; a disturbance caused by one Judas of Galilee “in the days of the taxing” is referred to in ^{<440537>}Acts 5:37. God’s providence overruled Augustus’ order for the provincial enrollment of all persons and estates under Roman sway, to effect His foretold purpose that Bethlehem should be the scene of Jesus’ nativity (^{<330502>}Micah 5:2) 4 B.C.; His parents going up there to be registered for the taxation, a plain proof that the foretold time for Shiloh’s appearing was come, for “the scepter was departed from Judah” to Rome (^{<014910>}Genesis 49:10). Quirinus did not, according to history, become president of Syria until 9 or 10 years afterward, A.D. 6. But Justin Martyr thrice (Apol., 1:34,46; Trypho, 78) asserts

Quirinus was president when Luke says he was. Zumpt moreover has recently brought to light the interesting fact that, owing to Cilicia when separated from Cyprus being joined to Syria Quirinus as governor of Cilicia was also governor of Syria; his subsequent special connection with Syria caused his earlier and briefer one to be thus specified.

The word “first” too is to be noticed: “this taxing,” ordered by Augustus just before Jesus’ birth, was interrupted by the Jews’ bitter opposition, and “was first carried into effect” when Cyrenius was governor of Syria; grammatically the Greek expresses, “this taxing took place as a first one while Cyrenius was governor of Syria” (Ellicott). The omission, however, of the Greek article in one oldest manuscript (Vatican) would thus modify the translation, “this first taxation was carried into effect when Cyrenius,” etc.

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CENTURION

It is a propriety in the New Testament that centurions are so often favorably noticed. Good conduct was generally the cause of their promotion to the command of a century (properly 100 men). Truthful straightforwardness would make them open to conviction. For instance, the one whose faith Jesus so commends in Matthew 8; Cornelius, whom Peter was by vision sent to, and who is described as “devout, fearing God with all his house, giving much alms to the people, and praying to God always” (Acts 10); Julius, the centurion of Augustus’ band, who entreated Paul courteously and saved his life when threatened by the soldiers

(^{<442701>}Acts 27:1,3,42,43). In ^{<442423>}Acts 24:23 translate “the centurion,” namely, the commander of the horse who had conveyed Paul to Caesarea after the other of the two centurions had come back with the infantry (compare ^{<442323>}Acts 23:23,32). The centurion at the Lord’s crucifixion uttered the testimony so remarkable from a Gentile: “certainly this was a righteous man”; Luke’s explanation (^{<422347>}Luke 23:47) of what a Gentile would mean by saying, “Truly this was the Son of God” (^{<402754>}Matthew 27:54).

CHAFF

All refuse of threshed and winnowed grain, not merely the outer covering as with us. Image of all worthless doctrine, and vain counsels, and hollow professors, about to perish utterly.

^{<242328>}Jeremiah 23:28: “What is the chaff to the wheat?” God

answers the objection, What must we do when lies are spoken as truths and prophets oppose prophets? Do as you would with wheat mixed with chaff; do not reject the wheat, because of the chaff mixed with it, but bring both to the test of “My word” (<242327>Jeremiah 23:27,29); so discriminate as to what to reject, and what to keep. My word, which is wheat or food to the true prophet and his hearers, is a consuming “fire” to the “chaff,” i.e. false prophets, their followers and doctrine. (<190104>Psalm 1:4; <233311>Isaiah 33:11; 17:13; <281303>Hosea 13:3;

<400312> Matthew 3:12.) Chaff is separated from the grain, after having been threshed, on high threshing floors on hills, to earth the wind. So the final doom of the world powers before the coming manifested kingdom of Messiah (<270235>Daniel 2:35). “(Before) the day pass as the chaff” in <360202> Zephaniah 2:2 means, Before the day of repentance pass, and with it you, ungodly, pass away as the chaff.

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CHAIN

Of gold on Joseph's neck (^{<014142>}Genesis 41:42). Was the badge of a judge, and a prime minister, in Egypt. Judges wore the image of Thmei, or truth, attached from their neck (compare ^{<200109>}Proverbs 1:9). Daniel was given by Belshazzar a chain of gold about his neck, a token of investiture as "the third ruler in the kingdom" of Babylon (^{<270507>}Daniel 5:7,29). Secondly, chares, besides the necklace, were used for ornament, hanging down to the waist (^{<261611>}Ezekiel 16:11; ^{<230319>}Isaiah 3:19). "Chains," hanetiphot , from naataph , to drop; pendants about the neck, dropping on the breast. Some had ornamental miniature lunettes attached (18), "round tires like the moon," such as the Midianites adorned their camels' necks with (^{<070821>}Judges 8:21,26; compare ^{<043150>}Numbers 31:50); the chumarah or crescent is still worn in front of the headdress in western Asia; (20) "tablets" or scentbottles, lit. houses of the breath or soul, were often suspended by chains. "Tinkling ornaments," i.e. step chains attached to ankle rings, shortened the step so as to give a tripping (margin) gait (16, 18).

Prisoners were chained to one or even two guards, by a chain from each hand, as Peter (^{<441206>}Acts 12:6,7). Paul's right hand was chained to the soldier's left (^{<442820>}Acts 28:20). Originally he was bound with two chains (^{<442133>}Acts 21:33). Joseph's "feet they hurt with fetters, he was laid in (margin his soul, came into) iron," i.e. his soul suffered more pain than even the fetters caused to his body. As the Hebrew verb is feminine, and "the iron" masculine, the

Prayer-Book version, “the iron entered into his soul,” is wrong (<19A518>Psalm 105:18).

CHALCEDONY

<662119> Revelation 21:19. With it the third foundation of the wall of New Jerusalem is adorned. An agate-like quartz in modern mineralogy, of pearly luster and transparent, found in the Travascus mine in Cornwall. Cups, plates, knife handles, etc. are formed of it in India. Pliny makes it resemble turquoise; others make it of a light brown. The chalcedony of Theophrastus is called from Chalcedon in ancient Thrace, and was the copper emerald obtained from the mines there.

CHALDAEA

[**See BABEL** .] Properly the S. part of Babylonia, chiefly on the right bank of the Euphrates, but used to designate the whole country. Ur or Umqueir,

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more toward the mouth of the Euphrates, was the original chief city of Chaldaea; here inscriptions of the 22nd century B.C., deciphered lately, prove that the early seat of the Babylonian empire was there rather than higher up the Euphrates. In [<232313>](#)Isaiah 23:13 the prophet reminds Tyre of the fact so humbling to her pride, that the upstart Chaldees should destroy her: "Behold the land of the Chaldaeans; this people was not, until the Assyrian founded it for them that dwell in the wilderness:" i.e., their latter empire started into importance only after Assyria, in whose armies they had previously been mercenaries. The mountains of Armenia are thought by some to be their original seat (the Carduchian mountains, according to Xenophon, Cyrop. 3:2,3), from whence they proceeded S. in wandering "bands" ([<180117>](#)Job 1:17) before they became a settled empire, but their Cushite language disproves this. Rawlinson distinguishes three periods. 1. When their empire was in the S., toward the confluence of the Tigris and Euphrates; this is the Chaldaean period (from 2340 to 1500 B. C.) in which **see CHEDORLAOMER** of Elam conquered Syria (Genesis 14), as the inscriptions show. 2. From 1500 to 625 B. C., the Assyrian period. 3. From 625 to 538 B.C., the Babylonian period. The Hebrew name is Chasdim , relative to Chesed , Abraham's nephew apparently ([<012222>](#)Genesis 22:22). But their existence was centuries earlier ([<011128>](#)Genesis 11:28). Chesed's name implies simply that Abraham's family had a connection with them. The Kurds still in Kurdistan between Nineveh and Media may be akin to the ancient Casdim. But G. Rawlinson considers the Chaldi to be more probably one of the Cushite (Ethiopian) tribes that crossed

over the Persian gulf and settled in Babylonia. Their name ultimately prevailed over that of the other tribes in the country. The remains found of their language correspond to that of the modern Galla of Abyssinia, the ancient language of Ethiopia. Scripture is thus confirmed, that Babel came from Cush and Ham, not from Shem (⁰¹¹⁰⁰⁶Genesis 10:6-10). Some interpret Ur = the moon goddess; the Chaldees being moon worshippers or Sabeans, from tsaba' "the heavenly hosts," worshipped Bel, the planet Jupiter, Nebo, Mercury, etc. (¹⁸³¹²⁶Job 31:26,27.)

Chaldaeia lies between the Tigris and Euphrates, and comprises also an average of 30 miles along the W. of the Euphrates; a vast alluvial plain, running N.E. and S.W. 400 miles, with the Persian gulf on the S., and a line from Hit on the Euphrates to Tekrit on the Tigris forming its N. boundary, Elam, or Susiana, lies on the E. An arid waste, with great mounds of rubbish and brick here and there, all that is left of that "glory of kingdoms,"

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now extends where once, by a perfect network of canals for irrigation, a teeming population was supplied abundantly from the rich soil with grain and wine. Scripture is to the letter fulfilled: “a drought is upon her waters” ([<245038>](#)Jeremiah 50:38). It was once said to be the only country where wheat grew wild. Berosus states also that barley, sesame, palms, apples, and many shelled fruit, grew wild. Herodotus (1:193) stated that grain yielded the sower from two to three hundred fold. Strabo says it yielded bread, wine, honey, ropes, and fuel equal to charcoal. Now, while dry in some parts, it is a stagnant marsh in others, owing to neglect of the canals; as Scripture also foretells: “the sea is come up upon Babylon,” etc.

([<245142>](#)Jeremiah 51:42); “she is a possession for the bittern, and pools of water” ([<231423>](#)Isaiah 14:23).

The Chaldaean cities are celebrated in Scripture: “Babel, Erech (now Warka), Accad, Calneh (Niffer)” ([<011010>](#)Genesis 10:10). Borsippa is Birs- Nimrud now; Sepharvaim or Sippara, Mosaib; Cutha, Ibrahim; Chilmad, Calwadha; Laranha, Senkereh; Is, Hit, where the canal leaving the Euphrates at the point where the alluvial plain begins passed along the whole edge of the plain, and fell into the Persian gulf. There is one large inland fresh water sea, Nedjef, 40 miles long by 35 wide, surrounded by red sandstone cliffs; about 20 miles from the right bank of the Euphrates. Above and below this sea are the Chaldaean marshes in which Alexander was almost lost.

In another sense the “C HALDAEANS ” are a priest caste, with a peculiar tongue and learning, skilled in divination. In the ethnic

sense we saw it was applied first to a particular Cushite tribe, then to the whole nation from the time of Nabopolassar. The Semitic language prevailed over the Cushite in Assyrian and later Babylonian times, and was used for all civil purposes; but for sacred and mystic lore the Cushite language was retained as a learned language. This is “the learning and the tongue of the Chaldaeans”

(<270104>Daniel 1:4), in which the four Jewish youths were instructed, and which is quite distinct from the Aramaean, or Chaldee so-called (allied to Hebrew), of those parts of the book of Daniel which are not Hebrew, as not being so connected with the Jews as with the Babylonians. The Cushite Chaldee had become a dead language to the mass of the people who had become Semitized by the Assyrians. All who studied it were called “Chaldaeans,” whatever might be their nation; so Daniel is called “master of the Chaldaeans” (<270511>Daniel 5:11). Their seats of learning were Borsippa, Ur, Babylon, and Sepharvaim. The serene sky and clear

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atmosphere favored their astronomical studies; Cahisthenes sent Aristotle from Babylon their observations for 1903 years.

Afterward their name became synonymous with diviners and fortunetellers. They wore a peculiar dress, like that seen on the gods and deified men in Assyrian sculptures. At the time of the Arab invasion the Chaldaeans chiefly still preserved the learning of the East. We owe to them the preservation of many fragments of Greek learning, as the Greeks had previously owed much of their eastern learning to the Chaldees.

The Aramaean and the Hebrew are sister languages. The former is less developed and cultivated than either Hebrew or Arabic. Of its two dialects, Chaldee and Syriac, the former prevailed in the E., the latter in the W. of Aram. To express the article it employs an affix instead of a prefix as the Hebrew The dual number and the purely passive conjugations are wanting. The Chaldee of parts of the Bible (^{<270204>}Daniel 2:4--7:28; ^{<150408>}Ezra 4:8--6:18; 7:12-26; ^{<241011>}Jeremiah 10:11) more closely approaches the Hebrew idiom than the Chaldee of the Targum of Onkelos. Some think the seeming Hebraisms in it are remnants of an older form of the language than that found in the targums.

CHAMBERLAIN

^{<451623>} Romans 16:23: Erastus, [oikonomos](#) , steward or public treasurer of the city, who kept account of the revenues. Latin arcarius. So in inscriptions in Marm. Oxon., 85, Neilos is called oikonomos of Asia. On the other hand Blastus was chamberlain ([epi tou koitonos tou basileos](#)) in a different sense, namely,

over the king's bedchamber, a post of honor and intimacy (<441220>Acts 12:20).

CHAMBERS OF IMAGERY

<260807> Ezekiel 8:7,10,12. The vision is not of an actual scene, but an ideal pictorial representation of the Egyptian idolatries into which the covenant people had relapsed; having light enough to be ashamed of their idolatries, and therefore practicing them in secret, but not decision enough to renounce them, casting away their superstitious fears and self willed devices to allay them. Idolatry tends more and more to degrade its votaries, so that in Egypt they sank so low as to worship abominable creeping things. Their own perverse imaginations answer to the priests' chambers in the vision, whereon the pictures were portrayed. If "in the wall" of most men's religious profession "a hole" were opened whereby the inner heart

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might be seen, what awful pictures would be seen in “the chambers of imagery”! (See ^{<430320>}John 3:20.)

CHAMELEON

A kind of large lizard, called koach from its great strength (^{<031130>}Leviticus 11:30). Kuebel makes it “the croaking frog”; Gesenius, “the Nile lizard.” The word translated “the mole,” tinshemeth , is rather the chameleon, literally, “the inflating animal,” as it inflates its body when excited. The koach answers well to the qecko lizard, small, clumsy, hiding by day in holes, and at night coming forth to prey upon insects. They can crawl like flies on the under side of ceilings by the laminated structure of the under surface of their toes.

CHAMOIS

Zemer , from zaamar to leap. Allowed as clean food (^{<051405>}Deuteronomy 14:5). The giraffe according to Gosse, (from the Arabic version and the Septuagint). The objection is, the giraffe is not a native of Palestine; but it is of Nubia, and may have been of the Arabian peninsula at the exodus. Clearly it is not the chamois found only on high peaks of the Alps, auras, and Caucasus. It may be some other species of antelope. Colossians Smith suggests the aoudad mountain sheep. The Syriac has “the mountain goat.”

CHANGERS OF MONEY

<402112> Matthew 21:12; <430214> John 2:14. They set up their tables in the court of the Gentiles, to exchange at a price the foreign coin of Jews and proselytes coming from distant lands for the Hebrew half shekel (which was required from every adult from 20 years old and upward: <023826> Exodus 38:26) in presenting themselves to worship at the tabernacle or temple. At the beginning of His ministry, and at its close, Christ marked His mission as the foretold Purifier of the temple (<390301> Malachi 3:1-5), for the presence of Jehovah, of which His own divinely formed body was the type. The court of the Gentiles, as distinguished from that of Israel and that of the priests, was designed not only for an unclean Jew, but also for the uncircumcised Gentile proselytes. The Jewish traffic here was an insult to the Gentiles. It made what God designed to be “a house of prayer for all people”

(<235607> Isaiah 56:7) to become “a house of merchandise.” The bustle around rendered prayer almost impossible. The priests let the court to the money- changers, making godliness into a source of gain. Christ’s clearing them

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oat with so puny a weapon as “a whip of small cords” is a warrant of His having “all power given” to Him by the Father, and of His future purging out of His kingdom “all things which offend, and them which do iniquity” ([401341](#)>Matthew 13:41). Then and then only shall the temple be made “a house of prayer for all people” ([230202](#)>Isaiah 2:2-4).

CHAPTER

The capital of a pillar; also a molding at the top of a work of art, as the lavers ([023817](#)>Exodus 38:17; [110727](#)>1 Kings 7:27,31,38).

CHARASHIM, VALLEY OF

i.e., of craftsmen. Joab, of Othniel’s family, of Judah, founded the settlement there ([130414](#)>1 Chronicles 4:14; [161135](#)>Nehemiah 11:35). E. of Jaffa, at the rising ground behind the plain of Sharon, near Lod or Lydda.

CHARGER

(what bore any weight). A hollow plate for presenting offerings of fine flour and oil ([040779](#)>Numbers 7:79). Among the vessels of the temple taken by Nebuchadnezzar and restored by Cyrus, and brought back by Sheshbazzar ([150109](#)>Ezra 1:9). In such a “charger” John’s head was presented to the cruel Herodias ([401408](#)>Matthew 14:8).

CHARIOT

sometimes including the horses ([100804](#)>2 Samuel 8:4; 10:18). Mentioned first in [014143](#)>Genesis 41:43, where Joseph rides in Pharaoh's second chariot; also [014629](#)> Genesis 46:29. In the Egyptian monuments they occur to the number of 27,000 in records of the reign of Rameses II, 1300 B.C., and even earlier in the 18th dynasty 1530 B.C., when Amosis I. used them against the shepherd kings. A leading purpose of chariots was war. Pharaoh followed Israel with 600 chosen chariots ([021407](#)>Exodus 14:7). The Canaanites of the valleys armed theirs apparently with iron scythes ([061718](#)>Joshua 17:18;

[070119](#)> Judges 1:19). Jabin had 900, which enabled him to "oppress the children of Israel mightily," because of their sins ([070403](#)>Judges 4:3). The Philistines in Saul's time had 30,000 ([091305](#)>1 Samuel 13:5). David took from Hadarezer of Zobah 1,000, and from the Syrians 700; these to retrieve their loss gathered 32,000 ([131907](#)>1 Chronicles 19:7).

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God forbid their use to His people, lest they should depend on human help rather than on Him (^{<051716>}Deuteronomy 17:16; 20:1; ^{<192007>}Psalms 20:7), also lest there should be a turning of the elect nation's heart back to Egypt and its corrupt ways. Solomon from carnal state policy allied himself to Egypt, and disregarded God's prohibition, as Samuel foretold would be the case if Israel, not content with God, should set up a human king (^{<090811>}1 Samuel 8:11,12). Solomon had 1,400 chariots, and bought each out of Egypt at 600 shekels of silver, and a horse for 150; and taxed certain cities for the cost, according to eastern usage (^{<110919>}1 Kings 9:19; 10:26,29).

In ^{<021407>}Exodus 14:7 translate "captains (literally, men of the king's council of 30) over the whole of them." Not as some thought, "third men in every one of them." For the Egyptian chariots only carried two, the driver and the warrior. The Assyrian chariots (^{<340203>}Nahum 2:3,4) depicted on the monuments often contain a third, namely, the warrior's shieldbearer.

In ^{<021409>}Exodus 14:9 "horsemen" are mentioned. Hengstenberg thinks rekeb does not mean cavalry, as they are not depicted in the Egyptian monuments, but merely "riders in chariots." But Diodorus Siculus states that Rameses II. had 24,000 cavalry. Egyptian art seems even in later times, when certainly cavalry were employed, to have avoided depicting horsemen. The language of ^{<021501>}Exodus 15:1; ^{<233101>}Isaiah 31:1, can be reconciled with either view. Ancient papyri allude to mounting on horseback (Cook, in Speaker's Commentary).

The men in the chariot always stood. The Egyptian chariot consisted of a semicircular frame of wood with straight sides, resting on the axle-tree of a pair of wheels; and on the frame a rail attached by leather thongs; one wooden upright in front; open at the back for mounting. On the right side the bowcase and the quiver and spear case crossed diagonally. The horses wore only breastband and girths attached to the saddle, and a bearing rein fastened to a ring in front of it.

In New Testament the only chariots mentioned are that of the Ethiopian eunuch of Candace (⁴⁴⁰⁸²⁸Acts 8:28,29,38), and ⁶⁶⁰⁹⁰⁹Revelation 9:9.

The Persians sacrificed horses to the sun; so the Jews under the idolatrous Manasseh dedicated chariots and horses to the sun (¹²²³¹¹2 Kings 23:11). Josiah burned these chariots with fire, thus making the object of their superstition, fire, to consume their instruments of worship.

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CHARITY

The Greek “love,” “loving esteem”; Latin caritas. The outward benefaction, or alms, is a mere manifestation of the inward and true charity of Scripture (^{<461303>}1 Corinthians 13:3): “Though I bestow all my goods to feed the poor, ... and have not charity, it profiteth me nothing.”

CHEBAR

A river of Chaldaea, where Ezekiel saw his earlier visions (^{<260101>}Ezekiel 1:1,3; 3:15,23). Nebuchadnezzar had planted many of the captives taken with Jehoiachin there (^{<122415>}2 Kings 24:15). The Habor or river of Gozan, where the Assyrians planted the Israelites (^{<121706>}2 Kings 17:6), is conjectured to be the same. The Greek Chaboras. It flows into the Euphrates at Circesium. But the name Chaldaea does not reach so far N. More probably the Chebar is the nahr Malcha, Nebuchadnezzar’s royal canal, the greatest (chabeer means great) in Mesopotamia. The captives may have been made to excavate the channel. Tradition places Ezekiel’s tomb at Keffil, which favors our placing Chebar in Chaldaea, rather than upper Mesopotamia.

CHEDORLAOMER

Genesis 14. King of Elam, who for twelve years had in subjection to him the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, or Zoar. In the 13th they revolted,

whereupon he, with his subordinate allies, the kings of Shinar (Babylonia), and Ellasar, and Tidal, “king of nations” (Median Scyths, belonging to the old population) smote the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, the Emims in Shaveh Kiriathaim, the Horites in mount Seir, the Amalekites, and the Amorites in Hazezon Tamar; and finally encountered and defeated the five allied kings in the vale of Siddim. Among the captives whom he took was Lot. Abraham with 318 armed servants however defeated him in turn, and rescued Lot, and pursued the invader to Hobah on the left of Damascus. A recently deciphered record states that an Elamite king, Kudur-Nakhunta, conquered Babylon about 2290 B.C. Assurbanipal, king of Assyria 668 B.C., recovered an image of Nana captured by the Elamites from Uruk = Erech 1635 years previously, i.e. 2286. Babylonian documents of the age 2200-2100 B.C. also allude to an interruption in the native dynasty about this date by a king from Elam or Susiana between the Tigris and Persia. There is mentioned among the Babylonian kings one who held his court at Ur in Lower Chaldea, an Elamite prince, Kudur-Mabuk (= Chedorlaomer; Lagomer being an

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Elamite goddess of which Mabuk is the Hamitic name). Kudur is thought to mean mother, i.e. attendant or worshipper of Lagomer. Kudur the king bears in the inscriptions the surname Apda Martu, “the ravager of the West.” He did not establish a lasting empire over Syria, as his Assyrian and Babylonian successors, but was simply its “ravager,” exactly as the Bible represents him. He was Semitic, and had made himself lord paramount over the Hamite kings of Shinar and Ellasar.

CHEESE

<181010> Job 10:10; <091718>1 Samuel 17:18; <101729>2 Samuel 17:29. The modern Arabs use either butter, or coagulated buttermilk dried so as to be hard. Our “butter” means in derivation “cheese of kine.” In ancient Palestine probably by “cheese” is meant milk compressed in cakes, salted, soft when new, but soon becoming hard and dry.

<132726> 1 Chronicles 27:26.

2. Written Cheleb.; Hebrew Chelub (<130411>1 Chronicles 4:11).

CHELUBAI

<130209> 1 Chronicles 2:9; same as Caleb (<130218>1 Chronicles 2:18,42). Brother of Jerahmeel; the Jerahmeelites’ position was S. of Judah, where also was the inheritance of Caleb’s house (<070115>Judges 1:15; <092503>1 Samuel 25:3; 27:10; 30:14).

CHEMARIM

In [360104](#) Zephaniah 1:4 distinct from “the priests,” from chamar “to burn” or “blacken,” the black-attired ministers of the idol priests, who felled the victim at the altar. Or they were named from branding idol marks on their foreheads, idol fanatics. Others derive it from chmar “to resound,” namely, their howling during the rites. Josiah put them down ([122305](#) 2 Kings 23:5 margin; [281005](#) Hosea 10:5). The root in Syriac is “to be sad”: an ascetic priest.

CHELAL

[151030](#) Ezra 10:30.

CHELUB

1.

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CHEMOSH

The “abomination” (i.e. idol, in Scripture’s contemptuous phrase) of Moab (^{<042129>}Numbers 21:29; ^{<244807>}Jeremiah 48:7,13,46). Depicted on coins with sword, lance, and shield, and two torches at his side. Ammon, from its close connection with Moab, also worshipped Chemosh, but Moloch (kin) was their peculiar deity (^{<071124>}Judges 11:24). Solomon introduced, and Josiah overthrew, Chemosh worship in Jerusalem. A black star, according to Jewish tradition, was his symbol, whether as identical with Mars or Saturn. Jerome states that Dibon was his chief seat of worship. A black stone was the Arab symbol of him. The inscribed black stone set up at Dibon, lately discovered, is full of the Moabite king Mesha’s praises of Chemosh as the giver of his martial successes against Israel. [**See MOAB see DIBON** .] Derived from kabash, to vanquish. Idolatry originated in appropriating to separate deities the attributes combined in the one true God. “Ashtar Chemosh,” mentioned on the Moabite stone, connects the Moabite and the Phoenician worship. Ashtar is the masculine of Astarte, an androgynous god, combining the active and passive powers of nature. Chemosh required human sacrifices as god of war; Mesha, after taking Ataroth, offered all the warriors in sacrifice.

CHENAANAH

Feminine of Canaan.

1. Among Benjamin’s descendants; son of Bilhan (^{<130710>}1 Chronicles 7:10).

2. The false prophet Zedekiah's father or ancestor (<112211>1 Kings 22:11,24).

CHENANI

<160904> Nehemiah 9:4.

CHENANIAH

(the favor of Jehovah). <131522>1 Chronicles 15:22; 26:29.

CHEPHAR-HAAMMONAI

(hamlet of the Ammonites). Among Benjamin's towns (<061824>Joshua 18:24). The name alludes to some Ammonite inroad up the ravines from the Jordan valley to the Benjamite highlands.

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CHEPHIRAH

One of Gibeon's four cities ([<060917>](#)Joshua 9:17), afterward belonging to Benjamin ([<061826>](#)Joshua 18:26). The men of C. returned with Zerubbabel from Babylon ([<150225>](#)Ezra 2:25; [<160729>](#)Nehemiah 7:29). Now Kefir, on the W. of Benjamin, near Ajalon (Jalo).

CHERAN

[<013626>](#) Genesis 36:26.

CHERETHIMS

or Cherethites. David's body guard, along with the [see](#) **PELETHITES** ([<100818>](#)2 Samuel 8:18; 15:18; 20:7,23; [<110138>](#)1 Kings 1:38,44; [<131817>](#)1 Chronicles 18:17). Saul had "footmen" (runners) as his guard ([<092217>](#)1 Samuel 22:17); so Rehoboam ([<111427>](#)1 Kings 14:27,28). Couriers afterward took their place. The Cherethites and Pelethites were called out from attending the king's person only on extraordinary emergencies, as the rebellion of Sheba ([<102006>](#)2 Samuel 20:6,7). Benaiah was their commander ([<102323>](#)2 Samuel 23:23). The name is a national name; a tribe of the Philistines ([<093014>](#)1 Samuel 30:14; compare 30:16; [<262516>](#)Ezekiel 25:16; [<360205>](#)Zephaniah 2:5).

Crete seems a kindred name to Cherethites; it was famed for archery, as were they; for which David chose a number of them

as his body guard. Some of them probably joined him during his sojourn among the Philistines (1 Samuel 27; 29). Others he may have afterward enrolled on his conquest of the Philistines (<100801>2 Samuel 8:1). Some of the Philistine Cherethites probably colonized Crete originally, while others remained in Philistia, where they had migrated from Africa. Gittites of the Philistine Gath, to the number of 600, under Ittai, similarly followed David (<101518>2 Samuel 15:18,19). The name Pelethites may be another form of Philistines, or possibly be from Peleetim, (political) “refugees” from Philistia. Ewald supports the former. It is probably an ethnic name, as Cherethim. [**See CAPHTOR .**]

CHERITH

(“separation”). The brook or torrent channel (wady) by which Elijah sojourned in the early part of the three years drought (<111703>1 Kings 17:3,5). Probably running into the Jordan from the E. side, Elijah’s native region,

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where he would be beyond Ahab's reach. Possibly now the W. Fasail, further North.

CHERUB (1)

Cherubim. Composite animal forms, always spoken of as familiar to the Hebrews: fourfold, Consisting of man, lion, ox, and eagle; ideal representatives of redeemed creaturely life, in which man is prominent

(<260105>Ezekiel 1:5; <660407>Revelation 4:7). Distinct from the Assyrian and Egyptian winged forms still existing (almost always a beast' form with human head) in having the fourfold composite animal aspect, with the characteristics of manhood as the basis and body of the whole. "At the E. of Eden [after Adam's fall] God placed (yashkeen , 'set as the dwelling place of His Shekinah glory') the Cherubim, and a flaming sword which turned every way to keep the way of life"

(<010324>Genesis 3:24). As the flaming sword proclaimed God's just wrath against sin, so the Cherubim mercy in store for lost man. They were "the provisional occupants of man's lost inheritance" (Fairbairn), the pledge of the restoration of man and the creaturely world closely allied with and subject to him (Psalm 8; <231106>Isaiah 11:6-9; <450817>Romans 8:17-24; <263425>Ezekiel 34:25; <280218>Hosea 2:18); the symbolical prophecy of the recovery of the tree of life; for they guard it, not against but for man, against the time when man shall be fit to enjoy it and never to lose it. <660207>Revelation 2:7; 22:14: they, with the flaming sword, were the forerunners of the sanctuary, where the Cherub on either side of the bright

Shekinah cloud (from which, as on Sinai, the flame might at any moment dart) looked down on the blood-sprinkled mercy-seat of the ark, God's meeting place in reconciliation with sinners by the stoning blood; mercy and justice meeting together in man's redemption. Hence it was before God's manifested presence, between the Cherubim at the E. of Eden, the first sacrifices were offered (⁰¹⁰⁴⁰³Genesis 4:3,4,16; 3:21). Whereas pagan sacrificed to appease their God, Bible sacrifices were brought before God expressing the propitiation which He had already in His gracious purpose made by His Son (⁶⁶¹³⁰⁸Revelation 13:8).

The placing of the man-like Cherub on the inheritance once man's suggested the truth that man and the creatures involved in his fall have still by some gracious mystery, of which the Cherubim are the pledge, an interest in Eden. The appearance of the Cherubim in the holiest place afterward suggested to man the same assurance of a common meeting ground with God at peace and in holiness. Finally, their appearance in

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Revelation, round God's throne as the redeemed, crowned that hope with joyful certainty. As the glory of God was last seen on the E., so shall "the glory of the God of Israel come from the way of the E." ([010324](#)>Genesis 3:24; [261123](#)> Ezekiel 11:23; 43:2.)

As the redeemed will hereafter be one with Christ in His executing vengeance on the ungodly ([661911](#)>Revelation 19:11-16), so the Cherubim ([661507](#)>Revelation 15:7; [261007](#)>Ezekiel 10:7). In Ezekiel 1 the four living creatures of the Cherubim stand in contrast with the four world monarchies (Daniel 7), termed "beasts." The four answers to the four quarters of the world, implying worldwide extension, true universality, which the world powers sought vainly to attain by ambitious selfishness. The Mosaic cherubim were formed out of the same mass of pure gold as the mercy-seat ([022519](#)>Exodus 25:19,20).

The wings express rapidity in fulfilling God's will. The eyes all over ([261012](#)>Ezekiel 10:12) express manifold and ubiquitous wisdom. The ox form represents tame animals, of which he is chief; the lion represents wild animals; the eagle represents birds; man, representing the head of all, in his ideal realized by the Son of man, combines all animal excellencies. The redeemed shall be the ruling powers, through whom, as now by the angels, God shall administer the government of the world, and proclaim His manifold wisdom ([401928](#)>Matthew 19:28; [460602](#)>1 Corinthians 6:2; [490310](#)>Ephesians 3:10; [660321](#)>Revelation 3:21; 4:6-8). In [261013](#)>Ezekiel 10:13 "it

was cried unto the wheels ... O wheel,” i.e. “Roll on.” Jehovah by His word in connection with His ministering powers sets the whole “wheel of nature” (Greek text of ^{<590306>}James 3:6) and providence in motion.

In ^{<660509>}Revelation 5:9-12 the four living creatures ([zooa](#) , not [theeria](#) , “beasts”) identify themselves as the redeemed (All creation is summed up in man its lord; from whence Christ’s command, “preach the gospel to every creature,” for man’s redemption involves the restoration of the creature now subject to vanity: Romans 8) “Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue ... and hast made us unto our God kings and priests, and we shall reign on the earth.” Whereas in Ezekiel (^{<260106>}Ezekiel 1:6) each living creature has all four faces, in ^{<660406>}Revelation 4:6-9 the four faces are distributed, one to each.

The Christian fathers identify them with the four Gospels: Matthew, the lion, the kingly aspect of Christ’s manifestation; Mark, the ox, Christ’s laborious endurance; Luke, the man, Christ’s brotherly sympathy with our

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whole race; John, the eagle, the soaring majesty of the divine Word made flesh. The grain of truth in this view is that the church of the redeemed, like Christ her Head and His gospel, is one under a fourfold aspect answering to the several characteristics represented by the four heads of animal life. In and with Christ she shall realize the ideal of man combining fourfold creaturely perfection:

- (1) kingly righteousness with hatred of evil, as “the lion springing terribly on the victim”;
- (2) laborious diligence in duty, as the “ox bound to the soil”;
- (3) human sympathy, as “the man”;
- (4) sublime contemplation of heavenly things, as “the eagle.”

In Revelation the four living creatures represent the elect redeemed, as they shall be when perfected, ministering as king-priests unto God, and media of blessing to the redeemed earth with its nations and its animal creation.

The four standards under which Israel encamped in the wilderness were a lion for Judah on the E., an eagle for Dan on the N., an ox for Ephraim on the W., and a man for Reuben on the S. In the midst was the tabernacle with the Shekinah cloud symbolizing God’s presence, “the picture of the blessed period when the earth being fitted for the kingdom of the Father ... heaven’s court will be transferred here ([662103](#)>Revelation 21:3), and the world is subject to a never ending theocracy” (DeBurgh). The cherubic four stand always in nearest relationship to God in His holiness and life-imparting presence; compare [022522](#)>Exodus 25:22; [198001](#)>Psalm 80:1. Whereas

angels are “round about the throne,” the living creatures occupy the innermost circle next it and Him who is in their midst (<660506>Revelation 5:6,11). Thirty times they are called “the living creatures,” full of the life of God everlastingly flowing into them. [[See ADAM](#) .]

The griffins of northern fable and the winged beasts of Assyria and Egypt seem a relic of primeval tradition corrupted. The Greek [[grups](#)], [[glufo](#)], and the Syriac and Arabic words for “carve” and griffin, seem kindred words to cherub; cherob is the rabbinical term for an image; cherub, the Coptic. Gesenius takes the root chaarab “to consecrate a shrine.” Colossal figures of compound living creatures are still found “guarding the portals of the Assyrian temples” (Layard). The pagan knowledge of the cherubim of the Book of Revelation is implied in <262813>Ezekiel 28:13,14, where the king of Tyre is represented as having been “in Eden the garden of God,” and as boasting that he is “the anointed cherub that covereth,” i.e. the

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cherub of the temple anointed by the consecrating oil, and defending Tyre as the cherubim “covered” or overshadowed the mercy-seat; the type of Antichrist who shall usurp the attributes of the true Anointed One, who “covers” His church, the beautiful ideal of humanity. The clearness of the type as symbolizing the redeemed increases as the revelation of the scheme of redemption becomes fuller. At Eden the cherubim are mysteriously indefinite. In the tabernacle they are lifeless carved figures, with faces ever turned to the mercy seat, the pledge of redemption. In Solomon’s temple they are of colossal size, symbolizing the future grandeur of the church, reigning with the antitypical Solomon over the earth. In Ezekiel, for the first time, instinct with life, zeal, and ceaseless untiring motion. In Revelation they reveal who and what they are, and sing the song of praise for their redemption (⁶⁶⁰⁵⁰⁸Revelation 5:8,9). As the mercy-seat (typifying Christ as our propitiation) interposed between the law inside the ark and the cherubim outside, so Christ interposes between the divine justice and the redeemed. As the cherubim were of one piece with the ark, so the redeemed are one with Christ, and one with Him as their propitiation (⁶¹⁰¹⁰⁴2 Peter 1:4; ⁵⁸⁰²¹¹Hebrews 2:11; ⁰²²⁹⁴²Exodus 29:42-46; 25:22; ⁴⁶⁰³¹⁶1 Corinthians 3:16,17; ⁴⁸⁰²²⁰Galatians 2:20). Freeman suggests that the cherubim were the archetype in heaven upon which God molded all the various genre and species of the animal kingdom on earth; hence arises the strange similarity in difference; it is the token of a universal pattern, though not of a common parentage, a mutual relation between them, but not a development of one out of the other by natural selection, as

Darwin thinks.

CHERUB (2)

In the low salt region near the Persian gulf. Chiripha in Ptolemy. [See [TEL MELAH](#) .]

CHESALON

“The side of Mount Jearim (forests) which is Chesalon” ([061510](#)>Joshua 15:10.) A landmark N.W. of Judah. Now the village Kesla, eight miles W. of Jerusalem.

CHESED

Nahor's fourth son ([012222](#)>Genesis 22:22).

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CHESIL

S. of Judah ([<061530>](#)Joshua 15:30). Perhaps the same as Bethul, of Simeon, within Judah's inheritance, or Bethuel ([<061904>](#)Joshua 19:4; [<130430>](#)1 Chronicles 4:30; [<093027>](#)1 Samuel 30:27), "Bethel" among the cities of the extreme S.

CHEST

1. ' Aron , always, except twice (Joseph's coffin and Jehoiada's alms chest,

[<015026>](#) Genesis 50:26; [<121209>](#)2 Kings 12:9,10), used for the ark of the covenant; the "ark" (teebah) of Noah, and that of bulrushes in which Moses was put, is quite distinct.

2. Genazim , "chests of rich apparel" ([<262724>](#)Ezekiel 27:24), from ganaz "to hoard."

CHESTNUT TREE

(' armon). [<013037>](#)Genesis 30:37, from which Jacob piled rods to set before the flock. [<263107>](#)Ezekiel 31:7,8, to which the Assyrian empire is compared in beauty and strength. A tree, stately and wide spreading and growing near water, must be meant. The eastern plane tree (not ours, which is a maple, *Acer pseudoplatanus*) fulfills the conditions; its root, ' aaram "to be naked," "to strip off the bark," corresponds; for it yearly sheds its bark. The groves of the Academy at Athens, where Plato and

Aristotle taught, were of eastern plane.

CHESULLOTH

In Issachar (^{<061918>}Joshua 19:18). The Xaloth of Josephus. Meaning “the loins,” probably therefore on a hill slope.

CHEZIB

^{<013805>} Genesis 38:5. Same as Achzib and Chozeba.

CHIDON

(“javelin”): 1 Chron 13:9. Elsewhere Nachon’s (= firm) threshingfloor (2 Samuel 6), where Uzza touched the shaking ark.

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CHILDREN

Ben , “son;” bath , “daughter;” both from baanah , to build. Regarded as consecrated to God, in the same covenant relation as the parents; therefore sons on the eighth day were circumcised ([Genesis 17:12](#)). Hence, flowed parents’ responsibility to rear children in the way of the Lord ([Genesis 18:19](#); [Deuteronomy 6:7; 11:19](#)); also children’s responsibility to obey parents, as a preparatory discipline for the higher relationship to God. At five years of age, the boy passed under the father’s training. At 12 he became “son of (i.e. subject to) the law,” and was advanced to a fuller instruction in it. Smiting, or even cursing, a parent was punishable with death ([Exodus 21:15,17](#)); also contumacy ([Deuteronomy 21:18-21](#); compare [Deuteronomy 27:16](#)). The child might be sold to bondage until the jubilee year for a parent’s debt ([2 Kings 4:1](#); [Nehemiah 5:5](#)).

Children were often nursed until they were three years old. They were carried on the mother’s hip or shoulder ([Isaiah 49:22; 66:12](#)). Governors or tutors watched them in nonage ([Numbers 11:12](#); [2 Kings 10:1,5](#); [Isaiah 49:23](#); [Galatians 3:24](#), [paidagoogos](#) , the guardian slave who led the child to school). The mother’s example and authority were weighty over sons and daughters alike ([Proverbs 10:1; 15:20](#)), even with a royal son ([1 Kings 2:19](#)). Daughters had no right of

inheritance; but if a man had no son the daughters received the inheritance, but they must marry inside their own tribe.

Metaphorically: CHILDREN OF LIGHT (<421608>Luke 16:8; 1 Thessalonians 6:5), of obedience (<600114>1 Peter 1:14, “as children of obedience” Greek), of this world, of **see BELIAL** [which see], of wisdom (<401119>Matthew 11:19), of faith. As children resemble their parent, so those in whom these several qualities, good or bad, predominate, are children of them severally (<102306>2 Samuel 23:6). So Barnabas is termed “son of consolation,” expressing his predominant grace (<440436>Acts 4:36); John and James “sons of thunder,” characterized by fiery zeal (<410317>Mark 3:17). So “sons of might,” “daughters of sons” (compare <230501>Isaiah 5:1, “a very fruitful hill,” Hebrew: “the horn (i.e. peak) of the son of oil,”) “children of the bridechamber” (<400915>Matthew 9:15), the heavenly Bridegroom’s best men (friends) who go and fetch the bride, the apostles and evangelists who seek to bring sinners to Jesus and to heaven (Matthew 25).

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CHILEAB

David's son by Abigail ([<100303>2 Samuel 3:3](#)). Elsewhere called Daniel ([<130301>1 Chronicles 3:1](#)).

CHILION

Orpah's husband, son of Elimelech and Naomi ([<080102>Ruth 1:2-5; 4:9](#)). An Ephrathite of Bethlehem Judah (formerly Ephrath, [<013519>Genesis 35:19](#)).

CHILMAD

Named with Sheba and Asshur ([<262723>Ezekiel 27:23](#)). Ptolemy mentions a Gaala of Media, which compounded forms Chil-mad. The Chaldee version has "Media," others "Carmanda," a large city beyond the Euphrates (Xenophon).

CHIMHAM

[<101934>](#) 2 Samuel 19:34,37-40. Taken by David to court, instead of Barzillai the Gileadite, his father, to whom the king owed a debt of gratitude for help in his flight from Absalom. In [<244117>](#)Jeremiah 41:17, ages after, the Jewish refugees from the Babylonians "dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt." David's patrimony was at Bethlehem; and this incidental notice leads to the inference that, having undertaken to provide for Chimham, he conferred on him his personal patrimony, subject to the

reversion to David's heirs at the year of jubilee; hence it was called "the habitation of Chimham."

CHINNERETH, SEA OF

or Chinneroth.

1. Afterward the lake of Gennesaret, a corruption of Chinnereth ([<061203>](#)Joshua 12:3; 13:27). The district of Chinnereth is called "all Chinnereth" ([<111520>](#)1 Kings 15:20).

2. A fortified city of Naphtali ([<061935>](#)Joshua 19:35); probably the same as Tiberius, from which the lake or sea was named in a similar way ([<043411>](#)Numbers 34:11; [<430601>](#)John 6:1).

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CHIOS

[<442014>](#) Acts 20:14,15; 21. Now Scio, an island of the Archipelago, near which Paul passed going from Mitylene, in Lesbos, to Samos, between which two islands it lay, 32 miles long, from 8 miles to 18 miles wide; mountainous, beautiful, and fertile. Its modern inhabitants suffered severely in the war of independence.

CHISLON

Father of Elidad, prince of Benjamin, chosen to help in dividing Canaan ([<043421>](#)Numbers 34:21).

CHISLOTH TABOR

On the boundary of Zebulun ([<061912>](#)Joshua 19:12) (perhaps Iksul, W. of mount Tabor), meaning “confidences of Tabor,” i. e. fort of Tabor (compare [<130677>](#)1 Chronicles 6:77).

CHITTIM

A race sprung from Javan, i.e. of Ionian or Greek origin ([<011004>](#)Genesis 10:4; [<130107>](#) 1 Chronicles 1:7). Balaam foretold that a fleet from Chittim should “afflict Asshur” ([<042424>](#)Numbers 24:24). There Tyre’s fleets resorted ([<232302>](#)Isaiah 23:2,12). The name Chittim is applied by the Hebrews to Cyprus, of which the cities, including Citium, its capital, were mostly Phoenician. Thence the Tyrians procured

the boxwood which they inlaid with ivory (<262706>Ezekiel 27:6). (Hebrew, instead of “the company of the Ashurites,” “they have made thy (rowing) benches of ivory inlaid in the daughter of cedars,” i.e. the best boxwood, which came from Cypress and Macedonia. “Chittim” was applied subsequently to the other islands of the AEgean, and to the maritime mainlands of Greece and Italy. The Assyrians in an inscription 710 B.C. designate Cyprus as “the land of Yavnan,” as the Scripture traces it to Javan. The Ionian stream of migration proceeding from Asia to Greece would leave some of the race in Cyprus or Chittim on its way, as it did in Magnesia under Sipylus. When Cyprus first comes before us in history it is predominantly a Greek island (G. Rawlinson). The Phoenicians also colonized it. Chittim = Hittim, the Hittites, a Canaanite race. The “ships of Chittim” in <271130>Daniel 11:30 are the Macedonian-Greek or even Italian vessels, in which the Roman ambassador Popilius Laenas

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arrived to check Antiochus Epiphanes. As Kedar expresses generally the East, so Chittim the West (<240210>Jeremiah 2:10).

CHIUN

[See **REMPHAN** .]

CHLOE

<460111> 1 Corinthians 1:11. A matron at Corinth, some of whose household informed Paul of the divisions in the Corinthian church. The Corinthians had “written” to Paul consulting him about marriage, things offered to idols, decorum in church assemblies, but not a syllable about the disorders that had crept in. That information reached him from other quarters: compare <460501>1 Corinthians 5:1,2. “It hath been declared unto me,” “it is reported.” All this he says before he notices their letter, which shows it gave him no intimation of these evils. An undesigned proof of genuineness (Paley). He names the family, to show he has authority for his allegation, but not individuals, to avoid exciting odium against them. He tacitly implies that the information ought to have come from their presbyters, who consulted him about matters of less importance.

CHORASHAN

<093030> 1 Samuel 30:30. Probably Ashan of Simeon, one of David’s haunts. To its citizens among the cities of the S. he sent presents of the Amalekite spoils.

CHORAZIN

With Capernaum and Bethsaida doomed to “woe,” because of neglected spiritual privileges. The scene of many of Jesus’ mighty works, which failed to bring its people to repentance and faith ([<401121>Matthew 11:21](#); [<421013>Luke 10:13](#)). No work of Jesus is recorded in it, a proof of how much more he did than is written ([<432125>John 21:25](#)). Probably at Kerazeh, near Tell Hum.

CHOZEBA

[[See CHEZIB](#) .] The descendants of Shelah, Judah’s son, are called “the men of Chozeba, ... and these are ancient things” ([<130422>1 Chronicles 4:22](#)). Identified by Conder (Palestine Exploration, Jan. 1875) with Khirbet Kueizibah. The houses are standing to the height of eight or ten feet. The

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indications on the hill imply great antiquity. How accurate Scripture is in its names and topography! The Talmud mentions that a plain is in front of Chozeba; so Kueizibah has before it the valley of Berachoth (wady Arrub).

CHRISTIAN

The name first given at Antioch to Christ's followers. In the New Testament it only occurs in ^{<600416>}1 Peter 4:16; ^{<441126>}Acts 11:26; 26:27,28. Their name among themselves was "brethren," "disciples," "those of the way" (^{<440601>}Acts 6:1,3; 9:2), "saints" (^{<450107>}Romans 1:7). The Jews, since they denied that Jesus is the Christ, would never originate the name "Christians," but called them "Nazarenes" (^{<442405>}Acts 24:5). The Gentiles confounded them with the Jews, and thought them to be a Jewish sect. But a new epoch arose in the church's development when, at Antioch, idolatrous Gentiles (not merely Jewish proselytes from the Gentiles, as the eunuch, a circumcised proselyte, and Cornelius, an uncircumcised proselyte of the gate) were converted. Then the Gentiles needed a new name to designate people who were Jews, neither by birth nor religion. And the people of Antioch were famous for their readiness in giving names: Partisans of Christ, Christiani, as Caesariani, partisans of Caesar; a Latin name, as Antioch had become a Latin city. But the name was divinely ordered (as [chreematizoo](#) always expresses, ^{<441126>}Acts 11:26), as the new name to mark the new era, namely, that of the church's gospel missions to the Gentiles. The rarity of its use in the New Testament marks its early date, when as yet it was a name of

reproach and hardly much recognized among the disciples. So in our age “Methodist,” a term originally given in reproach, has gradually come to be adopted by Wesley’s disciples themselves. Blunt well says: “if the Acts were a fiction, is it possible that this unobtrusive evidence of the progress of a name would have been found in it?”

CHRISTIANITY

[**See JESUS CHRIST** .] The law and Mosaic system, though distinct from the gospel, yet clearly contemplates the new dispensation as that for which itself was the preparation. The original promise to Abraham, “in thee ... and thy seed ... shall all families of the earth be blessed” (^{<011203>}Genesis 12:3; 22:16), still awaited its fulfillment, and the law came in as the parenthesis between the promise of grace and its fulfillment in Christ the promised “seed.” ^{<450520>}Romans 5:20: “the law entered (as a parenthesis, incidentally,

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Greek) that the offense might abound.” ^{<480308>}Galatians 3:8-25: “the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that, faith is come we are no longer under a schoolmaster.” Jacob’s prophecy contemplated the theocratic scepter passing from Judah, when Shiloh should come as the gatherer of the peoples to Himself (^{<014910>}Genesis 49:10). Many psalms (as Psalm 2; Psalm 72; Psalm 22; Psalm 67) and all the prophets (compare Isaiah 2; Isaiah 53) look forward to the Messiah as about to introduce a new and worldwide dispensation. Nay, even Moses himself (^{<051815>}Deuteronomy 18:15, etc.) announces the coming of another Lawgiver like him, about to promulgate God’s new law; for to be like Moses He must be a lawgiver, and to be so He must have a new law, a fuller development of God’s will, than Moses’ law, its germ. Psalm 110 declared that His priesthood should be one “forever, after the order of Melchizedek” (the king of righteousness and king of peace), to which the Levitical priesthood did homage in the person of Abraham their ancestor, paying tithes to Melchizedek (compare Hebrews 6--7).

The law was the type; the gospel was the antitype (^{<581001>}Hebrews 10:1-10). Christ came not to destroy it (i.e. its essence) but to fulfill (complete) it (^{<400517>}Matthew 5:17). The letter gives place to the spirit which realizes the end of the letter (^{<470303>}2 Corinthians 3:3-18). As also Jeremiah foretells (^{<243131>}Jeremiah 31:31-34; compare ^{<580804>}Hebrews 8:4-13;

10:15-18). If Christianity had not been of God, it could never have prevailed, without human might or learning, to supersede the system of the mightiest and most civilized nations (1 Corinthians 1--2). Its miracles, its fulfillment of all prophecy, and its complete adaptation to meet man's deep spiritual needs, pardon, peace, holiness, life, immortality for soul and body, are the only reasonable account to be given of its success.

CHRONICLES, 1 & 2

Hebrew "Words" or "Acts of days." In the Septuagint [Paraleipomena](#), i.e. "Supplements" to 1 and 2 KINGS. Probably compiled by Ezra. One genealogy, indeed, of a later date, namely, Zerubbabel's, was doubtless added by a more recent hand ([1 Chronicles 3:22-24](#)) as was [Nehemiah 12:10,11,22,23](#). The Book of Ezra forms a continuation to Chronicles. The chief difficulty at the return from Babylon was to maintain the genealogical distribution of lands, which was essential in the Jewish polity. Ezra and Nehemiah therefore, as restorers of that polity, gave primary attention to this. Again, the temple service, the religious bond of

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the nation, could only be maintained by the Levites' residence in Jerusalem, for which end the payment of tithes and firstfruits was indispensable. Moreover, the Levitical genealogies needed to be arranged, to settle the order of the temple courses, and who were entitled to allowances as priests, porters, and singers. The people also needed to have their inheritances assigned according to their families, to be able to pay tithes. Hence, genealogies occupy a prominent place in the Chronicles, just as we should expect in a book compiled by Ezra under such circumstances. Zerubbabel, and subsequently Ezra and Nehemiah, not only strove in the face of difficulties (Ezra 2--3; Ezra 5--6; Ezra 8; Nehemiah 7--8) to restore the temple service to its state under the kings of Judah, but also to infuse into the people a national spirit. For this end, the Chronicles give a summary history of David, introduced by the closing scene of Saul's life, and of the succeeding kings, especially of some of the greatest and best kings who built or restored the temple, abolished corruption, and established the services in due order, as Jehoshaphat, Hezekiah, Josiah, etc.

Since the northern kingdom of Israel had passed away, and Samaria its only remaining representative was among Judah's bitterest foes, Israel's history occupies a subordinate place. Accordingly, 1 Chronicles 1--8 give the genealogies and settlements; ¹³⁰⁹⁰¹1 Chronicles 9:1-24 their disturbance by the captivity, and partial restoration at the return; this portion is reinserted in ¹⁶¹¹⁰³Nehemiah 11:3-22 with additional matter from the archives, as to times succeeding the return from Babylon, down to

<161227> Nehemiah 12:27, where Nehemiah's narrative is resumed from

<161102> Nehemiah 11:2. At <130935>1 Chronicles 9:35 begins Saul's genealogy, taken from the tables drawn up in Hezekiah's reign (for 14 generations from Jonathan to Azel correspond to the 14 from David to Hezekiah); then the history of (mainly) Judah's kings follows, and of the events down to the end of the book of Ezra, which suit the patriotic purpose of the compiler. 1 Chronicles 15--17; 22--29; 2 Chronicles 13--15; 17--20; 24; 26; 29--31; 35, are mainly unique to Chronicles, and manifestly are calculated to awaken by the glorious (as well as the sad) memories of the past a desire in the people to restrain the corruption which had led to the captivity, and to restore the national polity in church and state.

The conclusion of Chronicles and the beginning of Ezra are similar, the one ending with Cyrus' decree for the restoration, the other telling how that decree was obtained and was carried out. If this connection of the two books were rejected, it would be hard to account for the breaking off of

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the narrative in Chronicles' close, in Ezra's lifetime, and the abruptness with which the book of Ezra opens (<150101>Ezra 1:1). The style of both, tinged with Chaldaisms, accords with this view. The mention in both <132907>1 Chronicles 29:7 and <150269>Ezra 2:69 of the Persian coin, "darics" (as it ought to be translated instead of "dram"), is another proof. The law is often quoted in both, and in a similar formula, "according to the law of Moses"

(<132331>1 Chronicles 23:31; <150304>Ezra 3:4). The sacrifices, the Passover celebration, the Levitical order, are similarly described in both. The high priests' genealogy is given in the descending line ending with the captivity, in <130601>1 Chronicles 6:1-15; in <150701>Ezra 7:1-5 in the ascending line from Ezra himself to Aaron, abridged by the omission of many links, as the writer had in Chronicles already given a complete register.

The writer's sources of information are genealogies drawn up in different ages, and accordingly terminating in the particular reign when they were severally drawn up. Thus, Sheshan's (<130234>1 Chronicles 2:34-41) ends with a generation contemporary with Hezekiah. That of the high priests (<130601>1 Chronicles 6:1-15) must have been drawn up during the captivity; that in <130650> 1 Chronicles 6:50-53, and those of Heman and Asaph (<130633>1 Chronicles 6:33-39, etc.) in David's or Solomon's time; that of the sons of Azel (<130838>1 Chronicles 8:38) in Hezekiah's time; that of the sons of Zerubbabel in Ezra's time (<130319>1 Chronicles 3:19-24). The

sources must have been very ancient from which the compiler drew the account of the kings of Edom before Saul's reign, the slaughter of the sons of Ephraim by the Gittites (<130721>1 Chronicles 7:21; 8:13), the notice of the sons of Shelah, and their dominion in Moab (<130421>1 Chronicles 4:21,22). The genealogical records of Jotham and Jeroboam probably embodied from contemporary documents the details as to the Reubenites and Gadites (<130501>1 Chronicles 5:1-22). The account in <130901>1 Chronicles 9:1-34 is drawn from records subsequent to the return from captivity; also <143620>2 Chronicles 36:20. In Ezra (Ezra 2; Ezra 4) the documents used were still later, namely, the time of Pseudo-Smerdis or Artaxerxes.

Thus, it appears that the Books of Chronicles and Ezra are compiled by one writer from records of various dates, extant when the compilation was made. The Books of Samuel the seer, Nathan the prophet, and Gad the seer (<132929>1 Chronicles 29:29), furnished information for David's reign; "the book of Nathan," and "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer" (<140929>2 Chronicles 9:29), for Solomon's reign; "the story (midrash , 'interpretation') of the prophet Iddo," for king Abijah's

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“acts, ways, and sayings” ([<141202>2 Chronicles 12:22](#)). Iddo’s “book concerning genealogies and the prophet Shemaiah’s words,” for Rehoboam’s acts ([<141215>2 Chronicles 12:15](#)); “the book of the kings of Israel and Judah” ([<142526>2 Chronicles 25:26; 27:7; 32:32; 33:18](#)), “the sayings of the seers” ([<143319>2 Chronicles 33:19](#), choza), for many subsequent reigns; “the words of Jehu the son of Hanani” ([<142034>2 Chronicles 20:34](#)), for Jehoshaphat’s reign; “the vision of the prophet Isaiah” ([<142622>2 Chronicles 26:22; 32:32](#)), for Uzziah’s and Hezekiah’s reigns. There were besides the national records, “the book of the chronicles” ([<161223>Nehemiah 12:23](#)), which began as early as David ([<132724>1 Chronicles 27:24](#)), “the chronicles of king David,” probably the same as Samuel’s, Nathan’s and Gad’s books above noticed. So there was” the book of the acts of Solomon” ([<111141>1 Kings 11:41](#)). From “the book of the chronicles of the kings of Judah,” or “of Israel” (1 Kings 11:28; 15:7), continued down to the end of Jehoiakim’s reign ([<122405>2 Kings 24:5; <143608>2 Chronicles 36:8](#)), the compilers of Chronicles and Kings drew the passages which are identical in both. Genealogical registers ([<160705>Nehemiah 7:5](#)) furnished many of the materials.

The writer of the closing chapters of Kings lived in Judah, and died under Nebuchadnezzar; the writer of the close of Chronicles lived at Babylon and survived until the Persian dynasty began. Compare [<143609>2 Chronicles 36:9- 23](#) and Ezra 1 with 2 Kings 24; 25. For the writer of Chronicles and Ezra gives no details of Jehoiachin or Zedekiah, or what

occurred in Judah after the temple was burnt; but only dwells on the spiritual lessons which Jerusalem's overthrow teaches, and proceeds at once to the return from Babylon. One in Babylon would be the most likely to know all about Cyrus' decree, the presents to the captives, the bringing out of the temple vessels, their weight, the Chaldee treasurer Mithredath, and Zerubbabel's Chaldee name Sheshbazzar. Lord A. Hervey conjectures that Daniel at Babylon, under Nebuchadnezzar, and afterward under the Persian kings, vividly remembering Jeremiah's prophecies and bewailing the nation's perversity, wrote the close of Chronicles and Ezra 1, just as Jeremiah wrote the close of Kings. Compare with these passages ^{<270502>}Daniel 5:2,23; 9:2,5-8; 1:3,7,11. The close of 2 Chronicles and Ezra 1 supplies the gap between Daniel 9 and Daniel 10. Ezra, by the help of this portion, carried forward the history from the point where the Chronicles closed.

The division of Chronicles into two books is due to the Septuagint. Much is omitted that was unsuitable to the compiler's patriotic design, e.g. Amnon's defilement of Tamar, David's adultery with Bathsheba and

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Absalom's rebellion, Sheba's revolt, the delivery of Saul's sons to the Gibeonites, etc.

Unique to Chronicles are the lists of heroes who came to David at Ziklag, and those hosts who came to Hebron to make him king (1 Chronicles 12). David's preparation for building the temple (1 Chronicles 22). The order of the Levites and priests (1 Chronicles 23--24), of the army and captains (1 Chronicles 27). David's public directions (1 Chronicles 28--29). Rehoboam's fortifications, reception of priests and Levites from Israel (2 Chronicles 11). Abijah's successful war with Jeroboam (2 Chronicles 13). Asa's terrifying his kingdom and overcoming' Zerab the Ethiopian's vast host (2 Chronicles 14); his suppression of idolatry with the help of Azariah's prophecy (2 Chronicles 15); Hanani's reproof of Asa's reliance on Syria instead of on Jehovah (2 Chronicles 16). Jehoshaphat's garrisoning the cities of Judah and of Ephraim; removal of high places and groves; sending his princes and Levites throughout the land to teach the people in "the book of the law of the Lord" (2 Chronicles 17--18); reproof by Jehu, son of Hanani the seer, and by Eliezer, son of Dodavah of Mareshah, for his alliance with the ungodly kings of Israel; instructions to the judges; victory over the vast, allied forces of Ammon and Moeb (2 Chronicles 19--20). Jehoram's idolatry and punishment (2 Chronicles 21). Apostasy of Joash, and murder of Zechariah his reprover, on the death of Jehoiada, Zechariah's father (2 Chronicles 24). Amaziah's war-like preparations; idolatry (2 Chronicles 25). Uzziah's victory and forces (2 Chronicles 26). Jotham's success against Ammon "because he prepared his ways before the Lord his God" (2 Chronicles 27). Hezekiah's

reformation and Passover; riches (2 Chronicles 29--31). Manasseh's captivity, repentance, and restoration (2 Chronicles 33). All these instances were just what suited the purpose of one seeking the restoration of the religious and civil polity of the Jews on their return from the captivity, as we know was Ezra's great mission.

Chronicles, with Ezra and Nehemiah, form the last link of the Old Testament genealogical chain which is resumed in the New Testament (Matthew 1). Messianic prophetic hints occur ([131717](#)>1 Chronicles 17:17): "Thou hast regarded me according to the order (law) of the man from above"; and in the genealogy ([130502](#)>1 Chronicles 5:2), "Judah prevailed above his brethren, and of him came the chief ruler," referring to the Messianic prophecy ([014908](#)>Genesis 49:8-10, compare [132804](#)>1 Chronicles 28:4).

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The accuracy of the book appears from such incidental touches as ^{<130213>}1 Chronicles 2:13-17, where Abigail is not called the daughter of Jesse, but only the sister of David; she was the daughter of Nahash, not of Jesse, and so only the half-sister to David. Also from its giving the very words of the documents used, even when inappropriate in the compiler's time, "unto this day" (^{<130442>}1 Chronicles 4:42,43; ^{<140509>}2 Chronicles 5:9). Also other scriptures confirm statements in Chronicles; compare ^{<143201>}2 Chronicles 32:1-6 with ^{<232208>} Isaiah 22:8-11; 2 Chronicles 20 with Psalm 48; 83; Joel 3. The names of the scribes before the restoration express the national hope at the time (^{<130319>}1 Chronicles 3:19,20): Hananiah (Jehovah's grace); Berechiah (Jehovah's blessing); Hasadiah (Jehovah's mercy); Jushab-hesed ("mercy returns"). Akkub and Talmon, mentioned in ^{<130917>}1 Chronicles 9:17,18, are stated in ^{<161225>}Nehemiah 12:25,26 to have been Levitical porters "in the days of Nehemiah and of Ezra, the priest, the scribe." Thus, every hint accords with the date and the author presumed above.

CHRONOLOGY

There are three principal systems, the Long, the Short, and the Rabbinical. The nature of the evidence hardly admits of certainty as to all details. The dates of the flood, etc., are thus differently given in the Septuagint, the Hebrew, and the Samaritan Pentateuch:

Septuagint Hebrews Sam.

Flood after Creation 2262 1656 1307 Peleg's birth 401 101 401
Abram's departure from Haran 616 266 616 --- ---- ---- 3279
2023 2324

Hales takes the long system mainly from the Septuagint account of the patriarchal generations. He rightly rejects the number 480 years assigned in

<110601> 1 Kings 6:1 as having elapsed from the exodus to the foundation of the temple in the fourth year of Solomon's reign. It must be an ancient error of transcribers, because 40 years elapsed from the exodus to the death of Moses, Joshua was for more than seven years Israel's leader in Canaan, Israel's servitude and the rule of the judges to Eli's death occupied 430 years, thence to Saul's accession was more than 20 years, Saul's reign was 40 years, David's reign was 40 years, Solomon's reign, before the temple's foundation, was 3 years; i. e. 580 years in all: besides the unknown intervals between Joshua's leadership of seven years and his death; and again

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between his death and the first servitude; also the unknown period, above 20 years, between Eli's death and Saul's accession. These unknown times are approximately estimated at 6 years, 32 years, and 20 years respectively, i.e. 58 years in all; which, added to the 580 years, will give 638 years. The Old Testament never dates events from an era, which makes [1 Kings 6:1](#) suspicious. Origen, Commentary ([John 2:20](#)), quotes [1 Kings 6:1](#) without the words "in the 480th year." See also [Judges 11:26](#). But **see EGYPT** below as to Thothmes III and the inscription favoring [1 Kings 6:1](#). Ussher is the representative of the short system, following the Hebrew in the patriarchal generations, and taking the 480 years as given in [1 Kings 6:1](#) between the exodus and the foundation of the temple. The rabbinical system is partly accepted in Germany; it takes the Biblical numbers, but makes arbitrary corrections:

HALES USSHER

Creation 5411 4004 Flood 3155 2348 Abram leaving Haran
2078 1921 Exodus 1648 1491 Foundation of the temple 1027
1012 Destruction of the temple 586 588

The differences between the Hebrew and the Septuagint consist in the periods assigned by them respectively to the patriarchs before and after the births of their oldest sons. Thus, Adam lives 130 years before the birth of his oldest son in Hebrew, but 230 years in the Septuagint; Seth is 105 in the Hebrew text, but 205 years in the Septuagint, etc. After the births of their oldest sons, Adam, 800; Seth, 807 in Hebrew, but 700 and 707 in the

Septuagint; thus, the totals come to the same, Adam (930), Seth (912), in both Hebrew and Septuagint. Similarly, in the case of Enos, Cainan, Mahalaleel. This proves that the change, whether by shortening (if the Septuagint is the true reading, or by lengthening if the Hebrew is the true reading) is NOT accidental but was made on system. The Septuagint and

<420336> Luke 3:36,37 have a second Cainan, who is omitted in the Hebrew Bible; Philo and Josephus also know nothing of him.

In genealogies (e.g. <400108>Matthew 1:8) names are often passed over, a man being called “the son of” a remote ancestor, his father and grandfather and great grandfather being omitted; as Joram is followed by Ozias, Ahaziah, Joash, and Amaziah being omitted. For some divine purpose connected

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with the mystical sense of numbers the generations are condensed into fourteen (the double of the sacred seven) in each of the three periods, from Abraham to David, from David to the captivity, and thence to Christ. Compare ^{<150701>}Ezra 7:1-5; ^{<132624>}1 Chronicles 26:24. So Jehu is “son of Nimshi,” also “of Jehoshaphat son of Nimshi” (^{<120902>}2 Kings 9:2,14,20; ^{<111916>}1 Kings 19:16). Again, the length of generations varies: Abraham, at a time when life was so much longer than now, implies a generation was about 100 years (^{<011516>}Genesis 15:16, compare ^{<011513>}Genesis 15:13), “the fourth generation” answering to “four hundred years.” The Hebrew text was preserved with much more scrupulous care than the Septuagint on the other hand, the civilization and history of Egypt, Babylonia, and Assyria reach further back than accords with the Hebrew, and so favor the Septuagint.

“The sojourning of Israel who dwelt in Egypt was 430 years” (^{<021240>}Exodus 12:40,41). Paul, in ^{<480316>}Galatians 3:16,17, dates this period from God’s promise to Abraham. In ^{<011513>}Genesis 15:13,14, compare ^{<440706>}Acts 7:6,7: “thy seed shall be a stranger in a land not theirs ... and they shall afflict them 400 years”; by putting the comma after “afflict them,” the “400 years” refers to the whole time of their being “a stranger in a land not theirs,” compare ^{<581109>}Hebrews 11:9. It would not be literally true that the Israelites were afflicted for the whole 400 years by the Egyptians, even if the 400 be applied to the sojourn in Egypt alone. Therefore, there is no greater strain put on the words by supposing the 400 includes the sojourn in Canaan. Abraham probably means

(<011516>Genesis 15:16), “in the fourth generation they (i.e. some of the fourth generation, allowing 100 years for each generation) shall come hither again.” There were more than four generations in fact; thus, in <080418>Ruth 4:18, etc., <130205>1 Chronicles 2:5,6, there are six generations from Judah to Nahshon, the tribe prince in Moses’ time; nine generations from Joseph to Joshua (<130720>1 Chronicles 7:20, etc.). Abram was 75 years old upon leaving Haran; 100 at Isaac’s birth; Isaac was 60 at Jacob’s birth; and Jacob was 130 years old upon entering Egypt -- in all 215 years. Again, Joseph was about 45 years old upon entering Egypt, 92 occupied the rest of his life; then followed, after all Joseph’s brethren and that generation were dead (<020106>Exodus 1:6, etc.), the oppression; Moses was 80 years old at the exodus. Thus, there will be 172 years, besides the interval between Joseph’s generation dying and the oppression, and between the beginning of the oppression and the birth of

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account. The ethnological objection from the fixity of type in the negro as represented under Sethos I on the monuments is answered by the consideration that races placed continuously under the same conditions of climate and other circumstances do not change. The negroes may have been in Africa 1,500 years before Sethos I. Rapid changes take place when circumstances change rapidly, as in Europeans settling in N. America. The **see GENEALOGIES** in Genesis 5 and Genesis 11 give only the great leading links, omitting many intermediate ones.

CHRYSOLITE

(gold stone). The garniture of the seventh foundation of New Jerusalem. The modern topaz.

CHRYSOPRASUS

(“gold leek”). A transparent gem, an agate of the color of the leek’s juice; it owes its color to oxide of nickel. Found only in Silesia; also in antique Egyptian jewelry. The garniture of the tenth foundation of New Jerusalem (⁶⁶²¹²⁰Revelation 21:20).

CHUB

²⁶³⁰⁰⁵ Ezekiel 30:5. A people named Kufa, on the monuments. Ptolemy (4:2,5,9) mentions a Chob-at in Mauritania, and a Chob-ion in the Mareotic nome in Egypt.

CHUN

A city of Hadarezer (<131808>1 Chronicles 18:8) = Berethat (<100808>2 Samuel 8:8).

CHURCH

From the Greek [kuriakee](#) , “house of the Lord,” a word which passed to the Gothic tongue; the Goths being the first of the northern hordes converted to Christianity, adopted the word from the Greek Christians of Constantinople, and so it came to us Anglo-Saxons (Trench, Study of Words). But Lipsius, from circus, from whence kirk, a circle, because the oldest temples, as the Druid ones, were circular in form. [Ekkleesia](#) in the New Testament never means the building or house of assembly, because church buildings were built long A FTER the apostolic age. It means an organized body, whose unity does not depend on its being met together in

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(^{<011127>}Genesis 11:27-29). Since Milcah married her uncle Nahor, so Iscah, = Sarai, her uncle Abraham; hence, he calls her his sister, as granddaughter of (i.e. sprung from) his father, though not sprung from his mother (^{<012012>}Genesis 20:12). She was only ten years younger than Abraham (^{<011717>}Genesis 17:17), which shows Abraham was Terah's YOUNGEST son. The flood he assigns to 3099 or 3159. The Egyptian monuments do not carry us back for the foundation of its first kingdom earlier than the latter end of the 28th century B.C. Adam's creation he makes 5361 or 5421. G. Rawlinson truly says: nothing in ancient manuscripts is so liable to corruption from mistakes of copyists as numbers, it is quite possible that we may not possess Moses' real scheme in any of the three extant versions of his words."

The traditions of Greece, Babylon, and Egypt confirm the Scripture account of the longevity of the patriarchs. Sprung from a pair originally immortal, living a simple even course of life, they retained some of the original vitality of Adam's state in paradise. This longevity favored the multiplication of mankind, and the formation of marked character for good or evil in the different races. The geological arguments for man's great antiquity are relics of man, flints, etc., in recent formations, along with bones of the mammoth and extinct animals; it is argued that, at the present rate of deposition, the beds that overlie these remains must have taken a vast time to form. But probably causes were at work at the time of their formation which made the rate much speedier than it is now. A mammoth has been found in the Siberian ice with skin, hair,

and flesh; and it is hardly likely that it was dead more than 6,000 years. Many animals have become extinct within the human period. The present population is about that which would spring from a single pair in 6,000 years. The historical arguments for man's great antiquity, from Egyptian lists of dynasties, are set aside by the strong probability that many of these are contemporary dynasties. Another argument is drawn from the slowness of growth of languages, e.g. 1,500 years have been taken in forming from Latin the French, Italian, and Spanish languages. But it is only the languages with a literature that change slowly; a few years suffice to change completely a language without a literature, wild tribes in a single generation cannot comprehend one another. The 3,000 years between the flood and the Christian era in the Septuagint allow 1,800 years before the Vedas for the Sanskrit tongue to have reached the perfection apparent in that poem. Besides, the miraculous Babel-confounding of tongues is to be taken into

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identical. The former begins the 1st of Nebuchadnezzar and the 4th of Jehoiakim (606 or 607 B.C.), and ends with Babylon's fall (^{<242526>}Jeremiah 25:26), 536 B.C., when Cyrus decreed the return of the Jewish captives (^{<242910>}Jeremiah 29:10). Ptolemy's famous canon counts it 66 years; but if the Jewish years meant be the prophetic ones of 360 days each, as in

^{<271207>} Daniel 12:7, the sum will be about 69 tropical years. [**See CAPTIVITY** .] Ecclesiastically, the 70 years began with the destruction of the temple 586 B.C., and ended with its restoration in the sixth year of Darius, 516 B.C.

The Apis tablets of Egypt prove the synchronism of Josiah and Pharaoh Necho; also they demonstrate that of Hezekiah and Tirhakah. An inscription on the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22nd year of Sheshonk I, or Shishak, for the chief temple of Thebes, where still is to be seen a record of his conquest of Judah; thus confirming the Scripture account of his synchronism with Rehoboam whom he conquered. The Bible puts Rehoboam 249 years before Hezekiah, i.e. 973 B.C.; and Shishak's invasion in his fifth year, i.e. 969; 22 before that would make Shishak's accession 990 B.C., which closely agrees with Manetho's list.

R. P. Stewart (Smith's Bible Dictionary) mentions the coincidence, in their commencements, of the vague year of the Egyptians and the Hebrew year at the first Passover; i.e., the 14th of Abib, the full moon of the Passover exodus, corresponded to the 14th day of a Phamenoth in a vague year

commencing at the autumnal equinox; this took place, it is computed, on Thursday, April 21st, 1652 B.C. This date for the exodus is but four years earlier than Hales's, and the interval to Solomon's temple foundation is 642, only four more than the 638 obtained above by Bible calculations.

Thus, 430 back to the promise to Abraham (Genesis 15) will bring the promise to 2082 B.C. But see above on the 450 years in ^{<441320>}Acts 13:20. Stewart takes Peleg's birth, 2698 or (correcting Terah's age at Abraham's birth) 2758. Abraham was perhaps youngest son of Terah; for Terah was 70 when he began having sons, and died at 205 years old (^{<011126>}Genesis 11:26,32), and Abraham was 75 when he left Haran (^{<011204>}Genesis 12:4). This would make Terah survive Abraham's migration 60 years, if Abraham were the oldest (^{<011126>}Genesis 11:26). But ^{<440704>}Acts 7:4 says Terah died BEFORE it. Therefore, Terah was probably 130 years old when Abraham was born, and died when Abraham was 75, at his migration from Haran. Haran, the older brother of Abraham, was father of Iscah = Sarah

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one place; not an assemblage of atoms, but members in their several places united to the One Head, Christ, and forming one organic living whole (1 Corinthians 12). The bride of Christ (<490525>Ephesians 5:25-32; 1:22), the body of which He is the Head. The household of Christ and of God (<401025>Matthew 10:25; <490219>Ephesians 2:19). The temple of the Holy Spirit, made up of living stones (<490222>Ephesians 2:22; <460316>1 Corinthians 3:16; <600205>1 Peter 2:5).

Ekkleesia is used of one or more particular Christian associations, even one small enough to worship together in one house (<451605>Romans 16:5). Also of “the whole church” (<451623>Romans 16:23; <461228>1 Corinthians 12:28).

Ekkleesia occurs twice only in Matthew (<401618>Matthew 16:18; 18:17), elsewhere called “the kingdom of the heavens” by Matthew, “the kingdom of God” by Mark, Luke and John. Also called Christ’s “flock,” never to be plucked out of His hand (<431028>John 10:28), “branches” in Him “the true Vine.” Founded on the Rock, “the Christ the Son of the living God,” the only Foundation

(<401616>Matthew 16:16,18; <460311>1 Corinthians 3:11). Constituted as Christ’s mystical body on Pentecost; thenceforth expanding in the successive stages traced in ACTS . Described in a beautiful summary (<440241>Acts 2:41,47). (On its apostasy **see BABYLON** .) Professing Christendom numbers now probably 80 million of Greek churches, 90 million of Teutonic or Protestant churches, and 170 million of Roman Catholic churches. The Church of England’s definition of the church is truly scriptural (Article

xix): “a congregation of faithful men in the which the pure word of God is

preached, and the sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” The church that shall reign with Christ is made up of those written in heaven, in the Lamb’s book of life, the spirits of just, men made perfect ([581222](#)>Hebrews 12:22,23; [662127](#)>Revelation 21:27). The faultless perfection and the glorious promises in Scripture assigned to the church (election, adoption, spiritual priesthood, sure guidance by the Spirit into all truth, eternal salvation) belong not to all of the visible church, but to those alone of it who are in living union with Christ ([490523](#)>Ephesians 5:23-27;

[581222](#)> Hebrews 12:22,23). The claim for the visible church of what belongs to the invisible, in spite of Christ’s warning parable of the tares and wheat ([401324](#)>Matthew 13:24-30,36-43), has led to some of Rome’s deadliest errors. On the other hand, the attempt to sever the tares from the wheat prematurely has led to many schisms, which have invariably failed in the attempt and only generated fresh separations. We must wait until Christ’s

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manifestation for the manifestation of the sons of God
(<450819>Romans 8:19; <510304> Colossians 3:4).

The true universal church is restricted to “them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours” (<460102>1 Corinthians 1:2). They are visible in so far as their light of good works so shines before men that their Father in heaven is glorified (<400516>Matthew 5:16). They are invisible insofar that it is God alone who can infallibly see who among professors are animated by a living, loving faith, and who are not.

A visible community, consisting of various members and aggregations of members, was founded by Christ Himself, as needed for the extension and continuation of Christianity to all lands and all ages. The ministry of the word and the two sacraments, baptism, and the supper of the Lord, (both in part derived from existing Jewish rites, <402626>Matthew 26:26-28; <460507>1 Corinthians 5:7,8) [**see BAPTISM** , **see LORD’S SUPPER**] were appointed as the church’s distinctive ordinances (<402819>Matthew 28:19,20, Greek text): “make disciples of all nations, baptizing them ... Teaching them to observe all things whatsoever I have commanded you; and (only on condition of your doing so) I am with you always,” etc. The professing church that neglects the precept forfeits the promise, which is fatal to Rome’s claims.

No detailed church government is explicitly commanded by

Jesus in the New Testament. The Old Testament ministry of high priest, priests, and Levites necessarily ended with the destruction of the one and only temple appointed by God. That the Christian ministry is not sacerdotal, as the Old Testament ministry, is proved by the title [hiereus](#), the Greek of the Latin sacerdos, never once being used of Christian ministers. When used at all as to the Christian church it is used of the whole body of Christians; since not merely ministers, as the Aaronic priests, but all equally, have near access to the heavenly holy place, through the torn veil of Christ's flesh ([Hebrews 10:19-22; 13:15,16](#); [1 Peter 2:19](#); [Revelation 1:6](#)). All alike offer "spiritual sacrifices." For a minister to pretend to offer a literal sacrifice in the Lord's supper, or to have the sacerdotal priesthood (which pertains to Christ alone), would be the sin which Moses charged on Korah: "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation to bring you near to Himself, ... to stand before the congregation to minister to them; and seek ye the priesthood also?"

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The temple then not being the model to the Christian church, the synagogue alone remained to be copied. In the absence of the temple during the captivity the people assembled together on sabbaths and other days to be instructed by the prophet ([Ezekiel 14:1; 20:1; 33:31](#)). In [Nehemiah 8:1-8](#) a specimen is given of such a service, which the synagogues afterward continued, and which consisted in Scripture reading, with explanation, prayers, and thanksgivings. The synagogue officers consisted of a “ruler of the synagogue,” the “legate of the church”

(sheliach tsibbur), corresponding to the angel of the church (Revelation 1- -3), a college of elders or presbyters, and subordinate ministers (chazzan), answering to our deacons, to take care of the sacred books. Episcopacy was adopted in apostolic times as the most expedient government, most resembling Jewish usages, and so causing the least stumblingblock to Jewish prejudices ([Acts 4:8; 24:1](#)). James, the brother of our Lord, after the martyrdom of James, the son of Zebedee and the flight of Peter ([Acts 12:17](#)), alone remained behind in Jerusalem, the recognized head there. His Jewish tendencies made him the least unpopular to the Jews, and so adapted him for the presidency there without the title ([Acts 15:13- 19; 21:18](#); [Galatians 2:2,9,12](#)). This was the first specimen of apostolic local episcopacy without the name. The presbyters of the synagogue were called also **see BISHOPS** , or overseers. “Those now called ‘bishops’ were originally ‘apostles.’ But those who ruled the church after the apostles’ death had not the

testimony of miracles, and were in many respects inferior, therefore they thought it unbecoming to assume the name of apostles; but dividing the names, they left to ‘presbyters’ that name, and themselves were called ‘bishops’” (Ambrose, in Bingham Ecclesiastes Ant., 2:11; and Amularius, De Officiis, 2:13.) The steps were apostle; then vicar apostolic or apostolic delegate, as Timothy in Ephesus and Titus in Crete, temporarily (<540103>1 Timothy 1:3; <550421>2 Timothy 4:21; <560312>Titus 3:12; 1:5), then angel, then bishop in the present sense.

Episcopacy gives more of centralized unity, but when made an absolute law it tends to spiritual despotism. The visible church, while avoiding needless alterations, has power under God to modify her polity as shall tend most to edification (<401818>Matthew 18:18; <461228>1 Corinthians 12:28-30; 14:26; <490411>Ephesians 4:11-16). The Holy Spirit first unites souls individually to the Father in Christ, then with one another as “the communion of saints.” Then followed the government and ministry, which are not specified in detail until the pastoral epistles, namely, 1 and 2

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Timothy and Titus, the latest epistles. To be “in Christ” (John 15) presupposes repentance and faith, of which the sacraments are the seal. The church order is not imposed as a rigid unchangeable system from without, but is left to develop itself from within outwardly, according as the indwelling Spirit of life may suggest. The church is “holy” in respect to those alone of it who are sanctified, and “one” only in respect to those who “keep the unity of the Spirit in the bond of peace” (⁴⁹⁰⁴⁰³Ephesians 4:3- 6,15,16), “growing up ... into the Head, Christ, in all things.”

The latest honorable and only Christian use of “synagogue” (KJV “assembly”) occurs in James (⁵⁹⁰²⁰²James 2:2), the apostle who maintained to the latest the bonds between the Jewish synagogue and the Christian church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (⁶⁶⁰²⁰⁹Revelation 2:9). Synagogue expresses a congregation not necessarily bound together; church, a people mutually bound together, even when not assembled, a body called out ([ekkleesia](#) , from [ekkalein](#)) from the world in spirit, though not in locality (⁴³¹⁷¹¹John 17:11,15). The Hebrew qahal , like, church,” denotes a number of people united by definite laws and bonds, whether collected together or not; but ‘ eedah is an assembly independent of any bond of union, like “synagogue.”

Christian church buildings were built like synagogues, with the holy table placed where the chest containing the law had been. The desk and pulpit were the chief furniture in both, but no altar. When the ruler of the synagogue became a Christian, he

naturally was made bishop, as tradition records that Crispus became at Corinth ([<441808>Acts 18:8](#)). Common to both church and synagogue were the discipline ([<401817>Matthew 18:17](#)), excommunication ([<460504>1 Corinthians 5:4](#)), and the collection of alms ([<461602>1 Corinthians 16:2](#)).

CHUSHAN RISHATHAIM

(“the Ethiopian of double wickedness”). (A Cushite or Hamitic element was prominent in the oldest Babylonian race as their vocabulary proves.) The Mesopotamian king who oppressed Israel eight years in the generation succeeding Joshua ([<070308>Judges 3:8](#)). About 1402 B.C. he was king of the Syrian country about Haran, the region between the Euphrates and the Khabour, held by the Nairi, divided into petty tribes, as Assyria had not at this time extended her dominion to the Euphrates. Cuneiform inscriptions two centuries later confirm this; in 1270 B.C. the Assyrian empire rose.

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Othniel delivered Israel from him. Chushan Rishathaim, a chieftain, probably had established a temporary dominion over the petty tribes of Mesopotamia, which ceased long before Assyria marched there.

CHUZA

Herod's house steward, husband of Joanna, who ministered to the Lord of her substance (^{<420803>}Luke 8:3). Subsequently, she was one of the women who, on the morning of the resurrection, brought spices to complete the Lord's burial (^{<422410>}Luke 24:10), and who came and told the eleven and all the rest of His being no longer in the tomb, and of their having seen angels. We read in ^{<401401>}Matthew 14:1, "Herod heard of the fame of Jesus, and said unto his servants, This is John the Baptist, who is risen from the dead." The reason does not in Matthew appear why Herod addressed his servants about Christ; but we infer it from Luke's incidental mention of Joanna, wife of Chuza, Herod's steward, as among the women ministering to Christ. Also from the margin of ^{<441301>}Acts 13:1, where "Manaen, Herod's foster brother," appears among the Christian "prophets." How naturally, since Christ had followers among Herod's household, did that prince turn to his servants for information about Christ. The undesigned coincidence is a proof of the gospel veracity.

CICCAR

KJV "the plain" (^{<011310>}Genesis 13:10,12). The Hebrew

means the “circuit” or low tract round about the Jordan. [[See REGION ROUND ABOUT .](#)]

CILICIA

A province S.E. of Asia Minor, having the Mediterranean on the S., Pamphylia on the W., the Taurus and Antitaurus range on the N., separating it from Lycaonia and Cappadocia, and on the E. the range of Arianus separating it from Syria. The eastern portion is level, well watered, and fruitful; the western rugged, and chiefly fit for pasture. Tarsus, on the Cydnus, capital of the E., became a favorite residence of the Greeks and seat of learning under the Graeco-Macedonian empire. Many Jews were settled there and had their synagogue ([Acts 6:9](#)). Paul belonged to Tarsus, and there acquired his knowledge of the Greek poets, three of whom he quotes: Aratus of Cilicia, Menander, and Epimenides ([Acts 17:28](#); [1 Corinthians 15:33](#); [Titus 1:12](#)). He naturally visited it after his conversion, and probably founded the church there.

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Cilicia was the high road between Syria and the W.; from Syria into Cilicia by the gates of Amanus, a pass at the head of the valley of Pinarus; from Cilicia by the gates of Cilicia, near the sources of Cydnus, through the Antitaurus into Lycaonia and Cappadocia, the pass whereby Paul crossed into Lycaonia (^{<441541>}Acts 15:41). The goats' hair cloth, called cilicium, was one of its products. Paul, according to the excellent Jewish custom that all boys should learn a trade, wrought at; making tents of this hair cloth procurable in every large town of the Levant, a profitable trade in those days of traveling. The hair cloth is still manufactured in Asia Minor, and the word still retained in French, Spanish, and Italian (cilicio). Theodore of Mopsus in Cilicia was another of its eminent Christian writers.

CINNAMON

The aromatic inner rind of the *Laurus cinnamomum*. A perfume only in Old Testament (^{<023023>}Exodus 30:23); a condiment with us. Imported into Judaea by the Phoenicians. It now grows best in S.W. Ceylon. From the coarser pieces oil of cinnamon is obtained, and a finer oil by boiling the ripe fruit. This last gives the delightful odor to incense when burning. Gesenius derives it from qun , qaneh , "cane," the idea being that of standing upright. Cassia lignea is often substituted in the markets for the more delicate flavored cinnamon. Others derive the word from Cinn (Chinese), amomum (nard). It reached Phoenicia overland from China by way of Persia.

CINNEROTH, ALL

The district by the N. side of the lake Chinnereth or Tiberius; afterward “the plain of Gennesareth.” Laid waste by Benhadad king of Damascus, ally of Asa king of Judah (¹¹¹⁵²⁰1 Kings 15:20).

CIRCUMCISION

The cutting off all round of the foreskin (the projecting skin in the male member, the emblem of corruption, ⁰⁵¹⁰¹⁶Deuteronomy 10:16; ²⁴⁰⁴⁰⁴Jeremiah 4:4) of males, appointed by God as token of His covenant with Abraham and his seed (⁰¹¹⁷¹⁰Genesis 17:10-14). The usage prevailed, according to Herodotus (2:104, section 36,37), among the Egyptians, Ethiopians, and Syrians. But his statement may refer only to the Egyptian priests, and those initiated in the mysteries. The Jews alone of the inhabitants of the Syrian region were circumcised. So, circumcision kept them distinct from uncircumcised Canaanite pagan around. If the rite existed before Abraham

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it was then first sanctioned as a token of God's covenant with Abraham and his seed, and particular directions given by God as to the time of its being performed, the eighth day, even though it were a sabbath ([<430722>](#)John 7:22,23), and the persons to be circumcised, every male, every slave, and (at the exodus it was added) every male foreigner before he could partake of the Passover ([<011712>](#)Genesis 17:12,13; [<021248>](#)Exodus 12:48). So, the rainbow existed before the flood, but in [<010913>](#)Genesis 9:13-17 first was made token of the covenant. The testimony of the Egyptian sculptures, mummies, and hieroglyphics, is very doubtful as to the pre-Abrahamic antiquity of circumcision. (See note Genesis 17, Speaker's Commentary.) The Hamite races of Palestine, akin to the Egyptians, as ([<071403>](#)Judges 14:3) the Philistines and Canaanites (the Hivites, Genesis 34), were certainly not circumcised. The Egyptian priests probably adopted the rite when Joseph was their governor and married to the daughter of the priest of On. The Israelites by the rite, which was associated with the idea of purity, were marked as a whole "kingdom of priests" ([<021906>](#)Exodus 19:6; [<050706>](#)Deuteronomy 7:6,7). In [<240925>](#) Jeremiah 9:25, "I will punish all them which are circumcised with the uncircumcised: Egypt, and Judah, and Edom," two classes seem distinguished: Israel circumcised in flesh, but uncircumcised in heart; and the Gentile nations uncircumcised both in flesh and heart. Hyrcanus first compelled the Edomites to be circumcised (Josephus, Ant. 13:9, section 1; compare [<263118>](#)Ezekiel 31:18).

Its significance is, the cutting the outside flesh of the organ of

generation denotes corruption as inherent in us from birth, and transmitted by our parents, and symbolizes our severance from nature's defilement to a state of consecrated fellowship with God. Jehovah consecrated the nation to Himself; and whatsoever male was not circumcised on the eighth day was liable to be "cut off." Moses had neglected to circumcise his son, owing to Zipporah's repugnance to it, as a rite not generally adopted in the East, even by the descendants of Abraham and Keturah, the Midianites. Therefore he was attacked by some sudden seizure in the resting place for the night, which he and his wife were divinely admonished arose from the neglect. She took a sharp stone or flint (compare margin ^{<060502>}Joshua 5:2,8), the implement sanctioned by patriarchal usage as more sacred than metal (as was the Egyptian usage also in preparing mummies), and cut off her son's foreskin, and cast it at Moses' feet, saying, "a bloody husband art thou to me," i.e., by this blood of my child I have recovered thee as my husband, and sealed our union again (^{<020425>}Exodus 4:25).

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The name was given at circumcision, as at baptism ([<420159>Luke 1:59; 2:21](#)). The painfulness of Old Testament initiatory rite, as compared with the New Testament sacrament of baptism, marks strongly the contrast between the stern covenant of the law and the loving gospel. Jesus' submission to it betokened His undertaking to fulfill the law in all its requirements, and to suffer its penalty incurred by us.

“Oh wherefore bring ye here this holy Child? Such rite befits the sinful, not the clean; Why should this tender Infant undefiled Be thus espoused in blood, while we have been So gently into covenant beguiled? No keen edged knife our bleeding foreheads scored With the sharp cross of our betrothed Lord: But we belike in quiet wonder smiled. While on our brow the priest, with finger cold, Traced with the hallowed drops the saving sign; While Thou, unsparing of Thy tears, the old And sterner ritual on Thyself didst take: Meet opening for a life like Thine, Changing the blood to water for our sake.” --Whytehead

“Uncircumcised” is used of the lips ([<020612>Exodus 6:12,20](#)), the ears ([<240404>Jeremiah 4:4; 6:10](#)), the heart ([<032641>Leviticus 26:41](#); [<051016>Deuteronomy 10:16](#); [<440751>Acts 7:51](#)), in the sense closed by the foreskin of inborn fleshliness; impure, rebellious ([<053006>Deuteronomy 30:6](#); [<235201>Isaiah 52:1](#)). Even the fruit of the Canaanites' trees was called “uncircumcised,” i.e. unclean ([<031923>Leviticus 19:23](#)). Christians “are circumcised with the circumcision made without hands in putting off the body (not merely the foreskins, as in literal circumcision) of the sins of the flesh (i.e. the whole old

fleshly nature with its sins) by the circumcision of Christ”

(<510211>Colossians 2:11; <450228>Romans 2:28,29).

The reason of the omission of circumcision in the wilderness (<060505>Joshua 5:5,6) was, while suffering the penalty of their unbelief the Israelites were practically discovenanted by God, and so were excluded from the sign of the covenant. “The reproach of Egypt” was the taunt of the Egyptians that God brought them into the wilderness to slay them

(<041413>Numbers 14:13-16;

<050923> Deuteronomy 9:23-28); which reproach lay on them so long as they were in danger of being “cut off” in the wilderness as uncircumcised, but was rolled off the younger generation by their circumcision at Gilgal.

Paul warned Christians who regarded circumcision as still possessing spiritual virtue, that thereby they made themselves “debtors to do the whole law,” and “Christ should profit them nothing” (<480502>Galatians

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5:2,3,12). He calls its practisers “the concision,” in contrast to the true circumcision (^{<500302>}Philippians 3:2,3), a mere flesh cutting. So he resisted the demand that Titus should be circumcised; for, being a Greek, Titus did not fall under the rule of expediency that Jewish born Christians should be circumcised, as Timothy was (Acts 15; 16:1,3; ^{<480203>}Galatians 2:3-5). Christianity did not interfere with Jewish usages, as social ordinances (no longer religiously significant) in the case of Jews, while the Jewish polity and temple stood. After their overthrow the Jewish usages necessarily ceased. To insist on them for Gentile converts would have been to make them essential to Christianity. To violate them in the case of Jews would have been inconsistent with the charity which in matters indifferent becomes all things to all men, that by all means it may win some (^{<460922>}1 Corinthians 9:22; Romans 14). The Arabians circumcised in the 13th year, after Ishmael’s example (^{<011725>}Genesis 17:25). The Muslims and the Abyssinian Christians practice it still.

CISTERN

Bor , a dug pit for receiving water conducted from a spring or the rainfall. [**See CONDUIT** .] The dryness between May and September in Palestine makes reservoirs necessary; of which the larger are called “pools,” the smaller “cisterns.” The rocky soil facilitates their construction. The top, with stonework and a round opening, has often a wheel for the bucket; an image of the aorta or great artery circulating the blood from the ventricle of the heart, or the wheel expresses life in its rapid motion

(<590306>James 3:6; <211206> Ecclesiastes 12:6). The rain is conducted to them from the roofs of the houses, most of which are furnished with them; from whence is derived the metaphor, <200515>Proverbs 5:15, “drink waters out of thine own cistern,” i.e. draw thy enjoyments only from the sources that are legitimately thine. Hezekiah stopped the water supply outside Jerusalem at the invasion of Sennacherib, while within there was abundant water (<143203>2 Chronicles 32:3,4). So it has been in all the great sieges of Jerusalem, scarcity of water outside, abundance within.

Empty cisterns were used as prisons. So Joseph was cast into a “pit” (<013722>Genesis 37:22); Jeremiah into one miry at the bottom, and so deep that he was let down by cords (<243806>Jeremiah 38:6), said to be near “Herod’s gate.” Cisterns yield only a limited supply of water, not an everflowing spring; representing creature comforts soon exhausted, and therefore never worth forsaking the never failing, ever fresh supplies of God. for

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([<240213>](#)Jeremiah 2:13). The stonework of tanks often becomes broken, and the water leaks into the earth; and, at best, the water is not fresh long. Compare [<235501>](#)Isaiah 55:1,2; [<421233>](#)Luke 12:33.

CITIZENSHIP

Paul's Roman citizenship was of the lower kind, which though not entitling him to vote with the tribes and enjoy a magistracy, yet secured to him the protection of the laws of the empire, and the right of appeal from his own hostile countrymen to Caesar, as also exemption from scourging ([<441637>](#)Acts 16:37; 22:25-28; 25:11). He seems to have inherited it from his father.

Hence, he naturally uses the image to express the believer's high privileges as a citizen of the heavenly Jerusalem. "Our citizenship (Greek, or rather our life as citizens; [politeuma](#) , not [politeia](#)) is in heaven," etc.

([<500320>](#)Philippians 3:20); an image especially appropriate at Philippi, it being a Roman colony and possessing Roman citizenship of which its people were proud. Moreover, it was there that Paul had compelled the magistrates publicly to recognize a Roman citizen's privileges. So believers, though absent from their heavenly city in body, still enjoy its civic privileges and protection; pilgrims on earth, citizens of heaven ([<490206>](#)Ephesians 2:6;

[<480426>](#) Galatians 4:26; [<581109>](#)Hebrews 11:9,10,13-16; 12:22; [<662102>](#)Revelation 21:2,10; [<421020>](#)Luke 10:20).

CITY

Cain first founded one (<010416>Genesis 4:16,17). The material civilization of the Cainite race was superior to that of the Sethite. To the former belonged many inventions of useful arts and luxury (<010420>Genesis 4:20-22). Real refinement and moral civilization are by no means necessary concomitants of material civilization; in these the Sethites took the lead (<010425>Genesis 4:25,26). The distinction between tent or nomadic and town life early began. The root meaning of the Hebrew terms for “city,” ‘ ar or ‘ ir (from ‘ ur “to keep watch”), and kirat (from qarah “to approach as an enemy,”

<012302> Genesis 23:2) implies that a leading object of gathering into towns was security against marauders. So, “the tower of Edar,” i.e. flocks (<013521>Genesis 35:21). Of course, the first “cities” would be mere groups of rude dwellings, fenced round together.

Sir H. Rawlinson supposes Rehoboth, Calah, etc., in <011011>Genesis 10:11, denote only sites of buildings afterward erected. The later dates assigned to

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the building of Nineveh, Babylon, etc., refer to their being rebuilt on a larger scale on the sites of the primitive towns. Unwalled towns are the symbol of peace and security ([380204](#)>Zechariah 2:4).

Special cities furnished supplies for the king's service ([110919](#)>1 Kings 9:19; 4:7; [132725](#)>1 Chronicles 27:25; [141712](#)>2 Chronicles 17:12). So, our Lord represents the different servants having the number of cities assigned them in proportion to their faithfulness ([421917](#)>Luke 19:17,19).

Forty-eight cities were assigned to the Levites, of which 13 were for the family of Aaron, nine were in Judah, four were in Benjamin, and six were cities of refuge. The streets of eastern cities are generally narrow, seldom allowing more than two loaded camels to pass one another. But Nineveh's admitted of chariots passing, and had large parks and gardens within ([340204](#)>Nahum 2:4). Those of one trade generally lived on the same street ([243721](#)>Jeremiah 37:21). The GATES are the usual place of assembly, and there courts of judges and kings are held ([012310](#)>Genesis 23:10; [080401](#)>Ruth 4:1).

CITIES OF REFUGE.

[**See BLOOD, AVENGING OF .**] Kedesh ("holy," so Jesus our city of refuge, [580618](#)>Hebrews 6:18; 7:26), now Kedes, 20 miles E.S.E. from Tyre. Shechem ("shoulder," upon Jesus' shoulder the government is, [230906](#)>Isaiah 9:6), now Nablous.

Hebron (“fellowship,” so Christ to us, <460109>1 Corinthians 1:9), now El-Khalil. Bezer, perhaps Bozor in the Book of Maccabees (= “fortress,” so is Jesus, <233202>Isaiah 32:2; 26:1,4). Ramoth Gilead, on the site of Ez-Szalt (Ramoth = “high,” so is Jesus to us, <440531>Acts 5:31). Golan, Jaulan (= “joy”; Jesus is our joy, <450511>Romans 5:11). All the 48 cities of Levi had the right of asylum. But the six of refuge were bound to entertain the involuntary manslayer gratuitously. The cities on each side of the Jordan were nearly opposite one another (<051902>Deuteronomy 19:2; <043506>Numbers 35:6,13,15; <062002>Joshua 20:2,7,9). If manslayers had been driven out of the country as among the Greeks, they would have been exposed to the temptation of worshipping strange gods (<092619>1 Samuel 26:19).

The Levitical cities were to have a space of 1,000 cubits (583 yards) beyond the city walls for pasture and other purposes (<043504>Numbers 35:4,5). The 2,000 cubits also specified mean probably the sum of the two single thousands on opposite sides of the city, exclusive of the city itself; as here shown. Clermont-Ganneau has discovered a bilingual inscription, Greek and Hebrew, meaning “limit of Gezer” (now Tel-el-Jezer), on a horizontal

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slab E. of that royal Canaanite city; also a second similarly inscribed stone 1,696 yards due N.W. of the first. This proves that the sacred boundary was a square, having its four angles at the four cardinal points (Palestine Exploration Quarterly Statement, Oct. 1874).

CIVILIZATION

The early invention of the arts, recorded in Genesis 4, agrees with the Greek tradition that Prometheus in the beginning stole fire from heaven, and taught people all the arts and ornaments of life (Grote, History of Greece, i., 68), especially to work metals. So Oannes long before the flood, in the Babylonian tradition, taught the Chaldaeans art and science, “so that no grand discovery was ever made afterward” (Berosus, Fragment 1:1). The earliest remains in Egypt and Babylonia soon after the flood indicate advanced civilization, with metallic implements. On the other hand, no instance can be given of a savage race having ever, without light introduced from without from civilized races, risen by their own independent efforts to civilization (see Whately’s Civilization). The inference follows that man began not with savagery but with a considerable civilization, especially its highest constituent the moral and religious element. At the same time, it is noteworthy that the arts of secular life began with the corrupt line of Cain. The fall soon developed a divorce between secular art, refinements and luxuries, and religious civilization. The two were joined, and shall be again, in the perfect state. So after the flood the Hamitic, which was the corrupter race, developed as to civilization the earliest; theirs were the first great empires,

Egypt, Babylon, Canaan, Sidon; but they degenerated the soonest because apostates front true religion, the great conservator. So, though they were the foremost in commencing, however rudely, alphabetic writing, astronomy, history, sculpture, navigation, agriculture, weaving, they are now among the lowest.

CLAUDA

(Gaudos) (Pliny); Gaudonesi is its present Greek name. Due W. of cape Matala, S. of Crete, and due S. of Phoenice. Paul's ship on her way from Fair Havens to Phoenice (^{<442712>}Acts 27:12-17) was attacked by a gale coming down from the island, and was in danger of being driven into the African "quicksands" (Syrtis). She ran under the lee of Clauda. The Euroclydon (rather as the Sinaiticus, Vaticanus, and Alexandrinus

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manuscripts read, Euraquilon) or E.N.E. wind would be exactly the one to drive the vessel as described. In the smooth water under the lee of Clauda they got the boat on board, and undergirt the ship (Smith, Voyage, etc., of Paul). Now Gozzo.

CLAUDIA

Mentioned (^{<550421>}2 Timothy 4:21) with Pudens, whose wife she afterward became (Martial, 4:13; 11:54); he was a Roman knight; she was a Briton, surnamed Rufina. Tacitus (Agricola, 14) mentions that territory in S.E. Britain was given to a British king, Cogilunus, for his fidelity to Rome

A.D. 52, while Claudius was emperor. In 1772 a marble was dug up at Chichester (now in the gardens at Goodwood) mentioning Cogidunus, with the surname Claudius from his patron the emperor's name. Pudens is also mentioned, Cogidunus' son-in-law. Cogidunus' daughter would be Claudia, probably sent to Rome for education, as a pledge of her father's fidelity. There she was put under the patronage of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of foreign superstitions A.D. 57 (Tacitus, Annals, 3:32), probably Christianity. Claudia probably learned Christianity from Pomponia, and took from her the surname of the Pomponian clan, Rufina; so we find Rufus, a Christian in ^{<451613>}Romans 16:13. Pudens in Martial, and in the inscription, appears as a pagan. He, or perhaps his friends, through fear, concealed his Christian faith. Tradition represents Timothy, Pudens' son, as taking part in converting the Britons.

CLAUDIUS

Tiberius Nero Drusus Germanicus; fourth Roman emperor; reigned from A.D. 41 to 54; successor of Caligula; son of Nero Drusus; born 9 B.C.; lived in privacy until he became emperor (A.D. 41) mainly through the influence of Herod Agrippa I (Josephus, Ant. 19:2, section 1, 3, 4), whose territory therefore he enlarged by adding Judaea, Samaria, and part of Lebanon. He appointed Herod's brother to Chalcis and the presidency over the temple at Jerusalem. In Claudius' reign occurred the famine in Palestine and Syria (⁴⁴¹¹²⁸Acts 11:28-30) under the procurators Cuspins Fadus and Tiberius Alexander. Suetonius (Claud., 25) writes: "Claudius expelled the Jews from Rome, as they were constantly raising disturbances under the instigation of one Christ" (this was between A.D. 50 and 52): a sample of the ignorance of pagan writers in respect to Christ and Judaism.

Claudius

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was poisoned by his fourth wife, Agrippina Nero's mother (A. D. 54), after a weak reign in which, according to Suetonius (29), "he showed himself not a prince but a servant" in the hands of others.

CLAY

Tough plastic earth, containing silica and alumina. Used for making pottery in Palestine ([<241802>](#)Jeremiah 18:2,6). Vessels of dark blue clay are still made at Gaza. Used by Jesus in curing the blind man ([<430906>](#)John 9:6), a mixture of dust and spittle. Doors are sealed with clay in the East, to facilitate detection of thieves. Wine jars were so sealed. It may have been with clay our Lord's tomb, and the earthen vessel with the proofs of Jeremiah's purchase, were sealed ([<402766>](#)Matthew 27:66; [<243214>](#)Jeremiah 32:14). At Koyunjik fine clay cylinders with Assyrian impressions have been found, which were made by rolling the seals on the moist clay, which was then baked in the fire.

CLEMENT

Paul's fellow helper at Philippi, whom Origen (Commentary, [<430129>](#)John 1:29) identifies with the Clement, the apostolical father afterward bishop of Rome, whose epistle to the Corinthian church (part of the Alexandrius manuscript of Greek Old and New Testament) is extant. Philippi being closely connected with Rome, as a Roman colony, might easily have furnished a bishop to the Roman church.

CLEOPAS

One of the two disciples who walked to Emmaus on the day of Christ's resurrection, and unconsciously spoke with Him (<422418>Luke 24:18). Identified by some with **see** **ALPHAEUS** or Clopas or Cleophas (<431925>John 19:25). But Alphaeus or Clopas is an Aramaic name; whereas Cleopas is a Greek name, contracted from Cleopater, as Antipas from Antipater. Clopas was probably dead before Jesus' ministry began; for his wife and children constantly appear with Joseph's family in the time of our Lord's ministry.

CLOUD

A type of refreshment, as it shades off the oppressive sun in Palestine, and gives promise of rain (<111845>1 Kings 18:45). It stands out the more prominent because of the clear sky that surrounds it, and the usually cloudless weather that prevails in the East. "Cloud without rain," therefore,

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symbolizes a man that promises much, but does not perform (<201615>Proverbs 16:15; 25:14; <650112>Jude 1:12). <232505>Isaiah 25:5: “as the heat in dry place (is brought down by the shadow of a cloud, so) Thou shalt bring down the triumphant shout of the foreigners.” Also typifying transitoriness (<183015>Job 30:15; <280604>Hosea 6:4). Also of what intercepts God’s favor from us (<250201>Lamentations 2:1; 3:44). As the veil between things seen and things unseen, it, with its floating undefined form, is the symbol manifesting the mysterious unseen presence of God (<102212>2 Samuel 22:12,13). Sometimes in thick gloom portending judgment (<290202>Joel 2:2). “Clouds and darkness round about Him” (<199702>Psalm 97:2). The fire of lightning, too, warped in the clouds, suggesting the same punitive aspect of God (<231901>Isaiah 19:1), especially as He shall come to judgment (<270713>Daniel 7:13; <660107>Revelation 1:7; <402664>Matthew 26:64). The supernatural cloud on mount Sinai was attended with fire (<021916>Exodus 19:16,18; <050411>Deuteronomy 4:11), a fit symbol of the legal dispensation which speaks the divine terror to the transgressor, in contrast to the gospel which speaks Jesus’ loving invitation from the heavenly mount (<581218>Hebrews 12:18-25).

P I L L A R O F C L O U D . The symbol of God’s presence with Israel, guiding them from Egypt to Canaan (<021321>Exodus 13:21,22). It became fire by night. So in the Red Sea it gave light to the escaping Israelites, while interposing between them and the pursuing Egyptians, to whom it” was a cloud and darkness.” When Israel was appointed to rest in any place, it

rested on the tabernacle over the mercy-seat, and was named by later Jews the Shekinah (<022942>Exodus 29:42,43); at the door (<023309>Exodus 33:9,10; <041205>Numbers 12:5; 9:15-23); covering the tabernacle of the congregation (<024034>Exodus 40:34-38).

The ark (<041033>Numbers 10:33-36, Speaker's Commentary) went in the midst of the people, and the cloud rested on them, guiding them where to halt. The cloud covered them from the heat (<19A539>Psalm 105:39; <230405>Isaiah 4:5). Its fire symbolized God's purity and glory (<022417>Exodus 24:17; <270710>Daniel 7:10), and His consuming wrath against transgressors (<031002>Leviticus 10:2;

<041635> Numbers 16:35; <050424>Deuteronomy 4:24; <581229>Hebrews 12:29). Its nebulous haze typifies His hiding Himself, even while revealing Himself (<234515>Isaiah 45:15); unfolding only a small part of His ways to our finite faculties (<182614>Job 26:14; <540616>1 Timothy 6:16). The cloud is not mentioned as having been on the tabernacle after Israel's entrance into Canaan, until it rested on Solomon's temple at the dedication (<140513>2 Chronicles 5:13,14), in

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the moment when the trumpeters and singers together “made one sound to be heard in praising and thanking the Lord.”

Again, Ezekiel in vision saw the glory of the Lord leaving the temple ([Ezekiel 10:4; 11:23](#)). Its return is foretold ([Ezekiel 43:2](#); [Isaiah 4:5](#)). Paul speaks of “the glory,” i.e. the divine glory cloud, as Israel’s peculiar privilege ([Romans 9:4](#)).

CNIDUS

A magnificent city S.W. of Asia Minor, in Caria on the promontory, now cape Crio, projecting between the islands Cos and Rhodes ([Acts 21:1](#)). Passed by Paul in sailing from Myra, N. of Rhodes, to Crete. The promontory is what was originally an island, joined to the mainland by an artificial causeway, forming two harbors, one on the N. the other on the S.

COAL

pecham , “a black coal,” and gachelath , “burning coals.” [Proverbs 26:21](#): “as coals (fuel) are to burning coals,” etc.; so we speak of quarrelsome men “adding fuel to the flame.” “Coals of fire” in [2 Samuel 22:9,13](#), represent the lightning of God’s wrath. In [Proverbs 25:22](#), “heap coals of fire upon thine enemy’s head” ([Romans 12:20](#)), the meaning is, melt him into burning shame at his own unworthy hatred, and love for thee who hast overcome his evil

with thy good. Either he shall be like metals melted by fire or like clay hardened by it.

In <19C004>Psalm 120:4 “coals of juniper” rather burning brands of broom, retamim . The Arabs regard the retem (broom) the best firewood. As their slanders burnt like coals on fire, so, by righteous retribution in kind, God will give them hot coals.

<19E010>Psalm 140:10; 18:12,13; compare the same image of the tongue, <590306>James 3:6.

In <101407>2 Samuel 14:7 “they shall quench my coal that is left,” i.e., extinguish the only surviving light of my home, my only son.

In <230606>Isaiah 6:6 and <111906>1 Kings 19:6 the “coals” are in the Hebrew (rezeph) hot stones, on which cakes were baked and flesh cooked.

In <350305>Habakkuk 3:5 (resheph) “burning coals” poetically and figuratively express “burning diseases,” as the parallel “pestilence” shows; also compare <053224>Deuteronomy 32:24; <199106>Psalm 91:6.

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In ^{<250408>}Lamentations 4:8 translate as margin darker than blackness.” Mineral coal protrudes through the strata to the surface of parts of Lebanon, at Cornale, eight miles from Beirut, the coal seams are three feet thick; but it seems not to have been anciently known as fuel. Charcoal is what is meant by “coal.”

COCK

“Cockcrowing” was the third watch of the four **see WATCHES** introduced by the Romans. The Jews originally had but three. The first ended at 9, the second at 12, the third or” cockcrowing” at 3, and the fourth at 6 o’clock a.m. (^{<411335>}Mark 13:35). The second cockcrowing (^{<411472>}Mark 14:72), which marked Peter’s third denial of Jesus, was probably at the beginning of the fourth watch between 3 and 4 in the morning, not long before the first day dawn, just when our Lord was being led bound to Caiaphas across the court where Peter was standing. The Mishna, states that “cocks were not bred at Jerusalem because of the holy things.” But Peter could easily hear their shrill crow on mount Olivet, only a half-mile off from where he was in the porch of the high priest’s palace, in the stillness of night. Moreover, the restriction could only apply to the Jews, not to the Romans who used fowl for food. The first crowing being fainter in the distance did not awaken his slumbering conscience; but the second with its loud sound was the crowing which alone is recorded by Matthew (^{<402634>}Matthew 26:34), Luke (^{<422234>}Luke 22:34), and John (^{<431338>}John 13:38), being that which roused him to remember bitterly his Lord’s

neglected warning.

COCKATRICE

<231429> Isaiah 14:29. [See **ADDER** .]

COCKLE

ba'asha , from a root “to stink” (<183140>Job 31:40). Probably the “tares” (**zizania**) of <401330>Matthew 13:30. Bad weeds in general; or barley affected by Uredo fetida, “the stinking rust.”

COLHOZEH

A man of Judah in Nehemiah’s time (<160315>Nehemiah 3:15; 11:5); father of Shallum and Baruch.

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COLLAR

<183018> Job 30:18: “my affliction (disease) bindeth me about as the collar of my (inner) coat”; just as in the preceding clause, “my (outer) garment is changed into affliction “; comprising Job’s trials, both those from without and those from within.

COLLEGE

Not a school of learning in <122214>2 Kings 22:14, but the second part or suburb or lower part of the city.

<360110>Zephaniah 1:10, answering to Akra N. of Zion; the Bezetha or Newtown, Hebrew [ha-mishneh]; called by Josephus “the other city,” i.e. the lower city (Ant. 15:11, section 5). “Outside the wall, between the two walls, which was a second part of the city” (Rashi).

COLONY

Philippi was one, planted with Italian colonists, transplanted from those parts of Italy which had espoused Antony’s side, and which Augustus assigned therefore to his veterans. Inscriptions and coins of Augustus are still extant, with the designation “colonia” assigned to Philippi. It had the “jus Italicum,” or privileges of Italian citizens. The accuracy of <441612>Acts 16:12 appears in calling Philippi **kolonia** (Roman), not Greek **apoikia** .

COLOSSE

properly Colossae. A city on the Lycus, an affluent of the Maeander. To the Christians there was addressed Paul's epistle, before he had seen their face ([Colossians 2:1; 1:4,7,8](#)). Epaphras probably founded the Colossian church ([Colossians 1:7; 4:12](#)). Colosse was ethnologically in Phrygia, but politically then in the province of Asia. On the site of the modern Chonos. The foundation of the church must have been subsequent to Paul's visitation, "strengthening in order" all the churches of Galatia and Phrygia ([Acts 18:24](#)), for otherwise he must have visited the Colossians, which [Colossians 2:1](#) implies he had not. Hence, as in the epistle to the Romans, so in the epistle to Colosse there are no allusions to his being their father in the faith, such as there are in [1 Corinthians 3:6,10; 4:15](#); [1 Thessalonians 1:5; 2:1](#). Probably during Paul's "two years" stay at Ephesus, when "all which dwelt in Asia heard the word of the Lord Jesus" ([Acts 19:10,26](#)), Epaphras, Philemon ([Philemon 1:2,13,19](#)), Archippus, Apphia, and other natives of Colosse (which was on

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the high road from Ephesus to the Euphrates), becoming converted at Ephesus, were subsequently the first preachers in their own city. This accounts for their personal acquaintance with, and attachment to, Paul and his fellow ministers, and their salutations to him. So as to “them at Laodicea” ([<510201>](#)Colossians 2:1). He hoped to visit Colosse when he should be delivered from his Roman prison ([<570122>](#)Philemon 1:22; compare [<507124>](#)Philippians 2:24).

The angel worship noticed in [<510218>](#)Colossians 2:18 is mentioned by Theodoret as existing in his days. A legend connected with an inundation was the ground of erecting a church to the archangel Michael near a chasm, probably the one noticed by Herodotus. “The river Lycus, sinking into a chasm in the town, disappears under ground, and, emerging at five stadia distance, flows into the Maeander” (7:30). Two streams, one from the N. the other from the S., pour into the Lycus, both possessing the power of petrifying. The calcareous deposits on the plants, and obstructions which the stream met with, gradually formed a natural arch, beneath which the current flowed as Herodotus describes; the soft crust was probably broken up by an earthquake. In the 4th century the council of Laodicea (in the same region) in its 35th canon prohibited calling upon angels.

EPISTLE TO THE COLOSSIANS : written by Paul during his first captivity at Rome ([<442816>](#)Acts 28:16), in that part of it when as yet it had not become so severe as it did when the

epistle to the Philippians (<500120>Philippians 1:20,21,30) was written (probably after the death of Burrhus, A.D. 62, to whom Tigellinus succeeded as praetorian prefect). Its genuineness is attested by Justin Martyr (contra Tryphon, p. 311 b.), Theophilus of Antioch (Autol., 2:100), Irenaeus (3:14, section 1), Clement of Alexandria (Stromata, 1:325), Tertullian (Praescr. Haeret., 7), Origen (c. Celsus, 5:8).

Object: to counteract the Jewish false teaching there, of which Paul had heard from Epaphras (<510412>Colossians 4:12), by setting before them their standing in C HRIST A LONE , exclusive of angels. the majesty of His person (<510115>Colossians 1:15), and the completeness of redemption by Him. Hence, they ought to be conformed to their risen Lord (<510301>Colossians 3:1-5), and exhibit that conformity in all relations of life. The false teaching opposed in this epistle (<510216>Colossians 2:16,18, “new moon ... sabbath days”) is that of Judaizing Christians, mixed up with eastern theosophy, angel worship, and the asceticism of the Essenes (<510208>Colossians 2:8,9,16-23). The

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theosophists professed a deeper insight into the world of spirits and a greater subjugation of the flesh than the simple gospel affords. Some Alexandrian Jews may have visited Colosse and taught Philo's Greek philosophy, combined with the rabbinical angelology and mysticism, afterward embodied in the Cabbala.

Alexander the Great had garrisoned Phrygia with Babylonian Jews. The Phrygians' original tendency had been to a mystic worship, namely, that of Cybele; so, when Christianized, they readily gave heed to the incipient gnosticism of Judaizers. Later, when the pastoral epistles were written, the evil had reached a more deadly phase, openly immoral teachings ([<540401>1 Timothy 4:1-3; 6:5](#)).

The place of writing was Rome. The three epistles, Ephesians, Colossians, and Philemon, were sent at the same time. The epistle to Colossians, though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written earlier, for the similar phrases in Ephesians appear more expanded than those in Colossians. The "ye also" (as well as the Colossians) may imply the same fact ([<490621>Ephesians 6:21](#)). The similarity between the three epistles written about the same date to two neighboring cities (whereas those written at distant dates and under different circumstances have little mutual resemblance) is an undesigned coincidence and proof of genuineness. Compare [<490107>Ephesians 1:7](#) with [<510114>Colossians 1:14](#); [<490110>Ephesians 1:10](#) with [<510120>Colossians 1:20](#); [<490302>Ephesians 3:2](#) with

<510125> Colossians 1:25; <490519> Ephesians 5:19 with
<510316> Colossians 3:16;

<490622> Ephesians 6:22 with <510408> Colossians 4:8;
<490119> Ephesians 1:19; 2:5 with

<510212> Colossians 2:12,13; <490402> Ephesians 4:2-4 with
<510312> Colossians 3:12-15;

<490416> Ephesians 4:16 with <510219> Colossians 2:19;
<490432> Ephesians 4:32 with

<510313> Colossians 3:13; <490422> Ephesians 4:22-24 with
<510309> Colossians 3:9,10;

<490506> Ephesians 5:6-8 with <510306> Colossians 3:6-8;
<490515> Ephesians 5:15,16 with

<510405> Colossians 4:5; <490619> Ephesians 6:19,20 with
<510403> Colossians 4:3,4;

<490522> Ephesians 5:22,23; 6:1-9 with <510318> Colossians 3:18;
<490424> Ephesians 4:24,25 with <510309> Colossians 3:9;
<490520> Ephesians 5:20-22 with <510317> Colossians 3:17,18.

Onesimus traveled with Tychicus, bearing the letter to Philemon. The persons sending salutations are the same as in epistle to Philemon, except Jesus Justus (<510411> Colossians 4:11). Archippus is addressed in both. Paul and Timothy head both. Paul appears in both a prisoner.

The style has a lofty elaboration corresponding to the theme, Christ's majestic person and office, in contrast to the Judaizers' beggarly system. In the epistle to the Ephesians, which did not require to be so controversial, he dilates on these truths so congenial to him, with a fuller outpouring of spirit and less antithetical phraseology.

COMMERCE

In Solomon's time first, the foreign trade of the Israelites to any extent began; chiefly consisting in imports, namely, linen yarn, horses, and chariots from Egypt. For these he paid in gold brought by his fleets, in concert with the Phoenicians, from India, East Africa, and Arabia ([1 Kings 10:22-29](#)). He supplied provisions for the workmen in Lebanon, while the Phoenicians brought the timber by sea to Joppa ([1 Kings 5:6,9](#)). Palestine supplied Tyre with grain, honey, oil, balm, and wine ([Ezekiel 27:17](#); [Acts 12:20](#)). Solomon's and the Phoenician united fleets brought on the Indian Ocean, from Ophir to Elath and Ezion Geber on the Elanitic gulf of the Red Sea (ports gained by David from Edom), gold, silver, ivory, **see ALGUM OF ALMUG** (see) trees, and precious stones, peacocks and apes ([1 Kings 9:26](#); [10:11,22](#)). He fortified Baalbek and Palmyra too, as a caravan station for the inland commerce of eastern and south eastern Asia. Oil was exported to Egypt ([Hosea 12:1](#)). Fine linen and girdles were sold to merchants ([Proverbs 31:24](#)).

Jerusalem appears in ^{<262602>}Ezekiel 26:2 as the rival of Tyre, who exulted at the thought of her fall; “she is broken that was the gates (the mart) of the people, she (i.e. her commerce from Palmyra, Petra, and the East) is turned unto me. I shall be replenished now she is laid waste.” Caesarea was made a port by Herod; besides Joppa.

The law strictly enjoined fair dealing, and just weights (^{<031935>}Leviticus 19:35,36; ^{<052513>}Deuteronomy 25:13-16).

COMPEL

The Greek [angareuein](#) is a Tartar word adopted by the Persians for impressing into the government service men and horses to carry the dispatches without interruption, by relays of men and horses stationed at intervals (^{<400541>}Matthew 5:41; ^{<411521>}Mark 15:21).

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CONANIAH

<143509> 2 Chronicles 35:9.

CONCUBINE

The desire of offspring in the Jew was associated with the hope of the promised Redeemer. This raised concubinage from the character of gross sensuality which ordinarily it represents, especially when a wife was barren. This in some degree palliates, though it does not justify, the concubinage of Nahor, Abraham, and Jacob. The concubine's children were adopted, as if they were the wife's own offspring; and the suggestion to the husband often came from the wife herself (Genesis 30). The children were regarded, not as illegitimate, but as a supplementary family to that of the wife. Abraham sent them away with gifts during his lifetime, so as not to interfere with the rights of Isaac, the son of the promise.

The seeming laxity of morals thus tolerated is a feature in the divine scheme arising from its progressive character. From the beginning, when man was sinless it was not so; for God made male and female that in marriage "they **TWAIN** should be one flesh" <401904>Matthew 19:4,5,8). But when man fell, and, in the course of developing corruption, strayed more and more from the original law, God provisionally sanctioned a code which imposed some checks on the prevalent licentiousness, and exercised His divine prerogative of overruling man's evil to ultimate good. Such a provisional state was not the best absolutely, but the best under existing circumstances. The

enactment was not a license to sin, but a restraint upon existing sin, and a witness against the hardness of man's heart. The bondmaid or captive was not to be cast away arbitrarily after lust had been gratified (^{<022107>}Exodus 21:7-9; ^{<052110>}Deuteronomy 21:10,11); she was protected by legal restraints whereby she had a kind of secondary marriage relationship to the man. Thus, limits were set within which concubinage was tolerated until "the times of this ignorance" which "God winked at"

(^{<441730>}Acts 17:30) passed by, and Christ restored the original pure code. Henceforward, fornication is a sin against one's own body, and against the Lord Christ, with whom the believer is one in body and spirit (^{<460615>}1 Corinthians 6:15-20).

To take the royal concubines was regarded as tantamount to seizing on the throne. [**See ABNER** , **see ADONIJAH** .]

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CONDUIT

Hezekiah stopped the “upper watercourse of Gihon,” and brought it down straight to the W. of the city of David ([<143230>2 Chronicles 32:30](#)). Robinson identifies Gihon with the pool Birket-es-Mamilla at the head of the valley of Hinnom S.W. of Jerusalem. He thinks the lately discovered subterranean conduit in the city to be a branch from Hezekiah’s watercourse. Williams places Gihon N. of Jerusalem, near the tombs of the kings, and thinks that the watercourse flowed S. to the temple, and thence into the pool of Siloam, the lower pool. The proximity of “the upper pool” to “the fuller’s field” ([<121817>2 Kings 18:17](#)) favors this; as “the fuller’s monument” was N.E. of the city (Josephus).

The pools of Solomon beyond Bethlehem for irrigating his garden ([<210206>Ecclesiastes 2:6](#)) were probably connected with the supply of water for Jerusalem, which Talmudic tradition assigns to him. Pontius Pilate applied the sacred treasure of the corban to an aqueduct of 200 or 300 stadia, which is about the measure of the existing one. Probably he repaired Solomon’s original watercourse. The water is still conveyed from the fountains which supply the pools two miles S. of Bethlehem. It crosses the Hinnom valley on a nine-arched bridge above the pool Birket-es-Sultan, and at last is conducted to the Haram; repaired by Sultan Mahomet Ibn Kalaun of Egypt about A.D. 1300.

CONEY

shaphan , from the root “to hide”; the S. Arab, thofun; the Syrian Arab, weber. A pachydermatous animal, gregarious, greybacked, white on the belly, with long hair, short tail, and round ears; common on the ridges of Lebanon; living in caves and clefts; the Hyrax Syriacus, not the rabbit or coney.

<203026>Proverbs 30:26: “the coneys are but a feeble folk, yet make they their houses in the rocks:” exactly true of the hyrax; with weak teeth, short incisors, and nails instead, it seems defenseless, but its security is in rocky hiding places, such as Ain Feshkah on the Dead Sea shore. “No animal” (says Tristram). “gave us so much trouble to secure.” It is described as “chewing the cud” (<031105>Leviticus 11:5; <051407>Deuteronomy 14:7), in phenomenal language, because the motion of its jaws is like that of ruminating animals; so also the hare. Though in some respects like the rodentia, it is really akin to the rhinoceros; its molar teeth differ only in the size; its body is as large as the rabbit. The “exceeding wisdom” of the

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coney is illustrated in their setting an old male sentry near their holes to warn his companions when danger approaches, by a whistling sound.

CONFESSION

<590516> James 5:16: “confess your faults one to another (the apostle does not say to the priest), and pray one for another, that ye may be healed.” The “faults” ([paraptoomata](#)) are literally “falls” in relation to one another. But the Sinaiticus, Alexandrinus, and Vaticanus manuscripts and Vulgate read “sins” ([hamartias](#)). Confession is desirable

(1) in case of wrong done to a neighbor, <401815>Matthew 18:15;

(2) to a Christian adviser, ordained or unordained, anyone who can apply God’s written word suitably to one’s need, and “pray for” and with one, <590516> James 5:16;

(3) open confession of any wrong done to the church, which has caused scandal to religion, in token of penitence. Not auricular: <400306>Matthew 3:6; <441918> Acts 19:18, “many confessed and shewed (openly, not in the ear of a priest under the seal of secrecy) their deeds.”

CONFIRMATION

[See [BAPTISM](#) . Laying on hands.]

CONGREGATION

‘ eedah . CONVOCAATION , qaahaal (restricted to the Pentateuch, except

<230113> Isaiah 1:13). The Hebrews, regarded in their collective capacity as a “holy” community, gathered in sacred assembly composed of the homeborn Israelites. Settlers, only if circumcised, were admitted to the privileges (<021219>Exodus 12:19). Each Israelite was member of a house; the family was a collection of houses; the tribe, a collection of families; the congregation, a collection of tribes. The CONGREGATION was a national parliament, with legislative and judicial powers. The CONVOCAATION was restricted to religious meetings (Leviticus 23). Each house, family, and tribe had its head; these representative heads were “the elders” or “princes.”

Moses selected 70 elders by God’s appointment to share the burden of government with him (<041116>Numbers 11:16). The sounding of the two silver trumpets was the signal for the whole body of the people assembling at the door of the tabernacle, which was there called “the tabernacle of the

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congregation,” the moed , literally, a place of meeting

([<041002>](#)Numbers 10:2-

4). The princes were convened with only one trumpet. The people were bound to abide by the acts of their representatives ([<060918>](#)Joshua 9:18).

In later times the Sanhedrin council (corresponding to Moses’ seventy elders) represented the congregation. Synagogue, which originally applied to the assembly, came to mean the place of worship.

CONONIAH

[<143112>](#) 2 Chronicles 31:12,13.

COPPER

([<150827>](#)Ezra 8:27). But for KJV “brass” the translation elsewhere ought to be copper, (nechoshath ,) or where native ore is not meant, probably bronze. Zinc, one ingredient of brass, was then unknown. Used by the ancients for many purposes, for which its ductile nature adapted it. The earliest inhabitants of Europe used flint weapons, now discovered in various places. But Tubal-cain ([<010422>](#)Genesis 4:22, from whence probably by corrupted tradition was derived the classic idol, Vulcan, the god of the forge) was “an instructor of every artificer in brass (copper) and iron,” 500 years after creation according to Hebrew, or 1,000 according to Septuagint, chronology. The ignorance of large portions of mankind, of iron and copper, subsequently or even at that early date, does not disprove Tubal-

cain's and his artificers' acquaintance with them. Savage nations, or races which have sunk in course of ages into barbarism, first used flint, then copper or bronze (an alloy of tin and copper), then iron; But there is no well-established instance of a savage race gradually civilizing themselves; the civilization has always been introduced from outside. Thus, bronze or copper was probably introduced among savages from more civilized nations. The American Indians at Cape Honduras visited by Columbus had hatchets, etc., of copper, and crucibles for melting it.

Seth's race was less distinguished for advancement in arts and luxuries than Cain's race, which was wise in their generation; but the truest civilization is that which develops man's moral and highest nature; in this respect Seth's descendants were far superior, walking in recognition of conscience and of the providence and grace of God.

Many intimations show that the Israelites knew how to dig out and smelt metals (⁰⁵⁰⁴²⁰Deuteronomy 4:20; 8:9; Ezra 22:18). Their mirrors of polished

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copper (<023808>Exodus 38:8 margin) and “bows of copper” (Hebrew text of <191834> Psalm 18:34) and “helmets,” etc. (<091738>1 Samuel 17:38), show they had some secret of rendering copper harder than ours is.

The absence of iron remains does not necessarily prove it was unknown in Egypt, for it and the making of good steel have been known from very ancient times in India. It quickly decomposes, and so would leave no remains of implements. The copper mines worked by the Moschi, whose merchants imported it into Tyre, are mentioned <262713>Ezekiel 27:13.

CORAL

More precious in ancient times than now, when it is more easily procured (<182818>Job 28:18; <262716>Ezekiel 27:16). The red coral is the stony skeleton of a red zoophyte. In the Mediterranean, on the African coast off Tunis, attached to the rock at a considerable depth, and broken off from them by long hooked poles, and thus drawn out (Hebrew for “price,” <182818>Job 28:18, is meshek , “the drawing out”). From Carthage (where Tunis now stands) the rough coral was imported to the mother city Tyre, and there manufactured into ornaments to be purchased by merchants for the women of Syria. Its tree-like growth is implied by its name ramoth , from raam “to be high”; others from the Sanskrit ramye, “pleasant.”

CORBAN

An offering to God in fulfillment of a vow; from which the temple treasury into which such gifts were cast is called in Greek, **korbanas** ([<402706>Matthew 27:6](#)). Also whatever men by vow interdicted themselves from, as wine, etc., was called qorban (Leviticus 27; Numbers 30; [<071307>Judges 13:7](#); Jeremiah 35). Undutiful children, under the plea of having consecrated as corban to the Lord whatever help they might otherwise have given to their parents, evaded their filial obligation; this Christ denounced as a “making the commandment of God of none effect by man’s traditions” ([<401505>Matthew 15:5](#); [<410711>Mark 7:11,12](#)). The rabbis allowed a youth even to pronounce corban upon his property, and retain it for himself, though withholding it from his own parents. This extreme case however was not immediately referred to by our Lord.

CORD

“Lengthen thy cords, strengthen thy stakes” ([<235402>Isaiah 54:2](#)); an image from a tent (appropriate, as the Israelite church was symbolized by the

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tabernacle); it, when enlarged, needs at once longer cords and stronger stakes. The church must not merely seek new converts, but strengthen in faith existing members. So in ^{<180421>}Job 4:21, “is not their cord in them unstrung?” or “snapped,” so that their earthly tabernacle comes down

(^{<470501>}2 Corinthians 5:1). In ^{<211206>}Ecclesiastes 12:6, “or ever the silver cord be loosed or the golden bowl be broken,” the meaning is, before life’s gilded lamp suspended from on high by the cord of intertwined silk and silver, be broken by the snapping of the cord. “The golden bowl” may hint at the skull; “the silver cord,” the spinal marrow attached to the brain, white and precious as silver. “He hath loosed my cord” (^{<183011>}Job 30:11) is animate from a bow unstrung (contrast ^{<182920>}Job 29:20). In ^{<281104>}Hosea 11:4, “I drew them with cords of a man,” i.e., with human methods, as a father would draw his child by leading strings. In ^{<330205>}Micah 2:5, “cast a cord by lot” i.e. have any measured out possession, cords being used for measurement (^{<061306>}Joshua 13:6; ^{<191606>}Psalms 16:6).

CORIANDER

To it in form and color the manna is compared (^{<021631>}Exodus 16:31; ^{<041107>} Numbers 11:7). The gad;, Phoenician, goid. An umbelliferous plant, with white or red flowers producing globular, gray, spicy, striated, seed- vessels. Used as a condiment with food in Egypt, and in making confectionery.

CORINTH

Famed for its commerce, chiefly due to its situation between the Ionian and Aegean seas, on the isthmus connecting the Peloponnese with Greece. In Paul's time it was capital of Achaia, and seat of the Roman proconsul (^{<441812>}Acts 18:12). Its people had the Greek love of philosophical subtleties. The immorality was notorious even in the pagan world; so that "to Corinthianize" was proverbial for playing the wanton. The worship of Venus, whose temple was on Acrocorinthus, was attended with shameless profligacy, 1,000 female slaves being maintained for the service of strangers. Hence, arose dangers to the purity of the Corinthian church (1 Corinthians 5--7), founded by Paul on his first visit in his second missionary journey (^{<441801>}Acts 18:1-17).

The early Greek Corinth had been left desolate for 100 years; its merchants had withdrawn to Delos, and the presidency of the isthmian games had been transferred to Sicyon, when Julius Caesar refounded the city as a

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Roman colony. Gallio the philosopher, Seneca's brother, was proconsul during Paul's first residence, in Claudius' reign. Paul had come from Athens, shortly afterward Silas and Timothy from Macedonia joined him. His two earliest epistles, 1 and 2 Thessalonians, were written there, A.D. 52 or 53. Here he made the friendship of Aquila and Priscilla, and labored at tentmaking with the former. Here, after his departure, Apollos came from Ephesus.

The number of Latin names in Paul's epistle to the Romans, written during his second visit of three months at Corinth (^{<442003>}Acts 20:3), A.D. 58, is in undesigned harmony with the origin of many of its people as a Roman colony. At the time of Paul's visit Claudius' decree banishing the Jews from Rome caused an influx of them to Corinth. Hence, many Jewish converts were in the Corinthian church (Acts 18), and a Judaizing spirit arose.

Clement's epistles to the Corinthians are still extant. Corinth is now the seat of an episcopal see. It is a poor village, called by a corruption of the old name, Gortho. The remains of its ancient Greek temple, and of the Posidonium or sanctuary of Neptune (N.E. of Corinth, near the Saronic gulf), the scene of the Isthmian games, are remarkably interesting. The stadium for the foot race (alluded to in ^{<460924>}1 Corinthians 9:24), and the theater where the pugilists fought (^{<460926>}1 Corinthians 9:26), and the pine trees of which was woven the "corruptible crown" or wreath for the conquerors in the games (^{<460925>}1 Corinthians 9:25), are still to be seen. The Acrocorinthus eminence rising 2,000 feet above the sea was near Corinth, and

as a fortress was deemed the key of Greece. N. of it was the port Lechaem on the Corinthian gulf; on the other side on the Saronic gulf was Cenchraea ([<441818>](#)Acts 18:18).

The ornate “Corinthian order” of architecture, and “the Corinthian brass” or choice bronze statuary, attest the refinement of its people.

FIRST EPISTLE TO THE CORINTHIANS . Its authenticity is attested by Clement of Rome (Ep., c. 47), Polycarp (Ep. to Philipp., c. 11), Ignatius (ad Eph., 2), and Irenaeus (Adv. Haer., 4:27, section 3).

Its occasion and subject. Paul had been instrumental in converting many Gentiles ([<461202>](#)1 Corinthians 12:2) and some Jews ([<441808>](#)Acts 18:8), notwithstanding the Jews’ opposition ([<441805>](#)Acts 18:5,6), during his one year and a half sojourn. The converts were mostly of the humbler classes ([<460126>](#)1

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Corinthians 1:26). Crispus, Erastus, and Gaius (Caius), however, were men of rank ([<460114>1 Corinthians 1:14](#); [<441808>Acts 18:8](#); [<451623>Romans 16:23](#)). [<461122>1 Corinthians 11:22](#) implies a variety of classes. The immoralities abounding outside at Corinth, and the craving even within the church for Greek philosophy and rhetoric which Apollos' eloquent style gratified, rather than for the simple preaching of Christ crucified ([<460201>1 Corinthians 2:1](#), etc.; [<441824> Acts 18:24](#), etc.), as also the opposition of Judaizing teachers who boasted of having "letters of commendation" from Jerusalem the metropolis of the faith, caused the apostle anxiety. The Judaizers depreciated his apostolic authority ([<460901>1 Corinthians 9:1,2](#); [<471001>2 Corinthians 10:1,7,8](#)), professing, some to be the followers of the chief apostle, Cephas; others to belong to Christ Himself, rejecting all subordinate teaching ([<460112>1 Corinthians 1:12](#); [<471007>2 Corinthians 10:7](#)). Some gave themselves out to be apostles ([<471105>2 Corinthians 11:5,13](#)), alleging that Paul was not of the twelve nor an eye-witness of the gospel facts, and did not dare to prove his apostleship by claiming support from the church (1 Corinthians 9). Even those who declared themselves Paul's followers did so in a party spirit, glorying in the minister instead of in Christ. Apollos' followers also rested too much on his Alexandrian rhetoric, to the disparagement of Paul, who studied simplicity lest aught should interpose between the Corinthians and the Spirit's demonstration of the Savior (1 Corinthians 2). Epicurean self-indulgence led some to deny the resurrection ([<461532>1 Corinthians 15:32](#)). Hence, they connived at the incest of one of them with his stepmother (1

Corinthians 5).

The elders of the church had written to consult Paul on minor points: (1) meats offered to idols; (2) celibacy and marriage; (3) the proper use of spiritual gifts in public worship; (4) the collection for the saints at Jerusalem ([1601](#)>1 Corinthians 16:1, etc.). But they never told him about the serious evils, which came to his ears only through some of the household of Chloe ([111](#)>1 Corinthians 1:11), contentions, divisions, lawsuits brought before pagan courts by Christian brethren against brethren ([601](#)>1 Corinthians 6:1). Moreover, some abused spiritual gifts to display and fanaticism (1 Corinthians 14); simultaneous ministrations interrupted the seemingly order of public worship; women spoke unveiled, in violation of eastern usage, and usurped the office of men; even the Holy Communion was desecrated by reveling (1 Corinthians 11). These then formed topics of his epistle, and occasioned his sending Timothy to them after his journey to Macedonia ([417](#)>1 Corinthians 4:17).

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(^{<471010>}2 Corinthians 10:10,13; 11:6). The diversity in tone, in part, is due to the diversity between the penitent majority and the refractory minority. Two deputies chosen by the churches to take charge of the collection accompanied Titus, who bore this 2 Corinthians (^{<470818>}2 Corinthians 8:18-22).

CORMORANT

The *Pelicanus bassanus*, of the family Colymbidae, order Natatores. Hebrew shalak, i.e. the diver, from a root “to cast down” itself, or plunge after its prey. Unclean (^{<031117>}Leviticus 11:17; ^{<051417>}Deuteronomy 14:17). Septuagint *katarraktes*, which Speaker’s Commentary makes the “cormorant,” *Phalacrocorax crabo*, often seen in Syria, and occasionally at the sea of Galilee; this the Appendix to Smith’s Dict. contradicts. But for “cormorant” in ^{<233411>}Isaiah 34:11; ^{<360214>}Zephaniah 2:14, translated “pelican,” Hebrew qa’ath.

CORN

Wheat, barley, spelt (as the Hebrew for “rye,” ^{<020932>}Exodus 9:32, ought to be translated, for it was the common food of the Egyptians, called doora, as the monuments testify; also in ^{<260409>}Ezekiel 4:9 for “fitches” translated spelt). “Principal wheat,” i.e. prime, excellent (^{<232825>}Isaiah 28:25). “Seven ears on one stalk” (^{<014122>}Genesis 41:22) is common still in Egypt.

The sheaves in harvest used to be decorated with the lilies of the field, which illustrates Song 7:2. “Plenty of grain” was part of Jacob’s blessing ([<012728>Genesis 27:28](#)). From Solomon’s time the Holy Land exported grain to Tyre ([<262717>Ezekiel 27:17](#)). See [<300805>Amos 8:5](#). It is possible Indian grain or maize was known and used in Palestine as it was at Thebes in Egypt, where grains and leaves of it have been found under mummies. The wheat root will send up many stalks, but never more than one ear upon one stalk. But seven full ears upon one maize grain stalk have often been found. Maize grain in the milky state roasted is delicious: this, if meant in [<030214>Leviticus 2:14](#), would give zest to the offering.

CORNELIUS

Centurion of the Italian band or cohort at Caesarea (Acts 10); “devout and one that feared God with all his house”: he ordered not merely himself but all his family in God’s ways. Compare [<011819>Genesis 18:19](#); [<062415>Joshua 24:15](#). He had made the most of his spiritual opportunities; for coming to the Holy

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tumult at Ephesus ([<441923>](#)Acts 19:23-41) or a dangerous illness (Alford). Thence he passed by way of Troas to Philippi, the first city that would meet him in entering Macedonia ([<442001>](#)Acts 20:1), and the seat of the important Philippian church. On comparing [<471109>](#)2 Corinthians 11:9 with [<500415>](#)Philippians 4:15,16 it appears that by “Macedonia” there Paul means Philippi. The plural “churches,” however, ([<470801>](#)2 Corinthians 8:1) proves that Paul visited other Macedonian churches also, e.g. Thessalonica and Berea. But Philippi, as the chief one, would be the center to which all the collections would be sent, and probably the place of writing 2 Corinthians Titus, who was to follow up at Corinth the collection, begun at the place of his first visit ([<470806>](#)2 Corinthians 8:6).

The style passes rapidly from the gentle, joyous, and consolatory, to stern reproof and vindication of his apostleship against his opponents. His ardent temperament was tried by a chronic malady ([<470407>](#)2 Corinthians 4:7; 5:1-4; 12:7-9). Then too “the care of all the churches” pressed on him; the weight of which was added to by Judaizing emissaries at Corinth, who wished to restrict the church’s freedom and catholicity by bonds of letter and form ([<470308>](#)2 Corinthians 3:8-18). Hence, he speaks of ([<470705>](#)2 Corinthians 7:5,6) “rightings without” and “fears within” until Titus brought him good news of the Corinthian church. Even then, while the majority at Corinth repented and excommunicated, at Paul’s command, the incestuous person, and contributed to the Jerusalem poor fund, a minority still accused him of personal objects in the collection, though he had

guarded against possibility of suspicion by having others beside himself to take charge of the money (<470818>2 Corinthians 8:18-28). Moreover, their insinuation was inconsistent with their other charge, that his not claiming maintenance proved him to be no apostle. They alleged too that he was always threatening severe measures, but was too cowardly to execute them (<471008>2 Corinthians 10:8- 16; 13:2); that he was inconsistent, for he had circumcised Timothy but did not circumcise Titus, a Jew among the Jews, a Greek among the Greeks (<460920>1 Corinthians 9:20, etc.; <480203>Galatians 2:3).

That many of his detractors were Judaizers appears from <471122>2 Corinthians 11:22. An emissary from Judaea, arrogantly assuming Christ's own title "he that cometh" (<401103>Matthew 11:3), headed the party (<471104>2 Corinthians 11:4); he bore "epistles of commendation" (<470301>2 Corinthians 3:1), and boasted of pure Hebrew descent, and close connection with Christ Himself (<471113>2 Corinthians 11:13,22,23). His high-sounding pretensions and rhetoric contrasted with Paul's unadorned style, and carried weight with some

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many” ([<461609>](#)1 Corinthians 16:9; [<451604>](#)Romans 16:4). The tumult ([<441929>](#)Acts 19:29,30) had not yet taken place, for immediately after it he left Ephesus for Macedon.

Sosthenes, the ruler of the Jews’ synagogue, after being beaten, seems to have been won by Paul’s love to an adversary in affliction ([<441812>](#)Acts 18:12-17). Converted, like Crispus his predecessor in office, he is joined with Paul in the inscription, as “our brother.” A marvelous triumph of Christian love! Paul’s persecutor paid in his own coin by the Greeks, before Gallio’s eyes, and then subdued to Christ by the love of him whom he sought to persecute. Stephanas, Fortunatus, and Achaicus, were probably the bearers of the epistle ([<461617>](#)1 Corinthians 16:17,18); see the subscription.

S E C O N D E P I S T L E T O T H E C O R I N T H I A N S . Reasons for writing. To explain why he deferred his promised visit to Corinth on his way to Macedonia ([<460419>](#)1 Corinthians 4:19; 16:5; [<470115>](#)2 Corinthians 1:15,16), and so to explain his apostolic walk, and vindicate his apostleship against gainsayers ([<470112>](#)2 Corinthians 1:12,24; 6:3-18; 7:2; 10; 11; 12). Also to praise them for obeying his first epistle, and to charge them to pardon the transgressor, as already punished sufficiently ([<470201>](#)2 Corinthians 2:1-11; 7:6-16). Also to urge them to contributions for the poor brethren at Jerusalem (2 Corinthians 8).

Its genuineness is attested by Irenaeus (Haer., 3:7, section 1),

Athenagoras (De Res. Mort.), Clement of Alexandria (Strom., 3:94, 4:101), and Tertullian (Pudic., 13).

Time of writing. After Pentecost A.D. 57, when Paul left Ephesus for Troas. Having stayed for a time at Troas preaching with success (^{<470212>}2 Corinthians 2:12,13), he went on to Macedonia to meet Titus there, since he was disappointed in not finding him at Troas as he had expected. In Macedonia he heard from him the comforting intelligence of the good effect of the first epistle upon the Corinthians, and having experienced the liberality of the Macedonian churches (2 Corinthians 8) he wrote this second epistle and then went on to Greece, where he stayed three months; then he reached Philippi by land about Passover or Easter, A.D. 58 (^{<442001>}Acts 20:1-6). So that the autumn of A.D. 57 will be the date of 2 Corinthians.

Place of writing. Macedonia, as ^{<470902>}2 Corinthians 9:2 proves. In "ASIA" (see) he had been in great peril (^{<470108>}2 Corinthians 1:8,9), whether from the

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Land a heathen, when he knew of the true God there he became a true proselyte. Now “whosoever hath to him shall be given” (<401312>Matthew 13:12; <236405>Isaiah 64:5; <330207>Micah 2:7; <430717>John 7:17). So, “giving much alms to the people,” which showed the self sacrificing sincerity of his religion, and “praying to God always,” he was vouchsafed a further revelation, namely, the gospel, through Peter’s instrumentality. A vision to Cornelius desiring him to send to Joppa for Peter, and a vision to Peter on the morrow, just as Cornelius’ messengers, two household servants and “a devout soldier of them that waited on him continually” (for he followed David’s rule, <19A106>Psalm 101:6), were drawing nigh the city, instructing him to regard as clean those whom “God had cleansed,” though heretofore ceremonially “unclean,” and desiring him to go with Cornelius’ messengers “doubting nothing,” prepared the way. Whatever uncertainty there might be of the miraculous nature of either vision by itself, there can be none of the two mutually supporting each other. While Peter preached Jesus to them the Holy Spirit fell on all who heard. This left no doubt as to the propriety of baptizing these Gentile proselytes of the gate with Christian baptism.

Thus Peter showed in act what Jesus meant by His promise, “I will give unto thee the keys of the kingdom of heaven, and whatsoever (ceremonies) thou shalt bind (declare obligatory), etc., loose (declare not so), etc., shall be bound ... loosed.” The question which perplexed the early church was not whether Gentiles might, become Christians (for that was plainly declared <411615>Mark 16:15; <422447>Luke 24:47), but whether

they could be admitted without circumcision. Cornelius' case decided this (^{<441117>}Acts 11:17; 10:28,34,35). Cornelius already "knew" by hearsay of Jesus' preaching (^{<441036>}Acts 10:36,37); but now the faith was authoritatively declared to and accepted by him.

An undesigned coincidence (a mark of truth) is to be observed in comparing "four days ago," ^{<441030>}Acts 10:30, with ^{<441009>}Acts 10:9,23,24, from which it incidentally comes out that four days in all intervened between Cornelius' vision and Peter's arrival, two days in going to Joppa and two in returning, just as Cornelius states. Cornelius, representing Roman nationality and force, was peculiarly fitted to be the first Gentile convert, the firstfruits of the harvest that followed.

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CORNER

A merciful provision of the law left the grainers of the fields and whatever crop was on them to be enjoyed by the poor ([<031909>Leviticus 19:9](#)). So also gleanings of fields and fruit trees ([<032322>Leviticus 23:22](#); [<052419>Deuteronomy 24:19-21](#)). Such regulations diminished, much the amount of poverty. In David's time only 500 or 600 in debt or distress joined him out of all Judaea ([<092111>1 Samuel 21:11](#)). Later the prophets constantly complain of the rich defrauding the poor ([<230314>Isaiah 3:14,15](#); [10:2](#); [<300511>Amos 5:11](#)).

CORNERSTONE

Binding together the sides of the building. Some of the temple ones are 19 ft. long and 7 1/2 thick. Compare Solomon's temple, [<110517>1 Kings 5:17](#); [7:9](#). Christ is the true grainer stone, laid by the Father in Zion, on whom the whole church rests ([<232816>Isaiah 28:16](#)). He is also "the head stone," or fifth crowning top grainer of the pyramid, in which the whole building meets and culminates ([<380407>Zechariah 4:7](#)). Compare [<014924>Genesis 49:24](#); [<19B822>Psalm 118:22](#); [<402142>Matthew 21:42](#); [<450933>Romans 9:33,34](#); [<490221>Ephesians 2:21](#).

CORNET

A horn trumpet used for war, for signals, for proclaiming the jubilee and new year. The shopfar was long and straight; the

qeren (Daniel 3) crooked. [Shophar] is generally translated “trumpet,” qeren “cornet” (Daniel 3). God appointed the making of two silver trumpets. They were 120 in Solomon’s time (¹⁴⁰⁵¹²2 Chronicles 5:12), and were employed for other purposes besides those originally contemplated, namely, in the temple orchestra.

The first day of the seventh month was “the memorial of blowing of trumpets” (⁰³²³²⁴Leviticus 23:24; ⁰⁴²⁹⁰¹Numbers 29:1). The beginning of the civil new year was thus ushered in with joyful thanksgivings for the mercies of the old year, the Levites chanting Psalm 81. This usage, however, cannot be proved so early as Moses’ time, when the beginning of the (religious) year was fixed at the spring equinox, the period of the institution of the Passover, the month Abib (⁰²¹²⁰²Exodus 12:2).

The rabbis represent the seventh month as the anniversary of creation. The first day “memorial of blowing of trumpets” precluded the tenth day yearly great “atonement.”

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COS

Coos: now Stancho, a contraction of [eis teen CHoa](#) . Paul passed the night on this island on his way by sea from Miletus to Rhodes ([<442101>Acts 21:1](#)). It is N.W. of Rhodes; 25 miles long by 10 miles wide. The chief town was on the N.E. of the island, near the promontory Scandarium.

COSAM

[<420328>](#) Luke 3:28. ([See GENEALOGIES](#) .)

COTTON

Karpas . KJV has “green” ([<170106>Esther 1:6](#)), where “cotton” ought to be; for kurpasa in Sanskrit and kindred terms of other eastern languages means “cotton.” Cotton was manufactured, though not grown, anciently in Egypt. In India is the earliest record of its use for dress.

COUNCIL

The S ANHEDRIN , a term formed from the Greek [sunedrion](#) . The Jews’ supreme council in Christ’s time. Moses’ tribunal of seventy seems to have been temporary ([<041116>Numbers 11:16,17](#)), for there are no traces of it in [<051708>](#) Deuteronomy 17:8-10, nor under Joshua, judges, and the kings. As the permanent great council it probably took its rise after the return from Babylon, under the Graeco-Macedonian supremacy. 2 Macc. 1:10; 4:44; 11:27, contain the earliest allusion to it. The

number was probably derived from Moses' council. Its members were the chief priests or heads of the 24 courses, and those who had been high priests; also the elders and scribes learned in Jewish law ([402657](#)>Matthew 26:57,59; [411501](#)>Mark 15:1; [422266](#)>Luke 22:66; [440521](#)>Acts 5:21). Seventy-one is the number, according to Jewish tradition, to correspond to the 70 and Moses ([041116](#)>Numbers 11:16). Others say 72, since to the 70) Eldad and Medad are to be added ([041126](#)>Numbers 11:26).

The president was called nasi' ; generally the high priest ([402662](#)>Matthew 26:62). The vice-president is called "father of the house of judgment" in the Talmud One scribe registered the votes for acquittal, another those for condemnation, according to the Babylonian Gemara. They sat in the form of a half circle; the vice-president or the oldest at the president's right hand, the rest sat before these two according to their dignity. The Gazzith or council hall was in the S.E. corner of a court near the temple.

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Sometimes they met in the high priest's palace ([402603](#)>Matthew 26:3). In Christ's time the sessions were moved from Gazzith to a hall further from the temple, but still on mount Moriah. Its final seat was at Tiberias.

They tried cases of idolatry and false prophets. On this allegation Jesus, and subsequently Peter, John, Stephen, and Paul were brought before them ([431147](#)>John 11:47). Their authority extended even to Jews in foreign cities ([440902](#)>Acts 9:2). The Gemara states that power of life and death was taken from them just forty years before the destruction of Jerusalem, coinciding with [431831](#)>John 18:31,32. The confirmation and execution of a capital sentence rested with the Roman procurator, from whence they took Jesus before Pontius Pilate on a different charge from that of blasphemy, for which the Sanhedrin condemned Him, namely, that of treason against Caesar, the only one which Pilate would have entertained. The stoning of Stephen ([440756](#)>Acts 7:56, etc.) was an illegal assumption of power, an outbreak of fanatical violence, as also the execution of the apostle James in the procurator's absence (Josephus, Ant. 20:9, section 1).

There were two lesser courts or "councils" ([401017](#)>Matthew 10:17) in Jerusalem; one in each town of Palestine, 23 members in each in a town of 120, three when the population was below 120 (Talmud). They were connected with the several synagogues and possessed the right of scourging ([471124](#)>2 Corinthians 11:24); but Josephus represents the local courts, as constituted by Moses, to have consisted of seven, with two

Levitical assessors apiece. <400521>Matthew 5:21,22, “the judgment,” perhaps alludes to such courts.

There was also a privy “council” to assist the Roman procurator when he chose to consult them (<442512>Acts 25:12).

COVENANT

Hebrew berit , Greek [diatheeke](#) . From baarah “to divide” or” cut in two” a victim (Gesenius), between the parts of which the covenanting parties passed (<011509>Genesis 15:9, etc.; <243418>Jeremiah 34:18,19). Probably the covenanting parties eating together (which barah sometimes means) of the feast after the sacrifice entered into the idea; compare <013146>Genesis 31:46,47, Jacob and Laban.

“A C OVENANT O F S ALT ,” taken in connection with the eastern phrase for friendship, “to eat salt together,” confirms this view. Salt, the antidote to

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corruption, was used in every sacrifice, to denote purity and perpetuity ([<030213>Leviticus 2:13](#); [<410949>Mark 9:49](#)). So a perpetual covenant or appointment ([<041819>Numbers 18:19](#); [<141305>2 Chronicles 13:5](#)).

The covenant alluded to in [<280607>Hosea 6:7](#) margin is not with Adam (KJV “men” is better, compare [<198207>Psalm 82:7](#)), for nowhere else is the expression “covenant” applied to Adam’s relation to God, though the thing is implied in [<450512>Romans 5:12-19](#); [<461522>1 Corinthians 15:22](#); but the Sinaitic covenant which Israel transgressed as lightly as “men” break their every day covenants with their fellow men, or else they have transgressed like other “men,” though distinguished above all men by extraordinary spiritual privileges.

“Covenant” in the strict sense, as requiring two independent contracting parties, cannot apply to a covenant between God and man. His covenant must be essentially one of gratuitous promise, an act of pure grace on His part ([<480315>Galatians 3:15](#), etc.). So in [<198928>Psalm 89:28](#) “covenant” is explained by the parallel word “mercy.” So God’s covenant not to destroy the earth again by water (Genesis 9; [<243320>Jeremiah 33:20](#)). But the covenant, on God’s part gratuitous, requires man’s acceptance of and obedience to it, as the consequence of His grace experienced, and the end which He designs to His glory, not that it is the meritorious condition of it. The Septuagint renders berit by [diatheeke](#) (not [suntheeke](#) , “a mutual compact”), i.e. a gracious disposal by His own sovereign will. So [<422229>Luke 22:29](#), “I appoint ([diatithemai](#) , cognate to

[diatheekee](#) , by testamentary or gratuitous disposition) unto you a kingdom.”

The legal covenant of Sinai came in as a parenthesis ([pareiselthee](#) ,

[<450520>](#) Romans 5:20) between the promise to Abraham and its fulfillment in his promised seed, Christ. “It was added because of the (so Greek) transgressions” ([<480319>](#)Galatians 3:19), i.e. to bring them, and so man’s great need, into clearer view ([<450320>](#)Romans 3:20; 4:15; 5:13; 7:7-9). For this end its language was that, of a more stipulating kind as between two parties mutually covenanting, “the man that doeth these things shall live by them”

([<451005>](#)Romans 10:5). But the promise to David (2 Samuel 7; Psalm 89; 2; 72; Isaiah 11) took up again that to Abraham, defining the line, the Davidic, as that in which the promised seed should come. As the promise found its fulfillment in Christ, so also the law, for He fulfilled it for us that He might be “the Lord our righteousness,” “the end of the law for righteousness to

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every one that believeth” ([<242306>](#)Jeremiah 23:6; [<460130>](#)1 Corinthians 1:30; [<451004>](#) Romans 10:4; [<400315>](#)Matthew 3:15; 5:17; [<234221>](#)Isaiah 42:21; 45:24,25).

In [<580915>](#)Hebrews 9:15-18 the gospel covenant is distinguished from the legal, as the New Testament contrasted with the Old Testament “Testament” is the better translation here, as bringing out the idea of [diatheeke](#) , God’s gracious disposal or appointment of His blessings to His people, rather than [suntheeke](#) , mutual engagement between Him and them as though equals. A human “testament” in this one respect illustrates the nature of the covenant; by death Christ chose to lose all the glory and blessings which are His, that we, who were under death’s bondage, might inherit all. Thus the ideas of “mediator of the covenant,” and “testator,” meet in Him, who at once fulfills God’s “covenant of promise,” and graciously disposes to us all that is His. In most other passages “covenant” would on the whole be the better rendering. “Testament” for each of the two divisions of the Bible comes from the Latin Vulgate version.

In [<402628>](#)Matthew 26:28, “this is My blood of the new testament” would perhaps better be translated “covenant,” for a testament does not require blood shedding. Still, here and in the original ([<022408>](#)Exodus 24:8) quoted by Christ the idea of testamentary disposition enters. For his blood was the seal of the testament. See below. Moses by “covenant” means one giving the heavenly inheritance (typified by Canaan) after the testator’s death, which was represented by the sacrificial blood

he sprinkled. Paul by testament means one with conditions, and so far a covenant, the conditions being fulfilled by Christ, not by us. We must indeed believe, but even this God works in His people (<490208>Ephesians 2:8).

<580917> Hebrews 9:17, “a testament is in force after men are dead,” just as the Old Testament covenant was in force only in connection with slain sacrificial victims which represent the death of Christ. The fact of the death must be “brought forward” (<580916>Hebrews 9:16) to give effect to the will. The word “death,” not sacrifice or slaying, shows that “testament” is meant in <580915>Hebrews 9:15-20. These requisites of a “testament” here concur:

1. The Testator.
2. The heirs.
3. Goods.
4. The Testator’s death.
5. The fact of His death brought forward. In <402628>Matthew 26:28 two additional requisites appear.

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6. Witnesses, His disciples.

7. The seal, the sacrament of the Lord's supper, the sign of His blood, wherewith the testament is sealed.

The heir is ordinarily the successor of him who dies, and who so ceases to have possession. But Christ comes to life again, and is Himself (including all that He had), in the power of His now endless life, His people's inheritance; in His being heir ([Hebrews 1:2](#); [Psalm 2:8](#)) they are heirs.

COZ

[130408](#) 1 Chronicles 4:8.

COZBI

[042515](#) Numbers 25:15-18.

CRACKNELS

[111403](#) 1 Kings 14:3; biscuits baked hard.

CRANE

[233814](#) Isaiah 38:14, "like a crane or a swallow, so did I chatter" (rather "twitter"); rather "like a swallow or a crane": sus ' agur . A plaintive and migratory ([240807](#)Jeremiah 8:7) bird is implied by sus ; Italian zisilla, "swallow." Gesenius takes gahur as an epithet, "like the circling swallow." Thirteen manuscripts of Kennicott read [isis] for [sus] or [sis]; that goddess having

been, according to Egyptian fable, changed into a swallow; a fable transferred to the Greek mythology, in the story of Procne.

CREATION

Science and revelation being from the same God cannot be mutually opposed. But either, or both, may be misinterpreted; and there have been as many false interpretations of the book of nature as of revelation. As the Copernican theory was ultimately found not to militate against, but to harmonize with, Scripture, when the language of the latter was better understood; so no real scientific discovery ever since has been found adverse to full belief in revelation, when the latter has been better understood. The full knowledge of both has ever advanced side by side. The Bible, having not scientific but religious truth for its object, speaks in

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phenomenal language, which in part even the scientific have to do, as in the phrases sunrise and sunset.

Creation, in the strict sense of the first origination of being out of nothing, does not come within the scope of science. It is by the Bible alone, and” through faith we understand that the worlds were framed (fitly formed) by the word of God, so that not (as, from the analogy of things reproduced from previously existing and visible materials, one naturally would suppose) out of things which appear hath that which is seen been made”

(<581103>Hebrews 11:3). No human being was witness of creation (<183804>Job 38:4). Geology traces ages ascending backward, marked by animal and vegetable existence, less and less highly organized the further back we go; but at last comes to a point beyond which it has no light, and I must fall back on revelation and faith for information.

“In the beginning God created” the world, “the heaven and the earth” (<010101>Genesis 1:1): “In the beginning the Word WAS” (<430101>John 1:1). Bara’ , “created,” used of creating (1) the universe; (2) the sea monsters whose vastness causes amazement at God’s power; (3) man, in the image of God (<010127>Genesis 1:27). Everywhere else God “makes” (‘ asah), as from an already created material, the firmament, sun and stars, and the brute (<010107>Genesis 1:7,16,25), or “forms” (yaatsar) beasts out of the ground (<010219>Genesis 2:19), and “builds up” (<010222>Genesis 2:22

margin) the woman of the rib from man. The three verbs occur together (<234307>Isaiah 43:7). Bara' is confined to GOD's acts; the other two verbs are used also of man's acts. Though bara' extends to other acts of God besides the original creation, it is only in a secondary application, without reference to preexisting materials; still, except in the original creation, they are not excluded. Moreover, the contextual "in the beginning" can only mean an absolute beginning, in contrast to the previous nonexistence of the world and sole existence of the Creator. This creation of all things out of nothing distinguishes the Bible from all pagan cosmogonies and philosophical speculations, which make matter eternal. The Creator's mode of "creating" is not revealed, but simply the fact, that it was by the putting forth of His will.

Two narratives of creation, the latter (<010204>Genesis 2:4, etc.) the supplement to the former (Genesis 1--2:3), appear at the forefront as the basis of the Bible revelation. That in <010204>Genesis 2:4, etc., evidently continues and recapitulates that in Genesis 1--2:3, in order to prepare the way for the

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account of paradise and man's fall. The first gives a clear summary of creation, man included, down to the sabbath rest from creation. The second concentrates attention on man. Accordingly, in the first Elohim (from 'alah "strong"), the name for the mighty God of creation in general, appears. In the second Jehovah (Yahweh, the personal God in covenant relation to man, the unchanging "I AM." To mark the identity of this personal Jehovah with the Elohim of the previous part, the two, the personal and the generic names, are joined, Jehovah-Elohim "the Lord God." The mighty Elohim who created all things is also the Jehovah, who from the days of paradise down to the days of Moses, the writer of the pentateuch, has been in personal and unchangeable covenant relation with His people. Moreover, Jehovah, being derived from hawah, the Syriac and Chaldee for the Hebrew hayah "to be," must have come down from a time prior to the separation of the Hebrews from the Aramaeans, i.e., prior to Abraham (for Syriac was soon after quite distinct from Hebrew,

<013147> Genesis 31:47).

The accounts of creation and of the construction of the tabernacle resemble each other (the world being God's great tabernacle, Psalm 19); the general plan first (Genesis 1), then the actual creation of the first pair, Eden, etc., next. Scripture's design being to unfold redemption, only so much of the natural world is set forth as is needed for that design. Genesis 1 is not so much a full narrative of details as a revelation of the scheme in the Creator's mind, the archetype of the actual (<010204>Genesis 2:4,5; Gesenius, Targum, and Syriac). "Now

no plant of the field was yet in the earth, and no herb of the field had yet sprouted forth, for the Lord God had not caused it to ram,” etc. The earth already had brought forth grass (<010111>Genesis 1:11); but no cultivated land and no vegetables fit for man’s use existed yet; “plant,” “field,” “grew,” do not occur in Genesis 1. In the pattern of the tabernacle shown on the mount the description begins with the furniture of the tabernacle, then goes on to the priests, and ends with the sabbatical law. So, in creation, the process begins with the lower creatures, plants, and animals, then, man, creation’s priest, Eden, and lastly the sabbath.

<010101> Genesis 1:1 teaches the religious truth needed for a right knowledge of God, that the world is not eternal, that God created it in the beginning; when that beginning was it does not state. But the high antiquity of the earth is expressly taught in <199002>Psalm 90:2, where God’s formation of “the earth” in general is distinguished from that of “the (Hebrew tebel) habitable

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corresponding varieties of characteristics, for the purpose of a systematic distribution of the human race, as ^{<011005>}Genesis 10:5,20,31 proves. The several varieties of race are gradually shaded off from one another, so that there is no alternative between the extremely improbable theory of eleven distinct species (!) and the Bible statement of only one. All men have reason and articulate speech; general words used by all prove in all the power of abstract reasoning; the absence of the former proves the absence of the latter, in beasts. All have the sense of responsibility to unseen powers; all are capable of being Christianized and civilized. All are reducible to one original ideal type, to which the Indo European comes nearest. The cubic contents of the skull of the lowest savage is 82 inches; the highest is 94; the gorilla is only 30. Man alone walks erect; the negro's skull, unlike the ape's, is as perfectly balanced on the vertebral column as the European's skull. The lowest savage has more brain than he needs for the few wants of his crude life.

Man brought death upon himself by sin (^{<450512>}Romans 5:12; ^{<461521>}1 Corinthians 15:21; ^{<010217>}Genesis 2:17; 3:19). But he did not entail death on the animal world according to any scripture; and geology proves the death of whole races of animals before man. That the lower creaturely world has a connection with man in its common present subjection to "vanity" (i.e. failure as yet of their designed end), and its future emancipation into the glorious liberty of the sons of God, appears from ^{<450818>}Romans 8:18-28. Man's fall is only a segment of a wider circle of evil which began with Satan and his angels' previous fall.

CRESCENS

Paul's companion at Rome who had gone to Galatia when Paul wrote ^{<550410>}2 Timothy 4:10. In Galatia he preached the gospel, according to the Apostolic Constitutions.

CRETE

now Candia. 158 miles long, from cape Salmone on the E. (^{<442707>}Acts 27:7,12) to cape Criumetopen on the W. beyond Phoenice. Its breadth is small. (On its connection with the **see CHERETHIM** .) It abounded with Jews in the apostolic age; hence, "Cretans" were among the witnesses of the effusion of the Holy Spirit at Pentecost (^{<440211>}Acts 2:11). Paul's ship was constrained by contrary winds off Cnidus to sail under the lee of Crete "over against Salmone"; having passed which with difficulty the ship

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themselves, but from without; almost all barbarous races have traditions of having sprung from ancestors more powerful and enlightened than themselves.

Man retains in a rudimentary form certain muscles and organs which are fully developed in the quadrumana (apes, etc.); the tail is a remarkable instance. But man's development has taken the form most disadvantageous (in the Darwinian view) in the struggle of life. His body unclothed, slowness of foot, lack of power in teeth, hands, and feet compared with many brutes, bluntness of smell and sight, put him at an immense disadvantage in the struggle for life. "Man must have had human proportions of mind before he could afford to lose bestial proportions of body" (Duke of Argyll, *Good Words*, April 1868).

Specific centers for the creation of many animals and plants are generally now supposed, since each species is confined to a certain habitat. Probably, those specific centers which are very far from man's primitive home were the scene of the creation of animals going on during the six days, simultaneously with the creation of the animals in the region of Adam's paradise.

No clear proof of pre-Adamite man exists. If such yet be found, no physiological reason can forbid the Scripture view that God, after having formed the body of Adam on the highest type of human form," breathed into his nostrils the breath of life," so that man thenceforward "became a living soul;" thus he is distinct from the brute, of which it is not said that God so breathed into them, but only that they have body and "living

soul” (<010120>Genesis 1:20,21); man, besides “body and soul,” has “spirit” (<520523>1 Thessalonians 5:23; <210321>Ecclesiastes 3:21).

The unity of the human species is a fundamental principle of the Bible scheme of redemption (<053208>Deuteronomy 32:8; <401904>Matthew 19:4; <441726>Acts 17:26; <450514>Romans 5:14,19; <461522>1 Corinthians 15:22). The differences of races, though hard to explain on the supposition of their unity, are not so hard as it is to account, on the opposite theory, for the close affinities, physical, intellectual, and moral, of all the human family. The germs of various characteristics were doubtless originally implanted in man by the Creator, to be manifested as the race progressed, in order to diffuse man over the earth of which he was the appointed lord under God (<010128>Genesis 1:28). The subsequent confusion of tongues at **see BABEL** was not at random, but a systematic distribution of languages in connection with

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(1) that the material world had a “beginning” the flora and fauna advancing progressively from the less perfect to the more perfect. The Greeks and Latins mark the orderly formation of the universe by expressing “order” and “world” by the same term, [kosmos](#) , mundus. Furthermore, revelation states the scientific truth that God “hangeth the earth upon nothing”

([182607](#)>Job 26:7). The mention of the northern hemisphere here, and the southern hemisphere ([180909](#)>Job 9:9), “the chambers of the S.,” hints plainly at the globular form of the earth;

(2) that fire (“light”) and water were two great agents of the mighty changes on the earth ([010103](#)>Genesis 1:3,9; [19A402](#)>Psalm 104:2,3,6-9); the connection of light and heat is admitted, the sun’s light being now known to come from its photosphere of incandescent hydrogen;

(3) that continents were formed under the ocean ([010109](#)>Genesis 1:9,10; [19A406](#) Psalm 104:6-9; 24:2, “He founded it above (not upon) the seas”; [19D606](#) Psalm 136:6);

(4) that creation was not sudden, but progressive;

(5) that man was the last created (no fossil remains of man are found), that his appearance is comparatively recent. Man is the crowning apex of creation; all the previous steps described are preparations for, and so silent prophecies of, his advent. Man is the summary of all preceding organizations; hence his brain in the embryo passes through the successive types of the fish’s,

reptile's, and mammal's brain.

Geology gives no support to the theory that every species grew out of some species less perfect, the lower animal developing into the higher, the stronger surviving the weaker in the struggle for existence, and by the law of "natural selection" assuming those members which it needed for its development. There is no unbroken chain of continuity. New forms appear on the stage of life, having no close affinity to the old. The marvelous instinct of the working bee has not grown by cultivation and successive inheritance. It does not inherit its cell building or honey making power from its parents; for the drone and queen bee do neither. It does not transmit it to its offspring, for it has none. Man degenerates indeed to an almost brutish state. But, as such, the race becomes enfeebled and dies out; whereas the domesticated animal which reverts to the wild state becomes stronger and more fruitful. This proves that the wild state is natural to the brutes, the civilized to man. Civilization never conics to savages from

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reached F AIR H AVENS , near Lasea. Thence it made for Phoenice to winter there, but was driven by a sudden gale from the N.E., sweeping down from the region of mount Ida, to the island Clauda, from whence it drifted to Melita or Malta (<442713>Acts 27:13-16).

Paul visited Crete between his first and second imprisonment at Rome, and left **see TITUS** to “set in order the things wanting, and to ordain elders in every city” (<560105>Titus 1:5). In <560112>Titus 1:12 he quotes Epimenides a Cretan poet. Crete was without wild beasts; the poet’s sarcasm was that beastly men supplied their place: “the Cretians are always (not merely at times, as all natural men are) liars, evil beasts, slow bellies.” “To Cretanize” was proverbial for to lie, as “to Corinthianize” for to be dissolute. In Crete was the fabled birthplace of Jupiter, king of the gods. They themselves are called “bellies,” since it is for their bellies they live (<500319>Philippians 3:19). Christianity won its triumphs for truth and holiness even in such an unpromising soil.

In the middle ages the cathedral of Megalocastron was dedicated to Titus.

CRISPUS

Ruler of the Corinthian synagogue; converted and baptized by Paul (<441808>Acts 18:8; <460114>1 Corinthians 1:14).

CROSS

The instrument of a slave's death, associated with the ideas of pain, guilt, and ignominy. "The very name," writes Cicero (Pro Rab., 5), "ought to be excluded not merely from the body, but from the thought, eyes, and ears of Roman citizens." The Hebrews, having no term for it as not being a punishment in their nation, called it "warp and woof."

Scourging generally preceded crucifixion: so Jesus ([402726](#) Matthew 27:26; [411515](#) Mark 15:15; foretold in [235006](#) Isaiah 50:6; 53:5). Pilate had probably hoped the Jews would be content with this scourging, and still let Him escape crucifixion ([422322](#) Luke 23:22; [431901](#) John 19:1). Jesus bore His own cross toward Golgotha outside the city ([581312](#) Hebrews 13:12; so Stephen, [440758](#) Acts 7:58), but sinking exhausted probably He was relieved, and it was transferred to Simon of Cyrene; prefigured in Isaac carrying the wood ([012206](#) Genesis 22:6; contrast [230906](#) Isaiah 9:6, "the government shall be upon His shoulder"). Jesus' sacred and lacerated body was raised aloft, the hands nailed to the transverse beam, the feet separately nailed to the lower

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part of the upright beam so as to be a foot or two above the ground (others think the two feet were pierced by one and the same nail). Stupefying drink, vinegar mixed with gall and myrrh, was first offered to Him and refused ([<402734>Matthew 27:34](#)), for He would meet suffering consciously. Near death, to fulfill [<196921>Psalm 69:21](#), He drank of the sour wine or vinegar kindly offered Him on a sponge. His death was hastened by rupture of the heart ([see BLOOD](#) ; also [<411523>Mark 15:23](#); compare [<431928>John 19:28](#); [<402748> Matthew 27:48](#)). The sour wine called posca was the common drink of the Roman soldiers. Pilate marveled at His speedy death, crucifixion often not terminating in death for days. The approach of the Passover sabbath, one of peculiar solemnity, led to his permitting the Jewish law to be carried out which forbids bodies to hang after sunset ([<052122>Deuteronomy 21:22,23](#)). His legs could not be broken, because the Passover type must be fulfilled ([<021246>Exodus 12:46](#)).

Constantine when converted abolished crucifixion. The agony consisted in:

- (1)** the unnatural position of the body, causing pain at the least motion;
- (2)** the nails being driven through the hands and feet, which are full of nerves and tendons, yet without a vital part being directly injured;
- (3)** the wounds so long exposed bringing on acute inflammation

and gangrene;

(4) the distended parts causing more blood to flow through the arteries than can be carried back through the veins;

(5) the lingering anguish and burning thirst.

After Constantine's vision of the cross in the air and the inscription, "Under this standard thou shalt conquer," a new standard was adopted, the Labarum, with a pendent cross and embroidered monogram of Christ, the first two Greek letters of His name, and Alpha and Omega (⁶⁶⁰¹⁰⁸Revelation 1:8).

The Andrew's cross is shaped like an X, through Hippolytus says he was crucified upright.

The Anthony cross (embroidered on his cope) was shaped as a T. The pagan Egyptians, Copts, Indians, and Persians, all have the same sacred emblem.

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Tradition, and the inscription over our Lord's head, make it likely that the form of His cross was +. The pole on which the brazen serpent was lifted by Moses was the type ([<430314>John 3:14](#); [<042108>Numbers 21:8,9](#)). The fathers regarded its four limbs pointing above, below, and to both sides, as typifying "the height, depth, length, and breadth" of the love of Christ, extending salvation to all ([<490318>Ephesians 3:18](#)). The harmlessness of cruciform flowers is another suggested type in nature. Christ's cross transforms the curse into a blessing ([<480313>Galatians 3:13,14](#)); the inscription was written with letters of black on a white gypsum ground.

By a striking retribution in kind, the Jewish people, whose cry was "crucify Him," were crucified in such numbers by Titus "that there was not room enough for the crosses, nor crosses enough for their bodies" (Joseptius, B. J., 6:28). The piercing of Jesus' hands was foretold in [<192216>Psalm 22:16](#); [<381210> Zechariah 12:10](#).

The story of "the invention of the cross," A.D. 326, is: Helena the empress, mother of Constantine, then nearly 80 years old, made a pilgrimage to the holy places, and there, by help of a Jew who understood her superstitious tastes, found three crosses, among which Christ's cross was recognized by its power of working miracles, at the suggestion of Macarius, bishop of Jerusalem. Bits of this real cross were distributed as relics throughout Christendom. To supply the enormous demand, they were alleged to have been miraculously multiplied! In the church of the Holy Jerusalem Cross at Rome,

relics of the top of the cross with the inscription are annually exhibited to the people for veneration. The falsity of the whole story appears from the fact that the Jews' law required the cross to be burnt; Eusebius is silent as to the alleged discovery of it.

A symbol or emblem merely at first, it soon began to have the notion of spiritual and supernatural efficacy attached to it. In the 6th century the crucifix image was introduced, and worship (latria) to it was sanctioned by the Church of Rome.

Figuratively, the cross and crucifixion are used for spiritually mortifying the flesh, in union spiritually by faith with Christ crucified, not self-imposed austerities ([<401624>Matthew 16:24](#); [<500318>Philippians 3:18](#); [<480614>Galatians 6:14](#); [<510220> Colossians 2:20-23](#)). Our will and God's will are as two separate pieces of wood; so long as both lie side by side there is no cross; but put them across one another, then there is a cross. We must take up the cross Christ lays on us if we would be His disciples.

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CROWN

A band encircling the head by way of honor; the royal badge of kings; the sacerdotal badge of priests; the prize winner's badge of victory. The Greek [diadeema](#) , “diadem” which KJV less fitly translated “crown” in

[<661203>](#) Revelation 12:3; 19:12. is restricted to Christ the King of kings; Satan wears it only as usurping Christ's right ([<661301>](#)Revelation 13:1). Stephanos is once applied to His golden “crown” ([<661414>](#)Revelation 14:14), which refers to Him viewed as a victor, the image being from the wreaths of conquerors in contests. This is also the sense of “crown” in the reward promised to believers who overcome the world, the flesh, and Satan; the “incorruptible crown” ([<460925>](#)1 Corinthians 9:25); “crown of righteousness,” for righteousness will be its own reward ([<662211>](#)Revelation 22:11; [<023930>](#)Exodus 39:30; [<550408>](#)2 Timothy 4:8). “Crown of life” ([<590112>](#)James 1:12; [<660210>](#)Revelation 2:10; 3:11), “crown of glory that fadeth not away” as the withering garlands of wild olive, ivy, or parsley, given to the victors in the Isthmian and other games ([<600504>](#)1 Peter 5:4). The priests' miter was a linen crown or fillet. The mitsnepheth or linen tiara of the high priest was preeminent in splendor ([<030809>](#)Leviticus 8:9). A “blue (the color of heaven) lace” fillet was underneath, and the golden plate graven with “Holiness to the Lord” on the front of the miter ([<022836>](#)Exodus 28:36-38,40). In [<262126>](#)Ezekiel 21:26, “remove the diadem (mitsnepheth), and take off the crown” (‘ atarah), i.e. remove the miter, the last Jewish king

Zedekiah's priestly emblem, as representing the priestly people. The "miter" elsewhere is always used of the high priest; but the anointed king partook of the priestly character, from whence his "diadem" is so-called ([Exodus 19:6; 28:4;](#) [Zechariah 3:5](#)); also the crown, the emblem of the kingdom; until they be restored and united in the Mediator Messiah ([Psalm 110:2,4;](#) [Zechariah 6:13](#)). Gold was the chief material of the king's crown ([Psalm 21:3](#)); compare [2 Samuel 12:30](#), the Ammonites' crown, with its precious stones, was worth (rather than "weighed") a talent of gold.

Those feasting at banquets wore "crowns" or wreaths. Compare [Isaiah 28:1,5](#): "woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower"; Samaria, Ephraim's capital on the brow of a hill, is the proud crown of his drunkards; it shall perish as the flower crown on his drunkard's brow soon "fades"; but "the Lord of hosts (in striking contrast) shall be for a crown of glory and for a diadem (tsephirah), splendid head-dress) of beauty unto the residue (the remnant left after consuming judgments) of His people."

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The Jews boast of three crowns: the law, the priesthood, the kingly crown. Better than all, a good name. So “crown” is used figuratively ([<201204>Proverbs 12:4; 14:24; 17:6;](#) [<520219>1 Thessalonians 2:19](#)).

“Crown” is used in the sense of the projecting rim round the top of an altar or a table ([<022525>Exodus 25:25; 30:4; 37:27](#)).

Christ’s “crown of thorns” has been supposed to have been made of the Ramnus nabeca (Hasselquist) or the Lycium spinosum, probably the latter (Sieber). To mock rather than to pain Him was the soldiers’ object, and they took whatever came to their hand first. The dark green was a parody of the triumphal ivy wreath.

CRUSE

tsappachath . Probably like the vessels still made at Gaza; a blue, clay, porous globular vessel, about nine inches wide, a neck three long, a handle below the neck, and a straight spout, with an opening the size of a straw ([<092611>1 Samuel 26:11,12,16;](#) [<111906>1 Kings 19:6; 17:12,14,16](#)).

The bakbok , from the gurgling noise in pouring ([<111403>1 Kings 14:3](#)).

Tsellachah , from a root to sprinkle; a flat saucer or dish ([<120220>2 Kings 2:20](#)). In [<201924>Proverbs 19:24](#), “a slothful man hideth his hand in his bosom”

(tsalachath , the cruse or dish like cavity in the bosom, or else translated “in the dish”).

CRYSTAL

zekukith , from zaakak , “to be pure.” <182817>Job 28:17: “the gold and the crystal cannot equal wisdom.” Glass is meant, some costly goblet composed of glass and gold, such as Wilkinson says the Egyptians made (Ancient Egyptians 2:61).

Kerach , literally, ice, the ancients believing rock crystal to be ice intensely congealed. In <260122>Ezekiel 1:22, “the likeness of the firmament was as the terrible (rather Splendid, dazzling) crystal” (<660406>Revelation 4:6; 21:11).

CUCKOO

shachaph , <031116>Leviticus 11:16; <051415>Deuteronomy 14:15: unclean. Rather the Greek [cepphus] of Aristotle, a large petrel, as the Puffinus cinereus. From a root to be slender. light of body like a gull, whose body is small

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compared with its apparent size and outspread wings; it skims the waves, seeking its food in the agitated water. Andouini's gull, abounding on the shores of Syria (Tristram), a more likely bird than the storm petrel, which is seldom seen on land.

CUCUMBER

A product abounding in Egypt, a variety of which, the Cucurtis chafe, is "the queen of cucumbers" (Hasselquist). A variety of the melon; hence the Israelites pined for this Egyptian dainty in the wilderness (^{<041105>}Numbers 11:5). [Qishu], from qaasha' "to be hard," it being an indigestible food. Tristram observed quantities of the common cucumber in Palestine.

^{<230108>} Isaiah 1:8: "a lodge (a lonely box for watching in against depredations) in a garden of cucumbers," so solitary was Zion to be, as such a lodge when deserted and wrecked by the winds, the poles fallen or leaning every way, and the green boughs which had shaded it scattered.

CUMMIN

An umbelliferous plant like fennel, with aromatic, pungent, carminative seeds; beaten out with a rod, not threshed (^{<232825>}Isaiah 28:25,27); tithed by the punctilious Pharisees (^{<402323>}Matthew 23:23). "Cummin splitting" was a Greek adage for cheese-paring parsimony (Aristophanes, Wasps). Grown still in Malta.

CUP

<014011> Genesis 40:11, for drinking; <014405>Genesis 44:5, for divination, practiced by dropping gold, silver, or jewels into the water, and examining their appearance; or looking into the water as a mirror. The sacred cup symbolized the Nile (which was “the cup of Egypt,” Pliny H. N., 8:71) into which a golden and silver goblet was yearly thrown. Joseph’s cup was of silver; the Egyptians ordinarily drank from vessels of brass. Joseph’s preserving his disguise by language adapted to his supposed character before his brethren, “Wot ye not that such a man as I can certainly divine?” is inconsistent with his disclaiming all knowledge except what God revealed (<014116>Genesis 41:16), but was the act of a good but erring man. Scripture does not sanction it. One alone there was in whose mouth was found no guile (<600222>1 Peter 2:22).

Solomon and the Assyrians probably derived their art mainly from Phoenicia. Assyrian cups from Khorsabad resemble the heads of animals,

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some terminating in the head of a lion. In [<402607>Matthew 26:7](#) an “alabaster vase” for ointment is meant, broad at the base, tapering to the neck, with little projections at the sides; such as are in the British Museum. Glass was a material for cups, and a glass bead bearing a Pharaoh’s name of the 18th dynasty has been found, i.e. 3,200 years ago. Alabastron, a town in Upper Egypt, had quarries of alabaster near, from whence the name is derived.

Figuratively, one’s portion ([<191106>Psalm 11:6; 16:5; 23:5](#)). Babylon was called a golden cup ([<245107>Jeremiah 51:7](#)), because of her sensuality, luxury, and idolatries which she gave draughts of to the subject nations; so mystical Babylon, the apostate church ([<661704>Revelation 17:4](#)). So “the cup of devils” is opposed to “the cup of the Lord” ([<461021>1 Corinthians 10:21](#)). To partake of a wine feast where a libation was first poured to an idol made one to have fellowship with the idol, just as believing participation of the Lord’s supper gives fellowship with the Lord. This is called “the cup of blessing which WE bless,” the celebrants being the whole church, whose leader and representative the minister is; answering to the passover “cup of blessing,” over which “blessing” was offered to God. It was at this part of the feast Jesus instituted His supper ([<461015>1 Corinthians 10:15; <422217>Luke 22:17,20; compare <131602>1 Chronicles 16:2,3](#)). Figurative also is the cup of affliction ([<197508>Psalm 75:8; <235117>Isaiah 51:17,22](#)). Christ’s sufferings ([<402022>Matthew 20:22](#)). The cup of salvation ([<19B613>Psalm 116:13](#)).

CUPBEARER

<014001> Genesis 40:1-21. A high officer in eastern courts, e.g. Solomon's (<111005>1 Kings 10:5). Pharaoh's was the instrument of Joseph's elevation (<014109>Genesis 41:9). Rabshakek was "chief cupbearer" in Sennacherib's court (<233602>Isaiah 36:2), as his name implies. Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (<160111>Nehemiah 1:11; 2:1).

CURTAINS

<100702> 2 Samuel 7:2: "the ark of God dwelleth within curtains" or "the curtain" = the curtain covered tabernacle (<022601>Exodus 26:1-13; 36:8-17), implying its transitoriness and slightness. In <235402>Isaiah 54:2 = the cloth forming the covering and sides of the tent. Black haircloth is used for the Bedouin's tent. <244929>Jeremiah 49:29; <350307>Habakkuk 3:7, "curtains," i.e. shifting tents. Song 1:5: "the curtains of Solomon" mean the hangings and veil of Solomon's temple, typifying Christ's righteousness, the covering of

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saints who together constitute the living temple of the antitypical Solomon ([<236110>](#)Isaiah 61:10; [<661908>](#)Revelation 19:8; [<460316>](#)1 Corinthians 3:16).

CUSH (1)

“the Benjamite,” heading of Psalm 7. An enigmatic title for Saul the Benjamite, with an allusion to the similar sounding name of Saul’s father, Kish. Cush or the Ethiopian expresses one black at heart, who” cannot change his skin” or heart ([<241323>](#)Jeremiah 13:23; [<300907>](#)Amos 9:7). David in this [<190704>](#) Psalm 7:4 alludes to Saul’s gratuitous enmity and his own sparing “him that without cause is mine enemy,” namely, in the cave at Engedi, when Saul was in his power (1 Samuel 24).

CUSH (2)

[<011006>](#) Genesis 10:6-8; [<130108>](#)1 Chronicles 1:8-10. Oldest son of Ham; his descendants were Seba, Havilah, Sabtah, Raamah, Sabtechah; Raamah’s sons, Sheba and Dedan; Nimrod, mentioned after the rest as Cush’s son, was probably a more remote descendant: Cush ethnologically includes not only Ethiopia (meaning the sunburnt, Nubia and N. Abyssinia.) in Africa, its chief representative, but the Cush of Asia, watered by the Gihon river of paradise ([<010213>](#)Genesis 2:13). Isaiah couples it with Elam ([<234011>](#)Isaiah 40:11), Ezekiel with Persia ([<263805>](#)Ezekiel 38:5). Also part of Arabia ([<011007>](#)Genesis 10:7; [<234303>](#)Isaiah 43:3, especially [<142116>](#)2 Chronicles 21:16), Mesopotamia

(<011008>Genesis 10:8-10), and still further E.

Chuzistan in the region of Susiana, in S. Asia, was their first home. Thence the main body crossed over to Ethiopia. Cush's connection with Midian appears in <350307>Habakkuk 3:7, where Cush-an is joined to Midi-an. But the Cushan there may be Israel's first oppressor, **see CHUSHAN RISHATHAIM** ; the name however shows a Cushite origin. The Babylonian inscriptions of the mounds of Chaldea proper, the primitive seat of the Babylonian empire close to the Persian gulf, prove there was a Cush on the E. or Asiatic side of the Arabia, gulf, as well as on the W. or African side. So Homer (Odys., 1:23) speaks of the Ethiopians as divided, part towards the E., part toward the W. Nimrod's kingdom began with Babel or Babylon, from whence "he went forth into Assyria and builded Nineveh"

(<011011>Genesis 10:11 margin).

Two streams of Hamitic migration appear to have taken place:

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(1) an earlier one of Nigritians through the Malayan region, the Mizraites spreading along the S. and E. coasts of the Mediterranean resembled the modern seafaring Malays.

(2) A later one of Cushites through Arabia, Babylonia, Susiana, eastward to W. of India. Meroe of Ethiopia is called in the Assyrian inscriptions by the name Nimrod, which must therefore be a Cushite name. The writing and vocabulary at Ur or Umqueir, near the Persian gulf, is Hamitic rather than Semitic. Ideographic rather than phonetic writing characterizes the Turanian races. Massive architectural remains, and a religion of nature worship from the highest to the lowest (fetish) kind, are found in all the Mizraite and Cushite settlements; and the language is partly Turanian, partly Semitic.

The 22nd Egyptian dynasty, to which Zerah the Cushite who invaded Asa belonged, contains names of Babylonian origin, Shishak = Sheshak, Namuret = Nimrod, Tekhit = Tiglath. (**See BABEL .**)

CUSHI

1. <243614>Jeremiah 36:14;

2. <360101>Zephaniah 1:1;

3. Joab's retainer, a foreigner, probably from his name a Cushite, and so unrecognized by the watchman, and ignorant of David's devoted affection for Absalom, as appears from the abrupt inconsiderateness with which he announced Absalom's death. Less acquainted also with "the way of the Ciccar," the

ground in the Jordan valley, from whence Ahimaaz outran him (<101821>2 Samuel 18:21-23).

CUTHAH

The region of the Assyrian empire from whence Shalmaneser transported colonists, after the deportation of Israel from it. The seat of the worship of Nergal (<121724>2 Kings 17:24,30). The name is akin to **see CUSH** , as the Chaldaeans said Athur for Ashur. Its locality is probably Chuzistan in the region of Susiana E. of the Tigris. The mountainous region between Elam and Media was called Cuthah. It would be a natural policy to transplant some of the hardy mountaineers (called also Cossaei) from their own region, where they gave the Assyrians trouble, to Samaria. There is also a town Cuthah, now Towiba, close to Babylon. G. Smith and Rawlinson

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identify it with Tel Ibrahim. Intermixing with the ten tribes' remnant, they became progenitors of the Samaritans who are called "Cuthaeans" by the Jews. The Samaritans claimed kindred with the Sidonians, and these again with the Cuthaeans (Josephus, Ant. 11:8, section 6; 12:5, section 5; Chald. Paraphr. <011019>Genesis 10:19; <130113>1 Chronicles 1:13).

CUTTINGS

<031928> Leviticus 19:28: "ye shall not make any cuttings in your flesh for (in behalf of) the dead, nor print any mark upon you." And (<032105>Leviticus 21:5) the priests "shall not make baldness upon their head, neither shall they shave off the grainer of their beard, nor make any cuttings in their flesh." The prohibition was directed against the pagan self inflicted mutilation or baldness which was supposed to propitiate the manes of the dead; probably a milder substitute (Homer, Iliad 23:141) for the human sacrifices offered over the dead, as the 12 Trojans immolated by Achilles at Patrochus' burial (Homer, Iliad 23:171,176), and as among the ancient Seythians (Herodotus, 4:71) and modern Africans (e.g. in Dahomey) at the death of chiefs both men and animals are sacrificed. The cuttings also expressed excessive grief, death being to the pagan a dark blank future (contrast <520413>1 Thessalonians 4:13).

Self mutilation and cuttings were also supposed to propitiate the idols at other times (<111828>1 Kings 18:28). The Syrians (Lucian de Des Syr., 2:658,681; compare <260814>Ezekiel 8:14), the neighbors of Israel in Canaan, not the Egyptians from whose

land Israel had come, practiced these self cuttings, expressive of excited feeling.

Tattooing also, in mark of allegiance to a deity, as soldiers and slaves indicated their devotion to those over them, is hereby forbidden. Voluntary disfigurement of the person is an outrage on God's workmanship (Speaker's Commentary, <031928>Leviticus 19:28). This explains the "mark in the right hand or in the forehead" (<661316>Revelation 13:16; 17:5; 19:20). God signs His people with His own name on their forehead mystically (the most conspicuous, highest part of the body, whereon the helmet "the hope of salvation" is worn; implying open compression on their part as well as on His): <661401>Revelation 14:1-9; 22:4. Paul's bodily sears, suffered for Jesus' sake, were God's own marks that Paul was His, in contrast to the circumcision marks in the flesh of their followers in which the Judaizing teachers gloried (<480617>Galatians 6:17,13,14; <510124>Colossians 1:24; <660703> Revelation 7:3). <234405>Isaiah 44:5, "another shall subscribe his hand unto

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the Lord,” Lowth explains, shall write upon his hand, I am Jehovah’s; as soldiers punctured their hands in token of devotion to their commander. Brahmins bear similar marks on their foreheads.

Cuttings of the flesh, the beard, whiskers, and hair of the head expressed extreme grief ([<244105>](#)Jeremiah 41:5; 47:5; 48:37; compare [<231502>](#)Isaiah 15:2). In spite of the prohibition the Jews often practiced it in Jeremiah’s time ([<241606>](#)Jeremiah 16:6).

CYMBALS

tsiltselim , from a root to tingle or tinkle. Of two kinds: “loud cymbals,” castanettes; four small plates of brass; two plates were attached to each hand, and smitten together, marking for the choir their time for joining in the sacred song; see [<131308>](#)1 Chronicles 13:8. And “high sounding cymbals,” two larger plates, one held in each hand, and struck together as an accompaniment to other music, like the Italian piatti, marking the rhythm. [<381420>](#) Zechariah 14:20, “the bells,” rather concave plates of brass attached to horses as an ornament, and tinkling in striking against one another; even the common things shall have sanctity attached to them.

CYPRESS

[<234414>](#) Isaiah 44:14: tirzah , from taaraz “to be hard.” Ecclus. 24:13; 1:1-21. A large, coniferous, evergreen tree; the wood very durable, hard, and fragrant. The cypress, which is a native

of Taurus, is now only found in lower levels of Syria. Since it seldom rots, it was used for idol statues. The juniper is found 7,000 ft. up Lebanon, but not at the top, which is 10,500 ft. high.

CYPRUS

The Chittim of ^{<262706>}Ezekiel 27:6. Citium, one of its towns, is a kindred name. This island in easternmost part of the Mediterranean runs from N.E. to S.W., 148 miles long, about 40 broad for the most part, facing Phoenicia and Lebanon on the E., and Cilicia with the Taurus range on the N.; containing the mountain range of Olympus. Notorious for its licentious worship of Venus, or the Assyrian Astarte. Yet in this unpromising soil Christianity took early root, the Jews having prepared the way. Its copper mines in the mountains were once farmed to Herod the Great; hence, the number of Jews on the island was natural. Barnabas was born there, and “being a good man and full of the Holy Spirit and of faith” was keen to

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impart to his countrymen that gospel which he so much loved (^{<440436>}Acts 4:36). Moreover those scattered abroad in the persecution whereby Stephen suffered “traveled as far as Cyprus, preaching the word to none but unto the Jews only.” Some of the men of Cyprus too preached the Lord Jesus to the Greeks effectually at Antioch (^{<441119>}Acts 11:19,20). Moreover, when Barnabas and Paul were there “separated for the Lord’s work” by the Holy Spirit (^{<441301>}Acts 13:1-13), Cyprus was their first destination. With John Mark as their minister they preached in the Jews’ synagogue at Salamis; and then passing by the Roman road to Paphos, the proconsular residence in the W., at his request they preached before Sergius Paulus the “proconsul,” KJV “deputy.” A delicate mark of truth. Cyprus had been an imperial province, and governed by the emperor’s “lieutenants”; but the emperor transferred it to the senate, and so Luke accurately designates its governor, as under the senate, “proconsul,” *anthupatos* (Dion Cassius, 53:12; 54:4). Coins and inscriptions confirm this (one on the lintel of a doorway with the name of the very officer referred to by Luke, confuting Beza’s doubt). Elymas or Barjesus, a sorcerer and false prophet, a Jew, withstood Paul and Barnabas, “seeking to turn away the deputy from the faith”; but on his being struck with blindness at Paul’s word the deputy was astonished and believed.

Barnabas visited his native island again, with his nephew Mark, when Paul had refused to allow Mark’s attendance because of his former departure from them from Pamphylia, instead of going forward with them to the work (^{<441536>}Acts 15:36-39).

Mnason, “an old disciple” of Cyprus, is mentioned in [Acts 21:16](#) as the appointed entertainer of Paul at Jerusalem. In sailing from Rhodes and Patara Paul’s ship “sighted” Cyprus, leaving it on the left in going to Phoenicia ([Acts 21:3](#)). In sailing from Sidon on their way to Rome they went N. of it, to be under lee of land, and to take advantage of the current, which flows northward along Phoenicia and westward along Cilicia ([Acts 27:4](#)).

CYRENE

The chief city of Cyrenaica (now Tripoli), or the Libyan pentapolis (five cities) in N. Africa, between Egypt and Carthage, S., across the sea, of Crete and the Greek Peloponnese. A Dorian Greek colony, reigned over by Battus and his family 630 B.C. Afterward joined to its eastern neighbor Egypt. A table land descending by terraces to the sea. Famed for luxuriant vegetation and grandeur of its hills; for its intellectual activity in philosophy

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and poetry; and for its commerce. Jews in large number were settled there, and had a synagogue at Jerusalem, some of whose members took part against Stephen ([<440609>Acts 6:9](#)). Others were hearers of Peter and witnesses of the Spirit's miraculous effusion on Pentecost ([<440210>Acts 2:10](#)). Being converted, and subsequently scattered at the persecution of Stephen, they preached to the Greeks at Antioch, at which time and place believers were first called Christians ([<441119>Acts 11:19,20](#)). Simeon, who bore Jesus' cross, was of Cyrene ([<422326>Luke 23:26](#)). Among "the prophets and teachers" at Antioch who ministered to the Lord was Lucius of Cyrene ([<441301>Acts 13:1](#)), whom some identify with Luke the evangelist and physician. Certainly, it is from Luke alone that we hear so much of Cyrene. (But [see LUKE](#) .) Cyrene was a great center from which the gospel afterwards went forth, raising the famous N. African churches.

CYRENIUS

([See CENSUS](#) .) Publius Sulpicius Quirinus (not Quirinius). Consul 12 B.C., made governor of Syria after Archelaus' banishment, A. D. 6 (Josephus, Ant. 17:13, section 5). He was directed to make a census or "enrollment" of property ([<420202>Luke 2:2](#), [apografee](#)) in Syria and Judaea. Varus was governor up to the end of 4 B.C. Volusius Saturninus was governor (we know from an Antioch coin) A.D. 4 or 5. In the interval between Varus' governorship ending 4 B.C. and Volus. Saturninus' government A.D. 4 falls the census ([<420202>Luke 2:2](#)).

Quirinus, as having been consul 12 B.C., must have had a proconsular province subsequently.

A. W. Zumpt shows by an exhaustive reasoning that Cilicia was the only province that could have been his, and that Syria was at this time attached to Cilicia. Quirinus was rector or adviser to Caius Caesar when holding Armenia (Tacitus, Ann. 3:48). This cannot have been during Quirinus' governorship of Syria in 6 B. C., for Caius Caesar died A.D. 4, and the nearness of Syria to Armenia was probably a reason for choosing Quirinus, Syria's governor, to be the young prince's adviser. He must then have had a first governorship, 4 B.C. to 1 B.C., when he was succeeded by M. Lollius. Probably in ⁴²⁰²⁰²Luke 2:2 the "first" implies that "the first enrollment" or registration of persons and families was in Quirinus' first government; intimating indirectly that there was a second enrollment which carried into effect the taxation ultimately contemplated by the previous enrollment. The second enrollment we know from Josephus (Ant. 18:1) was to ascertain the resources. Cyrenius is called therefore an "appraiser" of these. Tacitus (Annals 3:48) records that the emperor Tiberius asked for

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Qairinus the honor of a public funeral from the senate. He represents him as unpopular because of his meanness and undue power in old age.

It was during his first governorship of Cilicia and Syria that he conquered the Homonadenses of Cilicia, and obtained the insignia of a triumph.

A breviarium of the empire was ordered by Augustus (Tacitus, Annals 1:11), giving a return of its population and resources. The enrollment in

<420201> Luke 2:1,2 perhaps was connected with this, “all the world” meaning the whole Roman empire.

CYRUS

Koresh, from the Persian kohr “the sun,” as Pharaoh from phrah “the sun.” Founder of the Persian empire. Represented as the son of Mandane, who was daughter of Astyages last king of Media, and married to Cambyses a Persian of the family of the Achaemenidae. Astyages, because of a dream, directed Harpagus his favorite to have the child Cyrus destroyed; but the herdsman to whom he was given preserved him. His kingly qualities, when he grew up, betrayed his birth. Astyages enraged served up at a feast to Harpagus the flesh of his own son. Harpagus in revenge helped Cyrus at Pasargadae near Persepolis, 559 B.C., to defeat and dethrone Astyages, and make himself king of both Medes and Persians. Afterward Cyrus conquered Croesus, and added Lydia to his empire. In

538 B.C. he took **see BABYLON** by diverting the course of the Euphrates into another channel, and entering the city by the dry bed during a feast at which the Babylonians were reveling, as <232104>Isaiah 21:44:27; <245038>Jeremiah 50:38; 51:57 foretell He finally fell in a battle against the Massagetae. His tomb is still shown at Pasargadae.

In <270531>Daniel 5:31, at the overthrow of Babylon, we read “Darius the Median took (received) the kingdom, being about threescore and two years old.” <231317>Isaiah 13:17; 21:2 confirm Daniel as to the Medes’ share in destroying Babylon. Daniel (<270628>Daniel 6:28) joins the two, “Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.” Compare also <245111>Jeremiah 51:11,28. The honorary precedence given to the Medes in the formula, “the law of the Medes and Persians altereth not,” also in <270528>Daniel 5:28, marks their original supremacy. But the expressions “Darius received the kingdom” (<270531>Daniel 5:31), and “Darius the son of Ahasuerus (the same name as Cyaxares and Xerxes) of the seed of the Medes ... was made king over the realm of the Chaldaeans” (<270901>Daniel

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9:1), mark that Cyrus was the supreme king and conqueror, and Darius made subordinate king under him. It is probable that this Darius was representative of the deposed Median line of supreme kings, whether he is to be identified with Astyages or his successor Cyaxares II, and that Cyrus deemed it politic to give him a share of royal power, in order to consolidate by union the two dynasties and conciliate the Medes. (**See DARIUS** .) Darius reigned as viceroy at Babylon from 538 to 536 B.C., when Cyrus assumed the throne there himself; from whence Ezra (^{<150101>}Ezra 1:1) regards the year of Cyrus' beginning to reign at Babylon as the first year of his reign over the whole empire, though he was king of Persia 20 years before. So also ^{<143622>}2 Chronicles 36:22. The prophecies of Isaiah attribute the capture of Babylon to Cyrus, not Darius: ^{<234427>}Isaiah 44:27,28; 45:1, "Cyrus My (Jehovah's) shepherd ... the Lord's anointed," a type of Messiah, the true King, Sun of righteousness (^{<390402>}Malachi 4:2), and Redeemer of His people from mystical Babylon. "Ahasuerus" is another form of Cyaxares, whom Xenophon represents as uncle of Cyrus and son of Astyages.

The pure monotheism in which Cyrus had been reared as a Persian predisposed him to hate the Babylonian idols and favor the Jewish religion. Zoroaster about, this very time reformed the popular nature worship of Persia, and represented the sun or fire as only a symbol of the one God. In Cyrus' decree for the Jews' restoration from Babylon he intimates his acquaintance with Isaiah's and Jeremiah's prophecies concerning him, which he doubtless heard from Daniel the prophet of Belshazzar's doom:

“the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem which is in Judah
... He is the God.”

Smith’s Bible Dictionary (B.F. Westcott) truly says: “the fall of Sardis and Babylon was the starting point of European life; and the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronize with the triumph of the Aryan race in the East.” Cyrus represents eastern concentration and order, Alexander western individuality and independence. The two elements exercised an important influence upon the history of the world and of the church, and Cyrus’ restoration of the Jews is one of the great turning points in the development of God’s mighty scheme for ultimate redemption. Xenophon (Cyrop. 1:2, section 1) celebrates Cyrus’ humanity. This, with his Zoroastrian abhorrence of idolatry and its shameless rites, and veneration for the “great god

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Ormuzd,” the special object of ancient Persian worship, would interest him in behalf of the sufferings of the Jews, whose religion so nearly resembled his own. Thus, their restoration, an act unparalleled in history, is accounted for. His acknowledgment of “the Lord God of heaven” (^{<150102>}Ezra 1:2), whom he identifies with the Jehovah of the Jews, and his pious ascription of his wide dominion to His gift, accord with his belief as a votary of the old Persian religion. His gift of the golden vessels out of the treasury (^{<150107>}Ezra 1:7-11; 6:5), the allowance of the temple rebuilding expenses out of the royal revenue (^{<150604>}Ezra 6:4), and the charge to Ills subjects to “help with silver, gold, goods, and beasts” (^{<150104>}Ezra 1:4) accord with his characteristic munificence. His giving so high a post as the government of Babylon to a Mede agrees with his magnanimity in appointing two Medes in succession to govern the rich Lydia (Herodotus, 1:156,162). See Rawlinson’s Historical Illustrations of Old Testament J.W. Bosanquet gives reasons for thinking that the Cyrus (son of Cyaxares and grandson of Astyages) who took Babylon is distinct from Cyrus son of Cambyses who conquered Astyages.

D

DABAREH

rather, Daberath. ^{<062128>}Joshua 21:28; 19:12. A Levitical town on the boundary of Zebulun. Also stated to be in Issachar (^{<130672>}1 Chronicles 6:72). Probably on the border between Issachar and Zebulun. Called Dabaritta by Josephus. Now Debarieh, at the base of Mount Tabor.

DABBASHETH

A town on the boundary of Zebulun (^{<061911>}Joshua 19:11). Now Duweibeh.

DAGON

Diminutive (expressing endearment) of dag , “a fish.” The male god to which Atargatis corresponds (2 Macc. 12:26), the Syrian goddess with a woman’s body and fish’s tail, worshipped at Hierapolis and Ascalon. Our fabulous mermaid is derived from this Phoenician idol. She corresponds to the Greek foam-sprung Aphrodite. The divine principle supposed to produce the seeds of all things from moisture. Twice a year, water was brought from distant places and poured into a chasm in the temple, through which the waters of the flood were said to have been drained away (Lucian de Syr. Dea, 883). Derived from [tarag], [targeto], “an opening,” the goddess being also called D

ERCETO ; or else [addir], “glorious,” and [dag- to], “a fish.” The tutelary goddess of the first Assyrian dynasty, the name appearing in Tiglath.

Dag-on was the national god of the Philistines, his temples were at Gaza and Ashdod (<071621>Judges 16:21-30; <090505>1 Samuel 5:5,6). The temple of Dagon, which Samson pulled down, probably resembled a Turkish kiosk, a spacious hall with roof resting in front upon four columns, two at the ends and two close together at the center. Under this hall the Philistine chief men celebrated a sacrificial meal, while the people assembled above upon the balustraded roof. The half-man half-fish form (found in bas-relief at Khorsabad) was natural to maritime coast dwellers. They senselessly joined the human form divine to the beast that perishes, to symbolize nature’s vivifying power through water; the Hindu Vishnu; Babylonian Odakon. On

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the doorway of Sennacherib's palace at Koyunjik there is still in bas-relief representations of Dagon, with the body of a fish but under the fish's head a man's head, and to its tail women's feet joined; and in all the four gigantic slabs the upper part has perished, exactly as ^{<090504>}1 Samuel 5:4's margin describes: now in the British Museum. The cutting off of Dagon's head and hands before Jehovah's ark, and their lying on the threshold (from whence his devotees afterward did not dare to tread upon it), prefigure the ultimate cutting off of all idols in the great day of Jehovah (^{<230211>}Isaiah 2:11-22). Beth-Dagon in Judah and another in Asher (^{<061541>}Joshua 15:41; 19:27) show the wide extension of this worship. In his temple the Philistines fastened up Saul's head (^{<131010>}1 Chronicles 10:10).

DALAIAH

^{<130324>} 1 Chronicles 3:24.

DALMANUTHA

On the W. of the sea of Galilee as what Mark (^{<410810>}Mark 8:10) calls "the regions of Dalmanutha." Matthew (^{<401539>}Matthew 15:39) calls "the borders of Magdala." Magdala was at the S. end of the plain of Gennesaret, near the water. Dalmanutha is probably now 'Ain-el-Barideh, "the cold fountain," surrounded by ancient walls and ruins of a village, at the mouth of a glen a mile S. of Magdala, near the beach.

DALMATIA

A region E. of the Adriatic Sea, forming part of Illyricum. Paul sent Titus there (⁵⁵⁰⁴¹⁰2 Timothy 4:10), and had himself preached in the neighborhood (⁴⁵¹⁵¹⁹Romans 15:19).

DALPHON

¹⁷⁰⁹⁰⁷ Esther 9:7.

DAMARIS

An Athenian woman converted by Paul's preaching (⁴⁴¹⁷³⁴Acts 17:34.). When most "mocked" or deferred, she and Dionysius the Areopagite "clave unto Paul and believed."

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DAMASCUS

The most ancient city of Syria, at the foot of the S.E. range of Antilibanus, which rises 1,500 ft. above the plain of Damascus, which is itself 2,200 above the sea. Hence, Damascus enjoys a temperate climate cooled by breezes. The plain is a circle of 30 miles diameter, watered by the Barada (the A BANA of 2 Kings 5), which bursts through a narrow cleft in the mountain into the country beneath, pouring fertility on every side. This strikes the eye the more, as bareness and barrenness characterize all the hills and the plain outside. Fruit of various kinds, especially olive trees, grain and grass abound within the Damascus plain. The Barada flows through Damascus, and thence eastward 15 miles, when it divides and one stream falls into lake el Kiblijeh: another into lake esh-Shurkijeh, on the border of the desert. The wady Helbon on the N. and Awaj on the S. also water the plain. The Awaj is probably the scriptural P HARPAN .

First mentioned in ^{<011415>}Genesis 14:15; 15:2. Abraham entering Canaan by way of Damascus there obtained Eliezer as his retainer. Josephus makes Damascus to have been founded by Uz, son of Aram, grandson of Shem. The next Scriptural notice of Damascus is ^{<100805>}2 Samuel 8:5, when “the Syrians of Damascus succored Hadadezer king of Zobah” against David. David slew 22,000 Syrians, and “put garrisons in Syria of Damascus, and the Syrians became servants to David and brought gifts” (^{<131803>}1 Chronicles 18:3-6). Nicholas of Damascus says Hadad (so he named him) reigned over “all Syria except Phoenicia,” and began the war by attacking David,

and was defeated in a last engagement at the Euphrates River.

His subject Rezon, who escaped when David conquered Zobah, with the help of a band made himself king at Damascus over Syria (<111123>1 Kings 11:23-25), and was an adversary to Israel all the days of Solomon. Hadad's family recovered the throne; or else **see BENHADAD I**, who helped Baasha against Asa and afterward Asa against Baasha, was grandson of Rezon. He "made himself streets" in Samaria (<112034>1 Kings 20:34), so completely was he Israel's master. His son, Benhadad II, who besieged Ahab (<112001>1 Kings 20:1), is the Ben-idri of the Assyrian inscriptions. These state that in spite of his having the help of the Phoenicians, Hittites and Hamathites, he was unable to oppose Assyria, which slew 20,000 of his men in just one battle.

Hazael, taking advantage of his subjects' disaffection owing to their defeats, murdered Benhadad (<120810>2 Kings 8:10-15; <111915>1 Kings 19:15). **see HAZAEL** was defeated by Assyria in his turn, with great loss, at

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Antilibanus; but repulsed Ahaziah's and Jehoram's attack on Israel (^{<120828>}2 Kings 8:28), ravaged Gilead, the land of Gad, Reuben, and Manasseh (^{<121032>}2 Kings 10:32,33); took also Gath, and was only diverted from Jerusalem by Jehoash giving the royal and the temple treasures (^{<121217>}2 Kings 12:17,18). Benhadad his son continued to exercise a lordship over Israel (^{<121303>}2 Kings 13:3-7,22) at first; but Joash, Jehoahaz' son, beat him thrice, according to Elisha's dying prophecy (^{<121314>}2 Kings 13:14-19), for "the Lord had compassion on His people ... because of His covenant with Abraham, Isaac, and Jacob, neither east He them from His presence us yet" (^{<121323>}2 Kings 13:23). Jeroboam II, Joash's son, further "recovered Damascus and Hamath, which belonged to Judah, for Israel ... according to the word of the Lord ... by Jonah the prophet" (^{<121423>}2 Kings 14:23-28), 836 B.C.

Rezin of Damascus, a century later, in a respite from the Assyrian invasions, allied himself to Pekah of Israel against Judah, with a view to depose **see AHAZ** and set up one designated "the son of Tabeal." The successive invasions of Pul and Tiglath Pileser suggested the thought of combining Syria, Israel, and Judah as a joint power against Assyria. Ahaz' leaning to Assyria made him obnoxious to Syria and Israel. But, as their counsel was contrary to God's counsel that David's royal line should continue until Immanuel, it came to nought (^{<121519>}2 Kings 15:19,29,57; 16:5; Isa 7:1-6). Elath on the shore of the Red Sea, in Edom, built by Azariah of Judah on territory alleged to be Syrian, was "recovered" by Rezin. Whereupon Ahaz begged Assyria's alliance; and the very

policy of Damascus and Israel against Assyria, namely, to absorb Judah, was the very means of causing their own complete absorption by Assyria (^{<121606>}2 Kings 16:6-9; 17; ^{<230714>}Isaiah 7:14-25; 8:6-10; 10:9).

The people of Damascus were carried captive to Kir, as Amos (Amos 1:5) foretold, the region from which they originally came, associated with Elam (^{<232206>}Isaiah 22:6), probably in Lower Mesopotamia = Kish or Cush, i.e. eastern Ethiopia, the Cissia of Herodotus (G. Rawlinson). Isaiah (^{<231701>}Isaiah 17:1) and Amos (Amos 1:4) had prophesied that Damascus should be “taken away from being a city, and should be a ruinous heap,” that Jehovah should “send a fire into the house of Hazael, which should devour the palaces of Benhadad”; and Jeremiah (^{<244924>}Jeremiah 49:24,25) that “Damascus is waxed feeble How is the city of praise not left, the city of my joy!”

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By the time of the Mede-Persian supremacy Damascus had not only been rebuilt, but was the most famous city in Syria (Strabo, 16:2,19). In Paul's time (^{<471132>}2 Corinthians 11:32) it was part of **see ARETAS** ' (see) kingdom. It is still a city of 150,000 inhabitants, of whom about 130,000 are Mahometans, 15,000 Christians, and about 5,000 Jews.

Damascus was the center through which the trade of Tyre passed on its way to Assyria, Palmyra, Babylon, and the East. It supplied "white wool and the wine of Helbon" (in Antilebanon, 10 miles N.W. of Damascus) in return for "the wares of Tyre's making" (^{<262718>}Ezekiel 27:18). Its once famous damask and steel were not manufactured until Mahometan times, and are no longer renowned. The street called "Straight" is still there, leading from one gate to the pasha's palace, i.e. from E. to W. a mile long; it was originally divided by Corinthian colonnades into three avenues, of which the remains are still traced (^{<440911>}Acts 9:11); called by the natives "the street of bazaars." The traditional localities of ^{<440903>}Acts 9:3,25; ^{<471133>}2 Corinthians 11:33 (Paul's conversion on his way to Damascus, and his subsequent escape in a basket let down from the wall) are more than doubtful. Now es-Sham, "The East." Magnus was its bishop at the council of Nice, A.D. 325. The khalif Omar A.D. 635 took it. It fell into the hands of the Turks, its present masters, under Selim I, A.D. 1516.

DAN (1)

("judge"). Jacob's fourth son, Bilhah's (maid of Rachel) first

(<013006>Genesis 30:6), own brother to Naphtali. The female corresponding name is Dinah (“judgment”). Rachel’s exclamation originated the name, “God hath judged me,” i.e. vindicated my cause by giving me a son. Jacob on his deathbed said, “Dan shall judge his people as one of the tribes of Israel” (<014916>Genesis 49:16), i.e., having the full tribal standing as much as Leah’s descendants.

(**See CONCUBINE** .) The judgeship of Samson may also be a fulfillment of Jacob’s words (<071520>Judges 15:20). Hushim (the plural implying a family) or Shuham alone is mentioned as Dan’s son (<014623>Genesis 46:23); but at the exodus the tribe stood second of Israel in numbers (<040139>Numbers 1:39), 62,700; 64,400 at the close of the wilderness sojourn (<042643>Numbers 26:43). It occupied the N. side of the tabernacle, the hindmost in the march (<040225>Numbers 2:25,31; 10:25), with Asher and Naphtali. Of Dan was Aholiab, associated with Bezaleel, in the construction of the tabernacle (<023106>Exodus 31:6, etc.).

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Its allotment was on the coast W. of Judah and Benjamin, S. of Ephraim, N. of Simeon; small, but most choice, extending from Joppa on the N. to Ekron on the S., 14 miles long, part of the shephelah (or vale sweeping along the whole coast, the N. part of which is Sharon). The powerful Philistines near them drove them partly toward the mountainous region bordering on Judah, so as to encroach on Judah's towns, Zorah and Eshtaol and Ir-shemesh or Beth-shemesh; compare [Joshua 15:33](#) with [Joshua 19:41](#). The Amorites previously "would not suffer them to come down into the valley" ([Judges 1:34](#)). Hence, Samson resides at Mahaneh-Dan (the camp of Dan) in the hills, between Zorah and Eshtaol, behind Kirjath Jearim, and thence "comes down" to the vineyards of Timnath and the valley of Sorek. There too was his final resting place ([Judges 13:25](#); [14:1,5,19](#); [16:4,31](#); [18:12](#)). The Phoenician king Esmunazar made this rich plain his prize long after, as an inscription records if rightly deciphered.

In [Joshua 19:47](#)," the coast of Dan went out (too little)' for them," rather "went out from them" (Hebrew meehem), i.e. to a distance from their original allotment, namely, to Leshem or Laish, (which 600 of their warriors armed went forth from Zorah and Eshtaol to seize on, in the far N.) and named Dan after their father, at the W. source of the Jordan River, four miles W. of Paneas. Thrice stress is laid on the 600 being "appointed with weapons of war" ([Judges 18:11,16,17](#)), for the Philistines deprived all Israelites they could of arms, so that we find Samson using a

donkey's jawbone as his only weapon (^{<091319>}1 Samuel 13:19-21). Hence, as being so occupied with the Philistine warfare, Danites were not among Barak's and Deborah's helpers against Sisera (Judges 4; 5:17, where allusion occurs to Dan's possession of the only Israelite port, "Why did Dan remain in ships?").

The N. Danites of Laish (named by them Dan) carried with them Micah the Ephraimite's Levitical family priest (Judges 17; 18) and graven image, which they worshipped" until the day of the captivity of the land"

(^{<071830>}Judges 18:30,31), i.e. until the Israelite reverse whereby the Philistines carried away the ark; what aggravated their idolatry was it was at the very time "that the house of God was in Shiloh," within their reach. This probably suggested the city Dan to Jeroboam as one of the two seats of the golden calf worship (^{<111229>}1 Kings 12:29).

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Dan's genealogy is not given in 1 Chronicles 2--12. Its unsettled state audits connection with the far N. Dan, the headquarters of idolatry, may have caused the loss of the genealogy. Dan is omitted among the sealed in Revelation 7 as having been the first to lapse into idolatry, for which cause Ephraim also is omitted (Judges 17; ^{<280417>}Hosea 4:17) and Joseph substituted. Arethas of the 10th century suggests that Dan's omission is because Antichrist is to be from him, or else to be his tool (compare

^{<014917>} Genesis 49:17; Jer 8:16; ^{<300814>}Amos 8:14), as there was a Judas among the twelve.

Jacob's prophecy, "Dan shall be a serpent in the way, ... that biteth the horse heels, so that his rider shall fall backward," alludes primarily to Dan's local position in front of the royal Judah; so ready to meet the horse, forbidden in Israelite warfare, with the watchword "I have waited for Thy salvation," and to fall unawares on the advancing enemy by the way Dan's mode of warfare is illustrated in its attack on the men of Laish, "careless, quiet, and secure," as also in their great judge Samson's mode of attack, watching for an opportunity and striking an unlooked for, stealthy, sudden blow. Mainly perhaps, by the Spirit, he has in view the old serpent which was to "bruise the heel" of the promised Savior (^{<010315>}Genesis 3:15), but ultimately to have its head bruised by Him; therefore he adds the desire of all believers, "I have waited for Thy salvation," which abrupt exclamation is thus clearly accounted for.

DAN (2)

The city at the northern bound of Israel, as Beersheba was the southern, so that” from Dan even to Beersheba”

(<072001>Judges 20:1, etc., and bitterly,

<132102> 1 Chronicles 21:2, “from Beersheba even to Dan”)

expresses the whole country. Originally Leshem or Laish, see above. “Far from Zidon, in the valley that lieth by Beth Rebob,” but belonging to Zidon, as their living “after the manner of the Zidonians” implies; they were too far off for Zidon to help them when attacked by the Danites (<071807>Judges 18:7,28).

Already in Abraham’s time, the spot was called by him Dan, the scene of God’s “judgment” on Chedorlaomer and the invaders (<011414>Genesis 14:14; compare <234101> Isaiah 41:1-3). But its ordinary name was even then Lasha or Laish, the north-eastern bound of Canaan, as Sodom was the southwestern bound (<011019>Genesis 10:19). This too would be an additional reason for the Danites naming their city close by Abraham’s camping ground, Daniel The repetition thrice of “the city” (<071828>Judges 18:28,29) marks that there was

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already another application of the name “Dan,” namely, to Abraham’s camping ground (compare ^{<053401>}Deuteronomy 34:1).

Le Clerc suggests that the fountain was called Dan, “judge,” as Ain- mishpat means “the fount of justice.” The city was smitten by Benhadad (^{<111520>}1 Kings 15:20, the last place of mentioning it). Now Tel-el-Kady (the Arabic equivalent to Dan), “the judge’s mound,” whose long level top is strewn with ruins, probably those of Daniel From its foot gushes out one of the largest fountains in the world, the main source of the Jordan, called el Led-dan, a corruption of Dan, and the stream from it Nahr ed Dahn; all these names confirming Le Clerc’s view. The land is truly “a large land, where there is no want of anything that is on the earth” (^{<071810>}Judges 18:10).

In ^{<110713>}1 Kings 7:13,14, Hiram the worker in brass is said to be of Naphtali; but in ^{<140213>}2 Chronicles 2:13,14, he is called “son of a woman of Dan.” As the “outgoings” of Naphtali were at Jordan, the city Dan probably was in the tribe of Naphtali. So she dwelt in Naphtali, but was by birth of the Danite colony there. An undesigned mark of truth. The seeming discrepancy, thus cleared, powerfully disproves the possibility of collusion, and shows the witness of Kings and of Chronicles to be mutually independent and true.

A place in S. Arabia from whence the Phoenicians obtained wrought iron, cassia, and calamus (^{<262719>}Ezekiel 27:19). “Dan also.” Since none of the other places begin with “also”

(Hebrew [w|-]), Fairbairn translates it as Vedan, the modern Aden, near the straits of Babelmandeb. Ptolemy mentions a Dara. But probably, as Judah is mentioned in ^{<262717>}Ezekiel 27:17, so Dan in ^{<262719>}Ezekiel 27:19 represents northern Israel. Sailors from ports of Dan, with descendants of Javan, traded in the fairs of Tyre, “going to and fro.”

DAN-JAAN

^{<102406>} 2 Samuel 24:6. Visited by Joab in taking the census for David; lying on the route between Gilead and Zidon. Septuagint and Vulgate read “Dan in the wood” (Dan-jaar), corresponding to the country about Tel-el-Kady. Baal-jaan, a Phoenician god’s name, is found upon coins. The Dan forming the northern bound of Israel at the sources of the Jordan is probably meant.

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DANCE

machol , literally, moving or leaping in a circle. Gesenius however translates machalath “a stringed instrument,” and machol “dancing” Mendelssohn makes machol , “a hollow musical instrument” ([Psalm 150:4](#), margin) Expressing joy, as contrasted with mourning ([Ecclesiastes 3:4](#); [Psalm 30:11](#)). The woman nearest of kin to the champion in some national triumph or thanksgiving, and who had a kind of public character with her own sex, led a choir of women; as Miriam ([Exodus 15:1,20](#)) (while Moses led the men), Jephthah’s daughter ([Judges 11:34](#)), Deborah (Judges 5) (while Barak led the men). Some song or refrain in antiphonal answer. forming the burden of the song, accompanied the dance ([Exodus 32:18,19](#); [1 Samuel 18:7; 21:11](#)). The women are represented as “coming out” to do this and meet the hero. Miriam went out before “Jehovah, the Man of war” ([Exodus 15:3,20,21](#)), and answered the entire chorus. But the women glorifying Saul and David, having no leader, “answered one another.” The special feature of David’s conduct before the returning ark ([2 Samuel 6:5-22](#)) is that he was choir leader, the women with their timbrels ([2 Samuel 6:5,19,20,22](#)) taking a prominent part. Michal ought to have led them; but jealousy of David’s other wives, married while she was with Phaltiel, and attachment to the latter ([2 Samuel 3:15,16](#)), and the feeling that David’s zeal rebuked her apathy, led her to “come out to meet” him with

sneers not songs. The dance necessitated his taking off his royal upper robes to “dance with all his might.” This she called “uncovering himself in the eyes of the handmaids.” His leading thought was to do honor to God who had delivered him from all his enemies (<131308>1 Chronicles 13:8,16; <100621>2 Samuel 6:21-23).

Enthusiasm was kindled by these religious dances, which enlisted at once the tongue and the other members of the body in acts of worship; which explains <193510>Psalm 35:10. David says, “All my bones shall say, Lord, who is like unto Thee?” the very language that the Israelites, while the women danced to the Lord, uttered as their song after the Red Sea deliverance (<021511>Exodus 15:11). The dance, however, was generally left to women (<072119>Judges 21:19-23). It is mentioned as a censure on their looseness that “the people rose up to play” at Aaron’s calf festival (<023206>Exodus 32:6; <461007>1 Corinthians 10:7), also that the Amalekites were “dancing” (<093016>1 Samuel 30:16). The woman leader usually in the East leads off the dance, and the other women exactly follow her graceful movements. In Song 6:13 allusion

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possibly is made in the “two armies” to two rows of female dancers vis-a- vis in performing; but the spiritual sense refers to the two parts of the one church army, the militant and the triumphant.

Dancing accompanied festivity of a secular kind (<243104>Jeremiah 31:4,13; <250515> Lamentations 5:15; <421525>Luke 15:25), especially that of women and children (<182111>Job 21:11; <401117>Matthew 11:17). Dancing by men and women together was unknown; as indeed the oriental seclusion of women from men would alone have sufficed to make it seem indecorous. Maimonides says that in the joyous Feast of Tabernacles the women danced separately in an apartment above, and the men danced below. Herod’s extravagant promise to Herodias’ daughter shows that it was a rare deed in those regions (<410622>Mark 6:22,23).

DANIEL

i.e. “God is my judge”; or as others, “the judge of God,” as his Chaldee name Belteshazzar means “the prince of Bel.”

Probably from royal blood; compare <270103>Daniel 1:3 with <130301>1 Chronicles 3:1, from whence it appears he bore the same name as David’s son by Abigail (who is called Chileab in <100303> 2 Samuel 3:3 = like his father). Carried to Babylon in Nebuchadnezzar’s first deportation of captives, in the fourth (<242501>Jeremiah 25:1; 46:2) or third (<270101>Daniel 1:1 counting only complete years) year of Jehoiakim, the first of Nebuchadnezzar (acting under Nabopolassar in the last year of

the latter's reign, but reigning alone not until the year after; as [<270201>Daniel 2:1](#) proves, for after Daniel's three years' training the year is nevertheless called the "second" of Nebuchadnezzar, i.e. of his sole reign).

Daniel was put in training with three others of the royal seed, still "children" ([<270104>Daniel 1:4](#)), according to eastern etiquette, to become courtiers; and to mark his new position he received a Babylonian name, Belteshazzar (compare [<122334>2 Kings 23:34; 24:17](#); [<150514>Ezra 5:14](#); [<170207>Esther 2:7](#)). He gave a noble proof of faithfulness combined with wisdom at this early age, by abstaining from the food of the king's table, as being defiled with the usual idolatry at pagan feasts ([<270108>Daniel 1:8-16](#)), living for ten days' trial on pulse and water, and at the end looking fairer and fatter than those fed on the king's dainties. Those who would excel in piety and wisdom must early subject the flesh to the spirit. Daniel experienced the truth of [<050803>Deuteronomy 8:3](#).

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Ezekiel in the early part of his ministry refers to him as a model of “righteousness” and “wisdom” (²⁶¹⁴¹⁴Ezekiel 14:14,20; 28:3), for Daniel had not yet become a writer. Noah before and at the flood, Job in the post-diluvian patriarchal age, and Daniel toward the close of the legal theocracy are made types of “righteousness.” So Ezekiel’s reference, in what it alleges and in what it omits, exactly tallies with what we should expect, presuming that Ezekiel and Daniel lived and wrote when and where they are represented. Daniel’s high position while still a mere youth (²⁷⁰¹⁰³Daniel 1:3-5,11-16; 2:1), at the court of the Jews’ conqueror and king, gave them a vivid interest in their illustrious countryman’s fame for righteousness and wisdom; for in his person they felt themselves raised from their present degradation. As at the beginning of the covenant people’s history their kinsman Joseph, so toward its close Daniel, by the interpretation of dreams (Daniel 2; Daniel 4), was promoted to high place in the court of their pagan masters. Thus, they both represented Israel’s destined calling to be a royal priesthood among the nations, and ultimately to be the bearers of Messiah’s light to the whole Gentile world (⁴⁵¹¹¹²Romans 11:12,15). Daniel was made by Nebuchadnezzar, governor of Babylonia and president of the Babylonian “wise men,” not to be confounded with the later Persian magi. Under Belshazzar Daniel was in a lower office, and was occasionally away from Babylon (²⁷⁰⁵⁰⁷Daniel 5:7,8,12) at Susa (²⁷⁰⁸⁰²Daniel 8:2,27). His interpretation of the mystical handwriting on the wall caused his promotion again, a promotion which continued under Darius and Cyrus. Under Darius he was first of the three presidents of the empire. Envy often follows high office which

men so covet; so, by a law cunningly extorted by his enemies from the weak Darius, that none should offer petition to man or god except to the king for 30 days, as though it were a test of loyalty, on pain of being cast into a lions' den, Daniel was cast in and was delivered by God, who thus rewarded his pious faithfulness (Daniel 6). It is an accordance with Medo-Persian ideas which flows from the truth of Scripture, that the mode of capital punishment under the Babylonian rule is represented as burning (Daniel 3), but under the Medes and Persians' exposure to wild beasts, for they would have regarded fire as polluted by contact with a corpse, while they approved the devouring of bodies by animals.

Berosus calls the last Babylonian king Nabonidus, and says that he surrendered to Cyrus in Borsippa, and was assigned an honorable abode in Carmania. Rawlinson has shown that the Babylonian inscriptions at Ur (Umqueir) explain the seeming discrepancy. [see BELSHAZZAR](#) or Bel-

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shar-ezer (on the mother's side descended from Nebuchadnezzar,

<270511> Daniel 5:11) was joint king with his father; having shut himself up in Babylon he fell there while his father at Borsippa survived. Berosus as being a Chaldaean suppressed all concerning Belshazzar, since it was to the national dishonor. If Daniel's book had been a late one, he would have copied Berosus; if it had been at variance with that prevalent in Babylonia, the Jews there would have rejected it. His mention of Darius the Mede's reign, which profane history ignores (probably because it was eclipsed by Cyrus' glory), shows that he wrote as a contemporary historian of events which he knew, and did not borrow from others. He must have been about 84 years old when he saw the visions (Daniel 10--12) concerning his people, extending down to the resurrection and the last days. Though advanced years forbade his return to the Holy Land, yet his people's interests were always nearest his heart (Daniel 9; 10:12). His last recorded vision was in the third year of Cyrus (534 B.C.), on the banks of the Tigris (Hiddekel)

<271001> Daniel 10:1-4.

In <270302> Daniel 3:2, Hebrew for "princes," Nebuchadnezzar summons his satraps (' achashdarpni , Persian kshshtrapa). Some allege that Daniel erroneously attributes to the Babylonians the satrapial form of government. But Gedaliah was virtually a satrap under Nebuchadnezzar in Judaea, i.e. a governor over a province, instead of its being left under the native kings (<122523> 2 Kings 25:23). Berosus speaks of Nabopolassar's "satrap of Egypt, Coelosyria, and Phoenicia." Daniel writing for

Jews under Persia at the time uses naturally the familiar Persian term “satrap” instead of the corresponding Babylonian term. (On Daniel’s representation of the relation of the Medes to the Persians and Darius the Mede (possibly = Astyages, or his son, the former of whom Cyrus deposed and treated kindly) to Cyrus, [see CYRUS](#) .)

The objection to Daniel on the ground that Susa, or at least its palace, was not built when Daniel saw the vision there, rests on Pliny alone, who alleges it to have been built by Darius Hystaspis. But the Assyrian inscriptions prove it was one of the most ancient Mesopotamian cities, and its palace (the Memnonium is the name the Greeks give it) famous centuries before Daniel. Darius Hystaspes was only the first to build at Susa a palace in Persian fashion.

Daniel, like Moses, was trained in all the learning of the world; his political experience moreover, as a minister of state under successive dynasties of

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the great world powers, gave the natural qualifications to which God added supernatural spiritual insight, enabling him to characterize to the life the several world monarchies which bore or were to bear sway until Messiah's kingdom shall come with power. Personal purity and self-restraint amidst the world's corrupting luxuries ([<270108>Daniel 1:8-16](#); compare Moses, [<581125>Hebrews 11:25](#); Joseph, [<013909>Genesis 39:9](#)); faithfulness to God at all costs, and fearless witnessing for God before great men ([<270517>Daniel 5:17-23](#)), unbribed by lucre and unawed by threats ([<270610>Daniel 6:10,11](#)); the holiest and most single-minded patriotism which with burning prayers interceded for his chastened countrymen (Daniel 9); intimate communion with God, so that, like the beloved disciple and apocalyptic seer of the New Testament, John, Daniel also is called "a man greatly beloved," and this twice, by the angel of the Lord ([<270923>Daniel 9:23; 10:11](#)), and received the exact disclosure of the date of Messiah's advent, the 70 weeks of years, and the successive events down to the Lord's final advent for the deliverance of His people: these are all prominent characteristics of this man of God.

It is not stated in Daniel 3 why Daniel was not among the rulers summoned to worship Nebuchadnezzar's golden image. Perhaps he was on state business in some distant part of the empire where the summons had not time to reach him. The Jews' enemies found it more political to attack first the three nearer at hand before proceeding to attack Daniel, the most influential. The king also, regarding him as divine

(<270246>Daniel 2:46), forbore to summon him to worship the image, the self-deifying formation and setting up of which Daniel's own interpretation probably had suggested unintentionally to Nebuchadnezzar (<270237>Daniel 2:37-39).

As Daniel 2 and Daniel 7 go together, so Daniel 3 and Daniel 6; Daniel 4 and Daniel 5; the pair Daniel 3 and Daniel 6 shows God's nearness to save His saints, if faithful, just when they are on the point of being crushed by the world power. The pair Daniel 4 and Daniel 5 shows God's power to humble the world power in the height of its impious arrogance; first Nebuchadnezzar, whose coming hypochondriacal exile among the beasts Daniel foretells with fidelity and tenderness; then Belshazzar, whose blasphemy he more sternly reproves. As Shadrach, Meshach, and Abednego refuse positive homage to the world power's image, so Daniel refuses it even negative homage by omitting even for a few days worship to Jehovah. Jehovah's power manifested for the saints against the world first in individual histories (Daniel 3; 6) is exhibited next in worldwide

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prophetical pictures (Daniel 2 and Daniel 7). God manifested His irresistible power in Daniel and his friends, as representing the theocracy then depressed, before the pagan king who deemed himself divine. Thus, God secured the heathen's respect for His covenant people which found its culmination in Cyrus' decree for their restoration and the rebuilding of the temple of Jehovah, whom he confessed to be preeminently "THE God of heaven" (<150101>Ezra 1:1-4).

<150802> Ezra 8:2 and <161006>Nehemiah 10:6 mention another Daniel, Ithamar's descendant.

THE BOOK OF DANIEL.

AUTHENTICITY . That Daniel composed it is testified by <270701>Daniel 7:1,28; 8:2; 9:2; 10:1,2; 12:4,5. In the first six chapters, which are historical, he does not mention himself in the first person, for in these the events, not the person, are prominent (compare <230703>Isaiah 7:3; 20:2). In the last six, which are prophetical, wherein his divine commission needed to be shown, he comes forward personally as the writer. Being a "seer," having the gift and spirit, not the theocratical office and work, of a prophet, his book stands in the third rank in the Hebrew canon, namely, in the Hagiographa (Kethubim) between Esther and Ezra, the three relating to the captivity. Its position there, not among the prophets as one would expect, shows it was not an interpolation of later times, but deliberately placed where it is by Ezra and the establishers of the Jewish canon. Daniel was "the politician, chronologer, and historian

among the prophets” (Bengel). Similarly, the Psalms, though largely prophetic, are ranked with the Hagiographa, not the prophets. He does not, as they writing amidst the covenant people do, make God’s people the foreground; but writing in a pagan court he makes the world kingdoms the foreground, behind which he places the kingdom of God, destined ultimately to be all in all. His book written amidst pagan isolation is the Old Testament Apocalypse, as the Revelation of John written in the lonely Patmos is the New Testament Apocalypse; the two respectively stand apart, his from the prophets, John’s from the epistles.

Porphyry in the third century A.D. assailed the Book of Daniel as a forgery in the time of the Maccabees, 170-164 B.C. But the forgery of a prophecy, if Daniel were spurious, would never have been received by the Jews from an age when confessedly there were no prophets. Antiochus Epiphanes’ history and attack on the holy people are so accurately detailed (Daniel 11) that Porphyry thought they must have been written after the event. But

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Zechariah, Ezra, and Nehemiah allude to it; Jesus in His peculiar designation “the Son of man” ([<402430>Matthew 24:30](#), compare [<270713>Daniel 7:13](#)) refers to it, and especially in the crisis of His trial when adjured by the living God ([<402664>Matthew 26:64](#)), and stamps him authoritatively as “the prophet Daniel,” and ratifies his particular prophecies ([<402415>Matthew 24:15,21](#); compare [<271201>Daniel 12:1](#), etc.). [<420119>Luke 1:19-26](#) mentions Gabriel, whose name occurs elsewhere in Scripture only in [<270816>Daniel 8:16; 9:21](#). The prophecies tally with those in Revelation. The judgment of the world given to the saints, and the destruction of the blasphemous king at the Lord’s coming, ([<270708>Daniel 7:8,25; 11:36](#)) foretold by Daniel, are further unfolded by Paul ([<460602>1 Corinthians 6:2](#); [<530203>2 Thessalonians 2:3-12](#)). The deliverance from fire and lions (Daniel 2 and Daniel 6) are referred to in [<581133>Hebrews 11:33,34](#). Thus, the New Testament attests (Daniel 2--3; 6--7; 11) expressly on the three points to which rationalists object, namely, the predictions, the miracles narrated, and the manifestations of angels. The former part also is referred to by Christ, namely, as to “the stone” smiting the image ([<270234>Daniel 2:34,35,44,45](#)), in [<402144>Matthew 21:44](#). The miracles, like those of Moses in Egypt, were designed to show to the seemingly victorious world power the really superior might of the seemingly prostrate kingdom of God, and so to encourage the captive Jews to patient trustfulness in God. What completely disproves Porphyry’s theory is, 1 Maccabees (1:24; 9:27,40) refers to Daniel as an accredited book, and even to Septuagint version of it; compare [<271126>Daniel 11:26](#) (Septuagint 12:1). Daniel’s place in the

Septuagint shows it was received by the Jews before the Maccabean times. What a strange testimony then does Porphyry unwillingly bear to the divine inspiration of the book; the events so minutely fulfilling the prophecies about Antiochus that it might be supposed to be a history of the past instead of, as it is proved to be, a prediction of events then future.

Josephus (Ant. 7:11, section 8) records that Alexander the Great had designed to punish the Jews for their fidelity, to Darius; but Jaddua (332 B.C.) the high priest, at the head of a procession, met him and averted his wrath by showing him Daniel's prophecy that a Grecian monarch should overthrow Persia (^{<270805>}Daniel 8:5-8). Josephus' statement, if true, accounts for the fact that Alexander favored the Jews; it certainly proves that the Jews of Josephus' time believed in the existence of Daniel's book in Alexander's time long before the Maccabees.

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With Jaddua, high priest in 341-322 B.C, the Old Testament history ends (¹⁶¹²¹¹>Nehemiah 12:11). As this was long after Nehemiah, who died about 400 B.C., the register of priests and Levites must have been inserted in Nehemiah with divine sanction subsequently. The language of Daniel from ²⁷⁰²⁰⁴> Daniel 2:4 to the end of Daniel 7 is Chaldee, the world empire's language, the subject here being about the world at large. The rest is Hebrew generally, as the subject concerns the Jews and their ultimately restored theocratic kingdom. Daniel's circumstances exactly tally to this, he being Hebrew by birth and still keeping up intercourse with Hebrews, and at the same time Chaldee by residence and associations. The union of the two languages in one book would be as unnatural to one in a later age, and therefore not similarly circumstanced, as if, is natural to Daniel. Daniel's Hebrew is closely like that of Ezekiel and Habakkuk, that is, just those prophets living nearest the assumed age of Daniel. The Aramaic, like Ezra's, is of an earlier form than in any other Chaldaic document.

Two predictions establish Daniel's prophetic character, and that the events foretold extend to subsequent ages.

(1) That the four world monarchies should rise (Daniel 2; Daniel 7), Babylon, Medo-Persia, Greece, and Rome, and that Rome in a tenfold divided form should be the last, and should be overthrown by Messiah's kingdom alone; Charlemagne, Charles V, and Napoleon have vainly tried to raise a fifth.

(2) The time of Messiah's advent dating from the foretold decree to restore the temple, His being cut off, and the city's

destruction, are foretold definitely. “He who denies Daniel’s prophecies undermines Christianity, which is founded on Daniel’s prophecies concerning Christ” (Sir Isaac Newton).

The vision mode of revelation, which is the exception in other prophets, is the rule in Daniel and in Zechariah 1--6. A new stage in the theocracy begins with the captivity. Hence arose the need for miracles to mark the new era. National miracles in Egypt, the wilderness, and Canaan marked the beginning of the theocracy or outwardly manifested kingdom of God. Personal miracles mark the beginning of the church, the spiritual kingdom of God, coming not with outward observation in “the times of the Gentiles,” which began from the captivity. Originally, Abraham was raised out, of the “sea” ([Daniel 7:2](#)) of nations as an island holy to God, and his seed chosen as God’s mediator of His revelation of love to mankind.

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Under David and Solomon the theocracy attained its Old Testament climax, being not only independent but ruling the surrounding pagan; so this period was made type of the Messianic (as it ultimately shall be manifested). But when God's people rested on the world powers the instrument of their sin was made the instrument of their punishment. So the ten tribes' kingdom, Israel, fell by Assyria (722 B.C.), on whom it had leaned, and Judah similarly by Babylon (Ezekiel 23). The theocracy, in the strict sense of the manifested kingdom of God on earth, has ceased since the Babylonian exile, and shall only be resumed with a glory vastly exceeding the former at the millennium (⁶⁶¹¹¹⁵>Revelation 11:15,20).

Daniel's position in the Babylonian court answers to the altered relations of the theocracy and the world power; see above. He represents the covenant nation in exile, and in subjection to the world power externally. But his heavenly insight into dreams which baffle the Chaldaeans' lore represents the covenant people's inner superiority to their pagan lords. His high dignities in the world typify the ultimate giving of the earth kingdom "to the people of the saints of the Most High" (²⁷⁰⁷²⁷>Daniel 7:27). Thus his personal history is the basis of his prophecy.

Daniel 2--7 represent the world powers developed historically; Daniel 8-- 12 their development in relation to Israel. The period of Daniel's prophecies is that from the downfall of the theocracy to its final restoration; it is the period of the world's outward supremacy, "the times of the Gentiles" (⁴²²¹²⁴>Luke 21:24; ²⁷⁰⁹²⁷>Daniel 9:27; 12:7), not set aside by Christ's first

coming ([<431836>](#)John 18:36; [<400408>](#)Matthew 4:8-10); for Satan yet is “prince of this world,” and Israel has been depressed and Judah’s kingdom prostrate ever since the Babylonian captivity. But His second advent shall usher in the restored Israelite theocracy and His worldwide manifested kingdom.

In Daniel 2 the world kingdoms are seen by the pagan king in their outward unity and glory, yet without life, a metal colossus; in Daniel 7 they appear to the prophet of God in their real character as instinct with life, but mere beast life, terrible animal power, but no true manhood; for true manhood can only be realized by conscious union with God, in whose image man was made. The Son of God as “the Son of man” is the true ideal Standard and Head of humanity. [[See BEAST](#) .] In Revelation 4; 5, the four cherubim are “living creatures,” not “beasts” as KJV. The “beast”

([theerion](#)) appears in Revelation 13; Revelation 14; Revelation 17;

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Revelation 19, as in Daniel 7--8. When Nebuchadnezzar glorified and deified self, becoming severed from God, he became beast-like and consorted with the beasts, that look downward to the earth, having lost his true humanity; but when “he lifted up his eyes to heaven his understanding returned, and he blessed the Most High, whose dominion is an everlasting dominion” ([<270428>](#)Daniel 4:28-34). Nebuchadnezzar’s degradation, repentance, and restoration contrast strikingly with Belshazzar’s sacrilegious luxury and consequent doom; and Daniel develops definitely the prophetic germs already existing as to Messiah (Daniel 7; Daniel 9), the resurrection ([<271202>](#)Daniel 12:2,3), and the ministry of angels ([<270816>](#)Daniel 8:16,10; 12:1).

The “seventy weeks” ([<270924>](#)Daniel 9:24) probably date from 457 B.C., when Ezra (Ezra 7) in the 7th year of Artaxerxes Longimenes returned to Jerusalem empowered to restore the temple and the national polity, 13 years before the rebuilding of Jerusalem by Nehemiah, who carried out the commission of Ezra, which virtually included the rebuilding of the city.

457 B.C. (the A.D. dating four years after Christ’s actual birth.)

30 A.D. the crucifixion. 3 1/2 years, afterward, of gospel preaching to the Jews only.

----- **490 1/2**

So, Jeremiah foretold that 70 years of the captivity would begin at 606

B.C., 18 years before the actual destruction of Jerusalem, when Judah’s independent theocracy ceased, Jehoiakim being put in

fetters by Nebuchadnezzar. The seventy weeks of years are divided into 7, 62, and 1. The 70th one week, the period of New Testament revelation in Messiah, consummates the preceding ones, as the sabbath succeeds and crowns the work days. The Messianic time (seven years) is the sabbath of Israel's history, in which it had the offer of all God's mercies, but was cut off temporarily for rejecting them. The seven weeks or sevens in the beginning, i.e. 49 years, answer to the period closing Old Testament revelation, namely, that of Ezra, Nehemiah, and Malachi. The 62 are the intermediate period of 434 years between the seven and the one, and in them was no revelation; in all 490 years. The closing one week (or seven years) includes the 3 1/2, years of Jesus' own preaching to the Jews, and 3 1/2 of the apostles' preaching to the Jews only; then the persecution as to Stephen drove the evangelists from Jerusalem to Samaria. The universal expectation of a Savior existed even in the Gentile world at the very time

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He came; doubtless due to Daniel's prophecy carried far and wide by the Jews (Tacitus, Hist., 5:13; Suetonius, Vespasian 4). Jerusalem was not actually destroyed until A.D. 70, but virtually and theocratically was "dead" A.D. 33, 3 1/2 years after Christ's death, having failed to use that respite of grace ([<421307>Luke 13:7-9](#)). [<010217>Genesis 2:17](#), in the day that Adam sinned he died, though his actual death was long subsequent. [<281301>Hosea 13:1,2](#): Jerusalem's destruction by Titus only consummated the removal of the kingdom of God from Israel to the Gentiles, which took place at the scattering of the disciples from Jerusalem ([<402143>Matthew 21:43](#)), to be restated at Christ's second advent, when Israel shall head the nations ([<402339>Matthew 23:39](#); [<440106>Acts 1:6,7](#); [<451125>Romans 11:25-31](#); Romans 15).

DANNAH

A city in the mountains of Judah, S.W. of Hebron ([<061549>Joshua 15:49](#)). Identified by Conder (Palestine Explorations) with Domeh, two miles N. of Dhoheriyeh (Debir).

DARA; DARDA

[<130206>](#) 1 Chronicles 2:6; [<110431>](#) 1 Kings 4:31. One of the four men noted for wisdom, but excelled by Solomon ([<110431>](#) 1 Kings 4:31), sons of Zerach, of Pharez' distinguished family of Judah. [**See CALCOL .**] "Sons of Mahol" probably mean "sons

of the choir,” i.e. the famous musicians of whom Ethan and Heman are named in the titles of Psalm 88 and Psalm 89. As “son” is often used for descendant, even if Mahol is a proper name their being called “sons of Mahol” in 1 Kings 4, but “sons of Zerah” in <130206>1 Chronicles 2:6, is no objection to their identity.

DARIC

A gold coin current in Palestine after the return from Babylon. The Persian kings issued it; the obverse having the king with bow and javelin or dagger, the reverse a square; 128 grains troy. <150269>Ezra 2:69; 8:27; <160770>Nehemiah 7:70-72; <132907>1 Chronicles 29:7, “drams” KJV. Derived from Darius the Mede, or else dara , a king, the regal coin (compare our “crown”). The Greek [drachma](#) , our dram, is related.

DARIUS

A common name of several Medo-Persian kings, from a Persian root darvesh, “restraint;” Sanskrit, dhari, “firmly holding.”

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1. Darius the Mede. [**See DANIEL** , **see BABYLON** , **see BELSHAZZAR** , and **see CYRUS** .] <270531>Daniel 5:31; 6:1; 9:1; 11:1. This Darius “received the kingdom” (<270531>Daniel 5:31) of Babylon as viceroy from Cyrus, according to G. Rawlinson, which may be favored by <270901>Daniel 9:1: “Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldaeans.” He in this view gave up the kingdom to his superior Cyrus, after holding it from 538 to 536 B.C. Abydenus makes Nebuchadnezzar prophesy that a Persian and a Mede, ” the pride of the Assyrians, ” should take Babylon, i.e. a prince who had ruled over the Medes and Assyrians. Cyrus, having taken such a prince 20 years before Babylon’s capture, advanced him to be deputy king of Babylon. Hence he retained the royal title and is called “king” by Daniel. Thus Astyages (the last king of the Medes, and having no issue, according to Herodotus, 1:73,109,127) will be this Darius, and Ahasuerus (Achashverosh) = Cyaxares (Huwakshatra), father of Astyages. Aeschylus (Persae, 766, 767) represents Cyaxares as the first founder of the empire and a Mede, and Sir H. Rawlinson proves the same in opposition to Herodotus. Aeschylus describes Cyaxares’ son as having “a mind guided by wisdom”; this is applicable both to Darius in <270601>Daniel 6:1-3, and to Astyages in Herodotus. The chronology however requires one junior to Astyages to correspond to Darius the Mede and Cyrus’ viceroy, whether a son or one next in succession after Astyages, probably Cyaxares. Harpocration makes him to have introduced the coin named from him the daric. Xenophon’s account of Cyaxares agrees remarkably with

Daniel's account of Darius. Xenophon says Cyrus conquered Babylon by Cyaxares' permission, and appointed for him a royal palace and rule and home there (see <270601>Daniel 6:1,28; 9:1; 5:31). Daniel's statement that Darius was 62 years old accords with Xenophon that when Cyaxares gave Cyrus his daughter he gave him along with her the Median kingdom, himself having no male heir, and being so old as not to be likely to have a son. Darius' weakness in yielding to his nobles (Daniel 6) accords with Xenophon's picture of Cyaxares' sensuality. The shortness of his reign and the eclipsing brilliancy of Cyrus' capture of Babylon caused Herodotus and Berosus to pass Darius unnoticed. Cyaxares is the Median uwakshatra, "autocrat," answering to Darius the Persian, Darjawusch "the ruler;" Kschaja, "kingdom," is the root in the Persian Ahasuerus, Kschajarscha, and the Median Astyages.

2. Darius, son of Hystaspes, fifth from Achaemenes, who founded the Persian dynasty. The Magian Pseudo-Smerdis [**see ARTAXERXES** , see;

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<150407> Ezra 4:7] usurped the throne, pretending to be Cyrus' younger son. As he restored the Magian faith, effecting a religious as well as political revolution, he readily gave ear to the enemies of the Jews whose restorer Cyrus had been (<150407>Ezra 4:7-24). Darius Hystaspes with six Persian chiefs overthrew the impostor and became king 521 B.C. As soon as Darius was on the throne the Jews treated Smerdis' edict as null and void. This bold step is accounted for by Darius' own inscription at Behistun stating that in his zeal for Zoroastrianism he reversed Smerdis' policy, "rebuilding the temples which the Magian had destroyed and restoring the religious chants and worship which he had abolished." The Jews so counted on his sympathy as not to wait for his express edict. Their enemies, hoping that Smerdis had destroyed Cyrus' decree, informed the king of the Jews' proceeding and proposed that the archives at Babylon should be searched to see whether Cyrus had ever really given such a decree. It was found at Ecbatana. In his second year Haggai (<370101>Haggai 1:1; 2:1,10) and Zechariah (Zechariah 3-4; 7:1-3) the prophets encouraged Zerubbabel and Jeshua to resume the building of the temple that had been discontinued (Ezra 5). Tatnai and Shethar Boznai's effort to hinder it only occasioned the ratification of Cyrus' original decree by Darius. Darius in his decree in Ezra (Ezra 6) writes as might have been expected from the Zoroastrian Darius of secular history; he calls the Jews' temple "the house of God," Jehovah "the God of heaven," and solicits their prayers "for the life of the king and of his sons." Herodotus (vii. 2) confirms the fact that he had sons when he ascended the throne. His curse (<150612>Ezra 6:12) on those who injure the temple answers to

that on those who should injure the inscriptions at Behistun, and his threat of impaling such (<150611>Ezra 6:11) answers to the Behistun and Herodotus (iii. 159) record of the ordinary punishment he inflicted. The “tribute” (<150608>Ezra 6:8) too he was the first to impose on the provinces (Herodotus, 3:89). in four years it was completed, i.e. in the sixth year of Darius (<150615>Ezra 6:15), in 516 B.C. In this same year he suppressed with severity a Babylonian revolt. He reduced under his supremacy Thrace, Macedon, and the islands in the Aegean Sea, 513-505 B.C. Invading Greece, he was defeated at Marathon 590. Before he could renew the campaign, with preparations completed he died 455 B.C.

3. Darius the Persian (<161211>Nehemiah 12:11,22). As “Jaddua” was high priest at the invasion of Alexander the Great, Darius III, Codomanus, his enemy (336-330 B.C.), last king of Persia, is meant. Darius II, or Nothus, king from 424 to 405 B. C., would be meant if Nehemiah were the writer;

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but it is more likely he was not, and that the continuation of the register down to Alexander's contemporary, Jaddua, is inserted by a later hand.

DARKNESS

The ninth Egyptian plague (^{<021021>}Exodus 10:21, etc.). Especially calculated to affect the Egyptians who worshipped Ra, the sun god. Its sudden and intense coming when Moses stretched out his hand marked it as supernatural. Its basis was natural, namely, the chamsin or sandstorm (see Septuagint), from the S.W. desert. It produces a darkness denser than the densest fog, so that no man rises from his place; men and beasts hide until it is over, for it penetrates even through well closed windows. This explains the peculiar phrase "darkness which may be felt." What still more marked its judicial character was (compare ^{<231309>}Isaiah 13:9,10; ^{<290231>}Joel 2:31; 3:15; ^{<402429>}Matthew 24:29) "the children of Israel had light in their dwellings." The date of ^{<300809>}Amos 8:9 coincides with a total eclipse visible at Jerusalem shortly after noon, Feb. 9th, 784 B. C.; the date of ^{<330306>}Micah 3:6 with the eclipse June 5th, 716 B.C. (Dionys. Hal., 2:56); the date of ^{<241509>}Jeremiah 15:9 with the eclipse of Sept. 30th, 610 B.C. (Herodotus, 1:74,103.)

The darkness over all the land (Juea) from the sixth to the ninth hour during Christ's crucifixion (^{<402745>}Matthew 27:45) cannot have been an eclipse, for it would not last three hours, seldom intensely more than six minutes. The eclipse, darkness and earthquake in Bithynia, noted by Phlegon of Tralles, was

probably in the year before. This darkness at Christ's crucifixion was nature's sympathy with her suffering Lord; perhaps partly intended by the prophecy ^{<300809>}Amos 8:9. As the glory of the Lord shone around the scene of His birth (^{<420209>}Luke 2:9), so a pall of darkness was fitly spread over His dying scene. By the paschal reckoning the moon must then have been at its full phase, when the sun could not be eclipsed.

Darkness is the image of spiritual ignorance and unbelief (^{<236002>}Isaiah 60:2; ^{<430105>} John 1:5; 3:19; ^{<620208>}1 John 2:8). "Outer darkness" expresses exclusion from the brightness of the heavenly banquet (^{<400812>}Matthew 8:12). "The works of darkness," i.e. sins (^{<490511>}Ephesians 5:11). God dwells in thick darkness; i.e., we cannot penetrate the awe inspiring mysteries of His person and His dealings. But God is light, and in Him is no darkness at all (^{<620105>}1 John 1:5; ^{<110812>}1 Kings 8:12; ^{<199702>}Psalm 97:2).

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DARKON

children, of. “Servants of Solomon” ([150256](#)>Ezra 2:56; [160758](#)>Nehemiah 7:58).

DATHAN

[[See AARON](#) and [see KORAH](#) .] He and [see ABIRAM](#) , sons of Reuben, conspired with Korah against Moses and Aaron ([041601](#)>Numbers 16:1,26: 9- 11; [051106](#)>Deuteronomy 11:6; [19A617](#)>Psalm 106:17).

DAUGHTER

used also for granddaughter, or female descendant ([013143](#)>Genesis 31:43; 27:46). “Daughter of Zion,” “daughter of Jerusalem” ([233722](#)>Isaiah 37:22); i.e., Zion or Jerusalem and her inhabitants, personified poetically as an abstract collective feminine. Hengstenberg takes “daughter of Zion” = Zion, “daughter of Jerusalem” = Jerusalem (compare [190914](#)>Psalm 9:14). “Daughters of music,” ([211204](#)>Ecclesiastes 12:4): songs and instrumental performances sound low to the old ([101935](#)>2 Samuel 19:35); otherwise the voice and ear, the organs which produce and enjoy music. Analogy favors the former view. As the principal city is termed “mother,” so its dependent villages are called “daughter towns” ([061545](#)>Joshua 15:45, Hebrew).

DAVID

("beloved"). His outer life is narrated in the histories of Samuel, Kings, and Chronicles; his inner life is unfolded by himself in the Psalms. The verbal coincidences in Psalms and the allusions incidentally to facts which the histories detail are evidently undesigned, and therefore confirm the genuineness of both. The youngest of the eight sons of Jesse of Bethlehem (<091611>1 Samuel 16:11); great grandson of Ruth and Boaz, "a mighty man of wealth" (<080201>Ruth 2:1; 4:21;22). Born, according to the common chronology, 1085 B.C. Began to reign when 30 years of age. but over Judah alone, 1055 B.C. (<100504>2 Samuel 5:4; <110211>1 Kings 2:11; <132927>1 Chronicles 29:27); over all Israel, seven years and six months later, 1048 B.C. He died in 1015 B.C., 70 years old. In early life he tended Jesse's flocks, thereby being trained for his subsequent career, for he had ample scope for quiet and prayerful meditations such as Moses had in his 40 years retirement in Midian before his call to public life, and as Paul had in the Arabian sojourn (<480117>Galatians 1:17) before his worldwide ministry. Those who are to be great public men often need first to be men of privacy. His

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intimate acquaintance with the beauties of nature, alike water, field, hill, and forest below, and the sun, moon, and glorious heavens above, gives coloring to many of his psalms (Psalm 29; Psalm 8; Psalm 19, etc.). His shepherd life, exposed to wild beasts, yet preserved by God amidst green pastures and still waters, furnishes imagery to ^{<192220>}Psalm 22:20,21; Psalm 23; ^{<190702>}Psalm 7:2. His active energies were at the same time exercised in adventures amidst the hills and dales of Judah, in one of which his courage was tested by a close encounter with a lion, and in another with a bear, both of which he slew, grasping the beast by the beard and rescuing a lamb out of his mouth. These encounters nerved him for his first great victory, the turning point of his life, the slaying of Goliath of Gath (^{<091735>}1 Samuel 17:35). Moreover, his accurate acquaintance with all the hiding places in the cavern-pierced hills, e.g. the cave of Adullam, proved of great service to him afterwards in his pursuit by Saul.

The Bible authorities for his biography are the Davidic psalms and poetic fragments in the histories (^{<100119>}2 Samuel 1:19-27; 3:33,34; 22; 23:1-7); next the chronicles or state annals of David (^{<132724>}1 Chronicles 27:24); the book (history) of Samuel the seer, that of Nathan the prophet, and that of Gad the seer (^{<132929>}1 Chronicles 29:29). Jesse had a brother, Jonathan, whom David made one of his counselors (^{<132732>}1 Chronicles 27:32). Jesse's wife, David's mother, is not named; but Nahash her former husband is the one by whom she had two daughters, David's half-sisters: Zeruah, mother of Abishai, Joab and Asahel; and Abigail, mother of Amasa by Jether or

Ithra (<130213>1 Chronicles 2:13-17; <101725>2 Samuel 17:25). Jesse was an old man when David was a mere youth (<131712>1 Chronicles 17:12). His sisters were much older than David, so that their children, David's nephews, were his contemporaries and companions more than his own brothers. David shared some of their war-like determined characteristics, but shrank from their stern recklessness of bloodshed in whatever object they sought (<100339>2 Samuel 3:39; 19:7). His oldest brother, Eliab, behaved unkindly and imperiously toward him when he went like a second Joseph, sent by his father to seek his brethren's welfare (<091717>1 Samuel 17:17,18,28,29). Eliab's "command," as head of Jesse's sons, was regarded by the rest as authoritative (<092029>1 Samuel 20:29), and the youngest, David, was thought scarcely worth bringing before the prophet Samuel (<091611>1 Samuel 16:11). Hence, he had assigned to him the charge of the flock, ordinarily assigned to the least esteemed of the family, women, and servants, as was the case with Moses, Zipporah, Jacob, Rachel. When David became king, instead of

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returning evil for evil he made Eliab head of the tribe of Judah (<132718>1 Chronicles 27:18), Elihu = Eliab. His brother Shimeah had two sons connected with his subsequent history, Jonadab, the subtle, bad, selfish adviser of incestuous Amnon (<101303>2 Samuel 13:3,32,33), and Jonathan who killed a giant of Gath (<102121>2 Samuel 21:21).

Nahash was probably one of the royal family of Ammon, which will account for David's friendship with the king of the same name, as also with Shobi, son of Nahash, from both of whom he received "kindness" in distress (<101002>2 Samuel 10:2; 17:27). Ammon and David had a common enemy, Saul (1 Samuel 11); besides David's Moabite great grandmother, Ruth, connected him with Moab, Ammon's kinsmen. Hence, it was most natural to him to repair to Moab and Ammon when pursued by Saul. At first sight, we wonder at his leaving his father and mother for safe-keeping with the king of Moab (1 Samuel 22); but the Book of Ruth shows how coincident with probability this is, and yet how little like the harmony contrived by a forger! His Gentile connection gave him somewhat enlarged views of the coming kingdom of Messiah, whose type and ancestor he was privileged to be (<190208>Psalm 2:8; <400105>Matthew 1:5).

His birthplace was Bethlehem (as it was of his Antitype, Messiah: <420204>Luke 2:4, etc.); and of his patrimony there he gave to Chimham a property which long retained Chimham's name, in reward for the father Barzillai's loyalty and help in Absalom's rebellion (<101937>2 Samuel 19:37,38; <244117>Jeremiah 41:17). His early associations with Bethlehem

made him when in a hold desire a drink of water from its well while the Philistines held it. Three of his 30 captains broke through and brought it; but David, with the tender conscientiousness which characterized him (compare <092405>1 Samuel 24:5; <102410> 2 Samuel 24:10), and which appreciated the deep spirituality of the sixth commandment, would not drink it but poured it out to the Lord, saying, “My God forbid it me: shall I drink the blood of these men that have put their lives in jeopardy?” (<131001>1 Chronicles 10:15-19).

see SAUL , the people’s choice, having been rejected from being king for disobedience, God manifested His sovereignty by choosing one, the very last thought of by his own family or even by the prophet; not the oldest, but the youngest; not like Saul, taller than the people by head and shoulders, but of moderate stature. A yearly sacrificial feast used to be held at Bethlehem, whereat Jesse, as chief landowner, presided with the elders (1 Samuel 16; 20:6; compare at Saul’s selection, <090912>1 Samuel 9:12). But

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quarried the stones for the temple, and then taken advantage of the subterranean recesses so made (called the Cotton Grotto) for the formation of his sepulchre. So unique is his character that none else is so-called in Scripture; and of him alone of men is Christ called “the Son,” as the title marking His earthly kingdom, “the Son of David” (^{<420132>}Luke 1:32.) His psalms and those with them are the only liturgy of devotion used in common by people of every denomination.

DAY

Reckoned from sunset to sunset by the Hebrews.

^{<010105>}Genesis 1:5: “the evening and the morning were the first day.” ^{<471125>}2 Corinthians 11:25: “a night and a day.”

^{<270814>}Daniel 8:14 margin. So our fortnight = fourteen nights.

“Evening, morning, and noon” (Ps 55:17) are the three general divisions. Fuller divisions are: dawn, of which the several

stages appear in Christ’s resurrection (^{<411602>}Mark 16:2;

^{<432001>}John 20:1; ^{<662216>}Revelation 22:16, “the bright and

morning star” answering to Aijelet Shaha, “gazelle of the morning,” Psalm 22 title; ^{<402801>}Matthew 28:1; ^{<422401>}Luke

24:1); sunrise; heat of the day; the two noons (tsaharaim ,

Hebrew; ^{<014316>}Genesis 43:16); the cool of the day

(^{<010308>}Genesis 3:8); evening (divided into early evening and late evening after actual sunset). Between the two evenings the

paschal lamb and the evening sacrifice used to be offered.

“Hour” is first mentioned

^{<270306>} Daniel 3:6,15; 5:5. The Jews learned from the

Babylonians the division of the day into twelve parts

(<431109>John 11:9). Ahaz introduced the sun dial from Babylon (<233808>Isaiah 38:8). The usual times of prayer were the third, sixth, and ninth hours (<270610>Daniel 6:10; <440215>Acts 2:15; 3:1). “Give us day by day our daily bread” (<421103>Luke 11:3); i.e., bread for the day as it comes ([epiousion arton](#)).

DAYSMAN

Derived from” day” in the sense of a day of trial (<460403>1 Corinthians 4:3 margin). An arbitrator. <180933>Job 9:33: “neither is there any daysman betwixt us that might lay his hand upon us both.” The umpire in the East lays his hand on both parties to mark his power to adjudicate between them. An arbitrator could have been found on a level with Job; but none on a level with Jehovah, the other Party with whom Job was at issue. We know a Mediator on a level with God, and also on a level with us, the God-man Jesus (<540205>1 Timothy 2:5).

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13:22), but also in [1 Kings 15:3-5](#) it is written “ the heart of David was perfect with the Lord his God ... he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite.” The impartial truthfulness of the Bible appears in its faithful record of the sins of one of its greatest heroes. His great fall and recovery has saved thousands from despair, and warned thousands. “Let him that thinketh lie standeth take heed lest he fall.”

Psalm 18, “the great Hallelujah with which David retires from the theater of life” (Hengstenberg), is followed by the prophetic last will of David

([2 Samuel 23:1](#).) “David ... hath said (Hebrew na’um , the divine saying of David), the sweet psalmist of Israel” (Hebrew: the lovely one in Israel’s songs of praise). Not only the first of the dynasty whose shall be the everlasting kingdom, but the one whom God has enabled to sing lovely songs of praise for edifying that kingdom (compare Balaam’s prophecy, [Numbers 24:3,15](#)). This divine utterance of David through “the Spirit of God speaking by him” is the seal of those prophetic psalms (e.g. Psalm 2; Psalm 21; Psalm 110) concerning the eternal dominion of his seed, based on Nathan’s prophecy. In spirit he beholds the model Ruler ruling justly in the fear of God, under whom the sons of Belial shall be thrust away and burned, but salvation shall grow for the righteous; and the pledge of this is God’s everlasting covenant with him and his house ([2 Samuel 23:5](#)), “for is not my house thus with God (i.e. in such a relation to God that the Righteous Ruler

will spring from it), for He hath made with me an everlasting covenant ... For all my salvation and all (God's) good pleasure (<420214>Luke 2:14; <490109>Ephesians 1:9, expressed in that covenant) should He then not make it to grow?" Solomon's Psalm 72 (<197206>Psalm 72:6) is evidently based on this his father's last prophetic utterance which describes the coming "just Ruler," Messiah, and the effect of His government, "as the tender grass springing out of the earth by clear shining after rain."

David died at the age of 70 (Josephus, Ant. 8:15). On the return from Babylon "the sepulchers of David" still existed between the pool of Siloah and the house of the mighty men (<160316>Nehemiah 3:16). It became the general tomb of the kings of Judah. "His sepulchre is with us unto this day" (<440229>Acts 2:29). The so-called "tombs of the kings" are outside the walls, and so cannot be the tomb of David which was within them. Captain Warren, from references in Josephus, thinks the entrance to the king's tomb was outside the N. wall of Jerusalem to the E. David may have here

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the former clause (compare ^{<090203>}1 Samuel 2:3). The fact confirms this, for Solomon did not put him to death for his cursing, but kept him under restraint and gave him a chance of life; so that it was Shimei's own disregard of the condition that brought the penalty on him. That personal revenge did not actuate David is plain, for he restrained Abishai when he would have "taken off his head," and spared him when, as restored to the kingdom, he could have justly destroyed him. At his dying hour least of all was such a man as David likely to harbor revenge, when about to go before the Judge whose forgiveness we all need. But justice needed that the sin of Joab's and Shimei's past impunity should not lie on David's conscience; he therefore gave charge as to both before his death.

Psalm 18 (2 Samuel 22) seems to have been among his latest psalms, for it was written "when the Lord had delivered him out of the hand of all his enemies" besides his earliest and deadliest enemy "Saul." To him he refers,

^{<191817>} Psalm 18:17, "He delivered me from my strong enemy;" to his various pagan enemies whom he vanquished, Philistia, Moab, Ammon, Edom, Syria, Zobah (^{<191843>}Psalm 18:43), "Thou hast delivered me from the strivings of the people, Thou hast made me the head of the pagan." The various trials of David were the occasion of giving birth to those psalms which have been the comfort of God's people in all ages, when in affliction. To Nathan's announcement of the Lord's promise that David's "house, his kingdom, his throne should be established for ever" (^{<100713>}2 Samuel 7:13,16), he refers in ^{<191850>}Psalm 18:50: "He showeth mercy to His anointed, to

David and to his seed for evermore.” The fatherly discipline through which he had passed, through the instrumentality of Saul and afterward Absalom, etc., he refers to, <191835>Psalm 18:35, “Thy gentleness (P.B.V. ‘loving correction’) hath made me great.” So Septuagint, Vulgate, Syr., “Thy discipline.” Compare as to God’s gentleness even in correcting, <232708>Isaiah 27:8; 40:11; <281101> Hosea 11:1-4. <441308>Acts 13:8. margin, “He bore or fed them as a nurse beareth or feedeth her child,” <050131>Deuteronomy 1:31; 32:10-12; <236309>Isaiah 63:9; <581206>Hebrews 12:6-11. So the Antitype (<471001>2 Corinthians 10:1), “the gentleness of Christ” (<401128>Matthew 11:28-30). His claim to “righteousness” is not inconsistent with his one or two grievous falls: “the Lord rewarded me according to my righteousness, for I have kept the ways of the Lord”

(<191820>Psalm 18:20,21); for his sins he sincerely repented of, and the main current of his life was one of communion with God and true striving by faith after holiness. Not only in God’s original choice was David declared to be “a man after Jehovah’s own heart” (<091314>1 Samuel 13:14; <441322>Acts

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DEACON

The appointment of the seven was designed to remedy the “murmuring of the Grecians (Greek-speaking Jews) against the Hebrews, because their widows were neglected in the daily ministrations.” The apostles said, “It is not reason that we should leave the word of God and serve (“be deacons to”; [diakonein](#)) tables,” i.e. secular business. It is an undesigned coincidence confirming the narrative, that, while no mention is made of their country, their names are all Grecian. The church’s design evidently was that, since the murmurers were Grecians, their cause should be advocated by Hellenists. There was a common fund to which most disciples contributed by the sale of their property, and out of which the widows were relieved; a proof of the strong conviction of the truth of Christianity, which could constrain men to such self sacrifice. It is doubtful whether these seven correspond fully to the modern deacons of either episcopal or congregational churches. On the one hand, the distribution of alms was the immediate occasion of their appointment; on the other the qualifications involved higher functions, “men ... full of the Holy Spirit and wisdom.” The result was, “the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith; and Stephen (one of the seven), full of faith and power, did great wonders and miracles among the people.” Philip, too, was an “evangelist.” They were probably commissioners to superintend the deacons in distributing the alms, so that the Grecian (Hellenist, Greek-speaking Jewish) widows should not be neglected, and at the same time to minister in spiritual things, as their solemn

ordination by laying on of hands implies.

The “young men” (^{<440506>}Acts 5:6,10, [neoteroi](#)) imply a subordinate ministration answering to the “deacons” (^{<500101>}Philippians 1:1; ^{<540308>}1 Timothy 3:8, etc.). As bishops and presbyters or elders are different aspects of the same upper ministry, so “young men” and “deacons” are different aspects of the same subordinate ministry. Clement of Rome (1 Corinthians 42) notices that the Septuagint (^{<236017>}Isaiah 60:17) prophetically use the two together. The synagogue had its “pastors” ([*paruasim*]) and its subordinate “deacons” (*chazzanim*) or ministers (^{<420420>}Luke 4:20). The church naturally copied from it. The deacons baptized new converts, distributed the bread and wine of the Lord’s supper (Justin Martyr, *Apol.*, 65,67), and distributed alms, at first without superintendence, afterward under the presbyters. The diaconate was not a probationary step (as now in episcopal

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churches) to the presbytery. What is meant by ^{<540313>}1 Timothy 3:13 is, “they that have used the office of a deacon well are acquiring to themselves (not “a good degree” for promotion, but) a good standing place” against the day of judgment (^{<460313>}1 Corinthians 3:13,14); not a step to promotion.

DEACONESS

^{<451601>} Romans 16:1: “Phoebe, servant” (Greek text: “deaconess”) of the church at Cenchrea.” ^{<540311>}1 Timothy 3:11: “even so (marking a transition to another class from deacons) must the women (i.e. the deaconesses) be grave,” etc. Domestic duties are omitted, though specified in the case of the deacons (^{<540312>}1 Timothy 3:12). The same qualifications are required in deaconesses as in deacons, with such modifications as the difference of sex suggested. Pliny in his letter to Trajan calls them “female ministers.” The earliest instance of such female ministers (though of course not then formally appointed) is in ^{<420802>}Luke 8:2,3: “Mary Magdalene, Joanna, and Susanna, and many others which ministered unto Him of their substance.” The social seclusion of women from men in many parts of the East would render necessary the services of women in teaching those of their own sex. **See WIDOWS** : an ecclesiastical order of widowhood, a female presbytery, existed from those of at least 60 years old, standing in the same relation to the deaconesses of younger age (^{<540509>}1 Timothy 5:9-11) that the male presbyters did to the deacons.

DEAD SEA

The name in the Old Testament is never this, but “the **see SALT SEA** ” , “sea of the plain.”

DEBIR (1)

1. In the highlands of Judah, near Hebron. First taken by Joshua (^{<061038>}Joshua 10:38,39; 11:21; 12:13; 15:49). Formerly Kirjath Sepher (city of the book), or K. Sannah (palm). There is still a Dewirban three miles W. of Hebron. But Debir was S. of Hebron (^{<061549>}Joshua 15:49); so Van de Velde identifies it with Dilbeh, S.W. of Hebron. Conder (Palestine Exploration) identifies it better with El hoheriyeh, a corruption of the old name Deberah, meaning in Arabic “the village on the ridge.” Exactly at 3,000 (16-inch) cubits on the main S. road a large stone still there marked the bounds assigned outside to Debir as a Levitical city (which also may be the limit of a sabbath day’s journey); and another stone on the W. At 6 1/2 miles northward are the

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“upper and lower springs,” which Caleb’s daughter begged for, in the valley Seil el Dilbeh, in all 14 springs divided into three groups; no other such are found in the Judah “south country,” or Negeb; a brook flows through the small gardens for four or five miles (^{<070115>}Judges 1:15; ^{<061519>}Joshua 15:19). Conder states the important discovery that “the list in Joshua 12, which precedes all the other topographical lists, forms the key of the whole system.” They are the 31 royal cities; these divide the country into districts which have natural boundaries, and contain severally one or more of the royal cities. Debir stood, according to ^{<061519>}Joshua 15:19, in “a dry land” (“south land”), therefore Dilbeh near fine springs cannot be the site. Dhoheriyeh is remarkable for its broad rolling downs and fruitful soil; it is truly “a dry land” without a spring. “Joshua returned to (made a detour to attack) Debir” (^{<061038>}Joshua 10:38-40.) His direct march after Eglon and Lachish would have been northwards from Hebron to Gilgal, therefore it was probably S.W. of Hebron. The Negeb or “south land” consists of soft, porous, chalky limestone extending from the desert on the E. (the Jeshimon) to ‘Anab and the plain on the W., and from Dilbeh and Yutta on the N. to Beersheba on the S. The dwellings of Dhoheriyeh are mostly caves in the rock, with rude arches carved over doorways; rock excavation is a mark of great antiquity, and is a relic of the troglodyte or primitive Canaanite way of living. It was originally the seat of a king of the Anakim. This people reoccupied it when the Israelite army withdrew and was engaged with the northern Canaanites. Othniel, son of Kenaz, for love of Achsah, Caleb’s daughter, took it again. It was allotted to the priests

(<062115>Joshua 21:15; <130658>1 Chronicles 6:58).

2. A place on the northern bound of Judah, near the valley of Achor (<061507>Joshua 15:7), between Jericho and Jerusalem (<061507>Joshua 15:7).

3. Part of the boundary of Gad (<061326>Joshua 13:26); in the high pastures E. of Jordan, and possibly akin to dabar, Hebrew for a wilderness pasture, Reland identifies it with Lodebar.

DEBIR (2)

King of Eglon (a town in the lowland of Judah), one of the five hanged by Joshua (<061003>Joshua 10:3,23).

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DEBORAH

1. Rebekah's nurse ([<012459>Genesis 24:59](#)), faithful as a servant from Rebekah's childhood, and so, when dead at an advanced age, lamented as much as one of the family. Her burial place at the oak beneath Bethel was hence called Allon-Bachuth, "the oak of weeping" ([<013508>Genesis 35:8](#)). She was in Jacob's household now, as she had been in his mother's, who was by this time dead, as appears from [<013527>Genesis 35:27](#).

2. The prophetess and judge = "a bee," a personal or possibly an official name applied to poets, seers, and priestesses. The symbol of a monarch in Egypt; a honey bee to her friends, a stinging bee to the enemy (Cornelius a Lapide). "Lived under the palm tree"; a landmark, as palms were rare in Palestine ([<070405>Judges 4:5](#)); possibly = Baal Tamar, "the sanctuary of the palm" ([<072033>Judges 20:33](#)). Wife of Lapidoth; "a mother in Israel," a patriotic and inspired heroine like Miriam. Jabin oppressed the northern tribes adjacent to Hazor his capital (Zebuhn, Naphtali, and Issachar, which she judged). Barak, at her call, summoned these (to whom the central tribes, Ephraim, Manasseh (Machir), and Benjamin in part sent contingents, [<072014> Judges 20:14](#)) in a long train (draw: [<070506>Judges 5:6,7](#)) toward the broad topped mount Tabor. Deborah accompanied him at his request. With but 10,000 in his train ("at his feet"), by the Lord's interposition, descending from Mount Tabor, he defeated Sisera's mighty host and 900 chariots who were in the famous battlefield of Jezreel or Esdraelon, in the valley of

Kishon. Deborah's prediction was fulfilled by the "Lord's selling Sisera into the hand of a woman," namely, Jael, the Kenite Heber's wife. Enthusiasm for the cause of Israel, so closely allied with the Kenites through Moses' father-in-law Hobab, caused her to commit the treacherous murder.

The praise, "blessed above women in the tent (i.e. shepherdesses) shall Jael the wife of Heber the Kenite be" commends her faith, not her treachery. Some actions of faith are mixed with the corrupt motions of the flesh, as that of the midwives and Rahab's treatment of the spies. So Jael's act showed real faith in the case of God's controversy with the godless Canaanites. The approval of her faith, the mainspring of her conduct, by no means implies approval of the deceit by which its true character was obscured. Yet faith is precious and "blessed" in spite of grievous infirmities, and will at last outgrow and stifle them utterly. God is keen to see the faith, slow to condemn the fault, of His children.

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Deborah and Barak together sang the song of victory composed by her. It begins with a reference to Jehovah's original, grand, and awful manifestation at Sinai (Exodus 19; <053302>Deuteronomy 33:2), the sealing of the covenant with Israel, and the ground of all His subsequent interpositions for them. Then follows Israel's deep degradation, its highways deserted, its 40,000 soldiers (a round number for a diminished army) without shield or spear, because they forsook Jehovah for "new gods" (compare <053217>Deuteronomy 32:17). Then "war (pressed up) to their (very) gates." But now deliverance is come, for which "bless the Lord." All should join in "speaking" His praise: the upper classes "who ride upon white-spotted asses," and those "that sit upon coverings" (middin , the rich, <402107> Matthew 21:7) spread upon the asses; also the humbler "who walk on the way," foot travelers. Those delivered from the plundering "archers "who infest "the places of drawing water" to plunder the shepherds, shepherdesses, and their flocks in lawless times (<020217>Exodus 2:17), should rehearse there, now that all is peace, "the Lord's righteous acts." "Then shall the people of Jehovah go down (from their past mountain hiding places) to their gates" and towns now delivered. "Barak, lead away thy captivity (train of captives) captive" (quoted in <196818>Psalm 68:18); fulfilled exhaustively in Christ the ascended Conqueror (<490408>Ephesians 4:8,13). "Out of Zebulun came they that handle the pen of the writer," i.e. the scribes of the host (<245225>Jeremiah 52:25) who wrote down the names of the soldiers. "Barak was sent by his feet into the valley," i.e. impelled irresistibly to the battle. "At the brooks of Reuben were great resolutions of the heart," but issuing in no

practical action, the tribe resembling their forefather. Reuben preferred hearing “the bleatings of the flocks” to the blast of the war trumpets. Dan with its port Joppa preferred merchandise to warring for the fatherland. “Asher abode in his bags.” “The kings of Canaan took no gain of money,” i.e. no booty, as they expected, from the battle; for “the stars from heaven fought against Sisera;” i.e., a Jehovah-sent storm beat in their faces and on the Israelites’ back (Josephus), swelling the Kishon, which suddenly fills up the dry channel and overflows the plain of Esdraelon, making it impassable with mud, especially to chariots, so that the” prancing horses” and their “mighty” riders were swept away. Meroz might have intercepted the retreating foe and Sisera, but is “cursed by the angel of Jehovah” for not doing so; and Jael is blessed” for her zeal, though mixed with earthly alloy. So “the land had rest for 40 years.” [**See BARAK** .] Neither Ehud nor Jael are in the list of examples of faith in Hebrews 11. Jael apparently received Sisera in good faith, with the intention of

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hospitality, but a sudden impulse may have urged her to destroy the enemy of God's people. Her faith and patriotism are commendable, but not the means she took of delivering Israel.

DECAPOLIS

Thrice mentioned in Scripture: ^{<410520>}Mark 5:20, which shows that it was around Gadara (^{<410731>}Mark 7:31; ^{<400425>}Matthew 4:25). A district containing ten cities, rebuilt, colonized, and granted special privileges by Rome 65 B.C. Other cities afterward receiving similar privileges cause confusion as to which are the original ten; probably Scythopolis (W. of Jordan), Hippos, Gadara, Philadelphia, Pella, Gerasa, Dion, Canatha, Damascus, Raphana (all E. of Jordan). The region once so populous is now almost without inhabitants, except a few living in savagery amidst the ruins and cavern tombs of Scythopolis, Gadara, and Canatha.

DEDAN

Son of Raamah, son of Cush (^{<011007>}Genesis 10:7), brother of Sheba. A second Dedan is son of Jokshan, son of Keturah (^{<012503>}Genesis 25:3), and is brother of a second Sheba. The recurrence of the same names points to an intermarriage between the Cushite (Ethiopian, rather Hamitic) Dedan and the Semitic Dedan, which is referred to as Edomite (^{<244908>}Jeremiah 49:8; 25:23; ^{<262513>}Ezekiel 25:13; ^{<232113>}Isaiah 21:13, "ye traveling companies (merchant caravans) of Dedanim"). The Cushite Dedan near the head of

the Persian gulf and Chaldaea, the avenue of commerce to India, is referred to in <262715>Ezekiel 27:15, as the names in the context prove; but <262720>Ezekiel 27:20 Dedan is connected with N.W. Arabia, and associated with Assyria (<262723>Ezekiel 27:23), i.e. the Semitic or Edomite Dedan, yet also connected with the Cushite “Sheba and Raamah” (<262722>Ezekiel 27:22) on the Persian gulf. The Semitic Sabeans, descended from Sheba tenth son of Joktan, dwelt in S. W. Arabia, from the Red Sea to the straits of Bab el Mandeb. Ezekiel thus recounts the two channels of merchandise, Raamah on the Persian gulf, and Sheba on the Red Sea in Arabia. The name Dedan still remains in Dadan, an island on the border of the Persian gulf. [[See RAAMAH](#)]

DEDICATION, FEAST OF

<431022> John 10:22. In “winter,” about our December (1 Macc. 4:52-59; 2 Macc. 10:5). Commemorating the purging of the temple and rebuilding of

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the altar after Judas Maccabaeus had driven out the Syrians, 164 B.C. It began on the 25th of Chisleu (December), the anniversary of Antiochus Epiphanes' pollution of the temple 167 B.C. Lasted eight days. Celebrated like the feast of tabernacles with much joy and singing, and with carrying of branches. The Hallel was sung in the temple daily. The feast was called "lights," and there was much illumination of houses.

The "dedication of the second temple" was on the 3rd of Adar (<150615>Ezra 6:15,16); that of Solomon's temple at the feast of tabernacles (<110802>1 Kings 8:2; <140503>2 Chronicles 5:3).

DEEP

<451007> Romans 10:7, "who shall descend into the deep?" A proverb for impossibility: "say not in thine heart, I wish one could bring Christ up from the dead, but it is impossible." Nay, salvation "is nigh thee," only "believe" in the Lord Jesus raised from the dead, "and thou shalt be saved." Greek abyss (<420831>Luke 8:31), literally, the bottomless place. Translated in

<660901> Revelation 9:1,2,11; 11:7,17, "bottomless pit." The demons in the Gadarene besought not to be cast into the abyss, i. e. before their time, the day of final judgment. <610204>2 Peter 2:4: they are "delivered into chains of darkness, and reserved unto judgment." They are free to hurt meanwhile, like a chained beast, only to the length of their chain (<650106>Jude 1:6). The "darkness of this present world," the "air" (<490202>Ephesians 2:2), is their peculiar element; they look forward with agonizing

fear to their final torment in the bottomless pit (⁶⁶²⁰¹⁰Revelation 20:10). Language is used as though the abyss were in the lowest depth of our earth. We do not know whether this is literal, or an accommodation to human conceptions, to express the farthest removal from the heavenly light.

DEGREES, SONGS OF

Fifteen: Psalm 120--134: four by David, one by Solomon, ten anonymous. Pilgrim songs: shir hama'alot , “a song for the ascendings,” i.e. for the going up (Jerusalem and its temple being regarded as on a moral elevation above other places, as it was in fact on the most elevated tableland of the country, requiring a going up from all sides) to the three great feasts (⁰²³⁴²⁴Exodus 34:24; ¹¹¹²²⁷1 Kings 12:27,28); ^{19C201}Psalm 122:1,4, which is the oldest, being composed by David to supply the northern Israelites with a pilgrim song in their journeys to Zion, where Asaph had warned them to repair now that the ark was transferred from Shiloh there (¹⁹⁷⁸⁶⁷Psalm 78:67-

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69). Solomon wrote Psalm 127, round which as a center a third poet, on the return from Babylon, grouped, with David's four psalms, ten others, seven on one side and seven on the other. The simple style, brevity, and transitions formed by retaining a word from the previous verse (e.g.

<19C101> Psalm 121:1,2, "from whence cometh my help; my help cometh," etc.), are suitable to pilgrim-song poetry. They all have a general, not an individual, character, referring to the literal and the spiritual Israel, whom God's providence always and in all places guards (Psalm 121; Psalm 124;

<19C505> Psalm 125:5; <19C806>Psalm 128:6; <19D008>Psalm 130:8; <19D103>Psalm 131:3). The posture of affairs contemplated in most of these psalms is that after the Babylonian captivity, when the building of the temple was interrupted by the Samaritans. The sanctuary in <19D402>Psalm 134:2 is the altar erected at the return, 536 B.C., for the daily sacrifice (<150302>Ezra 3:2-4,8). The temple was completed under Zerubbabel the governor and Joshua the high priest, with the help of the prophets Haggai and Zechariah (<150501>Ezra 5:1,2; 6:14).

DEHAVITES

<150409> Ezra 4:9. Persian colonists planted in Samaria by the Assyrian king Esarhaddon, after carrying away Israel. Probably the Dahi (Herodotus, 1:125). Widely-scattered; under the name Dabae, at the E. of the Caspian (Strabo, 11:8, section 2, and 9, section 3), and near the sea of Azof; also as Dacians, upon the

Danube. Possibly, ancestors of the Danes.

DEKAR

Margin <110409>1 Kings 4:9.

DELIAH

(“Jehovah’s freedman”); the modern Godfrey. 1. <132418>1 Chronicles 24:18. 2. <150260> Ezra 2:60; <160762> Nehemiah 7:62,64. 3. Neh, 6:10. 4. Interceded that king Jehoiakim would not burn Jeremiah’s prophetic roll, but in vain (<243612>Jeremiah 36:12,25).

DELILAH

(“the languishing one”). A Philistine harlot, of the valley of Sorek, whom the five Philistine lords, when they found Samson loved her, bribed for 1,100 shekels each to be their political emissary, to find out from Samson the secret of his strength. On four different occasions she tempted him to

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tell the secret. On the third occasion Samson trifled so presumptuously with the divine gift committed to him as to suggest that his seven consecrated locks should be woven with the web; when we go to the edge of temptation our gall is near. This “languishing” prostitute, with her vile challenging of his “love,” “How canst thou say, I love thee, when thine heart is not with me?” and by daily vexing importunity, wrung the secret from him at the fourth time. His strength lay in dedication to God, of which his Nazarite locks were the sign. Laying down his head in her lap he lost them, and with them lost God in him, the spring of a strength which was not his own. Lust, severing from God the source of strength, makes the strongest powerless; only by waiting on the Lord, we, like Samson, renew the strength which was lost by self-indulgence and self-reliance.

Contrast

<270108> Daniel 1:8-16; <234030>Isaiah 40:30,31; <200706>Proverbs 7:6-27. So Israel, strong while faithful to Jehovah, incurs the curse which Balaam, however wishing it, could not inflict, the moment that the people commits whoredom with the daughters of Moab (<042501>Numbers 25:1,6; 31:15,16).

DELUGE

See NOAH .

DEMAS

Contracted from D EMETRIUS , or Demarchus. Paul’s “fellow laborer,” along with Mark and Luke (<570124>Philemon 1:24),

and companion (⁵¹⁰⁴¹⁴Colossians 4:14) during his first Roman imprisonment. But he declined; for in ⁵⁵⁰⁴¹⁰2 Timothy 4:10 Paul writes, “Demas hath forsaken (Greek text: “left behind”) me, having loved this present world (world course), and is departed unto Thessalonica,” probably his home (Chrysostom). Love of worldly ease and home comforts was his snare, a sad contrast to “all them that love Christ’s appearing” (⁵⁵⁰⁴⁰⁸2 Timothy 4:8).

DEMETRIUS

1. A maker of silver portable models of the great temple and statue of Artemis (Diana) at Ephesus (⁴⁴¹⁹²⁴Acts 19:24). They were kept as amulets against danger. Demetrius and his fellow craftsmen, in fear for their gains, raised a tumult against Paul as saying “they be no gods which are made with hands.” Like many men he made regard for religion his plea, while really having an eye to self; “not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be

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despised and her magnificence destroyed, whom all Asia and the world worshippeth.” A religious party cry is sure to rouse many who care little at heart about piety. It shows how soon Christianity, notwithstanding its seeming weakness, was felt as a mighty power threatening pagandom with all its then greatness.

2. A Christian “having good report of all men, and of the truth itself,” and of John ([640112](#)>3 John 1:12). The gospel standard of truth witnessed his conformity to it in love and good works; a transparently real Christian.

DEPUTY

(“proconsul” or “propraetor”); Greek [anthupatos](#) . The supreme governor of the provinces left by the emperors, still under the Roman senate

([441307](#)>Acts 13:7; 19:38, plural for singular). The emperor gave the peaceable provinces to the senate. Over these the senate appointed those who had been praetors; governing only one year; having no power of life and death, not wearing sword or military costume (Dion. Cass., 53:13,14). Achaia had been imperial, governed by a procurator, but was restored to the senate by Claudius (Tacitus, Annals 1:76; Suet., Claud., 25). So Gallio is rightly named “proconsul” or “deputy” ([441812](#)>Acts 18:12). Cyprus after the battle of Actium was an imperial province (Dion. Cuss., 53:12), but five years later was given to the senate and had a deputy; so, [441307](#)>Acts 13:7,8,12 is accurate. A coin of Ephesus, in the senate’s province of Asia,

illustrates the use of “deputies” in ^{<441938>}Acts 19:38.

DERBE

Near Lystra, E. of the upland plain of Lycaonia, stretching eastwards along the N. of the Taurus range. Probably near the pass (“the Cilician gates”) from the plain of Cilicia up to the table land of the interior. Paul fled there from Iconium and Lystra (^{<441406>}Acts 14:6,20,21; 16:1). In enumerating places (^{<550311>}2 Timothy 3:11) he mentions Lystra but not Derbe, though in the independent history they are mentioned together: a delicate instance of accuracy, for he is here enumerating only those places where he suffered persecution. Gaius or Caius belonged to Derbe, Paul’s companion in travel (^{<442004>}Acts 20:4). Identified by Hamilton (Researches in Asia Minor, 2:313) with Dirle, near the roots of Taurus near lake Ak-gol.

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DESERT

Not meaning a barren, burning, sandy waste, in the case of Sinai and Palestine. Sand is the exception, not the rule, in the peninsula of Sinai. Even still it is diversified by oases and verdant valleys with wells. Much more formerly, for traces exist in many parts of Egyptian miners' smelting furnaces. But forest after forest being consumed by them for fuel, the rain decreased, and the fertility of the land has sunk down to what it now is.

Arabah (now the Ghor) is the designation of the sunken valley N. and S. of the Dead Sea, especially the N., the deepest and hottest depression on the earth. Though in its present neglected state it is desolate, it formerly exhibited tropical luxuriance of vegetation, because the water resources of the country were duly used. Jericho, "the city of palm trees," at the lower end, and Bethshean at the upper, were especially so noted. Though there are no palms growing there now, yet black trunks of palm are still found drifted on to the shores of the Dead Sea (²⁶⁴⁷⁰⁸Ezekiel 47:8). In the prophets and poetical books arabah is used generally for a waste (²³³⁵⁰¹Isaiah 35:1). It is not so used in the histories, but specifically for the Jordan valley. [**See ARABAH .**]

The wilderness of Israel's 40 years wanderings (Paran, now the Tih) afforded ample sustenance then for their numerous cattle; so that the skeptic's objection to the history on this ground is futile. Midbar , the regular term for this "desert" or "wilderness" (⁰²⁰³⁰¹Exodus 3:1; 5:3; 19:2), means a pasture

ground (from daabar , “to drive flocks”) (<021026>Exodus 10:26; 12:38; <041122>Numbers 11:22; 32:1). It is “desert” only in comparison with the rich agriculture of Egypt and Palestine. The midbars of Ziph, Maon, and Paran, etc., are pasture wastes beyond the cultivated grounds adjoining these towns or places; verdant in spring, but dusty, withered, and dreary at the end of summer.

Charbah also occurs, expressing dryness and desolation: <19A206>Psalm 102:6, “desert,” commonly translated “waste places” or “desolation.” Also Jeshimon, denoting the wastes on both sides of the Dead Sea, in the historical books.

The transition from “pasture land” to “desert” appears <196512>Psalm 65:12, “the pastures of the wilderness” (<290222>Joel 2:22.).

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DEUEL

<040114> Numbers 1:14; 7:42; in <040314>Numbers 3:14 Reuel, the Hebrew letter resh (**r**) closely resembling the Hebrew letter daleth (**d**).

DEUTERONOMY

(“repetition of the law”). Containing Moses’ three last discourses before his death, addressed to all Israel in the Moabite plains E. of Jordan, in the eleventh month of the last year of their wanderings, the fortieth after their departure from Egypt; with the solemn appointment of his successor Joshua, Moses’ song, blessing, and the account of his death subjoined by Joshua or some prophet (<050101>Deuteronomy 1:1--4:40; 5:1--26:19; 27:1-- 29:29). The first is introductory, reminding Israel of God’s protection and of their ungrateful rebellion, punished by the long wandering; and warning them henceforth to obey and not lose the blessing. The second discourse begins with the Ten Commandments, the basis of the law, and develops and applies the first table; next declares special statutes as to:

- (1) religion,
- (2) administration of justice and public officers,
- (3) private and social duties.

The third discourse renews the covenant, reciting the blessings

and curses. The discourses must have been all spoken in the eleventh month; for on the tenth day of the 41st year Jordan was crossed ([060419](#)>Joshua 4:19). [060111](#)>Joshua 1:11; 2:22, three days previous were spent in preparations and waiting for the spies; so the encampment at Shittim was on the seventh day ([060201](#)>Joshua 2:1). Thirty days before were spent in mourning for Moses ([053408](#)>Deuteronomy 34:8); so that Moses' death would be on the seventh day of the twelfth month, and Moses began his address the first day of the eleventh month, fortieth year ([050103](#)>Deuteronomy 1:3). Hence, the discourses, being delivered about the same time, exhibit marked unity of style, inconsistent with their being composed at distant intervals. The style throughout is hortatory, rhetorical, and impressive. A different generation had sprung up from that to which the law at Sinai had been addressed. Parts of it had been unavoidably in abeyance in the wilderness. Circumcision itself had been omitted ([060502](#)>Joshua 5:2). Now when Israel was to enter Canaan, their permanent abode, they needed to be reminded

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of much of the law which they but partially knew or applied, and to have under divine sanction, besides the religious ordinances of the previous books, supplementary enactments, civil and political, for their settled organization. Thus, Deuteronomy is not a mere summary recapitulation, for large parts of the previous code are unnoticed, but Moses' inspired elucidation of the spirit and end of the law. In it he appears as "the prophet," as in the previous books he was the historian and legislator.

Two passages especially exhibit him in this character. The first

<051815> Deuteronomy 18:15-19: "the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; according to all that thou desiredst of the Lord ... in Horeb, Let me not hear again the voice of ... God ... that I die not; and the Lord said, I will raise them up a Prophet ... and I will put My words in His mouth ... And whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." In the ultimate and exhaustive sense Messiah fulfills the prophecy; <053410>Deuteronomy 34:10 expressly says "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." So <041206>Numbers 12:6-8; <580302>Hebrews 3:2-5, state how the Antitype exceeded the type. In a lower sense the whole order of prophets, the forerunners of T H E P R O P H E T , is included; hardly Joshua, for he was already designated as Moses' successor (<042718>Numbers 27:18,23), and the prophecy contemplates a future "prophet." Our Lord Himself must have had this prophecy in view in <430546>John 5:46, "Moses wrote of Me."

The Samaritans, who received the Pentateuch alone, must have drawn their expectation of the all-revealing Messiah from it: “when He is come He will tell us all things,” answering to “I will put My words in His mouth ... He shall speak in My name.” In ^{<440322>}Acts 3:22, etc., ^{<440737>}Acts 7:37, Peter and Stephen both quote it as fulfilled in Jesus. The Jews, the adversaries of Christianity, are our librarians, so that we Christians cannot have altered the passage to favor our views. It at once foretells Christ’s coming and their own chastisement from God (“I will requite it”) for “not hearkening” to Him.

The second passage is Deuteronomy 28, where he declares more fully than in Leviticus 26 what evils should overtake Israel in the event of their disobedience, with such specific particularity that the Spirit in him must be not declaring contingencies, but foretelling the penal results of their sin which have since so literally come to pass; their becoming “a byword among all nations where the Lord has led them”; their being besieged by “a nation of a fierce countenance, until their high walls wherein they trusted

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came down”; their “eating the fruit of their own body, the flesh of their sons and daughters, in the straitness of the siege, and the eye of the tender and delicate woman being evil toward the husband of her bosom and toward her child which she shall eat for want of all things secretly in the siege”; their dispersion so as to “find no ease, and the sole of their foot to have no rest among the nations,” but to have “a trembling heart, failing of eyes, and sorrow of mind, their life hanging in doubt, in fear day and night, and having none assurance of life”; “the whole land ([052923](#)>Deuteronomy 29:23) not sown, nor bearing, nor having grass.” Nay, more, Moses foresaw their disobedience: “I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days” ([053129](#)>Deuteronomy 31:29). So also Deuteronomy 32, Moses song.

But in the distant future he intimates, not merely their continued preservation, but also a time when Israel, dispersed “among all the nations, shall call to mind how all these things, the blessing and the curse, have come upon them, and shall return unto the Lord with all their heart and soul; though they be driven unto the outmost parts of heaven, from thence will the Lord their God gather them, and He will circumcise their heart, and make them plenteous in the fruit of their land, and again rejoice over them for good” (Deuteronomy 30, also [053236](#)>Deuteronomy 32:36,43). In [053208](#)> Deuteronomy 32:8 Moses intimates that from the beginning the distribution of races and nations had a relation to God’s final purpose that Israel should be the spiritual center of the kingdom of God; “when the Most High divided to

the nations their inheritance, when He separated the sons of Adam, He set the bound: of the people according to the number of the children of Israel,” i.e., that their inheritance should be proportioned to their numbers.

The coincidences of Moses’ song with other parts of the Pentateuch and of Deuteronomy confirm its genuineness. The style is no more different than was to be expected in a lyrical, as compared with a historical, composition. Psalm 90, which is Moses’ work, resembles it: ^{<199001>}Psalm 90:1,13-16, with

^{<053204>} Deuteronomy 32:4,7,36; explain ^{<053205>}Deuteronomy 32:5 “they are not His children but their spot,” i.e. a disgrace to them (to God’s children). Also ^{<053242>}Deuteronomy 32:42, not “from the beginning of revenges upon the enemy,” but “from the head (i.e. the chief) of the princes of the enemy.” These are the germs in Hoses which the prophets expand, setting forth the coming glory of the gospel church, and especially of Israel under

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not, as their fathers, fear the giant Anakims. References to Jehovah's miraculous descent on Horeb are only so introduced as would be clear to the people if they had been spectators, and not otherwise. Finally, one miracle not noted in the direct narrative he here adds: "thy raiment waxed not old upon thee, neither did thy foot swell, these forty years"

(<050802>Deuteronomy 8:2-4; 29:5,6). He mentions this just at the proper place, where the real author would put it, as the people were on the point of entering Canaan, where the natural means of procuring food and raiment being attainable, the supernatural would cease. All these proprieties and harmonies confirm the genuineness and authenticity of Deuteronomy. See Graves, Pentateuch, 1:70-110.

DEVIL

(Greek) "the accuser" or "the slanderer" (<180106>Job 1:6-11; 2:1-7; <661210> Revelation 12:10). In Hebrew Satan means "adversary." The two-fold designation marks the two-fold objects of his malice -- the Gentiles and the Jews.

There is one Devil, many "demons" as KJV ought to translate the plural.

Devil is also used as an adjective. <540311>1 Timothy 3:11, "slanderers"; <550303>2 Timothy 3:3, "false accusers." Peter when tempting Jesus to shun the cross did Satan's work, and therefore received Satan's name (<401623>Matthew 16:23); so Judas is called a "devil" when acting the Devil's part

(<430670>John 6:70). Satan's characteristic sins are lying (<430844>John 8:44; <010304>Genesis 3:4,5); malice and murder (<620312>1 John 3:12; Genesis 4); pride, "the condemnation of the Devil," by which he "lost his first estate" (<540306>1 Timothy 3:6; <183815>Job 38:15; <231412>Isaiah 14:12-15; <431231>John 12:31; 16:11; <610204> 2 Peter 2:4; <650101>Jude 1:1:6).

He slanders God to man, and man to God (Genesis 3; Zechariah 3). His misrepresentation of God as one arbitrary, selfish, and envious of His creature's happiness, a God to be slavishly-feared lest He should hurt, rather than filially loved, runs through all pagan idolatries. This calumny is refuted by God's not sparing His only begotten Son to save us. His slander of good men, as if serving God only for self's sake, is refuted by the case of "those who lose (in will or deed) their life for Christ's sake."

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all their gates, whereas in ^{<031703>}Leviticus 17:3,4, the victim even for ordinary eating must be killed at the door of the tabernacle, is precisely what we might expect when Israel was on the verge of entering Canaan, which they were at the time of the delivering of Deuteronomy.

Our Lord attests Deuteronomy by quoting from it alone the three passages wherewith He foiled the tempter in the wilderness (Matthew 4;

^{<050803>} Deuteronomy 8:3; 6:13,16). Paul (^{<451006>}Romans 10:6,19; 15:10 attests it

^{<053012>} Deuteronomy 30:12,18; 32:21,43). Moses tells us that all the words of this law he wrote and gave to the Levites to be put in the side of the ark at the one time (^{<053109>}Deuteronomy 31:9,22-26. Paul's quotations, "Rejoice, O ye nations (Gentiles), with His people," and "I will move them to jealousy with those which are not a people," prove that Moses did not understand his own law as possessing that localized narrowness to which Judaism would restrict it.

Many circumstances which would naturally be noticed on the eve of Israel's entrance into Canaan occur for the first time in Moses' last address. Now first he enjoins the observance of the three great feasts (mentioned previously), at the place which the Lord shall choose

(^{<051205>}Deuteronomy 12:5). Now first he introduces the appointment of judges in the different cities

(^{<051618>}Deuteronomy 16:18; 19:11; 21:18). Tents were the

abodes spoken of in the previous books, now houses. In first recording the appointment of captains, he attributes it to Jethro's counsel

(<021817>Exodus 18:17, etc.); in repeating the fact to the people (<050109>Deuteronomy 1:9, etc.) he notices their part in the selection. Jethro doubtless suggested the plan, and Moses, after consulting God, laid it before the people, assigning the choice to them. So in Numbers 13; 14, the Lord commands the sending of the spies; but in addressing the people

(<050119>Deuteronomy 1:19, etc.) Moses reminds them of what was not noticed before, but was most to his point now, their share in sending them. They had been told to go up at once and possess the land, but requested leave first to send spies; God in compliance with their wish gave the command. His allusion to the Lord's anger and exclusion of himself, when speaking of that of the people, accords with the character of the meekest of men

(<050134>Deuteronomy 1:34-38). A forger would magnify the miracles in referring to them; Moses alludes to them as notorious, and uses them only as an incentive to enforce obedience. His notices of the children of Esau supplanting the Horims by God's help, and Moab supplanting the giant Emim (<050209>Deuteronomy 2:9-13) are made the argument why Israel need

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if by the same author. The original writer, Moses, could alone treat his own work in such a free spirit.

The different circumstances and objects in view clear the seeming discrepancies. Thus, the directions in <051206>Deuteronomy 12:6,17; 14:22,28,29; 26:12, etc., do not supersede the directions in <032730>Leviticus 27:30-34; <041820>Numbers 18:20, etc. The earlier directions refer to the general and first tithe of all produce, animal and vegetable, for the maintenance of the priests and Levites. The later in Deuteronomy refer to the second and additional tithe on the increase of the field only, and for celebrating the sacred feasts each first and second year in the sanctuary, every third year at home with a feast to the Levites, the stranger, fatherless, and widow; like the love-feasts of New Testament (<051105>Deuteronomy 11:5.) The first tithe is taken for granted in Deuteronomy (<051009>Deuteronomy 10:9; 18:1,2), and no fresh injunction as to it is given, it being from the first recognized in <011420>Genesis 14:20; 28:22, as well as in Leviticus and Numbers.

The different way in which the priests and Levites respectively are regarded in Deuteronomy and in the preceding books (in these “the Levites” ministering to the priests “the sons of Aaron,” as the priests minister to God (<040305>Numbers 3:5, etc.; 4; <022801>Exodus 28:1; 29:1, etc.), and not mentioned as “blessing” the people, the prerogative of the priests (<040623>Numbers 6:23-27, compare <051008>Deuteronomy

10:8,9); but in Deuteronomy (^{<051807>}Deuteronomy 18:7; 11:6) the Levites and Aaronite priests not being mutually distinguished, and Korah not being mentioned with Dathan and Abiram in their rebellion) is accounted for by the consideration that Moses in Deuteronomy is addressing the people, and for the time takes no notice of the distinction of orders among ministers, and, similarly referring to the rebellions of the people against God, takes no notice of the minister Korah's share in the rebellion, as not suiting his present purpose. His additional enactment are just of that supplementary and explanatory kind which would come from the legislator himself, after a practical experience of the working of the law during the years of the wilderness wanderings. In ^{<051914>}Deuteronomy 19:14, "thou shalt not remove ... landmark which they of old time have set in thine inheritance which thou shalt inherit," "they of old time" are those about first to occupy the land. Moses lays down a law for distant generations, as the land was to be a lasting inheritance; the words "shalt inherit" prove that the occupation was still future. The relaxation granted in ^{<051215>}Deuteronomy 12:15 as to killing in

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Demons, “knowing ones,” from a root [daemi], to know, are spirits who tremble before, but love not, God ([<590219>](#)James 2:19), incite men to rebellion against Him ([<661614>](#)Revelation 16:14). “Evil spirits” ([<441913>](#)Acts 19:13,15) recognize Christ the Son of God ([<400829>](#)Matthew 8:29; [<420441>](#)Luke 4:41) as absolute Lord over them, and their future Judge; and even flee before exorcism in His name ([<410938>](#)Mark 9:38). As “unclean” they can tempt man with unclean thoughts. They and their master Satan are at times allowed by God to afflict with bodily disease ([<421316>](#)Luke 13:16): “Satan hath bound this woman these eighteen years” with “a spirit of infirmity,” so that she was “bowed together.” Scripture teaches that in idolatry the demons are the real workers behind the idol, which is a mere “nothing.” Compare [<461019>](#)1 Corinthians 10:19-21; [<540401>](#)1 Timothy 4:1; [<660920>](#)Revelation 9:20. Compare [<053217>](#)Deuteronomy 32:17, Hebrew sheedim , “lords” ([<460805>](#)1 Corinthians 8:5); [<441616>](#) Acts 16:16, “a spirit of divination” (Greek of Python, an idol); [<441718>](#)Acts 17:18, “a setter forth of strange gods” (Greek: demons); [<141115>](#)2 Chronicles 11:15; [<19A637>](#)Psalm 106:37; [<031707>](#)Leviticus 17:7. Idolatry is part of the prince of this world’s engines for holding dominion. Our word “panic,” from the idol Pan, represented as Satan is, with horns and cloven hoofs, shows the close connection there is between the idolater’s slavish terror and Satan his master. The mixture of some elements of primitive truth in paganism accords with Satan’s practice of foiling the kingdom of light by transforming himself at times into an “angel of light.” Error would not succeed if there were not some elements of truth mixed with it to recommend it. Corrupting the truth more

effectually mars it than opposing it.

Satan as Beelzebub (^{<401224>}Matthew 12:24-30) is at the head of an organized kingdom of darkness, with its “principalities and powers” to be “wrestled” against by the children of light. For any subordinate agent of this kingdom, man or demon, to oppose another agent would be, reasons Christ, a division of Satan against Satan (involving the fall of his kingdom), which division Satan would never sanction (^{<490612>}Ephesians 6:12,13). Demons are “his angels” (^{<402541>}Matthew 25:41; ^{<661207>}Revelation 12:7,9). Natural science can give no light when we come to the boundary line which divides mind from matter. The Bible-asserted existence of evil among angels affords no greater difficulty than its manifest existence among men. As surely as Scripture is true, personality is as much attributed to them as it is to men or to God.

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Possession with or by a demon or demons is distinctly asserted by Luke (^{<420617>}Luke 6:17,18), who as a “physician” was able to distinguish between the phenomena of disease and those of demoniac possession. The Spirit of God in the evangelists would never have sanctioned such distinction, or left people under a superstitious error, not merely connived at but endorsed, if the belief were really false. There is nothing wrong in our using the word “lunacy” for madness; but if we described its cure as the moon’s ceasing to afflict, or if the doctor addressed the moon commanding it to leave the patient alone, it would be a lie (Trench, *Miracles*, 153). In ^{<400424>}Matthew 4:24, “those possessed with demons” are distinguished from “those lunatic” (probably the epileptic, but even this caused by a demon: ^{<410914>}Mark 9:14, etc.). Demons spoke with superhuman knowledge (^{<441616>}Acts 16:16); recognized Jesus, not merely as son of David (which they would have done had their voice been merely that of the existing Jewish superstition), but as “Son of God” (^{<400829>}Matthew 8:29). Our Lord speaks of the disciples’ casting out of demons as an installment or earnest of the final “fall” of Satan before the kingdom of Christ (^{<421018>}Luke 10:18). People might imagine the existence of demons; but swine could only be acted on by an external real personal agent; the entrance of the demons into the swine of Gadara, and their consequent drowning, prove demons to be objective realities. Seeing that physical disease itself is connected with the introduction of evil into the world, the tracing of insanity to physical disorganization only partially explains the phenomena; mental disease often betrays symptoms of a hostile spiritual power at work.

At our Lord's advent as Prince of Light, Satan as prince of darkness, whose ordinary operation is on men's minds by invisible temptation, rushed into open conflict with His kingdom and took possession of men's bodies also. The possessed man lost the power of individual will and reason, his personal consciousness becoming strangely confused with that of the demon in him, so as to produce a twofold will, such as we have in some dreams. Sensual habits predisposed to demoniac possession. In pagan countries instances occur wherein Satan seemingly exercises a more direct influence than in Christian lands. Demoniac possession gradually died away as Christ's kingdom progressed in the first centuries of the church.

There are four gradations in Satan's ever-deepening fall.

(1) He is deprived of his heavenly excellency, though still having access to heaven as man's accuser (Job 1--2), up to Christ's ascension. All we know

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of his original state as an archangel of light is that he lost it through pride and restless ambition, and that he had some special connection, possibly as God's vicegerent over this earth and the animal kingdom; thereby we can understand his connection and that of his subordinate fallen angels with this earth throughout Scripture, commencing with his temptation of man to his characteristic sin, ambition to be "as gods knowing good and evil;" only his ambition seems to have been that of power, man's that of knowledge. His assuming an animal form, that of a serpent, and the fact of death existing in the pre-Adamite world, imply that evil probably was introduced by him in some way unknown to us, affecting the lower creation before man's creation. As before Christ's ascension heaven was not yet fully open to man (^{<430313>}John 3:13), so it was not yet shut against Satan. The old dispensation could not overcome him (compare Zechariah 3).

(2) From Christ to the millennium he is judicially cast out as "accuser" of the elect; for Christ appearing before God as our Advocate (^{<580924>}Hebrews 9:24), Satan the accusing adversary could no longer appear against us (^{<450833>}Romans 8:33,34). He and his angels range through the air and the earth during this period (^{<490202>}Ephesians 2:2; 6:12). "Knowing that he hath but a short time" (Revelation 12), in "great wrath" he concentrates his power on the earth, especially toward the end, when he is to lose his standing against Israel and expulsion shall be executed on him and his by Michael (^{<661207>}Revelation 12:7-9; ^{<271201>}Daniel 12:1; Zechariah 3, where Joshua the high priest represents

“Jerusalem,” whose “choice” by the Lord is the ground of the Lord’s rebuke to Satan).

(3) He is bound at the eve of the millennium (^{<662001>}Revelation 20:1-3). Having failed to defeat God’s purpose of making this earth the kingdom of Christ and His transfigured saints, by means of the beast, the harlot, and finally Antichrist, who is destroyed instantly by Christ’s manifestation in glory, Satan is bound in the bottomless pit for a thousand years during which he ceases to be the persecutor or else seducer of the church and “the god and prince of the world” that “lieth in the wicked one.”

(4) At its close, being loosed for a while, in person Satan shall head the last conspiracy against Christ (permitted in order to show the security of believers who cannot fall as Adam fell by Satan’s wiles), and shall be finally cast into the lake of life forever (^{<662007>}Revelation 20:7-10). As the destroyer, he is represented as the “roaring lion seeking whom he may devour” (^{<600508>}1 Peter 5:8). As the deceiver he is the “serpent.” Though judicially “cast

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down to hell” with his sinning angels, “and delivered into chains of darkness to be reserved unto judgment” ([<610204>2 Peter 2:4](#)), he is still free on earth to roam to the length of his chain, like a chained dog, but no further. He cannot hurt God’s elect; his freedom of range in the air and on earth is that of a chained prisoner under sentence.

DEVOTED THING

([<032728>Leviticus 27:28](#)). Cherem . Man was not to be offered in sacrifice. Translated, [<030102>Leviticus 1:2](#): “if any man of you bring an offering to Jehovah from the beasts, from the herd or from the flock shall ye bring your offering” (compare [<021313>Exodus 13:13; 34:20](#); [<041815>Numbers 18:15](#)). But certain persons and nations were doomed by God, who alone has the prerogative of taking, as He alone gives, life. Man in carrying out God’s clearly revealed sentence is the executioner bound to execute God’s will. So magistrates and soldiers ([<451304>Romans 13:4](#)). So Israel utterly destroyed the Canaanites at Hormah ([<042102>Numbers 21:2,3](#); [<051312>Deuteronomy 13:12-](#) 18). So Samuel hacked Agag in pieces before the Lord ([<091533>1 Samuel 15:33](#)). Rash vows, as Saul’s ([<091424>1 Samuel 14:24](#)) and Jephthah’s ([<071130>Judges 11:30](#)), are no objection to the soundness of the principle, for here self-will usurps the right of devoting another’s life which belongs to God alone. Sacrifices rest on a different ground, namely, the voluntary offering of an innocent life of a creature’ without blemish, approved of God to

represent the great Substitute. The pagan confounded the two ideas, the devoted thing under ban (as criminals and captives), and the sacrifice of one's flock or herd as a voluntary offering in worship; but Scripture keeps them distinct.

DEW

In Palestine failing in early summer, again in autumn, and supplying the absence of rain. So copious as to saturate Gideon's fleece, so that a bowl full of water was wrung out, and to wet the ground in one night (<070637>Judges 6:37-40). A leading source of fertility (<012728>Genesis 27:28; <053313>Deuteronomy 33:13; <182919>Job 29:19; <281405>Hosea 14:5; <231804>Isaiah 18:4; <380812>Zechariah 8:12). Its being withheld brought barrenness (<111701>1 Kings 17:1; <370110>Haggai 1:10). Its speedy drying up symbolizes the formalist's goodness (<280604>Hosea 6:4; 13:3). On the other hand its gentle, silent, benignant influence, diffusing itself over the parched ground, represents the blessed effect of God's word and God's grace (<053202>Deuteronomy 32:2); also brotherly love (<19D303>Psalm

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133:3), the “dew of Hermon (i.e. copious and refreshing dew) that descended upon Zion”; or else, believers from various parts are joined by brotherly love on the one spiritual Zion, like the countless dewdrops wafted together, if it were physically possible, from various mountains, as Hermon, to the one natural Zion. The effect on the world of brotherly love among various believers would be like that of dew, all simultaneously saturating the dry soil and making it fruitful ([431721](#)>John 17:21,23). The dew springing “from the womb of the morning,” not by visible irrigation, is the emblem of youthful, fresh, living, beautiful, infinite rigor, namely, that of Christ and of Christ’s people in union with Him ([19B003](#)>Psalm 110:3). Israel shall hereafter be “in the midst of many people as a dew from the Lord”

([330507](#)>Micah 5:7); overwhelming their enemies “as the dew falleth on the ground” ([101712](#)>2 Samuel 17:12), and as “life from the dead” to the millennial earth, as “the dew of herbs” causes them to revive after the deadness of winter ([232619](#)>Isaiah 26:19).

DIADEM

[**See CROWN**] The diadem in Gentile nations was a white fillet, two inches broad, bound round the head, the badge of the monarch. In Persia the king’s diadem differed from that of the queen and the highest princes, in having an erect triangular peak. In Israel mitsenepheth is always the high priest’s turbaned cap, “miter,” or “diadem,” ([232805](#)>Isaiah 28:5) “diadem

(tsephirah) of beauty.”

DIAL

ma'alot , “degrees” or “steps” (<233808>Isaiah 38:8). The sun dial and the division of the day into 12 hours were Babylonian inventions. As Ahaz copied the altar at Damascus (<121607>2 Kings 16:7,10) so he probably copied the sun dial 700 B.C. But the division into 12 hours is not implied in the Old Testament [**See DAY .**] The “degrees” were “steps” ascending to his palace (Josephus). The shadow of a column or obelisk fell on a greater or less number of steps according as the sun was high or low. The dial was of such a size and so placed that Hezekiah, when convalescent, could witness the miracle from his chamber; probably “in the middle court,” the point where Isaiah turned back to announce to Hezekiah God’s answer to his prayer (<122004>2 Kings 20:4,9; <233821>Isaiah 38:21,22). Ahaz’ intimacy with Tiglath Pileser would naturally lead the “princes of Babylon to inquire of the wonder done in the land,” which shows that the miracle of the

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recession of the shadow on the dial was local, perhaps produced by divinely ordered refraction, a cloud denser than the air being interposed between the gnomon and the “degrees” or “dial.”

DIAMOND

Third in the second row of precious stones on the high priest's breastplate (^{<022818>}Exodus 28:18). Yahalim , which some translate “onyx,” others translate it as “jasper.” There is no proof the diamond was then known. Its engraving is very difficult, and the large size of the stones on the high priest's breastplate makes it not probable the diamond is meant. Shamir is the usual term. [**See ADAMANT .**]

DIANA

Greek A RTEMIS (Acts 19). Her original temple founded 580 B. C., finished 460, was burnt by Erostratus 356 B.C. The second temple, alluded to in Acts, was built in the reign of Alexander the Great. The Ephesian Diana in attributes resembled the Phoenician **see ASTARTE , see ASHTORETH .** She symbolized the generative and nutritive powers of nature, and so was represented with many breasts. On her head was a mural crown, each hand held a metal bar, the lower part was a rude block covered with mystic inscriptions and animals. The image was believed to have fallen from heaven, probably an aerolite. The bee was sacred to her, and her high priest was called by a corresponding name (essen), as also the hierarchy of women (Melisse) and eunuchs (Megabyzae). The temple was the public treasury and bank, and had the right of asylum. No

bloody sacrifices were allowed. As Ephesus was the capital of [see ASIA](#) in the limited sense, Diana of Ephesus was naturally the idol “whom all Asia and the world worshipped.” Games were celebrated at Ephesus in her honor, and her worship was the He uniting politically Ephesus and other cities. In the great theater at Ephesus, on one of the walls of the entrance lobby, Mr. Wood found a letter from the emperor Hadrian to the Ephesians, dated Sept. 20th, A.D. 120, and an inscription referring to the temple of Diana, concerning its endowments and ritual, such as lists of votive statues of gold and silver with their weights and the regulations under which such objects were to be carried in procession. In the list mention occurs of many figures of Diana with two stags. This illustrates the Scripture mention of [see DEMETRIUS](#) the silversmith as the maker of silver portable models of Diana’s shrine. The inscription orders such votive objects to be carried in

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procession on certain days from the temple through the Magnesian gate to the great theater, and thence through the Coressian gate back to the temple. This clause gave a clue to the discovery of the temple. First Mr. Wood found the Magnesian gate, and at a depth of 11 ft. a road with tombs on each side and the bases of piers. Secondly, near the stadium he found the Coressian gate. At the convergence of these two roads he found the enclosing wall of the temple and an inscription that Augustus built it; also a white marble pavement on a level bed of black marble and several drums of columns, 6 ft. 4 inches in diameter, including the sculptures in relief, and Ionic capitals, all now deposited in the British Museum, The intercolumniations are more than 19 ft. Gold was largely used in the decoration. A fragment was found, composed of two astragals, between which a fold of lead enfolded a fillet strip of gold. Remains of brilliant colors too are found, blue, in the background, red and yellow, prominent. The bases of several of the columns are inscribed with their donors' names and the dedication to Artemis or Diana. The pro-naos was fenced off from the peristyle, as some of the mortises for the iron standards have been discovered. Remains of a wide portico surrounding the temple on three sides have been discovered. The base of one column remains in situ, of the outer row of columns, also one of the inner row. The temple was octastyle, eight columns in front. It has 18 on the sides, and the intercolumniations are three diameters. making the temple diastyle. Pliny's statement is correct, the external and internal pillars being 120. The projection of the sculpture of "the 36 carved columns" is as much as 13 inches. The diameter of the columns themselves is about 5 ft. 10 inches. The width of the

platform measured at the lowest step was 238 ft. 3 1/2 inches, the length is 421 ft. 4 inches; Pliny gives the length 425 ft. The dimensions of the temple itself, “out to out,” are 163 ft. 9 1/2 inches by 308 ft. 4 1/2 inches. The height of the platform was 9 ft. 5 3/8 inches. The interior was adorned with two tiers of elliptical columns, Ionic and Corinthian, fragments of which are found near the walls of the cella or inner shrine.

DIBLAIM

(doubled grape cakes). Gomer, Hosea's ([<280103>Hosea 1:3](#)) wife, was “daughter of Diblaim” i.e., wholly given up to sensuality. [[See HOSEA .](#)]

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DIBLATH

Rather D IBLAH (^{<260614>}Ezekiel 6:14). “I will make the land desolate from the wilderness (midbar) to Diblah,” i.e. from the unenclosed pastures S. and S.E. of Palestine to some town in the extreme N., probably Riblab, the Hebrew letter resh (**r**) and the Hebrew letter daleth (**d**), from close resemblance, becoming easily interchanged by copyists. Here it was that Nebuchadnezzar had sat in judgment on the last Jewish king, Zedekiah, and killed his sons before his eyes, and then blinded him and slain the chief men of Jerusalem.

DIBON

1. Originally a town of Moab. Taken by Sihon, king of the Amorites (^{<042130>}Numbers 21:30). Taken from Sihon with his other possessions by Israel, and assigned to Gad (^{<043233>}Numbers 32:33,34); mentioned also as belonging to Reuben (^{<061309>}Joshua 13:9), the two pastoral tribes less strictly defining their boundaries than settled populations would. Gad rebuilt it and gave it the name Dibon-Gad (^{<043345>}Numbers 33:45). It was in Moab’s possession in Isaiah’s time (^{<231502>}Isaiah 15:2; ^{<244818>}Jeremiah 48:18,22,24). Also called Dimon, the Hebrew letter mem (m) and the Hebrew letter beth (b) being often interchanged. Dibon was probably the modern Dhiban, on low ground three miles N. of the Arnon; translated in ^{<231502>}Isaiah 15:2, “Dibon (the people of Dibon) is gone up to the high places,” the usual places

of sacrifice. F. A. Klein, of the Church Missionary Society, in traveling from Es-Salt to Kerak was informed by a sheikh of the Beni Hamide of the now well-known basalt stone of Dibon, with its remarkable inscription by King Mesha. It was 3 1/2 ft. high, and 2 ft. in width and 2 ft. in thickness; rounded off at both ends. Unfortunately, the Arabs, in jealousy of the Turkish government which demanded the surrender of the stone, broke it in pieces by lighting a fire around and throwing cold water on it; but not before M. Ganneau had secured an impression of the inscription. Captain Warren obtained another impression and fragments of the stone. Ganneau and Warren subsequently obtained most of the fragments; so that only one-seventh of the whole is missing. It is now in the Louvre at Paris. Of 1,100 letters 669 have been secured. The first part (lines 1-21) records Mesha's wars with Omri, king of Israel (i.e. his successors); the second (line 21-31) his public buildings; the third part (31-34) his wars against Horonaim with the help of Chemosh, "the abomination (idol) of Moab." The Moabite stone confirms the connection of Israel with Moab, founded on their

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common descent through Lot and Abraham, and afterward renewed through Ruth and her descendant David. The language of the stone is almost identical with that of the historical portions of the Hebrew Bible. The Aleph (**a**), He (**h**), Waw (**w**), and Yodh (**y**), are used (just as in the Old Testament) as “matres lectionis,” to express vowel sounds, and the He (**h**) at the end of a word; confirming the Masoretic text. The alphabet is almost the same as the Phoenician one. It has the 22 letters of the earliest Hebrew, except Teth, which probably is on the missing fragments. The present square Hebrew characters, which we find in our Hebrew Bibles, are probably of Chaldean origin, and resemble those in the inscriptions at Palmyra. The Greeks borrowed their alphabet from the Phoenicians. In

[<231502>](#) Isaiah 15:2 Dibon is termed a “high place”; Mesha on the stone terms it his birthplace, and chose it as the site of his monument. The phrase of “Mesha” (named on the stone just as we read it [<120301>](#)2 Kings 3:4-27), “Chemosh let me see my desire upon all my enemies,” is word for word, substituting Jehovah for the idol of apostate Moab, David’s phrase ([<195910>](#)Psalm 59:10). The revolt of Mesha (recorded on the stone) from Judah, to which he had paid a tribute of 100,000 lambs and 100,000 rams ([<120301>](#)2 Kings 3:4; [<231601>](#)Isaiah 16:1), was probably in Ahaziah’s reign, who died 896 B.C., so that as early as nine centuries B.C. the alphabet was so complete as it appears on the stone. As this tribute seems enormous for so small a country it was probably imposed temporarily as compensation for damages sustained in the revolt of Moab after Ahab’s death. Or

if the revolt followed the tragic end of the confederacy of Judah, Israel, and Edom against Moab (^{<120301>}2 Kings 3:26,27), the date of the stone is but little later, and the completeness of the alphabet on it shows it was then no recent invention. [[See ALPHA](#) .]

Jehoshaphat's own territory had been previously invaded by Moab (2 Chronicles 20). Hence, he was ready to ally himself to Ahaziah (^{<142008>}2 Chronicles 20:85); then to Jehoram and Edom against Moab. Mesha's words on the stone imply that he had more than Israel alone to contend with: "he let me see my desire upon all my enemies" (line 4).

A confirmation of the Scripture account of Mesha's defeat by the three confederates appears in the Black Obelisk from Nimrud, of the same age as the Moabite stone. Moab is omitted in the list of Syrian independent states confederate with Benhadad of Damascus against Shalmaneser of Nineveh. Scripture explains why; Moab was then subject to Judah. In later Assyrian

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lists, when Moab had recovered its independence, three distinct Moabite kings are named.

The circuitous route taken by the three confederates to invade the E. of Moab is probably accounted for by the fact recorded on the Moabite stone; Mesha was carrying all before him in the W., and it would have been dangerous to have assailed him in that quarter. The stone notices expressly Israel's oppression of Moab in the reign of "Omri king of Israel and his son (and 'his son's son' is to be supplied in one gap of the inscription) forty years," and Mesha's breaking off the yoke; after which it says "all Dibon was loyal"; whereas previously "the men of Gad dwelt in the land of Ataroth" (compare ^{<043208>}Numbers 32:84-88), and "the king of Israel fortified" it. The 40 years would be the round number for the 36 during which Omri, Ahab, and Ahaziah reigned. The Moabite stone probably takes up the narrative broken off at ^{<120301>}2 Kings 3:27. There we read "Israel departed from the Moabite king, and returned to their own land;" ultimately, the Dibon stone informs us Mesha took town after town of Gad, "Medeba, Jahaz, Dibon, and Kir." Thus is explained how these towns in Isaiah 15; 16 (150 years later), are assigned to Moab, though David (^{<100802>}2 Samuel 8:2) had long before so effectually subjugated the nation. From the time of Mesha, Israel was from time to time subjected to Moabite invasions (^{<142001>}2 Chronicles 20:1; ^{<121320>}2 Kings 13:20). Mesha, according to the Dibon stone, "built (i.e. rebuilt and fortified) Baalmeon, Kiriathaim, and Nebo," all once in Reuben's hands; also "Bezer" (^{<050443>}Deuteronomy 4:43). Mesha says in the

inscription on the basalt stone, “I made this high place a [stone] of salvation;” compare Ebenezer, “the stone of help,” <090712>1 Samuel 7:12 margin See “The Moabite Stone,” by W. P. Walsh.

In three points the Dibon stone confirms Scripture:

- (1)** The men of Gad dwelt, in the land of old.
 - (2)** Moab’s successes caused the confederacy of Israel, Judah, and Edom.
 - (3)** Moab’s successes in the N.W. forced the allies to take the circuitous route S.E.
- 2.** Dibon, reinhabited by men of Judah, returned from Babylon (<161125>Nehemiah 11:25) = Dimonah.

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DIBRI

of Dan, father of Shelomith, whose son by an Egyptian husband was stoned for blaspheming Jehovah (^{<032411>}Leviticus 24:11).

DIDYMUS

Greek: twin = Hebrew: Thomas. Compare ^{<431116>}John 11:16; 20:24; 21:2.

DIKLAH

Arab tradition confirms ^{<011026>}Genesis 10:26-29 in making Joktan (= Kahtan) the great progenitor of all the pure tribes of central and southern Arabia. Thus Almodad = the Arabic Elmudad; Sheleph = Es-Sulaf in the Yemen; Hazarmaveth = Hadramaut on the S.E. coast of Arabia; Diklah = Dakalah, an important city in the Yemen; it means a fruit-abounding palm tree.

DILEAN

A city of the shephelah or low country of Judah (^{<061538>}Joshua 15:38), meaning gourd or cucumber. Perhaps now Tina, S. of Ekron, in Philistia.

DIMNAH

A city of Zebulun given to the Merarite Levites

(<062135>Joshua 21:35). Possibly = Rimmon (<130677>1 Chronicles 6:77).

DIMON

E. of the Dead Sea in Moab (<231509>Isaiah 15:9). Probably = Dibon, as a play between it and dam, “blood”; Dimon’s waters shall be full of dam.

DIMONAH

A city in southern Judah, near the Idumean desert (<061522>Joshua 15:22 = Dibon), <161125>Nehemiah 11:25.

DINAH

The feminine of Dan = judged, averaged. Jacob’s daughter by Leah. After his return from Mesopotamia he pitched his tent in Shechem, and bought a field of Ham or, Shechem’s father. Dinah, then at maturity between 13 and 15 years old, through her parents’ remissness and her own love of sight seeing (she “went out to see the daughters of the land”), instead of being a

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“keeper at home” as young women ought to be ([<560202>Titus 2:2](#)), gave occasion to Shechem to “see” (contrast [<183101>Job 31:1](#)), and lust after, and defile her. Sin, shame, and death enter the soul through the windows of the eyes and ears ([<013907>Genesis 39:7](#)). Evil communications corrupt good manners. Fondness to see novelties, worldly fashions, and worldly company, ruin many. “It is the first step that costs.” The laxity of Canaanite morals ought to have made both her parents and herself more on their guard. Josephus (Ant. 1:21) states she went to a Canaanite annual festival of nature worship (compare [<042502>Numbers 25:2](#)). Young women are often led astray as much by their own sex as by the other.

Shechem offered the usual reparation, marriage, and a payment to her father. This was sufficient Hebrews, according to [<052228>Deuteronomy 22:28,29](#). But the offense was by an alien Hamor therefore proposed to establish intermarriage and commerce between the two peoples. But Simeon and Levi, her own brothers, eager for revenge, required the **see CIRCUMCISION** of the Shechemites as a condition of union, a rite already known in Egypt as an act of priestly consecration; and when the feverish pain of the operation was at its height, on the third day, the two brothers, with their retainers, took cowardly advantage of their state, attacked, and killed all the males in the city. Their vindication of Israel’s sacred calling, separated from the Gentiles, was right; and their refusal to sacrifice Jehovah’s promises for the Hivite prince’s offers of mammon was right. Seduction still is punished by death among the Arabs, generally inflicted by the brothers. “They were very

angry, because he had wrought folly in Israel,” the phrase for offenses, especially carnal ones, against the honor and calling of the people of God (^{<052221>}Deuteronomy 22:21; ^{<072010>}Judges 20:10; 2 Sam 13:12). But the way they took was treacherous, cruel, and wicked. The innocent townsmen were punished with the one delinquent, and all the sons joined in plundering the town. Jealousy for the high calling of Israel was made the plea for gross sin against the God of Israel. Jacob in reproving them lays stress only on the dangerous consequences of their crime, “ye have troubled me to make me to stink among the inhabitants of the land ... and ... being few ... they shall gather themselves and slay me,” because it was the only argument that would weigh with his sons; but, his dying words show his abhorrence of their “cruelty” and “cursed anger”

(^{<014905>}Genesis 49:5-7). Nothing but Jehovah’s special interposition saved him and them from the penalty; ^{<013505>}Genesis 35:5, “the terror of God was upon

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the cities ... round about them, and they did not pursue after the sons of Jacob.”

God made this tragedy the occasion of reviving Jacob’s earnestness, which had declined into worldliness for a time through his settlement near Shechem (^{<013317>}Genesis 33:17-20); reminding him of his vow to make an altar at Bethel to God, who had appeared to him there in the day of his distress when fleeing from Esau. So his family gave up their strange gods and purified themselves, and Jacob went up to Bethel and fulfilled his heretofore forgotten vow. Thus, God overruled evil for good (^{<013501>}Genesis 35:1-5).

DINAITES

Cuthean colonists planted in Samaria by the Assyrians, after Shalmaneser’s carrying away of the ten tribes (^{<150409>}Ezra 4:9).

DINHABAH

^{<013632>} Genesis 36:32; ^{<130143>}1 Chronicles 1:43. The king of Edom, Bela’s capital. In the list of Edomite kings the son does not succeed the father; the monarchy must therefore have been elective, and the kings chosen by the “dukes” (^{<130140>}1 Chronicles 1:40-43), who ruled subordinately and contemporaneously with the kings.

DINNER

The early meal, generally at 11 o'clock, as “supper” was the later meal, and that to which friends were asked as to a feast ([<421412>Luke 14:12](#)).

DIONYSIUS, THE AREOPAGITE

Converted through Paul at Athens ([<441734>Acts 17:34](#)), and, by tradition, its first bishop.

DIOTREPHES

[<640109>](#) 3 John 1:9, loving to have the preeminence” through ambition. A Judaizer, who opposed the missionaries when preaching grace to the Gentiles, see [<640107>](#)3 John 1:7. He “prated against” John and the orthodox “with malicious words”; he “received not” John, by not receiving with love the brethren whom John recommended ([<401040>](#)Matthew 10:40). His influence was so great that he “cast out” of the church such as were disposed to

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receive them. But Neander thinks that the missionaries were Christian Jews who “took nothing of the Gentiles” ([<640107>3 John 1:7](#)), in contrast to the Jews who elsewhere abused ministers’ right of maintenance ([<471122>2 Corinthians 11:22](#); [<500302>Philippians 3:2,5,19](#)); and that Diotrophes stood at the head of an ultra-Pauline party of anti-Jewish tendency, forerunners of Marcion. This accounts for Diotrophes’ domineering opposition to the missionaries and to John, whose love combined with truth sought to harmonize the various elements in the Asiatic churches. Demetrius is praised as of the opposite spirit to Diotrophes; as the former was to be followed, so the latter to be shunned ([<640111>3 John 1:11,12](#)).

Perhaps Diotrophes as the local bishop simply resented the interference of John’s apostolic legates as an infringement of his personal rights. For whereas in the 2nd Epistle of John corruption of doctrine is spoken of as disqualifying one from the hospitality of the church, in this 3rd Epistle no hint is given of erroneous doctrine; but only of Diotrophes’ “love of preeminence.” Diotrophes and the presbyters influenced by him (whether as their bishop or not) treated the apostle’s messengers as persons claiming an authority derogatory to his own. But John ([<640110>3 John 1:10](#)) uses language implying his own unquestionable power of restraining Diotrophes’s “prating” opposition: such as none but an apostle could properly have employed, an indirect confirmation of the Johannine authorship of the epistle.

DISCERNING OF SPIRITS

<461210> 1 Corinthians 12:10. Discerning between the operation of God's Spirit and that of the evil spirit, or unaided human spirit claiming to utter the dictates of God's Spirit. <440501>Acts 5:1-11; 8:28; <461423>1 Corinthians 14:23,37: "if any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." It is this which assures us of the inspiration of the New Testament The books were accepted as inspired, by churches having men possessing" the discerning of spirits" (<620401>1 John 4:1; <540401>1 Timothy 4:1).

DISEASES

The effect of sin's entrance. Healed by the Lord Jesus, as Isaiah foretold, "Himself took our infirmities and bore our sicknesses" (<400817>Matthew 8:17;

<235304> Isaiah 53:4; <600224>1 Peter 2:24). His bearing our guilt in His manhood, assumed with all its infirmities, was the ground of His sympathetically

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feeling for and relieving our sickness by His miraculous power. At His second coming His people “shall not say, I am sick,” for “they shall be forgiven their iniquity” (^{<233324>}Isaiah 33:24).

DISH

Guests handled food with their fingers. Each dips a “sop” or piece of bread in the dish, and takes up therewith a portion of meat or other contents of the dish. Judas’ dipping in the same dish as the Lord betokened friendly intimacy. To hand a delicate morsel from the dish was a compliment (^{<431325>}John 13:25-27; ^{<402623>}Matthew 26:23).

DISHAN

^{<013621>} Genesis 36:21,28,30; ^{<130138>}1 Chronicles 1:38,42.

DISHON

1. [See **DISHAN** .] ^{<013620>}Genesis 36:20,21,26,30.

2.

^{<013625>} Genesis 36:25.

DISPENSATIONS

Various dispensations have been traced in the development of God’s dealings with mankind.

(1) The dispensation of innocence in Eden.

(2) The Adamic dispensation of promise (⁰¹⁰³¹⁵Genesis 3:15) after the fall, down to the flood; the remembrance of the promise being kept alive by sacrifice.

(3) The dispensation of Noah, like that of Adam, requiring, besides the duties of the light of nature, repentance for sin, faith in God's mercy, hope of the promised Savior, kept up by sacrifices; to which were added the prohibition to shed blood of man on penalty of death, and to eat animals' blood, and the permission to eat flesh (Genesis 9); extending from the flood to Abraham.

(4) The Abrahamic covenant of more explicit promise (Genesis 12; Genesis 15; Genesis 17; Genesis 22; Galatians 3), extending to the dispensation of

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(5) The law, which was parenthetically introduced to be the schoolmaster until Christ, the end of the promise and the law, should come.

It is made an objection to the Jewish dispensation that it was restricted to one nation; but its influence extended beyond Israel to the adjoining nations, Egypt famed for wisdom, the Canaanites for war, Phoenicia for commerce, and ultimately to Babylon, Medo-Persia, Greece, and Rome. Compare <020916>Exodus 9:16; <041420>Numbers 14:20,21; <243912>Jeremiah 39:12; 40:2. [**See DANIEL**] (<270437>Daniel 4:37; 6:25-27; <150101>Ezra 1:1, etc.) Zoroaster was probably contemporary with Daniel, and drew from the Hebrew Scriptures the principles on which he reformed the Persian religion which had become corrupted by the worship of fire, and of an evil principle as well as a good. Judea's position at the head of the Mediterranean, near Phoenicia, Egypt, Assyria, and Greece, adapted it for a worldwide influence.

The Divine Lawgiver from the very time of instituting the Law (Deuteronomy 18) looked forward to (<051806>Deuteronomy 18:6) the Christian dispensation, which was to embody its spirit while superseding its letter (<470306>2 Corinthians 3:6-18). The gospel dispensation is the last, and is called "the world to come" (<580205>Hebrews 2:5), "the ends of the world" (<461011>1 Corinthians 10:11), "these last days" (<580102>Hebrews 1:2), "the kingdom of God" or "of the heavens" (<400417>Matthew 4:17). It has successive stages:

(i.) the present, “the ministration of the Spirit” (<470308>2 Corinthians 3:8), “the times of the Gentiles” (<422124>Luke 21:24), the period during which “the kingdom of God cometh not with observation” (<421720>Luke 17:20);

(ii.) the epiphany of the glory of the great God and Savior (<560213>Titus 2:13), the manifested kingdom when He “will restore it to Israel”

(<440106>Acts 1:6,7; <262127>Ezekiel 21:27), and Himself shall “take His great power and reign” with His transfigured saints for a thousand years over the nations in the flesh, and Israel at their head (Zechariah 14; Isaiah 2; 65; 66; <661115>Revelation 11:15,17; 5:10,20);

(iii.) the final ages of ages, when there shall be the new heavens and earth and the holy new Jerusalem coming down from God out of heaven (Revelation 21; 22).

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DISPERSION

[**See CAPTIVITY** .] Galuth (<242405>Jeremiah 24:5; <150616>Ezra 6:16). Literally, “the spoliation,” those stripped of the temple and home of their fathers. Septuagint used **diaspora** , “dispersion,” in <052825>Deuteronomy 28:25; compare <053004>Deuteronomy 30:4, “driven out unto the outermost parts of heaven”; <243417>Jeremiah 34:17; <430735>John 7:35, “the dispersed among the Gentiles.” They became, in God’s gracious providence, seed sown for a future harvest in the Gentile lands of their sojourn (<600101>1 Peter 1:1). The dispersion included all the twelve tribes, the ten tribes carried away by the Assyrians as well as Judah carried to Babylon, though Judah alone returned to Palestine (<590101>James 1:1; <442607>Acts 26:7).

“The pilgrim troops of the law became caravans of the gospel” (Wordsworth). The difficulties of literally observing the Mosaic ritual, while in Babylon and elsewhere, led them to see that they could be united by a common faith, though unable to meet at the same Jerusalem temple, and that the spirit of the law is the essential thing when the letter is providentially set aside. Still, connection with the temple was kept up by each Jew everywhere contributing the half shekel to its support (<401724>Matthew 17:24).

The three great sections of the dispersion at Christ’s coming were the Babylonian, the Syrian, and the Egyptian (including Alexandria where the Grecian element was strongest, and with

African offshoots, Cyrene and N. Africa). Pompey, upon occupying Jerusalem 63 B.C., took with him, and settled, many Jews in the trans-Tiberine quarter of Rome. The apostles in every city followed God's order, as Paul told the Jews at Antioch in Pisidia, "it was necessary that the word of God should first have been spoken unto you" (⁴⁴⁰³²⁶Acts 3:26; 13:46); so ⁴⁵⁰¹¹⁶Romans 1:16, "to the Jew first, and also to the Greek."

In the assembly on Pentecost the several dispersions were represented:

- (1) Parthians, Mesopotamia;
- (2) Judaea (Syria), Pamphylia;
- (3) Egypt, Greece;
- (4) Romans.

The converts from these pioneered the way for the subsequent labors of the apostles in their respective countries. Lucius of Cyrene and Simeon Niger

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(the black) from N. Africa were leading members of the church of Antioch. So we find Aquila from Pontus, Barnabas of Cyprus, Apollos of Alexandria, Clement probably of Rome. Besides the Jews, in the several cities there were the “devout” Gentiles who in some degree acknowledged the God of Israel. All these formed stepping stones for the ultimate entrance of the gospel among the idolatrous Gentiles. Forty years after Peter’s martyrdom, Pliny, Roman governor of Pontus and Bithynia, writing to the emperor Trajan, says: “the contagion (Christianity) has seized not only cities, but the smaller towns and country, so that the temples are nearly forsaken and the sacred rites intermitted.”

DIVINATION

<261307> Ezekiel 13:7. Used in Scripture of false systems of ascertaining the divine will, such as are allied to idolatry: as necromancy, which evoked the dead (<092808>1 Samuel 28:8); prognostication by arrows (<262121>Ezekiel 21:21). The arrows marked with names of places to be attacked were shaken (for “He made His arrows bright,” translated, “He shook”) together in a quiver; whichever came out first intimated the place selected; or else threw them in the air to see in alighting which way they inclined, toward Jerusalem or Ammon. Inspecting entrails. The healthy or unhealthy state of the sacrificial entrails intimated success or failure. In the Nineveh sculptures the king is represented with a cup in his right hand, his left hand resting on a bow, also two arrows in the right hand, possibly for divination.

The “magicians” of Egypt in ^{<014108>}Genesis 41:8, (chartumim , from cheret “a style” or pen,) were sacred “scribes” of the hieroglyphics, devoted to astrology, magic, etc.; else from Egyptian chertom, “wonder workers,” or cher-tum, “bearers of sacred spells.” Daniel was made “master of the magicians” (^{<270511>}Daniel 5:11); chokmim , wise men, our wizards (^{<020711>}Exodus 7:11);” sorcerers” (mekaskphim), “mutterers of magic formulae” (^{<234709>}Isaiah 47:9-12). Jannes or Anna in Egyptian means “scribe,” a frequent name in papyri of the time of Rameses II. Jambres, the other name of an Egyptian magician preserved by Paul (^{<550308>}2 Timothy 3:8), means “scribe of the south.”

The earliest prohibition of witchcraft is ^{<022218>}Exodus 22:18, “thou shalt not suffer a witch to live.” Witchcraft was an appeal to a power alien from God. So it was accounted rebellion against Jehovah. Saul’s disobedience and rebellion against God’s will led him, though zealous to extirpate witches so long as God’s law did not interfere with his impatient self-will,

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at last to consult the witch of Endor; Samuel's words as to his disobedience in the case of Amalek proving prophetic, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" ([091523](#)>1 Samuel 15:23; compare [092803](#)>1 Samuel 28:3-20). "So Saul died for his transgression (Hebrew shuffling evasion of obedience) ... and also for asking counsel of one that had a familiar spirit, to inquire of it" ([131013](#)>1 Chronicles 10:13).

"Wizards," yid'oniym , from yaada "to know" ([031931](#)>Leviticus 19:31). Consulters of "the dead," ' oboth ([032006](#)>Leviticus 20:6), "those having familiar spirits" which they consulted to evoke the dead; literally, "bottles" (leather) inflated by the spirit; compare [183219](#)>Job 32:19, "my belly is as wine which hath no vent ... ready to burst like new bottles." The pythonesses (margin of [441616](#)>Acts 16:16) spoke with a deep voice as from the belly; by ventriloquism (Septuagint so translated "them that have familiar spirits," ventriloquists) they made a low voice sound (= "peep and mutter") as from the grave or departed person's spirit ([231903](#)>Isaiah 19:3; 29:4).

Scripture has written for all ages ([230819](#)>Isaiah 8:19,20): "when they shall say, Seek unto them that have familiar spirits; and unto wizards that peep and that mutter, should not a people seek unto their God? (should they seek) for the (good of) the living to the dead? To the law and to the testimony ... if they speak not according to this word, it is because there is no light in them." This tests and condemns modern spiritualism, the sign of "the latter times and the last

days” (<540401>1 Timothy 4:1), “seducing spirits and doctrines suggested by demons” (<550301>2 Timothy 3:1-8). The phenomena seem supernatural and Satanic, and the communications often lying, as was to be expected from “the father of lying” (<430844>John 8:44). The Angekoks, Esquimaux sorcerers, when converted, have declared that their sorceries, when they were heathen, were not mere impostures, that they were acted on by a power they could not control; but when they believed in Jesus they had neither the will nor the power to do what they used in their pagan state. Brainerd states the same as to the Indian diviners, namely, that all their former powers of divination departed the moment the word of God entered their souls. Satan’s design in spiritualism is, judging from the alleged spirit communications, to supersede Scripture with another authority (namely, spirit communications) in matters of faith. Satan and his demons are the real speakers in these pretended communications from the spirits of the dead. The “associate spirit” of spiritualism answers to the Scripture “familiar spirit” of the wizards. The pythoness and the witch of

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Endor were each a “medium” between the consulters and the powers of darkness. The consulters are put en rapport with the latter, not really with the departed dead. Scripture ([<210905>](#)Ecclesiastes 9:5,6, “the dead know not anything ... neither have they any more a portion forever in anything done under the sun”; [<120209>](#)2 Kings 2:9; [<421619>](#)Luke 16:19-31) implies that it is not the spirits of the dead that make the alleged communications, though these communications assert that it is; this assertion is from a lying spirit, such as was in Ahab’s prophets ([<112222>](#)1 Kings 22:22). The dead do not return, they are personated by evil spirits. Spiritualism is virtually condemned in

[<051810>](#) Deuteronomy 18:10; [<121717>](#)2 Kings 17:17; 21:6. “Sorcerers” are especially mentioned as about to abound with “lying wonders,” and to be adjudged to damnation, at the Lord’s coming again ([<530209>](#)2 Thessalonians 2:9-11; [<390305>](#) Malachi 3:5; [<662108>](#)Revelation 21:8; 22:15). The three frog-like demons out of the mouths of the anti-trinity, the dragon, the beast, and the false prophet, shall “work miracles” to tempt the ten kings under Antichrist to the last battle for the kingship of the world, against Christ, in “the great day of God Almighty” ([<661613>](#)Revelation 16:13,14; compare [<381302>](#)Zechariah 13:2; [<402424>](#)Matthew 24:24; [<661314>](#)Revelation 13:14,15). Paul was “grieved,” so far was he from seeking and welcoming like spiritualists the pythoness’ testimony to him ([<441617>](#)Acts 16:17,18); for the Spirit of Christ and the spirit of divination cannot dwell together in the same soul. God condemns those who “remain among the graves and lodge in the monuments” ([<236504>](#)Isaiah 65:4) for

necromancy, to consult the dead. The warning in <230819>Isaiah 8:19,20, <410503>Mark 5:3, applies to all times.

The witch of Endor was “mistress of a spirit by which the dead are conjured up” (<092807>1 Samuel 28:7, ba’alath ‘owb). Saul’s request, “bring me him up whom I shall name,” explains the previous “divine (qacomí) unto me by the familiar spirit.” The witch’s recognizing Saul as soon as Samuel appeared proves that her art was not mere jugglery: “Why hast thou deceived me? for thou art Saul”; she was in a state of clairvoyance. On the other hand, her “crying with a loud voice,” startled at the sight of Samuel, shows that his appearance differed essentially from anything she had ever by demon art effected before. She tells Saul, “I saw gods (a supernatural being) ascending out of the earth ... an old man covered with a (prophet’s) mantle” (me’il). Saul apparently did not see Samuel’s person, but recognized the “mantle.” Saul’s inconsistency is convicted by Samuel: “wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?” If God was departed from him he

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should have been the more afraid to increase Jehovah's displeasure by breaking the laws in consulting the dead, as if they were less under God's control than the living. Abject superstition never reasons.

Samuel's prophecy of his and his sons' death on the morrow, and Israel's defeat by the Philistines, proves Samuel's appearance to have been of God, and not by demoniac agency nor an illusion (Ecclesiasticus 46:20). God for special reasons awakened His servant out of his repose ("why hast thou disquieted me," etc.) to appear, not at a conjuring call which He forbids, but to show the witch and the king the terrible penalty of disobedience and witchcraft, as he (Samuel) had long ago declared in more general terms when alive (^{<091523>}1 Samuel 15:23; 28:17-19). Jehovah's principle is (^{<261404>}Ezekiel 14:4,7,8), "every man that setteth up his idols in his heart and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols, that I may take the house of Israel in their own heart ... I will answer him by Myself" (by My own special interposition), answering the fool according to his folly, making the sinner's sin his own punishment.

In Egypt books containing magic formulae belonged exclusively to the king, the priests and wise men, who formed a college, being called in by Pharaoh when needful. The qecem divined the future by any mode of taking omens, from a root "to cut." But the kashaph , mekashphim , "sorcerers" above, used fascinations and magic charms (^{<020711>}Exodus 7:11; 22:18;

<270202>Daniel 2:2; <051810>Deuteronomy 18:10). The me'oneen (<122106>2 Kings 21:6), "an observer of times," from ' aanan "to cover," using covert arts; or else from ' on , "time," "fixed time"; those who define the exact auspicious time to travel, to traffic, etc.; or else "astrologers," who judge by the stars auspicious and inauspicious days. The Septuagint explain it of "observers of words," so as to decide by them whether success will attend an undertaking or not (<012414>Genesis 24:14; <091409>1 Samuel 14:9,10; <112033>1 Kings 20:33). Others take it from ' ayin , "the eye," "one fascinating with the eyes" (<402015>Matthew 20:15). "Monthly prognosticators" (mod'im), who every new moon professed by observations of it to foretell the future (<234713>Isaiah 47:13). Menachashim , "charmors of serpents," from naachaash , "serpent," "to augur." Hobreb shamaim , "dividers of the heavens," watching conjunctions and oppositions of the stars; in casting a nativity they observed the sign which arose at the time of one's birth, the mid heaven, the sign in the west opposite the horoscope, and the hypogee.

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Divination by rods is alluded to in ^{<280412>}Hosea 4:12, “their staff declareth unto them”; a rod stripped of bark on one side, not on the other, was thrown up; if the bare side alighted uppermost it was a good omen, otherwise a bad omen. The Arabs mark one rod God bids, the other God forbids; whichever came out first from the case decided the issue.

Consultation of idols’ oracles is referred to in ^{<120102>}2 Kings 1:2-6. The only true “oracle” (debir) was the holy of holies (^{<110616>}1 Kings 6:16; ^{<192802>}Psalm 28:2); previously, consultation of the Lord through the priest with the ephod (^{<100201>}2 Samuel 2:1; 5:23). Our “oracles” are the Holy Scriptures

(^{<440738>}Acts 7:38; ^{<450302>}Romans 3:2). Of dealings in magic in the New Testament instances occur: Simon Magus (^{<440809>}Acts 8:9-11); Elymas Bar Jesus (^{<441306>}Acts 13:6,8); the pythoness (^{<441616>}Acts 16:16’s margin); the vagabond Jews, exorcists (^{<441913>}Acts 19:13,19), the Ephesian books treating of “curious arts”; ^{<480520>}Galatians 5:20, “witchcraft”; ^{<660921>}Revelation 9:21, “sorceries.”

DIVORCE

^{<052401>} Deuteronomy 24:1-4 permits the husband to divorce the wife, if he find in her “uncleanness,” literally, “matter of nakedness,” by giving her “a bill of divorcement,” literally, a book of cutting off. Polygamy had violated God’s primal law joining in one flesh one man to one woman, who formed the other half or converse side of the male. Moses’ law does not

sanction this abnormal state of things which he found prevalent, but imposes a delay and check on its proceeding to extreme arbitrariness. He regulates and mitigates what he could not then extirpate. The husband must get drawn up by the proper authorities (the Levites) a formal deed stating his reasons (<235001>Isaiah 50:1; <240308>Jeremiah 3:8), and not dismiss her by word of mouth. Moses threw the responsibility of the violation of the original law on the man himself; tolerating it indeed (as a less evil than enforcing the original law which the people's "hardness of heart" rendered then unsuitable, and thus aggravating the evil) but throwing in the way what might serve as an obstacle to extreme caprice, an act requiring time and publicity and formal procedure.

The school of Shammai represented fornication or adultery as the "uncleanness" meant by Moses. But (<032010>Leviticus 20:10; <430805>John 8:5) stoning, not merely divorce, would have been the penalty of that, and our Lord (<401903>Matthew 19:3,9, compare <400531>Matthew 5:31) recognizes a much lower ground of divorce tolerated by Moses for the hardness of their heart.

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Hillel's school recognized the most trifling cause as enough for divorce, e.g. the wife's burning the husband's food in cooking. The aim of our Lord's interrogators was to entangle Him in the disputes of these two schools. The low standard of marriage prevalent at the close of the Old Testament appears in ^{<390214>}Malachi 2:14-16.

Rome makes marriage a sacrament, and indissoluble except by her lucrative ecclesiastical dispensations. But this would make the marriage between one pagan man and one pagan woman a "sacrament," which in the Christian sense would be absurd; for ^{<490523>}Ephesians 5:23-32, which Rome quotes, and ^{<411005>}Mark 10:5-12 where even fornication is not made an exception to the indissolubility of marriage, make no distinction between marriages of parties within and parties outside of the Christian church. What marriage is to the Christian, it was, in the view of Scripture, to man before and since the fall and God's promise of redemption. Adulterous connection with a third party makes the person one flesh with that other, and so, ipso facto dissolves the unity of flesh with the original consort (^{<460615>}1 Corinthians 6:15,16). The divorced woman who married again, though the law sanctions her remarriage (^{<052401>}Deuteronomy 24:1-4), is treated as "defiled" and not to be taken back by the former husband. The reflection that, once divorced and married again, she could never return to her first husband, would check the parties from reckless rashness.

DIZAHAB

(<050101>Deuteronomy 1:1) = “where gold is abundant”: an early stage of Israel’s march after Sinai. Marks of former mining abound in the Arabian peninsula, and have led to recent discoveries. Dahal is probably too far out of the way on the W. of the gulf of Akaba to be the ancient Dizahab.

DODAI

1. (<132704>1 Chronicles 27:4) = D ODO (<131112>1 Chronicles 11:12; <102308>2 Samuel 23:8). Possibly the clause “Eleazar, the son of,” has fallen out before “Dodai” in <132704>1 Chronicles 27:4. Jewish tradition makes Dodo or Dodai the brother of Jesse.

2. D ODO of Bethlehem (<102324>2 Samuel 23:24, <131112>1 Chronicles 11:12).

3. Dodai of Issachar (<071001>Judges 10:1).

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DODANIM

(<011004>Genesis 10:4) = R ODANIM (<130107>1 Chronicles 1:7); since the Hebrew letter daleth (**d**) and the Hebrew letter resh (**r**), closely resemble One another in Hebrew, Septuagint and Samaritan versions translate “the inhabitants of Rhodes,” the large island in the E. part of the Mediterranean; in Greek meaning “island of roses;” its coins are stamped with a rose. Sprung from Javan (= Ionia, the Greek race), son of Japhet. Gesenius identifies them with the Dardani of Illyricum and Troy, a semi-Pelasgic race, akin to the Kittim or Chittim. Dodona, seat of the oracle in Epirus, is a kindred name.

DODAVAH

<142037> 2 Chronicles 20:37.

DOEG

An Idumean, chief of Saul’s herdsmen. At Nob (<092107>1 Samuel 21:7) “detained before the Lord” by some act of purification or vow, which as a proselyte he was performing, when Ahimelech gave David Goliath’s sword and the shewbread. With officious eagerness and talebearing exaggeration (marked in the title of Psalm 52 by the tautology “came and told and said”) he gave information which he knew well his master Saul would keenly listen to. Doeg told substantially the fact; it was Saul who put on it the “lying” construction of treason on the part of the priests (compare

<195203> Psalm 52:3,4 with <092213>1 Samuel 22:13). “The Edomite” in the title reminds us that herein Doeg represented Edom’s and the world’s undying enmity to Israel and the godly. He was but the accomplice and ready tool; Saul, the “mighty man” (<195201>Psalm 52:1) who “trusted in the abundance of his riches” (<195207>Psalm 52:7) as means of destroying David, was the real” boaster in mischief,” for this was the very appeal that Saul made, and that induced Doeg to inform (<092207>1 Samuel 22:7): “Hear now, ye Benjamites, will the son of Jesse (as I can) give every one of you fields and vineyards?” (compare <090814>1 Samuel 8:14.) On Doeg’s information, and by Doeg’s own sacrilegious hand, at Saul’s command, when the king’s “footmen” declined in reverential awe to kill Jehovah’s priests, eighty-five of them fell, and Saul “boasted” (<195201>Psalm 52:1) of it as a sample of the fate of all who should help David. The undesigned coincidences here noted, between the psalm and independent history, confirm the authenticity of both. The cruel

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sycophancy of Doeg was so well known to David that he said unto Abiathar, the only survivor of the slaughter, “I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul;” therefore with characteristic sensitiveness of conscience David adds, “I have occasioned the death of all the persons of thy father’s house.”

DOG

The watch of the house, and of the flock ([<235610>](#)Isaiah 56:10,11; [<183001>](#)Job 30:1). Sometimes domesticated, as the Syrophenician woman’s comparison and argument imply, “the household ([kunaria](#) , ‘little’ or ‘pet’) dogs eat of the crumbs ([<401526>](#)Matthew 15:26,27; [<410727>](#)Mark 7:27,28) which fall from their master’s table.” More commonly ownerless, and banded in troops which divide cities into so many quarters; each half-starved, ravenous troop keeps to its own quarter, and drives off any intruder; feeding on blood, dead bodies, and offal; therefore regarded as “unclean”

([<111411>](#)1 Kings 14:11; 16:4; 21:19,23; 22:38; [<120910>](#)2 Kings 9:10,35,36). Their dismal howlings at night are alluded to in [<195906>](#)Psalms 59:6,14,15: “they return at evening, they make a noise like a dog, and go round about the city”; perhaps in allusion to Saul’s agents thirsting for David’s blood coming to Michal’s house at evening, and to the retribution on Saul in kind, when he who had made David a wanderer himself wandered about seeking vainly for help against the Philistines, and went at last by night to the witch of Endor.

As unclean (<236603>Isaiah 66:3), dog, dead dog, dog's head, are terms of scorn or else self-abasement (<092414>1 Samuel 24:14; <100308>2 Samuel 3:8; 9:8; 16:9; <120813> 2 Kings 8:13). A wanton, self-prostituting man is called a “dog”

(<052318>Deuteronomy 23:18). One Egyptian god had a dog form. “Beware of the (Greek) dogs,” those impure persons of whom I told you often”

(<500302>Philippians 3:2,18,19); “the abominable” (<662108>Revelation 21:8; compare <662215> Revelation 22:15; <400706>Matthew 7:6); pagan in spirit (<560115>Titus 1:15,16); dogs in filthiness, snarling, and ferocity against the Lord and His people (<192216>Psalm 22:16,20); backsliding into former carnality, as the dog “is turned to his own vomit again” (<610222>2 Peter 2:22). The Jews regarded the Gentiles as “dogs,” but by unbelief they ceased to be the true Israel and themselves became dogs (<235610>Isaiah 56:10,11).

“Deliver my darling from the power of the dog,” i.e. my soul (literally, my unique one, unique in its preciousness) from the Jewish rabble; as “deliver My soul from the sword” is Messiah's cry for deliverance from the Roman

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soldiery and governor. The Assyrian hunting dog as vividly depicted on Assyrian sculptures resembled exactly our harrier or foxhound.

DOORKEEPER

A place of dignity in the East; therefore translate as margin ^{<198410>}Psalm 84:10, “I had rather lie at the threshold (as the lame man at the temple gate, ^{<440302>}Acts 3:2; or as the poor in the synagogue, ^{<590203>}James 2:3) in the house of my God than to dwell in the tents of wickedness;” for that is an abiding house, however low my position in it; these are but shifting tents, though one have a dwelling in them.

DOPHKAH

a station in the wilderness (^{<043312>}Numbers 33:12) between Rephidim and the sea.

DOR

(“habitation”). An ancient, royal, Canaanite city, on the Mediterranean, S. of Carmel; assigned to Manasseh, though within Asher (^{<061102>}Joshua 11:2; 12:23; 17:11); 9 miles N. of Caesarea toward Ptolemais; now Tantura. The coast line runs parallel to a spur of Carmel at a mile and a half distance; the intervening “region” is the “border” or “coast” of Dor. The original inhabitants were not expelled, but David made them tributary, and Solomon stationed one of his commissariat

officers there ([1 Kings 4:11](#);

[Judges 1:27,28](#)).

DOTHAN

i.e. Dothain, “two wells.” At it Joseph was put into a well pit (from whence it derived its name) become dry, and afterward sold to Ishmaelite merchants who traveled that route between Syria and Egypt ([Genesis 37:17](#)); near Shechem.

Elisha’s place of sojourn, when the Syrian king invested the city with horses and chariots, to Gehazi’s dismay; but “the mountain” whereon it stood he saw, when the Lord opened his eyes, to be “full of horses and chariots of fire round about Elisha” ([2 Kings 6:13-](#)

18). Situated in the center of the country near the S. edge of the Esdraelon plain, from which hills extending from Carmel range separate it. The ruins on a large tell or mound mark the place, Dotan; beneath the S. side is a spring. Close by is an ancient road with massive pavement running N. and

S. To this day there are numerous cisterns hewn in the rock, and bottle

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shaped with hollow mouth, such as egress, would be impossible from without help. Into such a pit doubtless Joseph was cast here.

DOVE

Emblem of peace (^{<010807>}Genesis 8:7-12). After God's wrath for sin had been executed upon the earth, the dove was thrice sent forth; at the first sending she found no rest for the sole of her foot until she put herself in Noah's (meaning "comforter") hand, and was drawn into the ark; on the second trip, she brought back the olive leaf, the earnest of the restored earth; on the third trip, she was able to roam at large, no longer needing the ark's shelter. As the raven messenger "going forth to and fro," alighting on but never entering into the ark, symbolizes the unbelieving that have "no peace," "like the troubled sea, when it cannot rest" (^{<235720>}Isaiah 57:20,21): so the dove, in its threefold embassy, represents respectively the first return of the soul to its rest, the loving hand of Jesus; its subsequent reception of the dovelike spirit, the earnest of the final inheritance (^{<490113>}Ephesians 1:13,14); and its actual entrance finally on the new heaven and new earth (Revelation 21), where there will be no need of the arklife church to separate between the world and God's people, between the saved and unsaved, where all shall be safe and blessed forever and the church shall be co-extensive with the world.

As the lamb is the emblem of the Savior, so the dove of the Holy Spirit the Comforter, because of its gentleness, tenderness,

innocence, and constant love (⁴⁰⁰³¹⁶Matthew 3:16). He changes us into His own likeness. The liquid full soft eye is the emblem of the heavenly bride's eye, through which the soul beams out (Song 1:15). Contrast the sinner's eye (⁴⁰²⁰¹⁵Matthew 20:15; ⁶¹⁰²¹⁴ 2 Peter 2:14). The church's unsheltered innocence in the world calls forth the prayer: "Deliver not the soul of Thy turtle dove unto the multitude of the wicked" (¹⁹⁷⁴¹⁹Psalms 74:19; 55:11). Their plaintive note symbolizes the mourning penitent (²³⁵⁹¹¹Isaiah 59:11).

The change from the Egyptian bondage amidst the face blackening potteries to the freedom and beauty of Israel's theocratic state is expressed in ¹⁹⁶⁸¹³Psalms 68:13,14, "though ye have lain (lain) among the pots yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," the dove's outspread wings reflecting a golden or silver splendor according to the direction in which the sunshine falls on them, typifying the dovelike spirit of joy and peace beaming forth from the believer, once darkness, but now light in the Lord. The dove's timidity

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answers to the believer fleeing from sin, self, and wrath, to the refuge in the cleft Rock of ages (Song 2:14; <244828>Jeremiah 48:28; <232604>Isaiah 26:4, margin). Its gregariousness answers to the communion of saints, all having flocked together to Christ (<236008>Isaiah 60:8); the returning Israelites shall so flock to Jerusalem, as doves in a cloud to their cotes; and the converted Gentiles to Israel.

Saints must imitate its harmless simplicity (<400716>Matthew 7:16), but not its silliness (<280711>Hosea 7:11). The Israelites under God's visitation of the enemy's invasion "shall be on the mountains like doves of the valleys"

(<260716>Ezekiel 7:16); as doves which usually frequent valleys mount up to the mountains when fearing the birdcatcher (<191101>Psalm 11:1), so Israel, once dwelling in the peaceful valleys, shall flee from the foe to the mountains, once the scene of their highplace idolatries, now retributively the scene of their abject flight.

In <242538>Jeremiah 25:38, "because of the fierceness of the oppressor" (Hebrew: the dove), the allusion is to the Chaldaean standard, the dove, the symbol of Venus. Semiramis the queen was said to have been nourished by doves when exposed at birth, and at death to have been transformed into a dove.

In <120625>2 Kings 6:25 the "dove's dung" sold for food in the famine seems to have been a vegetable or poor grain or vetch pea, so named, that grew in the land not built upon and lying, as

is common in the East, within the city. Linnaeus identified it with the *Ornithogalum umbellatum*, with eatable bulbs, “the star of Bethlehem”; the color of the flowers, white mixed with green, originated the name “dove’s dung,” which is of like color. Keil thinks it to be a saltwort yielding alkali, *Herba alkali*. Josephus, however (B. J., 5:13, section 7), mentions literal dung having been eaten in terrible famine.

The offering of a dove was the alternative permitted to those unable to afford a more costly one, an alternative adopted instead of the lamb by the Virgin mother at her purification, a proof of the poverty to which our Lord stooped at His incarnation. The sellers of doves profaned the temple court by selling doves to meet the wants of the poorer classes (^{<430213>}John 2:13-17).

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DOWRY

The suitor's payment to the father for the wife
([<012453>](#)Genesis 24:53, Isaac; [<012918>](#) Genesis 29:18, Jacob;
[<013412>](#)Genesis 34:12, Shechem).

DRAGON

Tannin , tan . Tan in [<241406>](#)Jeremiah 14:6, “dragons”
“snuffing up the wind” is translated by Henderson jackals;
rather the great boas and python serpents are meant, which raise
their body vertically ten or twelve feet high, surveying the
neighborhood above the bushes, while with open jaws they
drink in the air. They were made types of the deluge and all
destructive agencies; hence the dragon temples are placed near
water in Asia, Africa, and Britain, e.g. that of Abury in
Wiltshire. The ark is often associated with it, as the preserver
from the waters. The dragon temples are serpentine in form;
dragon standards were used in Egypt and Babylon, and among
the widely-scattered Celts. Apollo's slaying Python is the Greek
legend implying the triumph of light over darkness and evil.
The tannin are any great monsters, whether of land or sea, trans.
[<010121>](#)Genesis 1:21 “great sea monsters.” So
([<250403>](#)Lamentations 4:3) “even sea monsters (tannin) draw
out the breast,” alluding to the mammalia which sometimes
visit the Mediterranean, or the halichore cow whale of the Red
Sea. Large whales do not often frequent the Mediterranean,
which was the sea that the Israelites knew; they apply “sea” to
the Nile and Euphrates, and so apply

“ tannin ” to the crocodile, their horror in Egypt, as also to the large serpents which they saw in the desert.

“The dragon in the sea,” which Jehovah shall punish in the day of Israel’s deliverance, is Antichrist, the antitype to Babylon on the Euphrates’ waters (<232701>Isaiah 27:1). In <197413>Psalm 74:13, “Thou brokest the heads of the dragons in the waters,” Egypt’s princes and Pharaoh are poetically represented hereby, just as crocodiles are the monarchs of the Nile waters. So (<235109>Isaiah 51:9,10) the crocodile is the emblem of Egypt and its king on coins of Augustus struck after the conquest of Egypt. “A habitation of dragons” expresses utter desolation, as venomous snakes abound in ruins of ancient cities (<053233>Deuteronomy 32:33; <244933>Jeremiah 49:33; <233413>Isaiah 34:13).

In the New Testament it symbolizes Satan the old serpent (Genesis 3), combining gigantic strength with craft, malignity, and venom

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(<661203>Revelation 12:3). The dragon's color, "red," fiery red, implies that he was a murderer from the beginning.

DRAMS

(<132907>1 Chronicles 29:7; <150269>Ezra 2:69; 8:27; <160770>Nehemiah 7:70-72). Adarconim, the Persian daric, from dara "a king," a gold coin circulated among the Jews during their subjection to Medo-Persia; the earliest coined money used by the Jews, and the oldest gold coin of which specimens are extant; a crowned archer is impressed on it; heavier than an English guinea; = 25 shillings.

The D RACHM is different, it was a Greek coin which the Roman D ENARIUS

(translated unfortunately **see PENNY**)

<660606> Revelation 6:6, a laborer's daily wages <402002>Matthew 20:2-9) superseded: <421508>Luke 15:8,9, "P IECE O F S ILVER ," Greek **drachmee** . The "penny," denarius, in metal was equivalent to 7 1/2 pence, but could purchase more than our shilling.

DREAM

The revelation of God's will in dreams is characteristic of the early and less perfect patriarchal times (<012812>Genesis 28:12; 31:24; 37:5-10); to Solomon, <110305> 1 Kings 3:5, in commencing his reign; the beginnings of the New Testament

dispensation (<400120>Matthew 1:20; 2:13,19,22); and the communications from God to the rulers of the pagan world powers, Philistia, Egypt, Babylon (<012003>Genesis 20:3; 40:5; 41:1); Elihu, <183315>Job 33:15; Daniel 2; 4:5, etc. The dream form of revelation is that most appropriate to those outside the kingdom of God. So the Midianite (<070713>Judges 7:13), Pilate's wife (<402719>Matthew 27:19). But it is the Israelites Joseph and Daniel who interpret; for pagandom is passive, Israel active, in divine things to the glory of the God of Israel.

Dreams were a frequent means of imposture and idolatry <051301>Deuteronomy 13:1-3; <381002>Zechariah 10:2). The dream form of revelation is placed below that of prophecy and even divination (<041206>Numbers 12:6; <290228>Joel 2:28; <092806>1 Samuel 28:6). "Trances" and "visions" are mentioned in the Christian church, but not dreams. While God has acted and can act on the mind in a dream (wherein the reason and judgment are dormant, but the sensations and imaginations active and uncontrolled by the judgment), His higher mode of revelation is that wherein the understanding is active and

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conscious; consequently, the former mode appears more in imperfect stages of the development of God's scheme than in the advanced stages.

“In the multitude of dreams are divers vanities”
(<210507>Ecclesiastes 5:7), i.e., God's service becomes by “dreams” (foolish fancies as to what God requires of worshippers); and random “words,” positive vanity of manifold kinds; compare <400607>Matthew 6:7, “they think that they shall be heard for their much speaking.”

DRESS

Aprons of figleaves were our first parents' earliest attempt at dress to clothe their shame [[see ADAM](#) , [see ABEL](#)]
(<010307>Genesis 3:7,21); “God made coats of skin and clothed them,” doubtless taken from animals slain in sacrifice at His command; type of the garment of righteousness provided by God through His Son's sacrifice, wherewith we, whose own faulty righteousness could not clothe our shame, are completely covered so as to stand before the all-searching eye of God
(<236110>Isaiah 61:10).

Such a coat of skin Elijah and the prophets commonly wore, ‘addereth implying its amplitude. (<111913>1 Kings 19:13,19; <120213>2 Kings 2:13; <381304> Zechariah 13:4; <400715>Matthew 7:15, “false prophets come to you in sheep's clothing, but,” etc.)

The kuttoneth , or shirtlike inner vest, Greek [chiton](#) , is inappropriately trans. “coat” ([Matthew 10:10](#); [John 19:23](#)). Those stripped of every garment but this are termed “naked,” it being but a partial covering, our “undress”: [1 Samuel 19:24](#) Saul to imitate the prophets; David ([2 Samuel 6:20](#)); Peter ([John 21:7](#)); [Isaiah 20:2](#), the prophet’s undress being a silent monition to repentance.

Sackcloth, woven of hair, was the mourner’s garment. So the king of Nineveh ([Jonah 3:6](#)) laid aside his ample addereth for sackcloth. Cloth of camel’s hair was John Baptist’s garment, silently condemning the prevalent luxury ([Matthew 3:4](#)). Cloth of goat’s hair (the Roman cilicium) was the material used by the poor.

The Israelites learned when bondmen in Egypt to fabricate fine linen ([1 Chronicles 4:21](#)). The kuttoneth or kuttoneth is related to our word cotton. The Syrian term for linen, butz, is the root of [bussos](#) , the Greek for “fine linen” ([Luke 16:19](#); [Revelation 18:12,16](#)). Shesh , the earlier term, was Egyptian, their linen being of the finest texture. Sadin , related to our

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word satin, was a fine linen for summer wear. A wrapper sometimes used as a nightshirt ([<411451>Mark 14:51](#)). Silk was of late introduction ([<661812>Revelation 18:12](#)).

The mixture of wool and flax was forbidden ([<031919>Leviticus 19:19](#); [<052211>Deuteronomy 22:11](#)), the combination being reserved to the high priest alone ([<022804>Exodus 28:4](#)), and that a combination of different threads, not of different materials in one thread, such as linsey woolsey. The general object of the prohibition was to symbolize simplicity and purity. They were even in minute distinctions to be separated from the pagan, and to remember God is the God of order; and if so in small details, now much more will He disallow the confounding of the eternal distinctions of right and wrong ([<010111>Genesis 1:11](#); [<461110>1 Corinthians 11:10-15](#); [<052205>Deuteronomy 22:5](#)).

White was the prevalent color of garments. It symbolized purity ([<660304>Revelation 3:4,5](#); [7:9,13](#)). Joseph's "coat (vest) was of many colors" ([<013703>Genesis 37:3](#)). On the tomb of Chnoumhotep of the 12th dynasty, at Beni Hassan, the Semitic visitors are represented in patchwork garments of many colors. An Arab sheikh to this day wears an aba or garment composed of stripes of many colors, as emblem of his office. Jacob hereby marked Joseph, the firstborn of his darling Rachel, as successor to the primogeniture, birthright, and priesthood as head of the family, which Reuben by incest had forfeited ([<130501>1 Chronicles 5:1](#) confirms this).

“Cunning work” had the devices woven into the stuff;
“needlework” had the devices cut out of other stuff and attached
by the needle (compare

<070530> Judges 5:30, “needlework on both sides).” The brilliant
colors of the Assyrian nobles spiritually seduced Israel;
<262312>Ezekiel 23:12, “clothed most gorgeously,” lit. to
perfection. The ampler robes and the finer texture distinguished
the rich from the poor Hebrews.

Women and men were forbidden to assume the dress
characteristic of the opposite sex (<052205>Deuteronomy 22:5).
The veil distinguished women. She was not to assume the signet
ring, the staff, and the weapons of man.

The ketoneth underneath was made of two pieces sewn together
at the side. Jesus’ “seamless tunic” was probably the meil or
upper tunic without sleeves, reaching to the ankles, worn by
kings, prophets, youths, and nobles (<092404>1 Samuel 24:4;
28:14; 2:19; <180120>Job 1:20), whereas the ketoneth reached
only to the knee. Joseph, Tamar, and the priests wore one
reaching to the ankles and wrists (<101318>2 Samuel 13:18;
<022831>Exodus 28:31; <091527>1

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Samuel 15:27; 18:4; <071412>Judges 14:12,13). “Sheets,” i.e. shirts, *sedinim* , clothes worn next the skin. <432107>John 21:7; Peter wore the linen coat which was worn by Syrian fishermen.

The usual outer garment was a quadrangular woolen cloth; *simlah* ; *begeg* of a handsome kind, *kesuth* a covering; *lebush* a warrior’s, priest’s, or king’s cloak (<102008>2 Samuel 20:8; <121022>2 Kings 10:22; <170611>Esther 6:11). *Malbush* a state dress, court apparel (<111005>1 Kings 10:5), or religious vestment (<121022>2 Kings 10:22). *Mad* , the long cloak (<070316>Judges 3:16). The Greek **himation** is the outer robe, stole” long robes” of rich amplitude and grandeur (<411238>Mark 12:38; 16:5; <421522>Luke 15:22; <660611>Revelation 6:11; 7:9,13) The **chiton** , “coat,” rather inner vest, is contrasted with the “cloak” or outer *himation* (<400540>Matthew 5:40; <440939>Acts 9:39). The outer *begeg* might be wrapped round the body or the shoulders, with the ends hanging in front or covering the head, as <101530>2 Samuel 15:30; <170612>Esther 6:12. The ends had a fringe, and upon it a blue or purple riband, which continually being before their eyes, with its heavenly hue, would be a remembrance to them that they should “remember all the Lord’s commandments” (<041538>Numbers 15:38). A girdle secured it around the waist; the fold made by the overlapping of the robe served as a pocket (<120439>2 Kings 4:39; <197912>Psalm 79:12; <370212>Haggai 2:12).

The *ketoneth* was worn by both sexes. Women’s distinctive garments were the *mitpachat* , or shawl (<080315>Ruth 3:15);

<230322>Isaiah 3:22, “wimples,” thrown over the head and body. The maatapha , full tunic with sleeves and reaching to the feet, worn over the ordinary tunic (<230322>Isaiah 3:22). The tsaiph , a handsome ample summer cloak-like veil, thrown at pleasure over the head (<012465>Genesis 24:65; 38:14). The radid , “veils” (<230323>Isaiah 3:23), large enough to cover the head and person, distinct from the smaller “mufflers,” or veils closely covering the face above, with apertures for the eyes, but loosely flowing below (harhhalot). The veil on the head marks the woman’s subjection (<461103>1 Corinthians 11:3-10); “the woman ought to have power on her head,” i.e. the head covering or veil, the emblem of her being under the power of man, her head. Radid , “a veil,” is akin to radad, “subjection.” The pethigil , “stomacher,” or broad plaited girdle (<230324>Isaiah 3:24).

In <270321>Daniel 3:21, for “coats,” sarbalin , translated as wide, long “pantaloons,” such as the Babylonians wore (Herodotus i. 195). For “hosen” (as stockings are not common in the East), translated patish inner

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“tunics.” For “hats,” translated karbla “mantles.” In [<402728>Matthew 27:28](#) “robe,” **chlamus** , is the military cloak of officers.

In [<550413>2 Timothy 4:13](#) Paul’s **felonee** , the Graecized poenula of the Romans, is the long, thick, sleeveless, traveling cloak, with only an opening for the head. Paul then, on the confines of two worlds, in this wanted a cloak to cover him from the “winter” cold ([<550421>2 Timothy 4:21](#)); in that world was about to be “clothed upon with his house from heaven,” even as his soul was already covered with the righteousness of saints. A graphic touch, not unworthy of inspiration.

The beged was often used as a coverlet at night, as the Bedouin uses his aba. The law, in mercy to the poor, forbade the creditor to retain it after nightfall ([<022226>Exodus 22:26,27](#)). Tearing it expressed grief, indignation, etc. ([<180120>Job 1:20](#)). Shaking it, renunciation ([<160513>Nehemiah 5:13](#); [<441806>Acts 18:6](#)). Spreading it before another, loyal and joyful submission to his rule ([<120913>2 Kings 9:13](#); [<442108>Acts 21:8](#)). Wrapping it around the head, reverent awe or grief ([<111913>1 Kings 19:13](#); [<101530>2 Samuel 15:30](#)).

The long outer robes needed girding up around the waist, when active work was needed; hence, metaphorically ([<600113>1 Peter 1:13](#)), “gird up the loins of” your mind.” Workers, pilgrims, runners, wrestlers, warriors, typify the Christian; they all needed girding. So Israel at the Passover ([<021211>Exodus 12:11](#), compare [<421235>Luke 12:35](#)). The feet were covered in

reverence of the presence of a king (<230602>Isaiah 6:2).

The readiness with which their loose garments were changed is noted in

<244312> Jeremiah 43:12: “he shall array himself with Egypt as (speedily and easily as) a shepherd putteth on his garment” (compare <19A226>Psalm 102:26). Changes of raiment were a leading constituent of wealth in the East (<230306>Isaiah 3:6,7; <182716>Job 27:16; <400619>Matthew 6:19; <590502>James 5:2) and a usual present (<120505>2 Kings 5:5). To present one’s own robe was a strong token of love (<091804>1 Samuel 18:4). The gift of a robe installed in office (<014142>Genesis 41:42; <170815>Esther 8:15). The presenting of the best robe was a special honor (<421522>Luke 15:22). In <230322>Isaiah 3:22, “changeable suits” are those reserved for special occasions. A princely host sometimes caused “the keeper of the wardrobe” (<143422>2 Chronicles 34:22) to furnish robes to his guests (compare <402211>Matthew 22:11). White being the ordinary color a spot was immediately visible (<650123>Jude 1:23; <660304>Revelation 3:4).

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DRINK, STRONG

shechar . Any intoxicating beverage, wine especially from the grape (compare [042807](#)>Numbers 28:7 with [022940](#)>Exodus 29:40). Strong drink was extracted from other fruit also, as the pomegranate (Song 8:2). Beer was made from barley, lupin, skirrett, and other herbs being substituted for hops. Spices were mingled with it ([230522](#)>Isaiah 5:22). Cider, or “apple wine,” is noticed in the Mishna, Terum, 2, section 2. Honey wine was a mixture of wine, honey, and pepper, also a concoction from the grape called debaash by the Hebrews, by modern Syrians dibs, wine, milk or water being added. Date wine also was made in Egypt. The Speaker’s Commentary explains the proverbial phrase, [052919](#)>Deuteronomy 29:19, “so that the soul that is drunken with sin carry away that which thirsts for sin.” “Drinking iniquity like water himself ([181516](#)>Job 15:16), he corrupts others thirsting for it.”

DROMEDARY

[See CAMEL .]

DRUSILLA

The fair but loose daughter of Herod Agrippa I and Cypros (Acts 12); sister of Herod Agrippa II; married to Azizus, king of Emesa, on his becoming a Jew; seduced by Felix, procurator of Judea, through Simon the Cyprian sorcerer (Josephus, Ant. 20:7, section 2). Present at Paul’s hearing before Felix at

Caesarea. By Felix she had a son, Agrippa, who perished with his mother in the Vesuvian eruption, under Titus.

DULCIMER

A Hebraized Greek name, [sumfonia](#) , in [<270305>Daniel 3:5,15](#). A bagpipe, consisting of two pipes thrust through a leather bag, emitting a plaintive sound; the modern Italian zampogna. Some Greek Ionian of western Asia probably introduced the instrument into Babylon. However, Furst makes the word Semitic = a tube. The old spinet resembled its tone.

DUMAH

(“silence”). An Ishmaelite tribe and region ([<012514>Genesis 25:14](#); [<130130>1 Chronicles 1:30](#); [<232111>Isaiah 21:11](#)). The name survives in Dumat el Jendel, “Dumah of the blocks of stone,” namely, of which it was built. On the borders of Arabia and the Syrian desert. Put for all Idumea, to imply it

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should soon be put to silence, i.e. be destroyed. The name indicates its unhewn cyclopean masonry, like the gigantic buildings of Bashan.

A town in the hills of Judah, near Hebron ([<061552>](#)Joshua 15:52). Perhaps now Duweimeh, on the W. of the high district, N. of the Negeb or dry south land.

DUNG

Used as manure and fuel. Straw was trodden in the water of the dungheap to make it manure (compare [<198310>](#)Psalm 83:10).

[<232510>](#)Isaiah 25:10, “Moab shall be trodden down ... as straw is trodden down for the dunghill”; also [<230525>](#) Isaiah 5:25, margin The dung sweepings of the streets were collected in heaps at fixed places outside the walls, e.g. “the dung gate” at Jerusalem

([<160213>](#)Nehemiah 2:13), and thence removed to the fields.

The dunghill is the image of the deepest degradation

([<19B307>](#)Psalm 113:7; [<250405>](#)Lamentations 4:5; [<090208>](#) 1

Samuel 2:8). Manure is inserted in holes dug about the roots of fruit trees to the present day in S. Italy ([<421308>](#)Luke 13:8).

The dung of sacrifices was burnt outside the camp

([<022914>](#)Exodus 29:14).

In [<390203>](#)Malachi 2:3, “I will spread dung upon your faces, even the dung of your solemn feasts,” the point is, the maw was the priests’ prerequisite

([<051803>](#)Deuteronomy 18:3); you shall get the dung in the

maw, instead of the maw. The sanctity of the Israelites' camp through Jehovah's presence is made the ground for rules of cleanliness such as in ^{<052312>}Deuteronomy 23:12. The removal to separate receptacles, and exposure of human and other ordure, gives the force to the threats, ^{<270205>}Daniel 2:5; 3:29; ^{<150611>}Ezra 6:11; ^{<121027>}2 Kings 10:27; "a draught house," ^{<120937>}2 Kings 9:37, ^{<111410>}1 Kings 14:10; ^{<240802>}Jeremiah 8:2. In ^{<233612>}Isaiah 36:12 the sense is, Is it to thy master and thee I am sent? Nay, it is to the men off the wall, to let them know that (so far am I from wishing them not to hear), if they do not surrender they shall be reduced to eating their own excrement (^{<143211>}2 Chronicles 32:11). Scarcity of fuel necessitated the use of cows' dung and camels' dung, formed in cakes with straw added, for heating ovens as at this day; but to use human dung implied cruel necessity (^{<260412>}Ezekiel 4:12). In ^{<500308>}Philippians 3:8, "I do count them dung," **skubala** means "refuse cast to the dogs."

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DURA

Now Duair, S.E. of Babil ([<270301>](#)Daniel 3:1). Oppert found there the pedestal of a colossal statue.

DUST

To shake off dust from one's feet against a city or person implied a solemn refusal to take anything away, even the very dust of their ground, but to leave it to witness against them ([<410611>](#)Mark 6:11); shaking off all connection with them, and all responsibility for their guilt and consequent punishment for rejecting the gospel.

E

EAGLE

Nesher . ^{<031113>}Leviticus 11:13. The golden eagle (W. Drake). The griffon vulture; the Arab nisir plainly = Hebrew nesher . In ^{<330101>}Micah 1:16, “make thee bald (shaving the head betokening mourning) ... enlarge thy baldness as the nesher ,” the griffon vulture must be meant; for it is “bald,” which the eagle is not. “A majestic and royal bird, the largest and most powerful seen in Palestine, far surpassing the eagle in size and power” (Tristram). The Egyptians ranked it as first among birds.

The da’ah (^{<031114>}Leviticus 11:14) is not “the vulture” but the black kite. The Hebrew qaarach is to make bald the back of the head, very applicable to the griffon vulture’s head and neck, which are destitute of true feathers. The golden eagle; the spotted, common in the rocky regions; the imperial; and the Circaeros gallicus (short-toed eagle, living on reptiles only: Palestine Exploration Quarterly Statement, October, 1876), are all found in Palestine. Its swift flight is alluded to, and rapacious cruelty, representing prophetically (^{<350108>}Habakkuk 1:8; ^{<240413>}Jeremiah 4:13) the Chaldean, and ultimately, the Roman, invaders of Israel (^{<052849>}Deuteronomy 28:49; ^{<261703>}Ezekiel 17:3-7). Compare Josephus, B. J., 6. Its soaring high and making its nest in the inaccessible rock, also its

wonderful far-sightedness and strength (<183927>Job 39:27-30). <19A305>Psalm 103:5 says: “thy youth is renewed like the eagle’s”; not as if the eagle renewed its youth in old age, but by the Lord’s goodness “thy youth is renewed” so as to be as vigorous as the eagle. The eagle’s vigor and longevity are illustrated by the Greek proverb, “the eagle’s old age is as good as the lark’s youth.” Its preying on decomposing carcass symbolizes the divine retributive principle that, where corruption is, there vengeance shall follow. “Wheresoever the carcass is, there will the eagles be gathered together,” quoted by our Lord from

<183930> Job 39:30; <402428>Matthew 24:28 -- the vulture chiefly feeds on carcass.

The eagle’s forcibly training its young to fly pictures the Lord’s power, combined with parental tenderness, in training and tending His people (<053211>Deuteronomy 32:11; <021904>Exodus 19:4). In the law the fostering mother is the eagle, God manifesting His power and sternness mingled with

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tenderness in bringing His people out of Egypt with a mighty hand and outstretched arm; in the gospel the fostering mother is the hen

([<402337>Matthew 23:37](#)), Christ coming in grace, humility, and obedience unto death (Bochart). Subsequently, Christ rescues His people “from the face of the serpent” by giving His church the “two wings of a great eagle”

([<661214>Revelation 12:14](#)). The eagle “hovers over her young” in teaching them their first flight, ready in a moment to save them when in danger of falling on the rocks below. Compare [<233105>Isaiah 31:5](#). God stirred up Israel from the foul nest of Egypt, which of their own accord they would have never left, so satisfied were they with its fleshpots in spite of its corruptions. The “stirring up the nest” spiritually corresponds to the first awakening of the soul; the “fluttering over her young” to the brooding of the Holy Spirit over the awakened soul; the “taking and bearing on her wings” to His continuous teaching and guardian care. The eagle assists the young one’s first effort by flying under to sustain it for a moment and encourage its efforts. So the Spirit cooperates with us, after He has first given us the good will ([<503512>Philippians 2:12,13](#)). The eagle rouses from the nest, the hen gathers to herself; so the law and the gospel respectively.

The Persians under Cyrus had a golden eagle on a spear as their standard ([<234611>Isaiah 46:11](#)). The eagle is represented in Assyrian sculptures as accompanying their armies; Nisroch, their god, had an eagle’s head. The Romans had the eagle

standard, hence, the appropriateness of their being compared to an eagle (<052849>Deuteronomy 28:49).

EARING

Old English for plowing. “Neither earing, nor harvest”
(<014506>Genesis 45:6; <023421> Exodus 34:21;
<052104>Deuteronomy 21:4; <233024>Isaiah 30:24).

EARNEST

<470120> 2 Corinthians 1:20,22; 5:5; <490113>Ephesians 1:13,14.
Money given by a purchaser as a pledge for the full payment of the sum promised. The Holy Spirit is to the believer the first installment to assure him that his full inheritance as a son of God shall follow hereafter; the token of the fulfillment of “all the promises.” Hence, the Spirit is called “the Holy Spirit of promise,” “the first fruits of the Spirit” (<450823>Romans 8:23), i.e., we have the Spirit Himself as the first fruits of our full redemption. Hebrew arabon , brought by the Phoenicians to Greece and Rome, Latin arrhabo. The

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payment of an earnest or deposit bound both seller and purchaser to carry out the contract (i.e. a guarantee, a down payment).

This partial payment implies the identity in kind of the deposit with the future full payment; but a “pledge” may be of a quite different kind

([013817](#)>Genesis 38:17,18). “Earnest” implies, besides the security of the believer’s future inheritance, its identity in kind, though not in degree, with his present possessed enjoyment of the spirit. Heaven perfected will continue heaven already begun in part ([662211](#)>Revelation 22:11 ff).

EARRINGS

nezem , which also includes the nose ring hanging on one side of the nose ([012447](#)>Genesis 24:47, where the words “upon her face” imply either a nose ring or one to be hung from her forehead, [013504](#)>Genesis 35:4). Circular, as its other name ‘agil implies. Oriental men wore them as well as women.

[070824](#)> Judges 8:24 seems to imply that the Israelite men did not wear them, as did the Ishmaelites; but [023202](#)>Exodus 32:2 proves that young “sons” wore them.

There were besides netiphot ([070826](#)>Judges 8:26), not “collars” but pearl- shaped “ear drops,” or jewels attached to the rings, or else pendent scent bottles, or pendants from the neck on the breast, “Chains” KJV ([230319](#)>Isaiah 3:19,21), “earrings” (leehashim , from laachash “to whisper”), A MULETS

with magic inscriptions, and so surrendered along with the idols by Jacob's household ([013504](#)>Genesis 35:4).

The best use made of them was that in [043150](#)>Numbers 31:50, an offering to the Lord to “make atonement for souls”; not that our gifts can wipe away guilt, but acknowledgments of God's grace not being offered in loving gratitude evince an unatoned state, and so a state of guilt. When offered in loving faith, they evidence and seal visibly our reception of the atonement ([420744](#)>Luke 7:44-47).

The “phylacteries,” headbands, totapkot ([402305](#)>Matthew 23:5) in the Talmudists' opinion were the sanctioned antidote to the idolatrous amulets and “earrings” ([050607](#)>Deuteronomy 6:7,8; 11:18,19; contrast [280213](#)>Hosea 2:13; [230321](#)> Isaiah 3:21, lechashim . But the language in Deuteronomy and in [021309](#)> Exodus 13:9,16 is rightly taken by the Karaite Jews as proverbial, not literal; as is apparent from the reason added, “that the law of Jehovah may be in thy mouth”; for it is by receiving the law into the heart, and by

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keeping it, that it would be naturally on the tongue continually. God does not say that His law was to be written upon scrolls, but to be “for a sign upon thine hand, and for a memorial between thine eyes,” i.e., was to be kept in view like memorials upon the forehead and the hand, the prominent visible parts symbolizing respectively open confession and action (^{<661316>}Revelation 13:16; 22:4). This view is proved by ^{<200303>}Proverbs 3:3; 4:21; 6:21,22; 7:3. But latterly the Jews used the “phylacteries,” totaphot , or tephillim , prayer fillets, parchment strips with sentences of the law, bound on the forehead or left arm during prayer.

EARTH

‘ erets in Hebrew; **gee** in Greek, designating either the whole globe, or land as opposed to sea, or a particular land; to be distinguished by the context. A distinct term expresses the material of which the earth consists damaah , the “ground,” “soil,” from whence Adam was named (^{<010207>}Genesis 2:7), his body coming from and returning to the earth (^{<010319>}Genesis 3:19), a different word “dust” (^{<181009>}Job 10:9; ^{<211207>}Ecclesiastes 12:7).

Naaman desired to have two mules’ burden of earth of the Holy Land, whether for an altar or other sacred purpose (^{<022024>}Exodus 20:24), a half- paganish nation that God would accept devotions in connection with that soil rather than with any other. In ^{<590517>}James 5:17 it is translated: “it rained not on the land (of Israel)” ; for the drought was a judgment, not

on the whole earth, but on Israel; compare <420425>Luke 4:25. So in <422344>Luke 23:44 “there was darkness over all the land,” not “all the earth”; compare

<402745> Matthew 27:45.

In <461547>1 Corinthians 15:47-49, “the first man is of the earth, earthy,” contrasted with “the Lord from heaven” and “the heavenly,” the term is **choikos**, not merely earthly, i.e. born upon earth, but “earthy,” literally, “of heaped clay,” answering to the surface “dust” in the Old Testament of which man is made; not merely terrestrial, but terrene, therefore, transitory.

EARTHQUAKE

Traces of volcanic agency abound in Palestine. Yet the only recorded earthquake is that in Uzziah’s reign (<300101>Amos 1:1). It must have been a terrible one, since two and a half centuries later it was still being made an epoch in <381405>Zechariah 14:5; his sin in the spiritual world was connected with the convulsion in the natural world. Such physical signs and

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premonitory upheavals shall accompany the closing conflict between the powers of light and darkness (<232420>Isaiah 24:20; <381404>Zechariah 14:4; <402407> Matthew 24:7). Also that in <111911>1 Kings 19:11. The awe it inspires made it an accompaniment attributed to Jehovah's presence (<070504>Judges 5:4; <102208>2 Samuel 22:8; <197718>Psalm 77:18; 104:32; <300808>Amos 8:8; <350310>Habakkuk 3:10). The valley of Siddim, S. of the Dead Sea, probably subsided owing to an earthquake. Bela is so-called (= "swallowed up") from having been engulfed by an earthquake, as Dathan and Abiram were (<041630>Numbers 16:30-32; <011402>Genesis 14:2). The miraculous darkness and earthquake at our Lord's death (<402751>Matthew 27:51-54) agree with the natural fact of darkness often accompanying earthquakes. The Jordan Valley, with a lower and a lower valley, the sulphurous and bituminous neighborhood of the Dead Sea, the lava, pumice stones, and hot springs, the crater like depression of the Dead Sea, 1,300 ft. below the Mediterranean level, and 3,500 ft. below Jerusalem, only 20 miles away (the deepest depression on the earth), its basaltic columns, disturbed strata, and numerous crevices, all betoken action of volcanoes and earthquakes. The line of earthquakes extends from Hebron and Jerusalem to Baalbek and Aleppo, from S.W. to N.E., following the central chain of Syria, parallel to the Jordan Valley, and terminating in the volcanic slope of Taurus on the N. and in the mountains of Arabia Petrea on the S.

qedem , literally, “before”; for in describing the points of the compass the person faced the E. or sunrise (Greek [anatolee](#) , the E.), which was thus before or in front of him; the S. was on his right, and so is called in Hebrew the right hand; the N. was on his left, and so is called in Hebrew “the left hand.” <182308>Job 23:8,9, “forward,” i.e. eastward; “backward,” i.e. westward; “on the left hand,” i.e. to the N.; “on the right hand,” i.e. in the S. So the Hindus call the E. para, “before “; the W. apara, “behind “; the S. doschina, “the right hand”; the N. bama, “the left.” Mizrach, “the sunrise,” is used when the E. is distinguished from the W.

Qedem is also used to designate the lands lying immediately E. of Palestine, namely, Arabia, Mesopotamia, Babylonia.

<012506>Genesis 25:6: trans. “unto the land of Qedem, for unto the E. country”; <012901>Genesis 29:1, Haran. Mizrach is used of the E. more indefinitely. The Greek plural [anatolai](#) , “the sunrisings,” is used of the E. indefinitely, the eastern point of the compass

(<400201>Matthew 2:1); but [hee anatolee](#) , “the sunrising,” singular, is used of a

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definite locality. So Qedem with the article (<011030>Genesis 10:30) expresses the definite country S, Arabia; “Sephara mount of the E.,” a seaport on the coast of Hadramaut. More generally said of N. Arabia and Mesopotamia. <180103> Job 1:3: “the children of the E.” are mentioned with the Midianites and Amalekites (<070603>Judges 6:3,33; 7:12). Gideon and his servant understood their talk, showing that theirs was a Semitic dialect akin to the Hebrew, before it had greatly diverged from the common parent tongue. In

<262504> Ezekiel 25:4 “the men of the E.” are the wandering Bedouin tribes of Arabia Deserta; “they shall set their palaces in thee” (Ammon); irony; where thy palaces once stood, they shall set up very different “palaces,” namely, nomadic encampments and mud-surrounded folds (<244928>Jeremiah 49:28,29). Arab is the Old Testament name for “the children of the E.”

[**See ARAM .**] <230206>Isaiah 2:6, “replenished from the E., i. e., filled with the superstitions of the E., namely, the astrology and sorceries of Chaldea.

EAST SEA

<290220> Joel 2:20; <264718>Ezekiel 47:18. Literally, the front sea, i. e. the Dead Sea, which one looking E. would face; “the utmost (hinder) sea” is the Mediterranean, at such a one’s back (<043406>Numbers 34:6).

EAST WIND

Dry, parching, and blighting, as blowing from over burning deserts. The E. wind was what blasted the grain in Pharaoh's dream; strictly the S.E. wind (chamsin) is what is most hurtful in Egypt to animals and vegetation. While it lasts doors and windows are shut; but the fine dust penetrates everywhere, wooden vessels warp and crack, the thermometer suddenly rises, the grass withers (Ukert in Hengstenberg on Egypt and the Books of Moses). Israel's passage through the Red Sea after the passover was just the time of year when the "strong E. wind" from the Red Sea blows, exactly as the sacred narrative records (<021421>Exodus 14:21).

EASTER

The KJV of pascha (to be translated instead as "the Passover") in <441204>Acts 12:4. "Easter" is a Christian feast; the Passover is a Jewish feast.

EBAL

1. The hill upon which the curses of the law were to be read; as on the opposite hill GERIZIM the blessings (<051129>Deuteronomy 11:29,30; 27:12,13;

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<060830> Joshua 8:30-35). The valley wherein Shethem or Sichem (now Nablous) lay runs between the two hills. Ebal the mount of the curse, is steeper and more barren; Gerizim, the mount of the blessing, more sloping, and having a ravine opposite the W. of Shechem full of fountains and trees. Gerizim, as the southernmost, was chosen for the blessing, light and life being associated with the S. by the Hebrews. The central position of these mountains adapted them for the scene of the reading. The associations of the locality were another recommendation. Here first in Canaan Abraham rested, and built an altar to Jehovah who appeared unto him (<011206>Genesis 12:6,7). Here too Jacob dwelt upon returning from Mesopotamia, and bought a field from the children of Hamer, father of Shethem, and built the altar El-elohe-Israel (<013319>Genesis 33:19,20). On Gerizim the Samaritans in ages long after built their temple in rivalry of that at Jerusalem. The remains of the road to it still exist. There is still a rocky amphitheatrical recess on the side of Ebal, and a corresponding one of the same dimensions on the side of Gerizim; probably formed for the accommodation of the people, when all Israel, their elders, officers, and judges, stood: half of them, the six blessing tribes, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin (sprung from Jacob's proper wives), over against Gerizim; and half, the six cursing tribes (four sprung from Zilpah and Bilhah, and Reuben the incestuous oldest and Zebulun the youngest) over against Ebal: with the ark and the priests and Levites in the center between the two mountains. The priests pronounced after Joshua (<060833>Joshua 8:33,34) the blessings and curses, the people responded Amen. The voices of those standing on Ebal can be

distinctly heard by those on Gerizim (such are the acoustic properties of the place, according to Tristram, etc.) and in the intermediate valley, which is about 1,600 ft. broad and runs from Gerizim

S.E. to Ebal N.W. The voice of the priests in the middle would only have to traverse half the interval between the hills. The mountains are about 2,500 ft. high. On Ebal the great altar of unhewn stones was erected, plastered with lime and inscribed with the law ([052702](#)>Deuteronomy 27:2-8) immediately after entering the Holy Land, when Joshua had the first leisure after destroying Ai. It symbolized their setting up of Jehovah's law as the permanent law of Israel in their land of inheritance; and it was the pledge, in the event of their continued obedience, that Jehovah would conquer all their foes and establish them in security. The distance which Joshua had to march from Ai to Shechem was 30 miles in a straight line.

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Translated in <051130>Deuteronomy 11:30, “are they not on the other side Jordan, beyond (‘achiree) the way (road) of the W.” (the sunset), i.e. on the further side of the main route from Syria and Damascus to Jerusalem and Egypt, through the center of Palestine. This road skirts Ebal and Gerizim. Moses adds “over against Gilgal” (not the Gilgal near Jericho and the Jordan, first named by Joshua (<060509>Joshua 5:9), but the modern Jiljulieh, 12 miles S. of Gerizim and on the brow of lofty hills, a suitable landmark, <120201> 2 Kings 2:1,2), “and beside the oaks (not ‘plains,’ but terebinths) of Moreh.” These “terebinths of Moreh” near Shechem were familiar to the people, as marking the spot where Abraham first entered the land (<011206>Genesis 12:6). The significance of the cursing and blessing is much increased by its scene being placed at Shechem in the heart of the country, equidistant between N. and S., E. and W., rather than on the outskirts of the country, at the Gilgal near Jericho.

“The Canaanites” are mentioned in <051130>Deuteronomy 11:30, as in <011206> Genesis 12:6, as then already in the land, which originally was held by a Semitic race, but was afterward taken by the Hamitic Canaanites whose original seat was near the Red Sea, from whence they migrated northwards. The conquest of the heart of the country by Joshua, mount Ephraim, Esdraelon or the Jezreel valley, is not detailed; but the narrative passes from his conquest of the S. and Gilgal to Merom waters in the far N., the Ebal altar building and the blessing and cursing being the only allusion to the central country. The Samaritan

Pentateuch reads “Gerizim “for Ebal (<052704>Deuteronomy 27:4) as the site of the altar and the plastered and law-inscribed stones; but all the Hebrew authorities are against it, and the site of the cursing is fitly the site of the altar where the penalty of the curse is borne by the typical victim. Moreover, the cursings alone are specified in the context (<052714>Deuteronomy 27:14-26), an ominous presage at the beginning of Israel’s disobedience and consequent chastisement. The Samaritans’ aim in their reading was to justify their erection of the temple on Gerizim.

The curses of Ebal have been literally fulfilled on the literal Israelites. Why should not also the blessings be literally fulfilled to literal Israel? The cross, our glory, was Israel’s stumblingblock. Why should the crown, both our and their glory, be our stumblingblock? See <330507>Micah 5:7; <380813>Zechariah 8:13; <360320>Zephaniah 3:20; <451112>Romans 11:12,15.

2. E BAL , son of Shobal, son of Seir (<013623>Genesis 36:23).

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EBED

(“slave”).

1. Father of G AAL who helped the men of Shechem against Abimelech. **2.** Son of Jonathan; one of “the sons of Adin” (<150806>Ezra 8:6), who returned from Babylon with Ezra.

EBED-MELECH

(“king’s stare”) (an oriental phrase), an Ethiopian eunuch of king Zedekiah, instrumental in Jeremiah’s deliverance out of Malchiah’s dungeon pit. Ebed-melech, an Ethiopian Gentile slave, did that which none of Jeremiah’s own countrymen attempted in his behalf. Often God raises friends to His people from quarters from whence least they could expect it. Ebed-melech’s courageous interference in Jeremiah’s behalf, at a time when he might naturally fear the wrath of the princes to which even the king had to yield (<243804>Jeremiah 38:4-13; 39:16-18), brought deliverance not only to the prophet, but ultimately to himself as his reward from God. None ever loses by being bold for God (<401042>Matthew 10:42). He might have spoken privately to the king, as being over the king’s harem (Nubians being chosen for that office to the present day), but Ebed-melech “went forth out of the king’s house to the gate of Benjamin,” and there spoke publicly to the king, “these men have done evil in all that they have done to Jeremiah whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city.” With 30 men to guard against the princes’ opposition, and by

means of torn clothes and worn garments (“cast clouts and rotten rags,” for God chooses weak things to confound the mighty, <460127>1 Corinthians 1:27-29), he raised Jeremiah up from the pit. So when his enemies should perish God promised Ebed-melech should be saved, “because thou hast put thy trust in Me” (compare <130520> 1 Chronicles 5:20; <193740>Psalm 37:40). Trust in God generates fearlessness of man and brings true safety for eternity, and often even here (Jeremiah 39). So shall they be rewarded who have visited Christ, in the person of His servants, in prison (<402534>Matthew 25:34 ff).

EBEN-EZEL

<092019> 1 Samuel 20:19, the stone of departure.

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EBEN-EZER

(“the stone of help”). Set up to the Lord by Samuel after Israel’s defeat of the Philistines ([<090712>1 Samuel 7:12](#)), “saying, Hitherto hath Jehovah helped us.” Between Mizpeh (“the watchtower”) and Shen (“the tooth”) or crag, a few miles N. of Jerusalem. The “great stone” (Eben, [<090614>1 Samuel 6:14](#)) on which the ark rested after coming from Ekron is now Deir Eban (Ganneau, Palestine Exploration).

EBER

Son of Salah, great grandson of Shem ([<011021>Genesis 10:21,24](#); [<130119>1 Chronicles 1:19](#); [<042424>Numbers 24:24](#), where the “Eber” whom “ships from Chittim shall afflict” represents not the Hebrews, but in general the western descendants of Shem, sprung from Arphaxad, Lud, and Aram; the posterity of Abraham who descended from Eber through Peleg, and also the descendants of Eber through Joktan. As “Asshur” represented the Shemites who dwelt in the far East, including Elam, so Eber represents the western Shemites.

EBIASAPH

[<130623>](#) 1 Chronicles 6:23,37; 9:19, contracted into Asaph, [<132601>](#)1 Chronicles 26:1.

EBONY

A dark hard wood, Diospyros ebenum, growing in Ethiopia, India, and the Mauritius (<262715>Ezekiel 27:15). The dark portion is in the heart of the trunk.

ECBATANA

Margin of <150602>Ezra 6:2 for A CHMETHA = Hagmatana, the native appellation; a Median town where was a palace. There were two of this name: the capital of N. Media,” the seven walled town,” with each wall of a different color, white, black, scarlet, blue, orange, silver, and gold (Herodotus, 1:98,99,153); the capital of Cyrus, therefore probably the town where the roll was found containing Cyrus’ decree for rebuilding the Jerusalem temple, which induced Darius to issue a new decree sanctioning the recommencement of the suspended work; now the ruins of Takht-i- Suleiman. The other town was capital of the larger province, Media Magna; now Hamadan. Takht-i- Suleiman contains a lake of pure water in

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its center, 300 paces round. The Zendavesta makes Demshid, but Herodotus Deioces, its founder. The seven walls were designed to put the city under the guardianship of the seven planets. The finding of Cyrus' decree at Ecbatana, whereas, when Ezra wrote, the Persian kings resided usually at Susa or Babylon, visiting only occasionally in summer time Ecbatana or Persepolis, is one of those little points of agreement between sacred and profane history which confirm the truth of Scripture, because their very minuteness proves the undesignedness of the harmony. Susa and Babylon were the ordinary depositories of the archives. But Cyrus held his court permanently at Ecbatana, and therefore kept his archives there. Ezra, living a century after, would not have been likely to have fixed on Ecbatana as the place of finding Cyrus' decree, had he been inventing, instead of recording facts.

ECCLESIASTES

The speaker so entitles himself, Hebrew: Qoheleth, Greek Ecclesiastes, "the convener of, and preacher to, assemblies," namely, church assemblies. The feminine form, and its construction once with a feminine verb ([Ecclesiastes 7:27](#)), show that divine Wisdom herself speaks through the inspired king Solomon. God had especially endowed him with this wisdom ([1 Kings 3:5-14](#); [6:11,12](#); [9:1](#), etc.; [1 Kings 11:9-11](#)). "The preacher taught the people (and inquirers) knowledge" in a divan assembled for the purpose ([1 Kings 4:34](#); [10:2,8,24](#); [2 Chronicles 9:1,7,23](#)). "Spake," thrice in [1 Kings 4:34](#)

Kings 4:32,33, refers not to written compositions, but to addresses spoken in assemblies.

Solomon's authorship is supported by <210112>Ecclesiastes 1:12,16; 2:1-15; 12:9. But in the book are found words:

(1) rarely employed in the earlier, frequently in the later books of Scripture.

(2) Words never found in Hebrew writings until the Babylonian captivity; as zimaan , “set time,” for moed , <210301>Ecclesiastes 3:1, namely, in

<160206> Nehemiah 2:6; <170927>Esther 9:27,31. So pithgam , “sentence” (<210811>Ecclesiastes 8:11); “thought,” madang ; ‘ illuw “though”

(<210606>Ecclesiastes 6:6); bikeen , “so” (<210810>Ecclesiastes 8:10): thus, Esther approximates most to Ecclesiastes in idioms.

(3) Words not found in the late Hebrew, but only in the Aramaic sections of Daniel and Ezra: yithron , “profit “; compare yuthran in the Aramaic

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targums; kibaar , “already,” “long ago”; taaqam , “make straight” (<210115>Ecclesiastes 1:15; 7:13; <270433>Daniel 4:33) (36 “established”); ruwth , “desire,” found also in the Aramaic parts of Ezra.

(4) The grammatical constructions agree with the transition period from Hebrew to Aramaic; frequent participles, the uses of the relative, waw- conversive rare. Probably, since the book is poetical not historical, a later writer, in the person of Solomon as an idealized Solomon, writes under inspiration the lessons that such an experience as that of Solomon would properly afford. Hence, Solomon is not named; the writer speaks as Qoheleth , “the preacher.” If it were merely Solomon’s penitent confession in old age, he would have used his own name. The spirit of Solomon speaks, the true Qoheleth (“gatherer”), a type of Him who is “Wisdom” and calls Himself so, and who “would have gathered Jerusalem’s children together, even as a hen gathereth her chickens under her wings”; compare

<421149> Luke 11:49 with <402334>Matthew 23:34-37. The writer makes Solomon’s saying after his late repentance, “Vanity of vanities, all is vanity,” his text which he expands under the Spirit. So the sons of Korah write Psalm 42 as from David’s soul, in his trans-jordanic flight from Absalom, so that David is the speaker throughout. [Qoheleth] addresses “the great congregation”

(<192225>Psalm 22:25; 49:2-4), giving his testimony for godliness as the only solid good, as the seal of his repentance

under chastisement for apostasy (<111114>1 Kings 11:14,23; <198930>Psalm 89:30,33). It is just possible that the peculiarities of language may be due to Solomon's long intercourse with foreigners; also the Chaldaisms may be fragments preserved from the common tongue of which Hebrew, Syriac, Chaldee, and Arabic were offshoots. So Solomon himself would be the writer.

Its canonicity rests on the testimony of the Jewish church, "to whom were committed the oracles of God," and who are never charged in the New Testament with unfaithfulness in that respect, though so unfaithful in other respects (<450302>Romans 3:2). Many allusions to Ecclesiastes occur in New Testament: <210702>Ecclesiastes 7:2; <400503>Matthew 5:3,4; <210502>Ecclesiastes 5:2; <400607> Matthew 6:7; <210602>Ecclesiastes 6:2; <421220>Luke 12:20; <400619>Matthew 6:19- 84; <211105>Ecclesiastes 11:5; <430308>John 3:8; <210910>Ecclesiastes 9:10; <430904>John 9:4; <211012> Ecclesiastes 10:12; <510406>Colossians 4:6; <211214>Ecclesiastes 12:14; <470510>2 Corinthians 5:10; <210501>Ecclesiastes 5:1; <540315>1 Timothy 3:15; <590119>James 1:19; <210506> Ecclesiastes 5:6; <461110>1 Corinthians 11:10. The Old Testament would be incomplete without the book that sets forth the unsatisfying vanity of the

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creature apart from God, even as the Song depicts the all-satisfying fullness there is for us in God our Savior.

The theme is the vanity of all human pursuits when made the chief end, and the consequent wisdom of making the fear of God and His commandments our main aim. This presumes the immortality of the soul, which was more needed as a doctrine at the time when God, whose theocratic kingship Israel's self-chosen king in some measure superseded, was withdrawing the extraordinary providences from whence the Mosaic law had drawn its sanctions of temporal reward or punishment. The anomalies that virtue is not always rewarded, nor vice always punished, here (^{<210216>}Ecclesiastes 2:16; 3:19; 4:1; 5:8; 7:15; 8:14; 9:2,11), suggested the truth that there must be a future life and a judgment, wherein God will deal with men according to their present works. This is "the conclusion of the whole" discussion, that man's wisdom and "whole duty" is to "fear God and keep His commandments" (^{<211213>}Ecclesiastes 12:13,14), and meanwhile to use in joyful and serene sobriety, and not abuse, life's present passing goods (^{<210312>}Ecclesiastes 3:12,13).

David, Solomon's father (^{<193912>}Psalm 39:12), and Job (^{<180716>}Job 7:16), had already taught the vanity of man and man's earthly aims. So Solomon speaks of man (' adam , not ' iysh) as such, frail and mortal, not redeemed man nor the elect nation Israel. Hence, not Jehovah, expressing the covenant relation to His people, but the general name God (' Elohim), appears throughout, the correlative to "man" (' adam) in

general. The fatiguing toil or travail (‘amal) of man is another characteristic phrase; it bereaves of “quietness” and “good” (<210406>Ecclesiastes 4:6,8). In contrast stands “the work of God,” which “no man can find out from the beginning to the end”: yet this much he sees, it is “beautiful,” and “in His time,” and “for ever”; “nothing can be put to it, nor anything taken from it”

(<210311>Ecclesiastes 3:11,14); none” can make that straight which He hath made crooked” (<210713>Ecclesiastes 7:13). So the” all” that is “vanity” is whatever work man, frail and mortal, undertakes, not falling in with God’s irresistible work. Man’s way to escape from the vanity that attends his work, however successful it seem for a time, is to “fear God,” and to make His commandments the end of all our work; also to acquiesce patiently, cheerfully, and contentedly in all God’s dispensations, however trying and dark (<210224>Ecclesiastes 2:24; 3:12,13,22; 5:17; 8:15; 9:7). The recommendation to “eat and drink,” etc., was mistaken as recommending the Epicurean sensuality against which Paul (<461532>1 Corinthians 15:32,33)

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protests, and was made an objection to the book; but the eating and drinking recommended is that associated with labor, not idleness; with pious “fear of God,” not sensual ignoring of the future Judge; the cheerful, contented “eating and drinking” which characterized Judah and Israel under Solomon (<110420>1 Kings 4:20), and under Josiah (<242215>Jeremiah 22:15, “Did not thy father (Josiah) eat and drink, and do judgment and justice, and then it was well with him?”) So Nehemiah enjoins (<160810>Nehemiah 8:10-12).

<210224> Ecclesiastes 2:24 has: “is it not good for man that he should eat?” etc. This is opposed to a self-harassing, covetous, grasping carefulness (<500406>Philippians 4:6,7; <400624>Matthew 6:24-34; <210518>Ecclesiastes 5:18, compare <210511> Ecclesiastes 5:11-15). The joy of sensual levity is explicitly forbidden (<210702>Ecclesiastes 7:2-6; 11:9; 12:1). The reference to hopeless oppression (<210401>Ecclesiastes 4:1-3) is made the ground for supposing the period was one of the congregations’ suffering, as Israel suffered under Persia after the return from Babylon. But even in Solomon’s days, in the provinces, and especially when he fell into idolatry and consequent troubles, oppression must have often occurred, which his power was not able to prevent altogether in subordinate governors.

Fatalism and skepticism might seem to be taught in <210716>Ecclesiastes 7:16; 9:2-10, but <210717>Ecclesiastes 7:17,18; 9:11; 11:1-6; 12:13, confute such notions. What is

forbidden is a self-made “righteousness” which would constrain God to grant salvation to man’s works, and ceremonial strictness with which it wearies itself profitlessly; also that speculation which would fathom God’s inscrutable counsels (<210817>Ecclesiastes 8:17).

“Under the sun” or “the heavens” is another characteristic phrase (<210113>Ecclesiastes 1:13; compare <210711>Ecclesiastes 7:11; 11:7; 12:2). Irresistible death is what stamps “vanity” on earthly aims and works (<210104>Ecclesiastes 1:4; 8:8).; in this respect man has “no preeminence above a beast” (<210319>Ecclesiastes 3:19). With all man’s ceaseless round of toils he returns to the point from whence he came, like the winds and the currents (<210105>Ecclesiastes 1:5-11). He can bring forth no “new” thing, nor ensure his “remembrance.” “What profit then hath he of all his labor?” <210103>Ecclesiastes 1:3 answering to <401626>Matthew 16:26. The answer is: “Remember God thy Creator” (<211201>Ecclesiastes 12:1,13). He will create for His people a NEW covenant, name, heart, heavens, and earth, in which the “crooked shall be made straight” (<210115>Ecclesiastes 1:15; compare <234004>Isaiah 40:4; 43:18,19; 62:2; 65:17; <243131>Jeremiah 31:31; <261119>Ezekiel 11:19; 18:31). Also God will

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have “the righteous in everlasting remembrance” ([<19B206>](#)Psalm 112:6; [<390316>](#) Malachi 3:16). At His “judgment” all thy works for Him shall be remembered ([<211214>](#)Ecclesiastes 12:14). The hope of eternal life is involved in the “fear of God” enjoined; hence flows the assertion of the difference between “the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth” ([<210321>](#)Ecclesiastes 3:21, so [<211207>](#) Ecclesiastes 12:7; compare [<010207>](#)Genesis 2:7). But it is not prominently put forward; for Christ first “brought life and immortality to light through the gospel” ([<550110>](#)2 Timothy 1:10; contrast [<210905>](#)Ecclesiastes 9:5-10 with [<500121>](#) Philippians 1:21-23). However, what is denied is that “the dead know anything” of the mere earthly concerns which their bodily senses formerly took cognizance of. Therefore, infers the preacher, now is the only time to work for eternity, and at the same time enjoy, in subordination to this first aim, whatever innocent enjoyment God vouchsafes; “whatsoever thy hand findeth to do, do it with thy might, for there is no work, etc., in the grave;” to which our Lord refers, [<430904>](#)John 9:4.

This book is the believing philosopher’s inspired reasoning as to life’s true end, and as to the practical way to draw from the present scene of vanity the greatest amount of profit and enjoyment. Compare Solomon’s view of wisdom ([<200107>](#)Proverbs 1:7,20; 8; 9:10; [<19B110>](#)Psalm 111:10).

The introduction is [<210101>](#)Ecclesiastes 1:1-11; the body of the argument, [<210112>](#) Ecclesiastes 1:12--12:12; the conclusion

arrived at is <211213>Ecclesiastes 12:13,14. The experience of Solomon is given, <210112>Ecclesiastes 1:12--2:26; and that of mankind is appealed to in the remainder. In the former the dark side of the picture preponderates; in the latter God's beautiful work relieves the gloom, which is perfectly cleared off to the godly at the close. God's providential work, so infinitely manifold, is in all its parts ordered as to time and place. Man's work loses its vanity only by falling into harmony with God's; faith and reverential fear of God is his true wisdom. The gleams of light from God, amidst the dreary catalogue of vanities, appear at <210311>Ecclesiastes 3:11,17; 7:29; 8:12. Even in troubled times and perplexing dispensations of Providence, cheerfully and contentedly enjoy whatever present mercies He gives (<210312>Ecclesiastes 3:12,22; 5:18; 8:15; 9:7-10). At the same time, not worldly carnal joys are to be sought, but the young are to remember God will judge them for sensual indulgences; therefore, "remember thy Creator in the days of thy youth, while the evil days come not."

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The Book of Ecclesiastes is mainly in poetical parallelism. The epithets, imagery, inverted order of words, ellipses, and similarity of diction, when parallelism is absent, mark versification.

ED

(^{<062234>}Joshua 22:34), i.e. witness (compare ^{<062427>}Joshua 24:27). It is remarkable that not one of the famous towns of Palestine owes its originate Israel. The rock cut cemeteries, and ancient cultivation, are almost the only Israelite remains in the country. The great altar of Ed also was an Israelite work, founded by Reuben, Gad, and half Manasseh, to be a witness of their having a share in the national covenant and sanctuary of Jehovah. In

^{<062211>} Joshua 22:11 the Hebrew expresses, “Reuben, ... Gad, and ... half Manasseh built an altar at the boundary of (literally, in the fore part of, not as KJV over against) Canaan, by the gelilot (circles, i.e. the portion of the Ghor on the W. side of Jordan) of Jordan, at the passage of ... Israel,” namely, where Reuben, etc., crossed Jordan to return to their eastern possessions; not the ford near Jericho, but the Damieh ford the highway from the eastern uplands to central Palestine (identified with the “city Adam”), opposite to the opening of the broad wady Far’ah, the route from Shiloh the national sanctuary to Gilead and Bashan. The altar was erected on the W. side of and above (so Hebrew for “by,” ^{<062210>}Joshua 22:10) Jordan, the pledge that the two and a half tribes held possession still with the remaining tribes on the W. The altar was “a great altar to see to,” i.e. visible from afar. Gelilot is translated in the

Vulgate as “mounds,” probably the round islands with flat tops, formed by broad water channels and salt springs on the level of the Ghor or upper plain. The high cone of Kurn Surtabeh realizes the description of the altar of witness; it crowns an almost isolated block of hill, closing in the broader part of the Jordan valley on the N. The ancient road, cut in steps, arrives at the summit on the S., but on every side the valleys are deep, and the only natural ascent is from the N., by which the watershed is reached and followed along its winding course to the summit. The cone has sides sloping at 35 degrees, and 270 ft. high on the W. where it joins a narrow plateau. On the other sides the slope is sheer to the mountain’s base. Human skill evidently has in part given the cone its peculiar shape. On it is an oblong area, 30 yards by 100 yards, enclosed by a ruined wall of fine hewn blocks; within this is a platform, 18 ft. high, consisting of ten courses of beautifully cut stones, each three or four feet long, with a broad marginal draft. The stones were brought probably from caves in the S.E. side of the hill. An aqueduct runs

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round the whole mountain block. The cone stands above the Damieh ford, on the W. side of Jordan, and beside the direct route to the ford from Seilun, or Shiloh. It is conspicuous from afar. The gelilot or insulated mounds of the upper plain lie at the foot of the hill. The monument on the top is such as the Bible describes the altar to have been. On the N. side lies a valley, Tal'at abu 'Ayd, "the ascent of the father of 'Ayd," i.e. the going up which leads to Ayd = Ed (Conder, Palestine Exploration). The altar of Ed was 11 miles from the national sanctuary at Shiloh, and separated from it by a range of mountains. It was not in sight of Phinehas when addressing the leaders of the two and a half tribes on mount Gilead. In the phrase, "in the fore part," or "front of Canaan," the Ghor or sunken land along the Jordan on its W. side may be meant by "Canaan," as the Arabs there still call themselves Ghawarni (Conder). Or else "Canaan" may be used of the whole country of the nine and a half tribes, the Jordan valley being excepted; the altar Ed being in front of the country of the nine and a half tribes (Keil and Delitzsch).

EDAR, TOWER OF

<013521> Genesis 35:21. Jacob's first halting place between Bethlehem and Hebron was "beyond" this. The name means "a flock" or "drove." The tower was to watch the flock against wild beasts or robbers. Jewish tradition made it the destined birthplace of Messiah. Jerome saw in it the foreshadowing of the announcement of His birth to the "shepherds." Probably the Tower of Edar answers to the present Khirbet Sir el Ghanem, "the ruin of the sheepfold," which however contains Christian

remains, arches, cisterns, tombs, etc.

EDEN

(“delight”). Paradise = the Septuagint translation of “garden,” a park and pleasure ground. From the Zendic pairidaeza, a hedging round. In N.W. Mesopotamia an Eden is mentioned near the Tigris (^{<121912>}2 Kings 19:12; ^{<233712>}Isaiah 37:12; ^{<262723>}Ezekiel 27:23). Another, in Coelosyria, near Damascus (Amos 1:5). The primitive Eden was somewhere in the locality containing the conjoined Euphrates and the Tigris (= Hiddekel) which branch off northward into those two rivers, and southward branch into two channels again below Bassera, before failing into the sea, Gihon the E. channel, and Pison the W. Havilah, near the W. channel, would thus be N.E. Arabia; and

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Cush (= Ethiopia), near the E. channel, would be Kissia, Chuzestan, or Susiana. The united rivers are called the Shat-el-Arab.

Eden, was but a temporary nursery for the human family: from there people, if they had remained innocent, would have spread out in every direction until the whole earth became “the garden of the Lord.” God’s purpose, though deferred, will, in His own time, be realized by the Second Adam, the Lord Jesus from heaven. The rivers are named as they were after the flood, which must have altered the face of the ancient Eden. The four took their rise in it, as their center, which is not true of the present Tigris (= “arrow”) and Euphrates (= “the good and fertile”). Armenia’s highlands are the traditional cradle of the race; thence probably, from Eden as their source, flowed the two eastern rivers, Tigris and Euphrates, and the two western ones through the regions answering to Arabia and Egypt. Man was to dress and keep the garden, for without human culture, grain and other plants will degenerate. As nature was made for man, his calling was to ennoble it, and to make paradise, which though so lovely, was susceptible of development, a transparent mirror of the Creator’s glory. It was designed also as the scene of man’s own spiritual development by its two trees, of life and of knowledge. Here also the “beasts of the field,” i.e. that live on its produce (game and tame cattle, as distinguished from “beasts of the earth”), were brought to him to develop that intellect which constitutes his lordship and superiority to the brutes. His inner thought in observing their natures found expression in names appropriate.

The Paradise regained can never be lost by those who overcome through the Lord Jesus (⁶⁶⁰²⁰⁷Revelation 2:7; 22:14). The traditions of almost all nations have preserved the truth, in some form, that there was an original abode of man's innocence; the Greek and Latin garden of the Hesperides; the Hindu golden Mount Meru; the Chinese enchanted gardens; the Medo-Persian Ormuzd's mountain Albordj (compare ²⁶²⁸¹³Ezekiel 28:13; ²⁹⁰²⁰³Joel 2:3). The Hindus' tradition tells of a "first age of the world when justice, in the form of a bull, kept herself firm on her four feet, virtue reigned, man free from disease saw all his wishes accomplished, and attained an age of 400 years." In the Teutonic Edda, Fab. 7, etc., corruption is represented as suddenly produced by strange women's blandishments who deprived men of their pristine integrity. In the Tibetan, Mongolian, and Singhalese traditions, a covetous temper works the sad change. The Babylonians, Egyptians, and Chinese had the tradition of man's life once reaching

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thousands of years. The Greeks and Romans made it from 800 to 1,000 years.

EDER

(“flock”).

- 1.** A town in S. of Judah, on Edom’s border ([<061521>](#)Joshua 15:21).
- 2.** A Levite of Merari’s family in the time of David ([<132323>](#)1 Chronicles 23:23).

EDOM

Idumea = “red.” Esau’s surname, the firstborn of Isaac; Jacob’s twin brother, who sold his birthright for the red pottage (of yellow brown lentils, dashim ; the cooking of which is still seen in Egyptian representations), from whence came his surname ([<012529>](#)Genesis 25:29-34). The name was appropriate to Edom’s possession, “mount Seir,” the mountainous territory having a reddish hue. Seir means rugged, applicable alike to Seir the hirsute (like Esau) progenitor of the Horites, Edom’s predecessors, and to their rugged forest covered territory ([<011406>](#)Genesis 14:6; 32:3; 36:1-8,20-22). It extended from the Dead Sea S. to the Elanitic gulf of the Red Sea. Esau, with his 400 armed men ([<013206>](#)Genesis 32:6), commenced driving out the Horites, and permanently settled in mount Seir after his father’s death, yielding Canaan to Jacob, in accordance with his father’s blessing.

It is objected to <013631>Genesis 36:31 that the language supposes kings had already reigned over Israel. But in <013511>Genesis 35:11 “God Almighty” (‘ Eel Shaday) had promised Jacob “kings shall come out of thy loins.” Moses, too, foretold of the Israelites having a king over them. Naturally then he notices that eight kings had reigned of Esau’s family up to his own time, “before the reigning of any king to the children of Israel.” The prosperity of the worldly is often immediate and brilliant, but it is transitory; that of God’s people is slower in coming, that they may believingly and patiently wait for it, but when it does come it will abide for ever. Of the kingdom of the Messiah, Israel’s king, there shall be no end (<420133>Luke 1:33). The dukes did not precede the line of Edomite kings, and afterward succeed again (Genesis 36); but a single king (emir) reigned in all Edom contemporaneous with several dukes (skeikhs) or princes of local tribes. The king is mentioned (<071117>Judges 11:17), and the dukes a short while

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before ([<021515>](#)Exodus 15:15). Moreover, the monarchy was not hereditary, but the kings apparently were elected by the dukes.

The Edomites became “dwellers in the clefts of the rocks” (Jer 49:16; compare [<142511>](#)2 Chronicles 25:11,12), like their Horite predecessors who were troglodytes or “dwellers in caves” (Obad. 1:3,4) Petra (Sela, Hebrew, rock), their chief city, was cut in the rocks. S. Idumea abounds in cave dwellings. Red baldheaded sandstone rocks are intersected by deep seams rather than valleys. In the heart of these, itself invisible, lies Petra (Stanley), Edom’ s stronghold in Amaziah’ s days ([<121407>](#)2 Kings 14:7). **see BOZRAH** , now Buseireh, was its ancient capital, near the N. border. Elath and Ezion Geber were Edom’ s seaports; afterward taken by David and made by Solomon his ports for equipping his merchant fleet ([<100814>](#)2 Samuel 8:14;

[<110926>](#) 1 Kings 9:26). Edom (100 miles long, 20 broad) stretched Edom of the Arabah valley, southward as far as Elath. Eastward of Elath lay the desert. Israel, when refused a passage through Moab N. of Edom, as also through Edom, went from Kadesh by the S. extremity of Edom past. Elath into the desert E. of Edom ([<050208>](#)Deuteronomy 2:8,13,14,18; [<071117>](#)Judges 11:17,18; [<120301>](#) 2 Kings 3:6-9).

The Brook Zered (wady el Ahsy) was the boundary between Moab (Kerak) and Edom (now Jebal, Hebrew Gebal, mountainous, the N. district, along with Esh. Sherah, the S. district), Edom subsequently took also the territory once

occupied by Amalek, S. of Palestine, the desert of Et Tih (“wandering”) ([Numbers 13:29](#); [1 Samuel 15:1-7; 27:8](#)). Low calcareous hills are on the W. base of the mountain range of igneous porphyry rock, surmounted by red sandstone. On the E. is a limestone ridge, descending with an easy incline to the Arabian desert. The promised ([Genesis 27:40](#)) “fatness of the earth” is in the glens and terraces of Edom ([Genesis 27:39](#)), while from their rocky aeries they sallied forth “living by the sword.” When navigation was difficult merchants’ caravans took Edom as their route from the Persian gulf to Egypt, which became a source of wealth to Edom.

At Kadesh Edom came out against Israel, on the latter marching eastward across the Arabah to reach the Jordan River through Edom, and offering to pay for provisions and water; for the rocky country there enabled them to oppose Israel. The wady Ghuweir (where probably was “the king’s highway”) would be the defile by which Israel tried to pass through Edom being the only practicable defile for an army, with pasture and springs

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(^{<042014>}Numbers 20:14-21). But Edom dared not resist Israel's passage along their eastern border, which is more defenseless than their frontier toward the Arabah. Edom then at last made a virtue of necessity and let Israel purchase provisions (^{<050202>}Deuteronomy 2:2-8,28,29). In both accounts Israel offered to pay for provisions, and did so at last on Edom's eastern side, whereas they and Moab ought to have "met (Israel as their brother) with bread and water" (^{<052304>}Deuteronomy 23:4). Edom was among the enemies on the frontier from whom Saul at the beginning of his reign delivered Israel (^{<091447>}1 Samuel 14:47). Hadad the Edomite, who escaped from David's slaughter to Egypt, returned thence from Pharaoh Shishak to excite Edom to revolt against Solomon (^{<111114>}1 Kings 11:14). Jehoshaphat of Judah reduced the Edomites 897 B.C., dethroning their king for a deputy from Jerusalem, and trying by a fleet at Ezion Geber to regain the trade; but his vessels were broken by the Edomites or the Egyptians. Amaziah of Judah killed many thousands in the Valley of Salt near the Dead Sea, and took Selah, afterward Joktheel, the first mention of this extraordinary city (^{<121407>}2 Kings 14:7), and adopted their gods of mount Seir. Uzziah built Elath on the opposite side of the bay from Ezion Geber, the Roman (Etana, now Akabah; but in Ahaz' reign the Edomites (as ^{<121606>}2 Kings 16:6 should be read for "Syrians") recovered it (^{<121422>}2 Kings 14:22).

When Israel and Judah declined Edom "broke off Israel's yoke," as Isaac had foretold, in Jehoram's reign (^{<120820>}2 Kings 8:20-22), re-conquered their lost cities and invaded

southern Judah ([142817](#)>2 Chronicles 28:17). Edom also joined the Chaldaeans against the Jews ([19D707](#)>Psalm 137:7). Hence, the denunciations against Edom in Obad. 1:1, etc.; [244907](#)>Jeremiah 49:7, etc.; [262512](#)> Ezekiel 25:12, etc.; 35:3, etc. At the Babylonian captivity they seized on the Amalekite territory, and even Hebron in southern Judaea, so that Idumaea came to mean the region between the Arabah and the Mediterranean. Meanwhile mount Stir or Edom proper, was occupied by the Nabathaeans (descended from Nebaioth, Ishmael's oldest son and Esau's brother in law), a powerful people of S. Arabia; they founded the kingdom of Arabia Petraea in ancient Edom, and their monarchs took the name Aretas. Aretas, the father-in-law of Herod Antipas (Matthew 14), took Damascus at the time of Paul's conversion ([440925](#)>Acts 9:25; [471132](#)>2 Corinthians 11:32). Rome subdued this kingdom of Arabia A.D. 105.

Idumea S. of Palestine was joined to Judaea under Judas Maccabaeus and John Hyrcanus. Antipater, one of the Jewish prefects, an Idumean by birth, by the Roman senate's decree (37 B.C.) became procurator of all Judaea.

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His son was Herod the Great. Just before the siege under Titus 20,000 Idumeans were admitted into Jerusalem and filled it bloodshed and rapine. Muslim misrule finally destroyed Edom's prosperity in fulfillment of prophecy (^{<263503>}Ezekiel 35:3-14).

Psalm 44 was written by the sons of Korah in the midst of Edom's invasion of Israel, taking advantage of David's absence at the Euphrates. David was striving with Aram of the two rivers (Naharaim) and Aram-Zobah when Joab returned and smote of Edom in the Valley of Salt (the scene also of Amaziah's victory over Edom, the plain S. of the Dead Sea, where the Ghor or the Jordan Valley ends; the mount of rock salt, Khasm Usdum, is in its N.W. grainer) 12,000 men (^{<100813>}2 Samuel 8:13; 10:6,8,10-19; ^{<131812>}1 Chronicles 18:12; ^{<111115>}1 Kings 11:15,16). Israel's slain lay unburied until Joab returned from smiting Edom along with Abishai. The scattering of Israel among the pagan (^{<194411>}Psalm 44:11) was but partial, enough to gratify Edom's desire to falsify the prophecy, "the elder shall serve the younger." Edom's spite is marked (^{<290319>}Joel 3:19; Amos 1:6,9,11). Israel pleads faithfulness to the covenant, which suits David's time; also they had no "armies" in Babylon (^{<194409>}Psalm 44:9), which precludes the time of the captivity there. David wrote Psalm 60 when victory was in part gained, and he was sending forth the expedition against Edom. Translated in the title, "when David had beaten down Aram of the two floods," "when Joab returned," which he did not do all he had fully conquered the Syrians;

<196004> Psalm 60:4, “Thou hast given a banner,” etc., alludes to this victory and to that over Edom (in <100813>2 Samuel 8:13 “Edom” should be read for “the Syrians,” Aram) in the Valley of Salt, the token that the expedition (<196009>Psalm 60:9-12) for occupying Edom in revenge for invading Israel would succeed. “Over (rather, to) Edom I will cast out my shoe,” as one about to wash his feet casts his shoe to his slave (<400311>Matthew 3:11; <431308> John 13:8; <441325>Acts 13:25); and the casting of the shoe marked transference of possession (<080407>Ruth 4:7; <061024>Joshua 10:24). David as king, Joab as commander in chief and Abishai under Joab, smote Edom. Abishai first killed 6,000, Joab afterward 12,000 (as the title of Psalm 60 states); so in all 18,000 (in <100813>2 Samuel 8:13).

Edom was also linked with Ammon and Moab in the desperate effort made to root out Israel from his divinely given inheritance (their main guilt, <142011>2 Chronicles 20:11; <198312>Psalm 83:12) under Jehoshaphat, as recorded in 2 Chronicles 20. They joined craft with force, marching S. round the Dead Sea instead of from the E. No news reached Jehoshaphat until the vast

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multitude was in his territory at Engedi; “they have taken crafty counsel,” etc. ^{<198303>}Psalm 83:3-5,12 probably was written by Jahaziel, of the sons of Asaph, upon whom”” came the Spirit of the Lord in the midst of the congregation.” Psalm 47 (compare ^{<194704>}Psalm 47:4,5,8,9) was sung on the battle field of Berachah (“blessing”) after the victory. Psalm 48 was sung “in the midst of God’s temple” (^{<194809>}Psalm 48:9); ^{<194807>}Psalm 48:7 alludes to Jehoshaphat’s chastisement in the breaking of his Tarshish ships for his ungodly alliance. This danger from within and the foreign one alike God’s grace averted. Psalm 83 is the earliest of the series, for it anticipates victory and is a thanksgiving beforehand, which was the very ground of the victory which actually followed (^{<142021>}2 Chronicles 20:21,22). See “Studies in the CL. Psalms,” by Fausset. N. Edom is now called El Jebal (Gebal), with the villages Tufileh, Buserah, and Shobek. Its S. part is Esh Sherah, inhabited by fellahin; of these the Ammarin are so degraded as not to have the Bedouin virtue of keeping their word. The Liyathoneh are a branch of the Kheibari Jews near wady Musa.

EDREI

(“strength”).

1. One of Bashank, two capitals (^{<042133>}Numbers 21:33; ^{<050104>}Deuteronomy 1:4; 3:10; ^{<061204>}Joshua 12:4).

Mentioned only in connection with the victory over Og, and the acquisition of the Amorite territory. Allotted to Manasseh (^{<043333>}Numbers 33:33). Its rains, Edra, stand in black masses, stone roofed and doored houses, of massive walls, on a

projection of the S.W. angle of the Lejah or Argob. The site is without water, without access except through rocky defiles, strong and secure, one mile and a half wide by two and a half long, about 25 ft. above the fertile plain. It seems to have been the stronghold of the Geshurites subsequently.

2. A town of Naphtali, near Kedesh ([<061937>Joshua 19:37](#)). Now Aitherun (Conder).

EDUCATION

Chiefly in the law of God ([<021226>Exodus 12:26; 13:8,14;](#) [<050405>Deuteronomy 4:5,9,10; 6:2,7,20; 11:19,21;](#) [<442203>Acts 22:3;](#) [<550315>2 Timothy 3:15](#)). The Book of Proverbs inculcates on parents, as to their children, the duty of disciplinary instruction and training in the word of God. This was the ONE book of national education in the reformations undertaken by Jehoshaphat

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and Josiah ([<141707>2 Chronicles 17:7-9; 34:30](#)). The priests' and Levites' duty especially was to teach the people ([<141503>2 Chronicles 15:3; <031011>Leviticus 10:11; <390207>Malachi 2:7; <160802>Nehemiah 8:2,8,9,13; <241818>Jeremiah 18:18](#)). The Mishna says that parents ought to teach their children some trade, and he who did not virtually taught his child to steal. The prophets, or special public authoritative teachers, were trained in schools or colleges ([<300714>Amos 7:14](#)).

“Writers,” or musterers general, belonging to Zebulun, who enrolled recruits and wrote the names of those who went to war, are mentioned ([<070514>Judges 5:14](#)). “Scribes of the host” ([<245225>Jeremiah 52:25](#)) appear in the Assyrian bas-reliefs, writing down the various persons or objects brought to them, so that there is less exaggeration than in the Egyptian representations of battle. Seraiah was David's scribe or secretary, and Jehoshaphat, son of Ahilud, was “recorder” or writer of chronicles, historiographer ([<100816>2 Samuel 8:16,17](#)); Shebun was Hezekiah's scribe ([<121837>2 Kings 18:37](#)).

The learned, according to the rabbis, were called “sons of the noble,” and took precedence at table. Boys at five years of age, says the Mishna, were to begin reading Scripture, at ten they were to begin reading the Mishna, and at thirteen years of age they were subject to the whole law ([<420246>Luke 2:46](#)); at fifteen they entered study of the Gemara. The prophetic schools included females such as Huldah ([<122214>2 Kings 22:14](#)). The position and duties of females among the Jews were much

higher than among other Orientals ([<203110>](#)Proverbs 31:10-31; [<420802>](#)Luke 8:2,3; 10:38, etc.; [<441350>](#)Acts 13:50; [<550105>](#)2 Timothy 1:5).

EDUTH

“Testimony,” title of Psalm 60; Psalm 80.

EGLAH

(“heifer”). One of David’s wives, especially called “his wife” while at Hebron; mother of Ithream ([<100305>](#)2 Samuel 3:5; [<130303>](#)1 Chronicles 3:3).

EGLAIM

(“two ponds”). Same as Eneglaim = fountain of two calves. On the extreme boundary of Moab ([<231508>](#)Isaiah 15:8), over against Engedi, near where Jordan enters the Dead Sea.

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EGLON

1. King of Moab. With Amalekites and Ammonites crossed the Jordan and took Jericho the city of palmtrees, left unwallled, and therefore an easy prey to the foe, because of Joshua's curse in destroying it 60 years before. There (according to Josephus) Eglon built a palace. For 18 years he oppressed Israel. Ehud, a young Israelite of Jericho, gained his favor by a present (or in Keil's view presented the king tribute, as in ^{<100802>}2 Samuel 8:2,6, "gifts" mean), and after dismissing its bearers turned again from "the graven images," or else stone quarries, where he had temporarily withdrawn from the king's reception room, and was cordially admitted by the king into his private summer parlor or cooling apartment. On Ehud's announcing "I have a message from God unto thee," the king rose reverentially to receive it, and was instantly stabbed in the belly by Ehud's dagger in the left hand, and Eglon's fat closed over it. Ehud retired to Seirath, in Mount Ephraim, and summoning by trumpet Israel from the E. and W. descended upon the Moabites and took the fords, not suffering one of 10,000 to escape. So the land had rest for 80 years (^{<070312>}Judges 3:12-30). The mode of deliverance, assassination, is not approved by the Spirit of God. Scripture simply records the fact, and that Ehud was raised up by Jehovah as Israel's deliverer. His courage, patriotism, and faith are commendable, but not his means of gaining his end.

2. An Amorite town (^{<061539>}Joshua 15:39), in the Shephelah (low country) of Judah. One of the confederacy of five towns

(including Jerusalem), which attacked Gibeon on its making peace with Joshua; was destroyed with Debit, then its king (Joshua 10). Now Ajian, a “shapeless mass of ruins” (Porter, Handbook), 14 miles from Gaza, on the S. of the great coast plain.

EGYPT

The genealogies in Genesis 10 concern races, not mere descent of persons; hence, the plural forms, Madai, Kittim, etc. In the case of Egypt the peculiarity is, the form is dual, Mizraim, son of Ham (i.e. Egypt was colonized by descendants of Hain), meaning “the two Egypts,” Upper and Lower, countries physically so different that they have been always recognized as separate. Hence, the Egyptian kings on the monuments appear with two crowns on their heads, and the hieroglyph for Egypt is a double clod of earth, representing the two countries, the long narrow valley and the broad delta. The Speaker’s Commentary suggests the

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derivation Mes-ra-n, “children of Ra,” the sun, which the Egyptians claimed to be. It extended from Migdol (near Pelusium, N. of Suez) to Syene (in the far S.) (^{<262910>}Ezekiel 29:10; 30:6 margin). The name is related to an Arabic word, “red mud.” The hieroglyphic name for Egypt is Kem, “black,” alluding to its black soil, combining also the idea of heat, “the hot dark country.” The cognate Arabic word means “black mud.” Ham is perhaps the same name, prophetically descriptive of “the land of Ham”

(^{<19A523>}Psalm 105:23,27).

The history of states begins with Egypt, where a settled government and monarchy were established earlier than in any other country. A king and princes subordinate are mentioned in the record of Abram’s first visit. The official title Pharaoh, Egyptian Peraa, means “the great house” (De Rouge). Egypt was the granary to which neighboring nations had recourse in times of scarcity. In all these points Scripture accords with the Egyptian monuments and secular history. The crown of Upper Egypt was white, that of Lower red; the two combined forming the pschent. Pharaoh was Suten, “king,” of Upper Egypt; Shebt, “bee” (compare ^{<230718>}Isaiah 7:18), of Lower Egypt; together the S UTEN -S HEBT . The initial sign of Suten was a bent reed, which gives point to ^{<121721>}2 Kings 17:21: “thou trustest upon the staff of this bruised reed ... Egypt on which if a man lean it will go into his hand and pierce it.” Upper Egypt always is placed before Lower, and its crown in the pschent above that of the latter. Egypt was early divided into nomes, each having its distinctive worship.

The fertility of soil was extraordinary, due to the Nile's overflow and irrigation; not, as in Palestine, due to rain, which in the interior is rare (⁰¹¹³¹⁰Genesis 13:10; ⁰⁵¹¹¹⁰Deuteronomy 11:10,11; ³⁸¹⁴¹⁸Zechariah 14:18). The dryness of the climate accounts for the perfect preservation of the sculptures on stone monuments after thousands of years. Limestone is the formation as far as above Thebes, where sandstone begins. The first cataract is the southern boundary of Egypt, and is caused by granite and primitive rocks rising through the sandstone in the river bed and obstructing the water. Rocky sandstrewn deserts mostly bound the Nile- bordering fertile strip of land, somewhat lower, which generally in Upper Egypt is about 12 miles wide. Low mountains border the valley in Upper Egypt. In ancient times there was a fertile valley in Lower Egypt to the east of the delta, the border land watered by the canal of the Red Sea; namely, Goshen. The delta is a triangle at the Nile's mouth, formed by the Mediterranean and the Pelusiac and Canopic branches of the river. The

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land at the head of the gulf of Suez in centuries has become geologically raised, and that on the N. side of the isthmus depressed, so that the head of the gulf has receded southwards. So plentiful were the fish, vegetables, and fruits, that the Israelites did “eat freely,” though but bondservants. But now political oppression has combined with the drying up of the branches and canals from the Nile and of the artificial lakes (e. g. Moeris) and fishponds, in reversing Egypt’s ancient prosperity. The reeds and waterplants, haunted by waterfowl and made an article of commerce, are destroyed and Goshen, once “the best of the land,” is now among the worst by sand and drought. The hilly Canaan, in its continued dependence on heaven for rain, was the emblem of the world of grace upon which “the eyes of the Lord are always,” as contrasted with Egypt, emblem of the world of nature, which has its supply from below and depends on human ingenuity. The Nile’s overflow lasts only about 100 days, but is made available for agriculture throughout the year by tanks, canals, and forcing machines. The “watering with the foot” was by treadwheels working sets of pumps, and by artificial channels connected with reservoirs, and opened, turned, or closed by the feet. The shadoof, or a pole with a weight at one end and a bucket at the other, the weight helping the laborer to raise the full bucket, is the present plan. Agriculture began when the inundating water had sunk into the soil, a month after the autumn equinox, and the harvest was soon after the spring equinox (^{<020931>}Exodus 9:31,32).

Herodotus, Diodorus, Strabo, and the monuments confirm ^{<014720>}Genesis 47:20,26, as to Joseph’s arrangement of the

land, that the king and priests alone were possessors and the original proprietors became crown tenants subject to a rent or tribute of one-fifth. Joseph had taken up one-fifth in the seven plenteous years. Naturally then he fixed on one-fifth to be paid to the king, so that he might, by stores laid up, be prepared against any future famine. The warriors too were possessors (Diodorus, 1:73, 74; and Egyptian monuments), but probably not until after Joseph's time, since they are not mentioned in Genesis, and at all events their tenure was distinct from the priests', for each warrior received (Herodotus, 2:168) 12 aruroe (each axura a square of 100 Egyptian cubits); i.e., there were no possessions vested in the soldier caste, but portions assigned to each soldier tenable at the sovereign's will. The priests alone were left in full possession of their lands. Lake Menzaleh, the most eastern of the existing lakes, has still large fisheries, which support the people on its islands and shore. Herodotus (ii. 77) and Plutarch are wrong in denying the growth of

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the exodus; the recognition of God is remarkable. Necho was routed at Carchemish by Nebuchadnezzar, 605 B.C.

(^{<244602>}Jeremiah 46:2.) He “came not again any more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt” (^{<122407>}2 Kings 24:7.)

Pharaoh Hophra, his second successor, after temporarily raising the siege of Jerusalem as Zedekiah’s ally (^{<243705>}Jeremiah 37:5,7,11), was afterward attacked by Nebuchadnezzar in his own country. Next, Amasis reigned prosperously; but his son, after a six months’ reign, was conquered by Cambyses, who reduced Egypt to a province of the Persian empire 525 B.C. He took Pelusium, the key of Egypt, by placing before his army dogs, cats, etc., held sacred in Egypt, so that no Egyptian would use weapon against them. The Ptolemies, successors of the Greek Alexander the Great, ruled for three hundred years, and raised Egypt to eminence by their patronage of literature; but they were a foreign line.

Thus, Ezekiel’s prophecies (Ezekiel 29--32) were fulfilled.

Jeremiah’s prediction is fulfilled in the disappearance of Memphis and its temples; ^{<244619>} Jeremiah 46:19, “Noph shall be waste and desolate without an inhabitant”; “I will destroy the idols, and I will cause images to cease out of Noph.”

^{<263013>}Ezekiel 30:13: “and there shall be no more a prince of the land of Egypt.” Cambyses slew Apis, the sacred ox, and burnt the other idols. From the second Persian conquest, upward of 2,000 years ago, no native prince of an Egyptian race has reigned. [**See PHARAOH** , **see EXODUS** , **see MOSES** , **see**

ALEXANDRIA .]

EHI

<014621> Genesis 46:21. Ahiram is probably the full name
(<042638>Numbers 26:38);

<130801> 1 Chronicles 8:1, Aharah; <130804>1 Chronicles 8:4,
Ahoah; <130807>1 Chronicles 8:7, Ahiah.

EHUD

[**See EGLON** .] An hereditary name in Benjamin (<130710>1
Chronicles 7:10; 8:6). The second of the judges was son of
Gera, also an hereditary name in Benjamin (<014621>Genesis
46:21; <101605>2 Samuel 16:5; <130803>1 Chronicles 8:3).
Israel's "deliverer," under God, from the Moabite Eglon who
had crossed the Jordan westward, and seized Jericho, in Ehud's
tribe, Benjamin
(<070309>Judges 3:9,12-30; <160927>Nehemiah 9:27, "saviors").
He could use his left

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Toward The empire's highest civilization. Rameses II the end of this period, co-regent with his father many years. Defeats subject to the Philistines the Cheta; contracts a treaty with their king, on the south, and whose daughter he marries. Captives employed to the Cheta or Hittites in enlarging fortresses, etc. The Aperu employed on the north. Revolt at Pa- Ramesses and Zaru. Reigns, dating, from against Jabin. Over- B.C. 1320 ... his co-regency, 67 years in all. The temples he throw of the Chetan built in Egypt and Nubia outshone all others. Sisera, in Merneptab's reign.

T WENTIETH : Rameses III. Successes in Africa and Asia. The Cheta subdued. Events in Judges, after 12 more of the same name, Aperu employed in the king's domains; also in Deborah and Barak. with distinguishing surnames. the quarries. Rameses III records his successes on his great temple of Medeenet Haboo in western Thebes; among them a naval victory in the Mediterranean over the Tokkaree (Carians) and Shairetana (Cretans). Other Shairetana (Cherethim) serve in his forces.

After Rameses III anarchy succeeded, the high priests usurping the throne at Thebes, and a Lower Egypt dynasty, the 21st, arising at Tanis. Solomon's wife was probably of the latter dynasty.

Sheshonk I (Shishak), head of the 22nd dynasty, reunited the kingdom 990

B.C. He received Jeroboam Solomon's enemy, who went forth from him to take the kingdom of the ten tribes. Outside the southern wall of the temple of El Karnak is a list of Sheshonk's

conquests, among them “the kingdom of Judah.” The overthrow of his successor (Zerah), Osorkon I, by Asa caused the decline of the dynasty (<141409>2 Chronicles 14:9).

The 25th dynasty was an Ethiopian line which boldly withstood the progress of Assyria. So, either Shebek II or Shebek I, Sabacho, was ally to Hoshea, Israel’s last king (<121704>2 Kings 17:4). Tirhakah, the third of this dynasty (<121909>2 Kings 19:9), made a diversion in favor of Hezekiah when threatened by Sennacherib.

The 26th dynasty was a native line, Saites. Psammetik I (664 B. C.) Neku (Necho) his son marched against Assyria, and unwillingly encountered and slew Josiah at Megiddo, 608 B.C. <143521>2 Chronicles 35:21; “I come not against thee, thou king of Judah, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not”: characteristic of the kindly relations which all along subsisted between Israel and Egypt after

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expelled. Rasetnub (the Saïtes of Sixteenth: SHEPHERDS (con-Manetho) was leader of the Hyksos; his name temporary with the occurs on a tablet of Rameses II, 1300 B.C., who 14th and 15th dynasties). says Rasetnub's era was 400 years before, i. e. 1700 B.C.; also on a lion at Bagdad (Dr. Birch).

About B.C 1525; SEVENTEENTH : APEPI, or but Lepsius, APOPHIS, last of the Hyksos. B.C. 1706 Ta-aaken Rasckenon, last of the contemporary Egyptian Pharaohs.

B.C. 1525; or EIGHTEENTH : THOTHMES I : Expels the Shepherds. Great buildings by forced labor. Aahmes I., the "new king" B.C. 1706 Aahmes I (Nefertari, a Nubian laborer. Theban worship restored. Expedition who imposed bond-service queen, regent), Amenhotep I, into Ethiopia under Amenhotep I. Successful upon Israel, building Thothmes I (Aahmes regent), expeditions into Nubia and Mesopotamia under forts in their own land. Thothmes II, Thothmes III, Thothmes I. First part of reign of Thothmes II Moses was saved and adopted Amenhotep IV (Khun-Aten); prosperous. Ends in a blank, followed by a by an Egyptian princess. B.C. 1463; or three kings, Horemheb, illegitimate general revolt of the Syrian confederates. Hata- Flee into Midian. Re- B.C. 1485. legitimate son queen regnant for 17 or 22 years. Thothmes turn of Moses. The exodus. Lepsius, B.C. III recovers the ascendancy in Syria in the Pharaoh and his army 1647 22nd year, and invades Mesopotamia, and reduces Nineveh. His wars end in the 40th year of his Israel was in the wilderness reign. Monuments of him exist in El Karnak, for forty years. Joshua in the sanctuary of Thebes. Amenhotep II invades the 40th year enters Syria by sea;

overthrows the confederates N. of Canaan. Israel acquires Palestine. Amenhotep III, and his queen Tel, most of Canaan. a foreigner favor a purer worship. Raise the temple at Thebes, where the vocal Memnon and its fellow now stand. Amenhotep IV, Khun-Aten, completes the religious revolution. A period Chushan Rishathaim invades follows of internal struggles, during which Israel. Mesopotamia threw off Egypt's yoke.

NINETEENTH . Rameses I, Seti I, Wars with the Cheta, now the dominant race in The interval between Chushan Rameses II, Merneptah I, Syria. Seti I subdues the Shasous or nomads Rishathaim and Seti II, Am-Emmeses, Siptah, from Egypt to Syria, the Cheta, and Mesopota- Jabin. Palestine still in Tauser. mians. The great hypostyle hall of El Karnak the hands of the Amorites built. Bas-reliefs of his successes on the N. wall. and Canaanites.

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hand as readily as his right hand ([<072016>](#)Judges 20:16). “He made him” a dagger; for, as under the Philistines (1 Samuel 13:19) so now under Moab the making of iron weapons publicly was forbidden. He girt on” his right thigh” where its presence would never be suspected, the left being the sword side and where to his left hand it would be most convenient. He may have been one of the 600 left-handed slingers who escaped to the Rock Rimmon just thirteen years before.

EKER

[<130227>](#) 1 Chronicles 2:27.

EKRON

(“the firm rooted”). Most northerly of the five Philistine lordship cities, farthest from the sea, to the right of the great road from Egypt northwards to Syria, in the Shephelah (low country). A landmark of Judah on the northern boundary which ran thence to the sea at Jabneel ([<061545>](#)Joshua 15:45,46; [<070118>](#)Judges 1:18). Afterward in Dan ([<061943>](#)Joshua 19:43); but the Philistines permanently appropriated it ([<090510>](#)1 Samuel 5:10; 17:52; [<242520>](#) Jeremiah 25:20). There the ark of the covenant was taken last before its return to Israel. A shrine and oracle of Baalzebub was there, to which king Ahaziah applied for consultation in his sickness ([<120102>](#)2 Kings 1:2,16). [<380905>](#) Zechariah 9:5, “Ekron for her expectation shall be ashamed”: she had expected Tyre would withstand Alexander

in his progress southward toward Egypt; but her expectation shall bear the shame of disappointment.

<360204> Zephaniah 2:4 plays on her name, ‘ Ekron tee’akeer ,” the firm-rooted one shall be rooted up.” Now Akir, 3 miles E. of Yebna, N. of the wady Surar; a village consisting of 50 mud houses, with two well-built wells, is all that remains of the once leading Philistine city, fulfilling the prophecy that she should be rooted up.

ELADAH

<130720> 1 Chronicles 7:20.

ELAH

1. Baasha’s son and successor on the Israelite throne (<111608>1 Kings 16:8-10); reigned little more than a year. A beacon to warn drunkards, killed by the captain of half his chariots, Zimri, while “drinking himself drunk” in the house of his steward Arza in Tirzah. Josephus (Ant. 8:12, section 4) says it

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occurred while his army and officers were absent at the siege of Gibbethon. As Baasha conspired against his master Nadab, so Zimri against Baasha's son; Zimri in his turn was slain by Omri. Thus retributive justice pays transgressors in kind.

2. Father of Hoshea, last king of Israel ([<121530>2 Kings 15:30; 17:1](#)).

3. Duke of Edom ([<013641>Genesis 36:41](#)); compare Elath on the Red Sea.

4. Father of Shimei, Solomon's commissariat officer in Benjamin ([<110418>1 Kings 4:18](#)).

5. Son of Caleb ([<130415>1 Chronicles 4:15](#)).

6. Uzzi's son, a chief of Benjamin ([<130908>1 Chronicles 9:8](#)).

ELAH, VALLEY OF

i.e. "valley of the terebinth." in which Israel encamped when David killed Goliath ([<091702>1 Samuel 17:2,19](#); compare [<092109>1 Samuel 21:9](#)). Near Shocoh of Judah and Azekah; Ekron was the nearest Philistine town. Shocoh is now Suweikeh, 14 miles S.W. of Jerusalem on the road to Gaza, near where the western hills of Judah slope toward the Philistine plain; on the S. slopes of "the valley of acacias": wady es Sumt, which joining two other wadies below Suweikeh forms an open plain a mile wide, with a torrent bed full of round pebbles, such as David slew Goliath with. This open space is probably the

valley of Elah or terebinths, of which one of the largest in Palestine stands near. A mile down the valley is Tell Zakariyeh, probably Azekah. Ekron is 17 miles and Bethlehem 12 from Shocoh. The Philistines were on the hill on the S. side, Israel on the hill on the N. side of “the ravine” (hagay , <091703>1 Samuel 17:3, the deeper cutting made in the broad valley by the winter torrent, distinct from ‘ eemeq , “valley,” <091702>1 Samuel 17:2). [**See EPHES-DAMMIM .**]

ELAM

1. Son of Shem (<011022>Genesis 10:22). The name is Semitic. The Elamites gave their name to Elymais, the region on the left or E. bank of the Tigris, opposite Babylonia, between it on the W. and Persia proper on the E., and S.W. of Media. The region is also named Susiana or Susis from its capital Susa, called Shushah in <270802>Daniel 8:2, where Nehemiah (<160101>Nehemiah 1:1) waited on king Artaxerxes, and where Ahasuerus (Xerxes) held his court in

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Esther's (<170102>Esther 1:2; 2:5) time. Daniel mentions the river Ulai near, i.e. the Greek Euloeus. From Darius Hystaspes' time to Alexander the Great it was the Persian king's court residence.

see **CHEDORLAOMER** who invaded Palestine in Abraham's time (Genesis 14) was king of Elam, and then lord paramount over Amraphel, king of Shinar (Babylonia) on its confines. This Elamitic supremacy was of short duration. The Kissinns or Cossaeans (Cushites?) subsequently to the Elamites subjugated Elam and called it Kissia (Herodotus, 3:91; 5:49). The Greek traditions of Memnon and his Ethiopian bands rest on this subjugation, the Kissians of Elam being connected with the Cushite inhabitants of the upper valley of the Nile. The two races remained separate to the time Of Strabo (compare <150409>Ezra 4:9). Discoveries in Elam prove Susa one of the oldest cities in the East and its monarchs quasi- independent, while acknowledging Assyria's and Babylon's successive supremacy. Occasionally, for a time, it maintained its complete independence. It was a province of Babylonia from Nebuchadnezzar's time (<270802>Daniel 8:2). Its conquest by him is probably foretold in <244930>Jeremiah 49:30-34, <263224>Ezekiel 32:24,25. It had helped him against Judaea; hence God dealt retributively its punishment by him with whom it had transgressed. Its bowmen were famed (<232206>Isaiah 22:6); so God says, "I will break the bow of Elam."

After scattering them God saith, "in the latter days I will bring again the captivity of Elam," namely, in the coming restitution

of all things by Messiah, an earnest of which was given in that Elamites were on Pentecost among the first who heard and accepted the gospel (^{<440209>}Acts 2:9).

Elam took part in destroying Babylon, on Cyrus' advance probably joining him in the assault (^{<232102>}Isaiah 21:2). Elam became a satrapy of the Persian empire, furnishing 300 talents as annual tribute (Herodotus, 3:91). Susa, its capital, became capital of the empire and the court residence. Nevertheless it was the scene of the Magian revolution, and twice revolted under Darius Hystaspes (Behistun Inscription).

2. A Korhite Levite, one of the sons of Asaph in David's time (^{<132603>}1 Chronicles 26:3).

3. A Benjamite chief, one of Shashak's sons (^{<130824>}1 Chronicles 8:24).

4. Children of Elam, 1,254, returned with Zerubbabel from Babylon (^{<150207>}Ezra 2:7; ^{<160712>}Nehemiah 7:12). Seventy-one more accompanied Ezra

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and the second caravan ([<150807>Ezra 8:7](#)). Shechaniah, one of them, seconded Ezra's confession of sin, especially as to marriages with aliens, pleaded the people's guilt, and proposed a covenant to put away those wives; six of the sons of Elam accordingly did so ([<151002>Ezra 10:2,26](#)).

5. Another Elam, of whose sons also the same number returned, is mentioned ([<150231>Ezra 2:31](#); [<160734>Nehemiah 7:34](#)).

6. A priest who accompanied Nehemiah in dedicating the wall ([<161242>Nehemiah 12:42](#)). [<151022> Ezra 10:22](#).

2. Son of Shaphan, one of the two sent by king Zedekiah to Nebuchadnezzar at Babylon (by whose permission alone he reigned) after the first deportation. He took charge of Jeremiah's letter to the captives ([<242903>Jeremiah 29:3](#)).

ELATH

In Edom, on the Red Sea, near Ezion Geber ([<050208>Deuteronomy 2:8](#)). Now in Arabic Eyleh, at the point of the eastern horn of the Red Sea. Both town and gulf are named Akaba. No doubt included in David's conquest of Edom ([<100814>2 Samuel 8:14](#)). Solomon's navy rode at sea near Ezion Geber, beside Eloth ([<110926>1 Kings 9:26](#); [<140817>2 Chronicles 8:17](#)). From Elath the Elanitic gulf, the eastern arm of the Red Sea, takes its name. It means "trees," and a grove of palm trees is still at Akaba. Edom revolted in the Israelite king

Joram's days; Azariah (Uzziah) of Judah "built Elath and restored it to Judah" (^{<120820>}2 Kings 8:20; 14:22). Rezin of Syria recovered it and drove out the Jews (^{<121606>}2 Kings 16:6). The Eyleh district was originally occupied by a tribe of the Amalekites (the Sameyda). Amalek, according to Arab historians, passed from the Persian gulf through the Arabian peninsula to Arabia Petraea. Herodotus makes the Phoenicians come from the Red Sea; if they were Cushites, their maritime propensities would accord with the characteristics of that race.

ELDAAH

^{<012504>} Genesis 25:4; ^{<130133>}1 Chronicles 1:33.

ELASAH

1.

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ELDAD

(“loved of God”) and Medad. Two of the 70 elders to whom the Spirit was imparted, in order to share. Moses’ burden of responsibility. Though “they were of them that were written” in Moses’ list (implying that the 70 were permanently appointed) they did not go with the rest to the tabernacle, but prophesied in the camp (^{<041126>}Numbers 11:26). Forster however trans. “they were among the inscriptions,” i.e. occupied in directing the records of the exode at Sarbut el Khadem at the entrance to Wady Maghara and Mokatteb. The context favors KJV When “the (so Hebrew for a) young man” reported it at the tabernacle, and Joshua begged Moses to forbid them, he refused saying, “enviest thou for my sake? Would God that all the Lord’s people were prophets,” etc. So, Jesus’ disciples were jealous for His honor, but were reproved by Moses’ Antitype (^{<410938>}Mark 9:38,39), For “and did not cease,” ^{<041125>}Numbers 11:25, trans. wilo’ yasphu “and did not add,” as Septuagint, i.e. they did not continue prophesying. Not that the Spirit departed from them, but having given this palpable sample to the nation of their Spirit-attested mission, they for the time ceased to give further spiritual demonstrations, their office being executive administration not prophecy. Not foretelling the future is meant, but ecstatic impulse by the Spirit, giving them wisdom and utterance; as the disciples on Pentecost received the gift of tongues and of prophecy, i.e. the power of inspired speaking. They probably declared God’s will in extempore hymns of praise; so Saul, ^{<091011>}1 Samuel 10:11. The Jews’ tradition was that all prophetic inspiration emanated from

Moses originally. In the sense only that Moses' Pentateuch is the basis of all subsequent prophecy, the psalms and the prophets, it is true. It was "of the Spirit that was upon Moses" that "God gave unto the 70 elders." The diffusion of the spirit of prophecy, no longer limited to Moses, and its separation from the tabernacle service, led to the establishment of the "schools of the prophets." Moses, like the true "servant" of God (Hebrews 3), not seeking his own but God's glory, and the extension of His kingdom, rejoiced at what provoked the jealousy of his followers. The 70 elders appointed by Jethro's advice at Sinai (Exodus 18) to help Moses in judging are distinct from the 70 here endowed with the Spirit to help him as his executive court, to govern the rebellious people, and establish his authority, shaken by the people's murmurings against Jehovah and himself because of the want of flesh. The number 70 symbolically represented the elect nation, the sacred number for perfection,

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7, being raised to tens, the world number. Accordingly, it was our Lord's number for the disciples sent two by two before His face ([<421001>](#)Luke 10:1).

ELDER

Age is the standard of dignity in a patriarchal system. Hence, the office of elder was the basis of government; as in our "alderman," the Arab sheikh = "old man" ([<062431>](#)Joshua 24:31; [<111206>](#)1 Kings 12:6). The institution existed when Moses first opened his divine commission to Israel. Even in their Egyptian bondage they retained their national organization and government by elders, who represented the people ([<020316>](#)Exodus 3:16; 4:29; [<062401>](#)Joshua 24:1,2). After the settlement in Canaan they were named "elders of Israel" or "of the land" ([<090403>](#)1 Samuel 4:3; [<112007>](#)1 Kings 20:7) or "of the tribes"

([<053128>](#)Deuteronomy 31:28) or "of the city," ([<051912>](#)Deuteronomy 19:12, compare [<051618>](#)Deuteronomy 16:18; [<080409>](#)Ruth 4:9,11). They retained their position under the judges ([<070207>](#)Judges 2:7), the kings ([<101704>](#)2 Samuel 17:4), in the captivity ([<242901>](#)Jeremiah 29:1), and on the return ([<150505>](#)Ezra 5:5); and in New Testament times as one of the classes from which the Sanhedrin members were chosen, and are associated with the chief priests and scribes ([<401621>](#)Matthew 16:21 21:23; 26:59; [<422266>](#)Luke 22:66), "the presbytery of the people" (Greek).

Ecclesiastical elders or presbyters (from whence “priest” is contracted) of the Christian church were a class of church governors borrowed naturally from the **see SYNAGOGUE** ; especially as cases occurred of whole synagogues and their officers embracing Christianity. [**See BISHOP** and **see DEACON** and **see CHURCH** .] Paul ordained them on his first missionary journey (cf. ^{<441423>}Acts 14:23).

The four and twenty elders (Revelation 4) represent the combined heads of the Old and New Testament congregations, the twelve patriarchs and twelve apostles; answering to the typical 24 courses of priests, “governors of the sanctuary and governors of God” (^{<132405>}1 Chronicles 24:5; 25:31).

ELEAD

^{<130721>} 1 Chronicles 7:21.

ELEALEH

E. of Jordan, in the portion of Reuben (^{<043203>}Numbers 32:3,37). Appropriated by Moab, and named as a Moabite town by Isaiah (^{<231504>}Isaiah

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15:4; 16:9; <244834>Jeremiah 48:34) along with Heshbon. Now El-A'al, "the high," a mile N. of Heshbon, commanding a wide view of the plain and southern Belka.

ELEASAH

1.

<130239> 1 Chronicles 2:39.

<130837> 1 Chronicles 8:37; 9:43.

2.

ELEAZAR

1. Aaron's third son by Elisheba, Amininadab's daughter, descended from Judah through Pharez (<020623>Exodus 6:23,25; 28:1; <013829>Genesis 38:29; 46:12; <080418> Ruth 4:18,20). On the death of Nadab and Abihu without children (<031001>Leviticus 10:1; <040304>Numbers 3:4) Eleazar had the oversight of the chief Levites, who kept the charge of the sanctuary (<040332>Numbers 3:32). With Ithamar his brother he ministered as a priest in his father's lifetime, and was invested in Aaron's highpriestly garments as his successor, on mount Her, just before his death (<042025>Numbers 20:25-28). With Moses he superintended the census (<042603>Numbers 26:3), inaugurated Joshua whom Moses set before him (for Joshua was inferior to Moses, who had direct intercourse with God; Joshua must ask divine counsel through the high priest),

and divided the Midianite spoil ([Numbers 27:22](#); [31:21](#)). He took part in dividing Canaan ([Joshua 14:1](#)). He was buried in “the hill of Phinehas his son, ... mount Ephraim” ([Joshua 24:33](#)). The high priesthood passed to Ithamar’s line in the person of Eli, but for the sin of Eli’s sons reverted to Eleazar’s line in the person of Zadok ([1 Samuel 2:27](#); [1 Chronicles 6:8](#); [24:3](#); [1 Kings 2:27](#)).

2. Abinadab’s son, of the “hill” of Kirjath Jearim; appointed by its inhabitants to take care of the ark on its return from the Philistines ([1 Samuel 7:1](#)).

3. Dodo the Ahohite’s son, one of the three chief strongmen of David; perhaps descended from Ahoah of Benjamin ([1 Chronicles 8:4](#); [2 Samuel 23:9](#); [1 Chronicles 11:12](#)).

4. A Merarite Levite, son of Mahli, having daughters married to their “brethren” (cousins) ([1 Chronicles 23:21,22](#); [24:28](#)).

5. A priest at Nehemiah’s feast of dedication ([Nehemiah 12:42](#)).

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6. Son of Parosh, who married and put away an alien wife ([<151025>Ezra 10:25](#)).

7. Phinehas' son, a Levite ([<150833>Ezra 8:33](#)).

8. Eliud's son, three generations above Joseph, husband of the Virgin Mary ([<400115>Matthew 1:15](#)). The name means "helped by God," and is the same as Lazarus ([<421619>Luke 16:19-25](#)).

ELECT

[E L E C T I O N : **see PREDESTINATION** .]

(1) Chosen to office ([<440915>Acts 9:15](#); [<430670>John 6:70](#); [<091024>1 Samuel 10:24](#)). E L E C T I O N

(2) of Israel in the Old Testament as a nation, and of the visible Christian church, to spiritual privileges ([<234504>Isaiah 45:4](#); [44:1](#); [<630103>2 John 1:3](#); [<600501>1 Peter 5:18](#)).

(3) Of Israel to temporal blessings in their own land, both formerly ([<050706>Deuteronomy 7:6](#)) and hereafter ([<236509>Isaiah 65:9-22](#)).

(4) Of saints, individually and personally, ([<402016>Matthew 20:16](#); [<430644>John 6:44](#); [<442214>Acts 22:14](#)) before the foundation of the world: to adoption ([<490105>Ephesians 1:5](#)); salvation, not without faith and holiness, but "through sanctification of the Spirit and belief of the truth," for He who chose the end chose also the means

(<530213>2 Thessalonians 2:13); conformity to Christ
(<450829>Romans 8:29); good works (<490210>Ephesians 2:10);
spiritual warfare
(<550204>2 Timothy 2:4); eternal glory (<450923>Romans 9:23).
He chooses not merely character's, but individuals to whom He
gives the needful characteristics, faith and obedience
(<440531>Acts 5:31; <490208>Ephesians 2:8), and writes them in
the book of life (<421020>Luke 10:20; <500403>Philippians 4:3;
<430637>John 6:37,40). Believers may know it (<520104>1
Thessalonians 1:4).

Exemplified in Isaac (<012112>Genesis 21:12); Abraham
(<160907>Nehemiah 9:7;

<370223> Haggai 2:23); the apostles (<431318>John 13:18;
15:16,19); Jacob (<450912>Romans 9:12,13); Paul
(<480115>Galatians 1:15). God's "grace was given in Christ
Jesus (to the elect) before the world began" (<550109>2 Timothy
1:9). Its source is God's grace, independent of any goodness
foreseen in the saved
(<490104>Ephesians 1:4,5; <450911>Romans 9:11,18; 11:5). The
analogy of God's providence in this life choosing all our
circumstances and final destination, and numbering the very
hairs of our heads, illustrates the same method in

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His moral government (compare ^{<431724>}John 17:24; ^{<441348>}Acts 13:48; ^{<450828>}Romans 8:28-30; ^{<520509>}1 Thessalonians 5:9; ^{<550210>}2 Timothy 2:10; ^{<600102>}1 Peter 1:2). The election being entirely of grace, not for our foreseen works (^{<451106>}Romans 11:6), the glory all redounds to God. The elect are given by the Father to Jesus as the fruit of His obedience unto death (^{<235310>}Isaiah 53:10), that obedience itself being a grand part of the foreordained plan. Such a truth realized fills the heart with love and gratitude to God, humbling self, and “drawing up the mind to high and heavenly things” (Church of England, Article 17). Yet men are throughout Scripture treated as responsible, capable of will and choice. Christ died sufficiently for all, efficiently for the elect (^{<540410>}1 Timothy 4:10; ^{<620202>}1 John 2:2). The lost will lay all the blame of their perdition on themselves because “they would not come to Jesus that they might have life”; the saved will ascribe all the praise of their salvation to God alone (^{<660105>}Revelation 1:5; ^{<402212>}Matthew 22:12).

EL-ELOHE-ISRAEL

“The mighty God of Israel,” who had just shown His infinite might in saving Jacob (whose name was by God changed to Israel, because by prayer he had might with this mighty God and had prevailed) from Esau his deadly foe. Jacob so called the altar he built on the spot before Shechem, already consecrated by Abram (^{<011207>}Genesis 12:7; 33:19,20). By it he implied that Jehovah, who was Abram’s God, is also his God, as He had shown by bringing him safe back to Canaan as his inheritance.

ELEMENTS

(<480409>Galatians 4:9): “weak and beggarly” rudiments; the elementary symbols of the law, powerless to justify, in contrast to the justifying power of faith (<480324>Galatians 3:24; <580718>Hebrews 7:18); beggarly, in contrast with the riches of the believer’s inheritance in Christ (<490118>Ephesians 1:18). The child (<480401>Galatians 4:1-3) under the law is “weak,” not having attained manhood. “beggarly,” not having attained the inheritance.

ELEPH

(“ox”). A town of Benjamin, whose inhabitants followed pastoral life (<061828>Joshua 18:28).

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ELHANAN

1. Son of **see JAARE-OREGIM** , or Jair, the Bethlehemite. Slew Lahmi, brother of Goliath the Gittite ([<102119>2 Samuel 21:19](#); [<132005>1 Chronicles 20:5](#)). The ‘ oregim seems to have crept into the first line from the second, where it means “weavers.” “The Bethlehemite” is an alteration of eth Lahmi, a confusion being made with

2. Elhanan son of Dodo of Bethlehem; first of “the thirty” of David’s guard ([<102324>2 Samuel 23:24](#); [<131126>1 Chronicles 11:26](#)).

ELI

Sprung from Ithamar, Aaron’s younger surviving son ([<031001>Leviticus 10:1,2,12](#)). Compare **see ABIATHAR** ([<110226>1 Kings 2:26,27](#); [<132403>1 Chronicles 24:3](#); [<100817>2 Samuel 8:17](#)). Compare Eleazar’s genealogy, wherein Eli and Abiathar do not appear ([<130604>1 Chronicles 6:4-15](#); [<150701>Ezra 7:1-5](#)). No high priest of Ithamar’s line is mentioned before Eli, whose appointment was of God ([<090230>1 Samuel 2:30](#)). His grandson Ahitub succeeded ([<091403>1 Samuel 14:3](#)). Abiathar. Ahitub’s grandson, was thrust out by Solomon for his share in Adonijah’s rebellion and the high priesthood reverted to Eleazar’s line in Zadok ([<110235>1 Kings 2:35](#)). The transfer was foretold to Eli by the unnamed man of God first, and by the child Samuel next ([<090203>1 Samuel 2:3](#)): a punishment from God, because

though Eli reproved his wicked sons Hophni and Phinehas in word he did not in act, put forth his authority as a judge to punish, coerce, and depose them, “because his sons made themselves vile, and he restrained them not.” Another part of the curse, “I will cut off the arm of thy father’s house that. there shall not be an old man in thine house,” was being fulfilled in David’s days, when “there were more chief men found of the sons of Eleazar (16) than of the sons of Ithamar” (8) (¹³²⁴⁰⁴1 Chronicles 24:4). Eli’s grace shone in the meekness with which he bowed to the Lord’s sentence, “It is the Lord, let Him do what, seemeth Him good.” His patriotism and piety especially appear in his intense anxiety for the safety of the ark; “his heart trembled for the ark of God.” The announcement after the battle, of the slaughter of the people and even of his sons did not so much overwhelm him as that of the ark of God: instantly “he fell from off the seat backward by the side of the gate, and his neck broke and he died; for he was old and heavy.” The Hebrew Scriptures make his term of office as judge 40 years; the Greek Septuagint 20 years. Some reconcile the two by making him co-judge with Samson for 20 years,

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and sole judge for 20 more years. He was 98 years of age at his death. His failing and its penalty are a warning to all parents, even religious ones, and all in authority, to guard against laxity in ruling children and subordinates in the fear of the Lord, punishing strictly, though in love, all sin, jealous for God's honor even at the cost of offending man and of painting natural parental feeling. Condoning sin is cruel to children as well as dishonoring to God. Children will respect most the parent who respects God. Perhaps Eli clung to office too long, when through age he was no longer able vigorously to fulfill it. He who cannot rule his own house is unfit to rule the house of God ([1 Timothy 3:5](#)). [Numbers 26:8,9; 16:1,12;](#) [Deuteronomy 11:6](#).

3. David's oldest brother ([1 Chronicles 2:13](#); [1 Samuel 16:6; 17:13,28](#)). Abihail his daughter (granddaughter?) married her second cousin Rehoboam, and bore him three children ([2 Chronicles 11:18](#)). Eliab betrayed anger without a cause toward David, when seeking his brethren's welfare ("Why camest thou down hither, and with whom hast thou left those few sheep in the wilderness?"); also "pride and naughtiness of heart," the very sins he charged David with ("I know thy pride," etc.; he knew himself still less than he did David); uncharitable surmising instead of the love that thinketh no evil ("thou art come down that thou mightest see the battle"). David meekly replied, "Is there not a cause?" (see [Matthew 5:22](#); [1 Corinthians 13:4-7](#).)

4. A Levite porter and musician on the psaltery ([1](#)

Chronicles 15:18,20; 16:5).

5. A Gadite leader who joined David in the wilderness in his flight from Saul (<131209>1 Chronicles 12:9).

6. Ancestor of Samuel, a Kohathite Levite, son of Nahath (<130627>1 Chronicles 6:27). Called Elihu <090101>1 Samuel 1:1, also Eliel <130634>1 Chronicles 6:34.

ELIADA

1. Youngest one of David's sons, born after his establishment in Jerusalem (<100516>2 Samuel 5:16; <130308>1 Chronicles 3:8). Called Beelida <131407>1 Chronicles

ELIAB

1.

<040109> Numbers 1:9; 2:7; 7:24,29; 10:16.

2.

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14:7; Baal being substituted for El (God), why we can only conjecture; possibly he apostatized. [<130727>](#) 1 Chronicles 7:27.

2. “Of Israel,” i.e. a layman ([<151026>](#)Ezra 10:26).

ELIAHBA

[<102332>](#) 2 Samuel 23:32.

ELIAKIM

1. Hilkiyah’s son, over Hezekiah’s household ([<233603>](#)Isaiah 36:3). As Joseph over Pharaoh’s palace, Azrikam “governor of Ahaz’ house” ([<142807>](#)2 Chronicles 28:7); chamberlain, treasurer, prefect of the palace ([<014140>](#)Genesis 41:40), chief minister. Successor of Shebna, whose deposition for his pride was foretold ([<232215>](#)Isaiah 22:15-20). Elevated at the time of the Assyrian invasion as the one most adapted to meet such a crisis. Same as Azariah son of Hilkiyah ([<130613>](#)1 Chronicles 6:13); the same man often bearing two names (Kimchi). God calls him “My servant”: a pious patriot (compare

[<121837>](#) 2 Kings 18:37; 19:1-5). A “father to (counseling, befriending, and defending) the inhabitants of Jerusalem and to the inhabitants of Judah.” Type of Messiah: “the key of the house of David will I lay upon his shoulder (the key hung from the kerchief on the shoulder as emblem of his office, or figuratively for sustaining the government on his shoulder); so he shall open and none shall shut:, and he shall shut and none

shall open;” i.e., all access to the royal house shall be through him. Antotypically, “the government shall be upon Messiah’s shoulder” (<230906>Isaiah 9:6; 22:22); He shuts or opens at will the access to the heavenly mansion (<660307>Revelation 3:7), He has the keys also of hell (the grave) and death (<660118>Revelation 1:18). As Eliakim supplanted Shebna, so Christ the Heir of David’s throne shall supplant all the stewards who abuse their trust in God’s spiritual house, the church and the world (hereafter to become coextensive with the church): <580302>Hebrews 3:2-6. For the rest of Isaiah’s imagery as to Eliakim, **see NAIL** . **see SHEBNA** , when degraded, was “scribe” (i.e. secretary,

2.

<141717> 2 Chronicles 17:17.

<111123> 1 Kings 11:23.

3.

ELIAH

1.

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remembrancer, keeping the king informed on important facts, historiographer) under Eliakim ([<121837>2 Kings 18:37](#)), who became “treasurer,” or as Hebrew coken ([<232215>Isaiah 22:15](#)) from caakan , “to dwell” means, intimate friend of the king, dwelling on familiar terms, and “steward of the provisions” (compare [<132733>1 Chronicles 27:33](#)).

2. King J EHOIAKIM ’ S original name.

3.

[<161241>](#) Nehemiah 12:41.

[<420326>](#) Luke 3:26; [<400113>](#)Matthew 1:13.

[<420330>](#) Luke 3:30,31.

4.

5.

ELIAM

(“God is my people”) ([<102334>2 Samuel 23:34](#)). Son of **see AHITHOPHEL** and father of **see BATHSHEBA** (see both) ([<101103>2 Samuel 11:3](#)). Ammiel (by transposition) in [<130305>1 Chronicles 3:5](#), and Bathshua, non-Israelite names. Uriah was a Hittite ([<013802>Genesis 38:2,12](#); [<130203>1 Chronicles 2:3](#)).

ELIAS

Elijah. <401114>Matthew 11:14, and in New Testament elsewhere. In <451102> Romans 11:2 margin “the Scripture saith in Elias,” i.e. in the Scripture portion that treats of Elijah.

<130324> 1 Chronicles 3:24.

3. High priest when Nehemiah rebuilt the walls (<160301>Nehemiah 3:1,20,21). Energetic in building the sheepgate, sanctifying and setting up its doors; but relationship to Tobiah the Ammonite outweighed regard for the sanctity of the temple. Nehemiah was angry with him for preparing a room therein for his pagan connection (<161304>Nehemiah 13:4-7), in opposition to God’s prohibition (<052303>Deuteronomy 23:3,4). His grandson too had married

ELIASAPH

1.

<040114> Numbers 1:14; 2:14; 7:42,47; 10:20.

<132412> 1 Chronicles 24:12.

2.

<040324> Numbers 3:24.

ELIASHIB

1.

2.

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the pagan Horonite Sanballat's daughter ([<161328>](#)Nehemiah 13:28). Ungodly alliances are a snare to religious professors ([<470614>](#)2 Corinthians 6:14-18; [<401037>](#) Matthew 10:37).

“Therefore (says Nehemiah) I chased him from me. Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood.” His genealogy is given ([<161210>](#)Nehemiah 12:10,22), see [<151006>](#)Ezra 10:6.

4.

[<151024>](#) Ezra 10:24.

[<151027>](#) Ezra 10:27.

[<151036>](#) Ezra 10:36.

ELIATHAH

[<132504>](#) 1 Chronicles 25:4,27.

5.

6.

ELIDAD

Son of Chislon; represented Benjamin in dividing Canaan ([<043421>](#)Numbers 34:21.).

[<130634>](#) 1 Chronicles 6:34. ([See ELIAB 6](#), [see ELIHU 2](#),

probably the same).

ELIEL

1.

<130524> 1 Chronicles 5:24.

2.

3.

<130820> 1 Chronicles 8:20,21.

<130822> 1 Chronicles 8:22.

<131146> 1 Chronicles 11:46.

<131147> 1 Chronicles 11:47.

<131208> 1 Chronicles 12:8,11.

<131509> 1 Chronicles 15:9-11.

4.

5.

6.

7.

8.

9.

<143113> 2 Chronicles 31:13.

ELIENAI

<130820> 1 Chronicles 8:20.

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ELIEZER

(“my God a help”).

<011502> Genesis 15:2, “the steward of Abram’s house, E. of Damascus,” literally, “the son of the business,” or possession (i. e. heir) of my house. Entering Canaan by Damascus, Abram took thence his chief retainer, and adopted him in the absence of a son and heir. He was not “born in Abram’s house” as <011503>Genesis 15:3 of KJV represents in contradiction to <011502> Genesis 15:2 (unless it was while Abram was in Damascus); but, as Hebrew expresses, was “son of his house,” i. e. adopted as such, according to the paternal relations then subsisting between patriarchs and their servants. Thus, he discharged with fidelity, prayerful trust in Providence, and tact, the delicate commission of choosing a wife from his master’s connections for his master’s son Isaac. Justin (36:2) and Josephus (Ant. 1:7, sec. 2), from Nicholas of Damascus, assert that Abraham reigned in Damascus. Eliezer’s prayer, “O Lord God of my master Abraham, I pray Thee send me good speed today, and show kindness unto my master;” his looking for a providential token to guide him; God’s gracious answer in fact; and his thanksgiving, “Blessed be the Lord God of my ... who has not left destitute my master of His mercy and His truth, I being in the way, the Lord led me:” are a sample of God’s special care for His people’s temporal concerns, and of the way to secure it (Genesis 24).

2. Moses and Zipporah’s second son; so-called “because, said Moses, the God of my father was my help ... from the sword of

Pharaoh” (<021804>Exodus 18:4; <132315>1 Chronicles 23:15,17). Remained with Jethro his grandfather when Moses returned to Egypt. Zipporah after going part of the way with him was sent back by Moses (<020418>Exodus 4:18,24-26; 18:2, etc.). Jethro took Zipporah and Gershom and Eliezer to Moses in the wilderness, upon hearing of the exodus. Had one son, Rehabiah, to whom were born very many sons (<132317>1 Chronicles 23:17; 26:25,26). **see SHELOMITH** was his descendant.

<132716> 1 Chronicles 27:16.

6. Dodavah’s son, of Mareshah in Judah (<142035>2 Chronicles 20:35-37). Prophesied against Jehoshaphat that “the Lord had broken (at Ezion

1.

3.

<130708> 1 Chronicles 7:8.

<131524> 1 Chronicles 15:24.

4.

5.

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Geber) his works” (i.e. his ships of Tarshish designed to go to Ophir for gold) for joining himself with Ahaziah king of Israel “who did very wickedly” ([<112249>1 Kings 22:49](#)). On Ahaziah’s proposing a second joint expedition, Jehoshaphat taught by bitter experience ([<470614>2 Corinthians 6:14-18](#); [<661804>Revelation 18:4](#)) refused. The names suggest that possibly he was sprung from Eleazer son of Dodo ([<102309>2 Samuel 23:9](#)), one of David’s three mighties.

7. A “chief” and “man of understanding” whom Ezra sent to Iddo at Casiphia in order to bring the Nethinim, as minister for the house of God ([<150816>Ezra 8:16](#)).

8.

[<151018>](#) Ezra 10:18,23,31.

[<420329>](#) Luke 3:29.

9.

ELIHOENAI

[<150804>](#) Ezra 8:4.

ELIHOREPH

[<110403>](#) 1 Kings 4:3.

ELIHU

(“God is Jehovah”).

1. Son of Barachel (= “God blesses”; the names indicating the piety of the family and their separation from idolatry) the Buzite (Buz being a region of Arabia Deserta, ^{<242523>}Jeremiah 25:23, called from Buz son of Nahor, Abraham’s brother), of the kindred of Ram (probably Aram, nephew of Buz):

^{<183202>}Job 32:2. He is the main human solver of the problem of the book, which ultimately is resolved, by Jehovah’s appearance, into a question of His absolute sovereignty that cannot err. Elihu’s reasoning is not condemned, as is that of the three elder friends and previous speakers, for whom and not for Elihu Job is directed to sacrifice and intercede [**see JOB**].

2. Son of Tohu, ancestor of Samuel (^{<090101>}1 Samuel 1:1); E LIEL in ^{<130634>}1 Chronicles 6:34; E LIAB

^{<130627>} 1 Chronicles 6:27.

3. A captain of the thousands of Manasseh (^{<131220>}1 Chronicles 12:20). Followed David to Ziklag after he left the Philistines before the battle of

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Gilboa, and aided him against the plundering Amalekites
([<093001>1 Samuel 30:1,9,10](#); [<131220>1 Chronicles 12:20,21](#)).

4. A Korhite Levite in David's time, door-keeper of the house of Jehovah, son of Shemaiah, of Obed-Edom's family
([<132606>1 Chronicles 26:6-8](#)), men of strength for service.

ELIJAH

(“God-Jehovah”) ([<111701>1 Kings 17:1](#), etc.). “The Tishbite, of the inhabitants of Gilead.” No town of the name has been discovered; some explain it as “Converter.” His name and designation mark his one grand mission, to bring his apostate people back to Jehovah as THE true God; compare [<111839>1 Kings 18:39](#) with [<390405>Malachi 4:5,6](#). In contrast to the detailed genealogy of Samuel, Elisha, and other prophets, Elijah abruptly appears, like Melchizedek in the patriarchal dispensation, without father or mother named, his exact locality unknown; in order that attention should be wholly fixed on his errand from heaven to overthrow Baal and Asherah (the licentious Venus) worship in Israel. This idolatry had been introduced by **see AHAB** and his idolatrous wife, Ethbaal's daughter Jezebel (in violation of the first, commandment), as if the past sin of Israel were not enough, and as if it were “a light thing to walk in the sins of Jeroboam,” namely, the worship of Jehovah under the symbol of a calf [**see AARON**], in violation of the second commandment. Ahab and his party represented Baal and Jehovah as essentially the same God, in order to reconcile the people to this further and extreme step in idolatry;

compare <111821>1 Kings 18:21;
<280216> Hosea 2:16.

Elijah's work was to confound these sophisms and vindicate Jehovah's claim to be God ALONE, to the exclusion of all idols. Therefore, he suddenly comes forth before Ahab, the apostate king, announcing in Jehovah's name "As the Lord God of Israel liveth (as contrasted with the dead idols which Israel worshipped) before whom I stand, there shall not be dew nor rain these years, but according to my word." The shutting up of heaven at the prophet's word was, Jehovah's vindication of His sole Godhead; for Baal (though professedly the god of the sky) and his prophets could not open heaven and give showers (<241422>Jeremiah 14:22). The so-called god of nature shall be shown to have no power over nature: Jehovah is its SOLE Lord. Elijah's "effectual" prayer, not recorded in 1 Kings but in <590517>James 5:17, was what moved God to withhold rain for three years and a half; doubtless, Elijah's reason for the prayer was jealousy for the

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Lord God ([1 Kings 19:10,14](#)), in order that Jehovah's chastening might lead the people to repentance. In "standing before the Lord" he assumed the position of a Levitical priest ([Deuteronomy 10:8](#)), for in Israel the Levitical priesthood retained in Judah had been set aside, and the prophets were raised up to minister in their stead, and witness by word and deed before Jehovah against the prevailing apostasy. His departure was as sudden as his appearance. Partaking of the ruggedness of his half civilized native Gilead bordering on the desert, and in uncouth rough attire, "hairy ([2 Kings 1:8](#), Hebrew: "lord of hair") and with a girdle of leather about his loins," he comes and goes with the suddenness of the modern Bedouin of the same region. His "mantle," "adereth", of sheepskin, was assumed by Elisha his successor, and gave the pattern for the "hairy" cloak which afterwards became a prophet's conventional garb ([Zechariah 13:4](#), "rough garment"). His powers of endurance were such as the highlands of Gilead would train, and proved of service to him in his after life of hardship ([1 Kings 18:46](#)). His burning zeal, bluntness of address, fearlessness of man, were nurtured in lonely communion with God, away from the polluting court, amidst his native wilds.

After delivering his bold message to Ahab, by God's warning, he fled to his hiding place at **see CHERITH**, a torrent bed E. of Jordan (or else, as many think, the wady Kelt near Jericho), beyond Ahab's reach, where the ravens miraculously fed him with "bread and flesh in the morning ... bread and flesh in the

evening.” Carnivorous birds themselves, they lose their ravenous nature to minister to God’s servant, for God can make the most unlikely instruments minister to His saints. It was probably at this time that Jezebel, foiled in her deadly purpose against Elijah, “cut off Jehovah’s prophets” (<111804>1 Kings 18:4; 19:2). The brook having dried up after a year’s stay he retreated next to Zarephath or Sarepta, between Tyre and Sidon, where least of all, in Jezebel’s native region, his enemies would have suspected him to lie hid. But apostates, as Israel, are more bigoted than original idolaters as the Phoenicians. From <061928>Joshua 19:28 we learn Zarephath belonged to Asher; and in <053324>Deuteronomy 33:24 Moses saith, “let Asher dip his foot in oil.” At the end of a three and a half years of famine, if oil was to be found anywhere, it would be here, an undesigned coincidence and mark of genuineness. At God’s command, in the confidence of faith, he moves for relief to this unpromising quarter. Here he was the first “apostle” to the Gentiles (<420426>Luke 4:26); a poor widow, the most unlikely to give relief, at his bidding making a cake for him with

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her last handful of meal and a little oil, her all, and a few gathered sticks for fuel; like the widow in the New Testament giving her two mites, not reserving even one, nor thinking, what shall I have for my next meal?

(^{<422102>}Luke 21:2.) So making God's will her first concern, her own necessary food was "added" to her (^{<400633>}Matthew 6:33; ^{<233316>}Isaiah 33:16; ^{<193719>}Psalms 37:19; ^{<243721>}Jeremiah 37:21); "the barrel of meal wasted not, neither did the oil fail until the day that the Lord sent rain upon the earth." Blessed in that she believed, she by her example strengthened Elijah's faith in God as able to fulfill His word, where all seemed hopeless to man's eye. Her strong faith, as is God's way; He further tried more severely. Her son fell sick, and "his sickness was so sore that no breath was left in him." Her trial brought her sins up before her, and she regarded herself punished as unworthy of so holy a man's presence with her. But he restored her son by stretching himself upon the child thrice (as though his body were the medium for God's power to enter the dead child), and crying to the Lord; hereby new spiritual life also was imparted to herself, as she said, "by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Toward the close of the three and a half years of famine, when it attacked Samaria the capital, Ahab directed his governor of the palace, the Godfearing Obadiah who had saved and fed a hundred prophets in a cave, to go in one direction and seek some grass to save if possible the horses and mules, while he himself went in the opposite direction for the same purpose.

Matters must have come to a crisis, when the king set out in person on such an errand. It was at this juncture, after upward of two years' sojourn at Zarephath, Elijah by God's command goes to show himself to Ahab. Overcoming the awestruck Obadiah's fear, lest, when he should tell the king, Behold Elijah is here, meanwhile the Spirit should carry him away, Elijah, whom Ahab's servants had been seeking everywhere in vain for three years, now suddenly stands before Ahab with stern dignity. He hurls back on the king himself the charge of being, like another Achan, the troubler of Israel; "I have not, troubled Israel, but thou and thy father's house, in that ye have spoken the commandments of Jehovah, and thou hast followed Baalim." On [see CARMEL](#) the issue was tried between Jehovah and Baal, there being on one side Baal's 450 prophets with the 400 of Asherah ([see ASHTORETH](#) , "the groves"), who ate at Jezebel's table under the queen's special patronage; on the other side Jehovah's sole representative, in his startling costume, but with dignified

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exhaustively refer to Messiah's second coming, preceded by a fuller manifestation of Elijah than that of John before Messiah's first coming. Moses and Elijah's appearance at the transfiguration in glorified bodies is a sample of the coming transfiguration (Moses, buried by the Lord, of the sleeping saints; and Elijah, translated without death, of living saints) and of their reign with Christ over the earth in glorified bodies, as Peter, James, and John are a sample of the nations in the flesh about to be reigned over. The subject of Moses' and Elijah's discourse with Jesus on the mount was His decease, for this is the grand center to which the law as represented by Moses, and the prophets represented by Elijah, converge. Elijah's translation was God's witness for His faithful servant to the apostate post-diluvial world, as Enoch's to the antediluvial, against their unbelief. God's voice, "This is My beloved Son, hear Him," attests that the servants must bow to the Son for whose coming they prepared the way (compare

<661910> Revelation 19:10 end). Rome's barefooted Carmelites have many absurd traditions as to the derivation of their order from Elijah himself, and as to the "cloud out of the sea" typifying the Virgin Mary, to whom a chapel is dedicated on the imaginary site of Elijah's seeing the cloud!

ELIKA

<102325> 2 Samuel 23:25.

ELIM

(“strong trees”). Probably the lovely valley of Gharandel. In the rainy season a torrent flows through to the Red Sea. The water is in most seasons good, and even the best on the journey from Cairo to Sinai. Israel found at Elim 12 wells (i.e. natural springs) and 70 palmtrees, and encamped by the waters; their stage next after Marah, now Huwara. A few palms still remain, dwarfs and trunkless, gnarled tamarisks and acacias, the sole relics of the grove that once flourished on this oasis of the W. side of the peninsula. Israel stayed here a long time; for they did not reach the wilderness until two and a half months after leaving Suez, finding water and pasture abundant in the intermediate district. Laborde makes wady Useit to be Elim, the second wady which Israel going from N.W. to S.E. along the coast would reach after Gharandel. Lepsius makes the fourth wady, reached by Israel, namely, wady Shubeikeh, in its lower part Taiyibeh, to be Elim (⁰²¹⁵²⁷Exodus 15:27; ⁰⁴³³⁰⁹Numbers 33:9.)

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nation. As Elijah's ascension was the forerunner of Elisha's possessing an influence such as Elijah had not, Elisha becoming the honored adviser of kings whereas Elijah had been their terror, Elisha on his deathbed being recognized as "the chariot of Israel and the horsemen thereof" by king Joash just as Elijah had been by Elisha, so Christ's ascension was the means of obtaining for the church the Holy Spirit in full measure, whereby more souls were gathered in than by Jesus' bodily presence ([<431606>](#)John 16:6- 15; [<490408>](#)Ephesians 4:8-14).

When the Old Testament canon was being closed, Malachi, its last prophet, threw a ray over the dark period of 400 years that intervened until the New Testament return of revelation, by announcing, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Our Lord declares that John the Baptist was the Elias to come

([<401114>](#)Matthew 11:14; 17:12). This is explained in [<420111>](#)Luke 1:11,17, which refers to [<390405>](#)Malachi 4:5,6; "he shall go before the Lord in the spirit and power of Elias, to turn the hearts of the fathers (Jacob, Levi, Moses, Elijah, [<390102>](#) Malachi 1:2; 2:4,6; 3:3,4; 4:4, who had been alienated as it were by their children's apostasy) to the children (made penitent through John's ministry), and the disobedient to the wisdom of the just." John was an Elijah, but not the Elijah, from whence to the query ([<430121>](#)John 1:21), "Art thou Elias?" he answered, "I am not." "Art thou that prophet?" "No." Elijah is called by

Malachi “the prophet,” not the Tishbite, as he here represents the whole series of prophets culminating in the greatest, John (though he performed no miracles as Elijah). The Jews always understood a literal Elijah, and said, “Messiah must be anointed by Elijah.” As there is a second consummating advent of Messiah, so also of His forerunner (possibly in person as at the transfiguration, ^{<401703>}Matthew 17:3, even after which He said (^{<401711>}Matthew 17:11), “Elias shall first come and restore all things,” namely, at “the times of restitution of all things”), possibly a prophet clothed with Elijah’s miraculous power of inflicting judgments, which John had not. The miracles foretold of the two witnesses (^{<661104>}Revelation 11:4,5, “fire out of their mouth,” i.e. at, their word; ^{<111701>}1 Kings 17:1; ^{<120110>}2 Kings 1:10; “power to shut heaven that it rain not,” ^{<590517>} James 5:17; ^{<420425>}Luke 4:25; and “to turn the waters to blood and smite the earth with all plagues “) are the very ones characteristic of Moses and Elijah. The forerunning “the great and dreadful day of Jehovah” can only

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delivered by Elisha, his successor, to Joram. But see Lord A. C. Hervey's view [J EHORAM].

Elijah's ministry was now drawing to its close. Symptoms appear of his work beginning to act on the nation, in the increased boldness of other prophets to the king's face, besides Elijah himself: e.g. ^{<112035>}1 Kings 20:35,36; again, Micaiah, 1 Kings 22. Hence, we find not less than fifty called "sons of strength" at Elijah's translation (^{<120203>}2 Kings 2:3,7); and these settled at Bethel, one of the two head quarters of idolatry. To these sons of the prophets, as well as to Elisha, it was revealed that their master Elijah was about to be caught up from them. Elijah sought that privacy which he felt most suitable to the coming solemn scene; but Elisha would not leave him. To Gilgal (the one on the W. border of the Ephraimite hills), Bethel, and Jericho successively, by the Lord's mission, Elijah went, giving probably parting counsels to the prophets' schools in those places. Finally, after parting asunder the Jordan with his mantle, he gave Elisha leave to ask what he would, and having promised that he should have a double portion of Elijah's spirit, a chariot and horses of fire parted the two, and Elijah went up by a whirlwind into heaven. The "hardness" of Elisha's request, and its granting being dependent on his seeing Elijah ascend, imply that it is to be got from God not (^{<401926>}Matthew 19:26) man; that therefore he must look up to Him who was about to translate Elijah, not to Elijah himself. The "double portion" is not "double" what Elijah had, for Elisha had not; but, as the firstborn son and heir received two portions, and the other children but one, of the father's

goods (<052117>Deuteronomy 21:17), so Elisha, as Elijah's adopted son, begs a preeminent portion of Elijah's spirit, of which all the other "sons of the prophets" should have their share (Grotius); compare <052115>Deuteronomy 21:15. But the comparison in the context is not with other prophets but with Elijah. Double, literally, "a mouth of two," is probably used generally for the spirit in large or increased measure, the spirit of prophecy and of miracles. Elisha performed double as many miracles, namely, 16 as compared with Elijah's eight; and the miracles of a like kind to Elijah's; compare <111717>1 Kings 17:17-24 with

<120429> 2 Kings 4:29-37; <111716>1 Kings 17:16 with <120401>2 Kings 4:1-7. Elisha, when getting his choice, asked not for gains, honors, or pleasures, but for spiritual gifts, with a view, not to his own glory, but to the glory of God and the edification of the church. Seeing that the national evils were so crying, he sought the only remedy, an increased measure of the Spirit, whose power had already begun somewhat to improve the state of the

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ELIMELECH

(“my God is king”). Of the family of Hezron of Judah, kinsman of Boaz, residing in Bethlehem Ephratah under the judges. In a famine he and his wife Naomi, with their two sons, went to Moab [[see BOAZ](#) , [see RUTH](#)], where he and his sons died, and from whence [see NAOMI](#) returned a childless widow with Ruth.

ELIOENAI

(“toward Jehovah my eyes are turned”).

[<132603>](#) 1 Chronicles 26:3.

4. In the seventh generation from Zerubbabel, contemporary with Alexander the Great, but the Hebrew ([<130323>](#) 1 Chronicles 3:23,24) is probably an error, and Shemaiah, grandfather of Elioenai and father of Neariah, Elioenai’s father, is probably Shimei, Zerubbabel’s brother.

5. Ezra. 10:22; compare [<161241>](#) Nehemiah 12:41.

1.

[<130708>](#) 1 Chronicles 7:8.

[<130436>](#) 1 Chronicles 4:36.

2.

3.

6.

<151027> Ezra 10:27; <160713> Nehemiah 7:13; 10:14.

ELIPHAL

<131135> 1 Chronicles 11:35, E LIPHELET 2 Samuel 23.

ELIPHALET

The last of David's thirteen sons, after his settlement at Jerusalem (<100516>2 Samuel 5:16; <131405>1 Chronicles 14:5-7, E LIPHELET <130308> 1 Chronicles 3:8 = E LPALET , P HALTIEL .

ELIPHAZ

("God for strength").

1. Esau's son by Adah; Teman's father (<013604>Genesis 36:4; <130135>1 Chronicles 1:35,36).

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2. First of Job's three friends, the "Temanite," sprung from the former Eliphaz Teman answers to Edom (^{<244920>}Jeremiah 49:20), part of Arabia Petraea. Calmer and less vehement against Job than Bildad and Zophar, but condemned at the end for the same error, in spite. of the facts of daily life, that God's retributions here are complete, and that severe trial proved Job's past piety to be but hypocrisy. God's unapproachable majesty and purity are well get forth by him (Job 4; 15:14-16).

ELIPHELEH

Porter, rather gatekeeper (^{<131518>}1 Chronicles 15:18,21).

ELIPHELET

[See **ELIPHALET** .]

1. ^{<102334>}2 Samuel 23:34.

2.

^{<130839>} 1 Chronicles 8:39.

^{<130813>} 1 Chronicles 8:13.

^{<131003>} 1 Chronicles 10:33.

3.

4.

ELISABETH

Hebrew: E LISHEBA (Aaron's wife) = swearing by God ([Exodus 6:23](#)). Zaeharias' wife; John the Baptist's mother. Of the daughters of Aaron; related ("cousin") to the Virgin Mary ([Luke 1:5,36](#)). The first to bless Mary as "the mother of her Lord" ([Luke 1:40-45](#)). Thus, our Lord, though not of the priestly tribe, was related to it; He fulfilled it, in His distinct priesthood of the Melchizedek order. Like her husband, Elisabeth was "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

ELISHA

(God for salvation). E LISEUS in New Testament. Shaphat's son, of Abel Meholah = "meadow of the dance," in the Jordan valley. [See his call:

E LIJAH .] He was engaged at field work, 12 yoke before him, i. e. himself with the 12th while the other 11 were in other parts of the field; or, as land was measured by "yokes of oxen," he had plowed land to the extent of nearly 12 yokes, and was finishing the 12th: either view marks his being a

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man of substance. Hengstenberg regards the twelve as marking him the prophet of the whole covenant nation, not merely of the ten tribes. Whether formally “anointed” with oil or not, he was really anointed with the Spirit, and duly called by his predecessor to the prophetic office by Elijah’s crossing over, and hastily throwing upon him the rough mantle, the token of investiture, and then going as quickly as he came. Elisha was one to act at once on God’s first call, at all costs. So bidding farewell to father and mother (contrast ^{<400821>}Matthew 8:21,22: “suffer me first to go and (tend my father until his death, and then) bury my father”; and ^{<420961>}Luke 9:61,62, where the “bidding farewell” involved in that particular case a division of heart between home relations and Christ, ^{<421426>}Luke 14:26; ^{<401037>}Matthew 10:37; ^{<500313>}Philippians 3:13), and slaying a yoke of oxen and boiling the flesh with the wooden instruments (compare ^{<102422>}2 Samuel 24:22), a token of giving up all for the Lord’s sake, he ministered to Elijah henceforth as Joshua did to Moses. His ministry is once described, “Elisha who poured water on the hands of Elijah.” He was subordinate; so the sons of the prophets represent it: “Jehovah will take away thy master (Elijah) from thy head” (^{<120203>}2 Kings 2:3). Yet his ministry made an advance upon that of his master. The mission of Elijah, as his name implied, was to bring Israel to confess that Jehovah alone is God (‘ Eel); Elisha further taught them, as his name implies, that Jehovah if so confessed would prove the salvation of His people. Hence, Elisha’s work is that of quiet beneficence; Elijah’s that of judicial sternness upon all rebels against Jehovah. Contrast ^{<111840>}1 Kings 18:40 with ^{<120518>}2

Kings 5:18,19. Elisha, the healer, fitly comes after Elijah, the destroyer. The latter presents himself with the announcement, “as Jehovah God of Israel liveth ... there shall not be dew nor rain these years”: the first miracle of the former is, “thus saith Jehovah, I have healed these waters (by casting in salt, the symbol of grace and incorruption), there shall not be from thence any more death or barren land.” The large spring N.W. of the present town of Jericho is the traditional object of the cure (Ain-es- Sultan). Elijah, like a Bedouin, delighted in the desert, the heights of Carmel, and the caves of Horeb, and avoided cities. Elisha on the contrary frequented the haunts of civilization, Jericho (^{<120218>}2 Kings 2:18), Samaria (^{<120225>}2 Kings 2:25), and Dothan (^{<120613>}2 Kings 6:13), where he had a house with “doors” and “windows” ^{<120403>}2 Kings 4:3,9,24; 6:32; 13:17). He wore the ordinary Israelite garment, and instead of being shunned by kings for sternness, he possessed considerable influence with the king and the “captain of the host” (^{<120413>}2 Kings 4:13).

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At times he could be as fiery in indignation against the apostate kings of Israel as was his predecessor (^{<120301>}2 Kings 3:13,14), but even then he yields himself to the soothing strains of a minstrel for the godly Jehoshaphat's sake, and foretells that the ditches which he directs to be made should be filled with water (the want of which was then being sorely felt), coming by the way of Edom; this took place at the S.E. end of the Dead Sea. the route of the confederates Judah. Israel, and Edom, in order to invade the rebelling Moabite king Mesha from the eastern side, since he was (according to the Moabite stone) carrying all before him in the N.W. Like Elijah, he conquered the idols on their own ground, performing without fee the cures for which Beelzebub of Ekron was sought in vain.

At Bethel, on his way from Jericho to Carmel (^{<120223>}2 Kings 2:23), where he had been with Elijah (^{<120202>}2 Kings 2:2), he was met by “young men” (narim , not “little children”), idolaters or infidels, who, probably at the prompting of Baal's prophets in that stronghold of his worship sneered at the report of Elijah's ascension: “Go up” like thy master, said they, “thou bald head”

(qereach , i.e., with hair short at the back of the head, in contrast with Elijah's shaggy locks flowing over his shoulders; gibeach is the term for bald in front). Keil understands, however, “small boys” to have mocked his natural baldness at the back of his head (not with old age, for he lived until 50 years later, ^{<121314>}2 Kings 13:14). The God-hating spirit which prevailed at calf-worshipping Bethel betrayed itself in these boys, who insulted the prophet of Jehovah knowingly.

The profanity of the parents, whose guilt the profane children filled the measure of, was punished in the latter, that the death of the sons might constrain the fathers to fear the Lord since they would not love Him, and to feel the fatal effects recoiling on themselves of instigating their children to blaspheme ([Exodus 20:5](#)). Elisha, not in personal revenge but as Jehovah's minister, by God's inspiration, pronounced their doom. Two Syrian she-bears (corresponding to the Arctic bear of northern Europe) "tare forty-two of them" (compare and contrast [Luke 9:54,55](#)).

A widow (Obadiah's widow, according to Josephus), when the creditor threatened to take her sons as bondmen, cried to Elisha for help on the ground of her deceased husband's piety. Elisha directed her to borrow empty vessels, and from her one remaining pot of oil to fill them all, shutting the door upon herself and her sons who brought her the vessels. Only when there was no vessel left to fill was the miraculous supply of oil stayed. A type of prayer, with "shut doors" ([Matthew 6:6](#)), which

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blind, ^{<430939>}John 9:39-41; and to seeing without tasting bliss those who disbelieve the gospel promise of the heavenly feast; so the rich man in hell saw Lazarus afar off in Abraham's bosom, an impassable gulf excluding himself (^{<421623>}Luke 16:23-26). The gentle features of his character attracted the poor and the simple to him in their troubles, whereas sternness characterized Elijah. In Herod and Herodias Ahab and Jezebel are reproduced, as in John the Baptist Elijah is reproduced; as Elijah, the representative of the law, foreruns the gentler Elisha, so John the greatest prophet of the law foreruns Jesus the gracious Savior.

ELISHAH

Javan's oldest son (^{<011004>}Genesis 10:4). ^{<262707>}Ezekiel 27:7: "purple from the isles of Elishah." As Javan represents the Ionian Greeks; so Elishah the Aeolians, whose favorite resort was to maritime situations, in Greece, Thessaly, and Asia Minor, and Lesbos and Tenedos. Hellas (Greece) and Elis in the Peloponnese are kindred Bathes. ^{<130241>} 1 Chronicles 2:41. According to tradition, father of Nethaniah and grandfather of Ishmael, "of the seed royal" at the captivity (^{<122525>}2 Kings 25:25; ^{<244101>}Jeremiah 41:1).

4. ^{<243612>}Jeremiah 36:12,20,21.

ELISHAMA

1.

<040110> Numbers 1:10; 2:18; 7:48; 10:22; <130726>1 Chronicles 7:26,27.

<100515> 2 Samuel 5:15,16; <130306>1 Chronicles 3:6,8; 14:7.

2.

3.

5.

<141708> 2 Chronicles 17:8.

ELISHAPHAT

Son of Zichri, whom Jehoiada employed to assemble the Levites to Jerusalem to restore Joash to the throne (<142301>2 Chronicles 23:1).

ELISHEBA

Amminadab's daughter; sister of Nahshon, captain of Judah (<040203>Numbers 2:3). By marrying Aaron (<020623>Exodus 6:23) she connected the royal and priestly tribes.

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Elisha's last recorded act was when Jehu's grandson, Joash, wept over his deathbed in the words which Elisha had used of the departing Elijah: "my father, the chariot of Israel and the horsemen thereof," i.e., in losing thee Israel loses its main defense. Elisha, putting his hands on the king's (for God's hand must strengthen ours if we are to prosper, <014924>Genesis 49:24), bade Joash shoot toward the hostile land, saying, "the arrow of Jehovah's deliverance ... thou shalt smite the Syrians in Aphek." Joash's half heartedness deprived him of complete triumph; for when told to smite the ground, he smote but thrice, instead of five or six times. Spiritually, if we fainted not in shooting the arrow of prayer (<190503>Psalm 5:3), we should smite down our spiritual foes more completely (<234322>Isaiah 43:22).

Even when dead and buried, Elisha's body was made by God the means of revivifying a dead body cast hastily sideways into his sepulchral cell, upon a sudden inroad of the Moabite bands; a type of the vivifying power of Christ's dead body (<232619>Isaiah 26:19). Other antitypical resemblances are

- (1) Christ's solemn inauguration at the Jordan.
- (2) His dividing death's flood for us: <235115>Isaiah 51:15.
- (3) By his "covenant of salt" healing the "naught water" and "barren ground" of the condemning law and of afflictive chastisements: <233501>Isaiah 35:1,6.
- (4) His making the barren church mother of spiritual children:

<235501>Isaiah 55:1.

(5) Multiplying the oil of grace: <236103>Isaiah 61:3.

(6) Reviving the spiritually and the naturally dead: <430525>John 5:25-29.

(7) Curing those bodily and those spiritually lepers.

(8) Feeding multitudes with bread for the body, and the bread of life for the soul.

(9) Being the church's "chariots and horsemen," "always causing us to triumph": <470214>2 Corinthians 2:14.

(10) Setting the captives free: <236101>Isaiah 61:1.

(11) Inflicting judgments on mockers. <441341>Acts 13:41; and on lucre-loving Gehazi-like ministers, as Judas; giving up to judicial blindness the willfully

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By Elisha's advice the Shunammite woman had gone to sojourn in the grain-growing seacoast plain of the Philistines during the seven years famine already alluded to (^{<120438>}2 Kings 4:38). In her absence her house and field had been appropriated, and she on her return appealed with loud cry to the king. He at the very time, by God's providence, had been inquiring from Gehazi (long before his leprosy, 2 Kings 5; 2 Kings 8, a proof that the incidents of Elisha's life are not recorded in chronological sequence, but in their spiritual connection) concerning Elisha's miracles, and was hearing of her son's resuscitation when she herself appeared. Her land, and all she had lost, were restored.

Elisha, when Joram and Israel failed to be reformed by God's mercies, proceeded to Damascus to execute Elijah's commission (^{<111915>}1 Kings 19:15,16). Benhadad respectfully inquired by Hazael, who brought a kingly present, 40 camels laden with every good thing of Damascus, "thy son (regarding Elisha as a father and lord) saith, Shall I recover of this disease?" "Then mayest certainly (i.e. in the natural course): howbeit Jehovah showed me he shall surely die." Elisha, intensely gazing at Hazael's countenance, discerned his unscrupulous cruelty, and wept at the thought of the evil he would do to Israel. Hazael in the common view repudiated the possibility of being capable of such atrocities, "is thy servant a dog that he should do this great thing?" But the Hebrew requires "what" to be the predicate, and "the dog" connected with "thy servant" the subject. "What is thy servant (the dog as he is) that he should do this great thing?" Not the atrocity, but the greatness of it, is what startles him as something beyond his

ability to accomplish, “dog (i.e. low, not cruel) as he is.” “Dog” is the eastern phrase for meanness, not cruelty. Hazael, in the common view, murdered Benhadad with a wet cloth, whether “the bath mattress” (Ewald) or the thick woolen quilt or mosquito net. Others, from “Hazael” being named at the end of [2 Kings 8:15](#) as if distinct from the previous “he,” think Benhadad placed it wet on himself to cool the fever, and died of the sudden chill.

Elisha next proceeded to Ramoth Gilead in the hills east of Jordan, which Hazael had tried to occupy ([2 Kings 8:28](#)). Joram was wounded, but the fortress still resisted Syria. There Elisha anointed Jehu, by the hand of one of the children of the prophets, to take vengeance on Ahab’s guilty seed, having been witness of that monarch’s wicked seizure of Naboth’s vineyard and of Elijah’s awful sentence on him ([2 Kings 9:26](#)).

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ELISHUA

E LISHAMA .

ELIUD

(“God of the Jews”). [<400115>](#)Matthew 1:15.

ELIZAPHAN

1. [<040330>](#)Numbers 3:30; his descendants took a lead in religion under David and Hezekiah ([<131508>](#)1 Chronicles 15:8; [<142913>](#)2 Chronicles 29:13).

2. Prince of Zebulun, appointed by Moses to take part in apportioning Canaan ([<043425>](#)Numbers 34:25).

ELIZUR

[<040105>](#) Numbers 1:5; 2:10.

ELKANAH

1. Son of Korah, son of Izhar, son of Kohath, son of Levi ([<020624>](#)Exodus 6:24); compare [<130622>](#)1 Chronicles 6:22,23, where an Elkanah is mentioned, grandson of Korah. “The children of Korah died not” when he was consumed ([<042611>](#)Numbers 26:11).

2. A descendant of the previous Elkanah, in the line of Ahimoth

or Mahath (^{<130626>}1 Chronicles 6:26,35).

3. Another Kohathite in Heman's line, father of Samuel by Hannah (^{<130627>}1 Chronicles 6:27,34; 1 Samuel 1--2). Lived at Ramathaim Zophim, or Ramah, in mount Ephraim. Piously repaired yearly to Shiloh to sacrifice at the tabernacle. His costly offering of three bullocks at Samuel's dedication, and the "portions" of offerings which he gave to his family, indicate wealth. David first established the Levitical and priestly courses in the temple; hence Elkanah does not appear to have performed any sacred function as a Levite.

4. A Levite (^{<130916>}1 Chronicles 9:16).

5. A Korhite who joined David at Ziklag (^{<131206>}1 Chronicles 12:6, compare

^{<131523>} 1 Chronicles 15:23).

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6. King Ahaz' officer next to himself, slain by Zichri, a mighty Ephraimite, at Pekah's invasion (^{<142807>}2 Chronicles 28:7).

ELKOSH

Nahum's birthplace. Elkesi, a village of Galilee, pointed out to Jerome, with traces of ancient buildings. The Elkosh E. of Tigris, and N. of Mosul, believed by Jewish pilgrims to be Nahum's birthplace and burial place, is less probable, as his prophecies show only a general acquaintance with Assyria but a particular knowledge of Palestine (^{<340104>}Nahum 1:4; 2:4-6; 3:2,3).

ELLASAR

The invader Arioch's kingdom (^{<011401>}Genesis 14:1). The Chaldean Larsa, Greek [Larissa], a town of lower Babylon, half way between Ur (Mugheir) and Erech (Warka) on the left bank of the Euphrates. Now Senkereh. The inscriptions prove it a primitive capital, probably older than Babylon.

ELMODAM

or Almodad. ^{<420328>}Luke 3:28; ^{<011026>}Genesis 10:26.

ELNAAM

^{<131146>} 1 Chronicles 11:46.

ELNATHAN

Elnathan: of Jerusalem. Jehoiachin's maternal grandfather (<122408>2 Kings 24:8). Son of Achbor. Jehoiakim's ready tool for evil, in fetching the prophet Urijah out of Egypt to be killed (<242622>Jeremiah 26:22,23); one of the king's council when Jeremiah's roll was burned (<243612>Jeremiah 36:12,25); he interceded with the king not to burn it. Compare for three others <150816>Ezra 8:16.

ELON

1. A Hittite, whose daughter Esau married (<012634>Genesis 26:34; 36:2). [**See BASHMATH**] <014614> Genesis 46:14. **3.** The judge who judged Israel ten years: buried in Aijalon (= Elon) in Zebulun (<071211>Judges 12:11,12).

2.

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ELON BETH HANAN

(“oak of the house of grace”). A commissariat district of Solomon ([1 Kings 4:9](#)).

ELPAAL

A Benjamite. Hushim’s son; Ahitub’s brother. His descendants lived near Lod or Lydda, on the Benjamite hills bordering on Dan, at Ajalon (Yalo). Hushim was the name of a Danite family, so that the two tribes must have intermarried ([1 Chronicles 8:11-18](#)).

ELTEKEH

A city on Dan’s border, allotted to the Kohaihites ([Joshua 19:44](#); [21:23](#)).

ELTEKON

A town in Judah’s mountains ([Joshua 15:59](#)).

ELTOLAD

A city in S. Judah allotted to Simeon ([Joshua 15:30](#); [1 Chronicles 4:29](#) T OLAD).

ELUZAI

<131205> 1 Chronicles 12:5.

ELYMAS

Arabic (alim, “wise,” related to “ulema”) for Barjesus, the Jew sorcerer associated with Sergius Paulus. proconsul of Cyprus at Paul’s visit

(<441306>Acts 13:6, etc.). Struck blind for “seeking to turn away the deputy (proconsul) from the faith.” As he opposed the gospel light, in significant retribution he lost the natural light. Contrast Paul’s simultaneously receiving sight and the Holy Spirit (<440917>Acts 9:17). As belief in religion declined under the Roman empire, belief in eastern magic increased.

ELZABAD

1.

<131208> 1 Chronicles 12:8.

<132607> 1 Chronicles 26:7.

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ELZAPHAN

<020622> Exodus 6:22. Moses' cousin. Assisted Mishael his brother in carrying Nadab and Abihu, in their priestly coats, out of the camp (<031004>Leviticus 10:4; compare <440506>Acts 5:6,9).

EMBALM

“Joseph commanded his servants the physicians to embalm his father (Jacob). And 40 days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days.” Joseph himself also at death was embalmed, “and was put in a coffin in Egypt” (<015002>Genesis 50:2,3,25,26). The rest of Jacob's twelve sons were probably also embalmed, for their bodies “were carried over into Sychem and laid in the sepulchre” there (<440716>Acts 7:16). Herodotus (3:1,129) records that “every distinct distemper in Egypt had its own physician who confined himself to the study of it alone, so that all Egypt was crowded with physicians.” This accounts for Joseph having in his retinue a number of physicians. Embalmers were usually a distinct class; but Jacob not being an Egyptian, his body was not embalmed by the ordinary embalmers. Diodorus long subsequently mentions 30 days as the time of embalming, and the mourning for a king 72 days. This nearly agrees with the 40 and 70 of Genesis; but of course the processes would vary between the early age of Genesis and the later ages of Herodotus and Diodorus. Herodotus mentions the custom of “covering the body in natron (salt) 70 days.” The dearest

process (that used in Jacob's and Joseph's case) cost a silver talent (250 British pounds). The brain and the intestines, with a probe and a sharp Ethiopian black flint or agate to make an incision in the side, were extracted, and spices, myrrh, and cassia introduced; the body, washed and wrapped in fine linen was plastered in side with gum, was then laid in a mummy case shaped as a man, generally of sycamore, as is that of king Mycerinus found in the third pyramid of Memphis. A second process with oil of cedar, costing 60 pounds, and a third cheaper process with syrmoea, were used for the less wealthy. The dearest process was said by the Egyptian priests to belong to Osiris, the judge of the dead, who however was not to be named. The mummy was placed erect against the sepulchral wall. Chemical analysis has detected three modes.

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1. With asphaltum, funeral gum.
2. With asphaltum and liquor from cedar.
3. With this mixture and resinous aromatics.

Asa was “laid in the bed filled with sweet odorous and divers spices prepared by the apothecaries’ art” (^{<141614>}2 Chronicles 16:14). The Lord’s body was by Nicodemus wrapped in “a mixture of myrrh and aloes an hundred pounds weight, ... as the manner of the Jews is to bury” (^{<431939>}John 19:39,40). But this is quite distinct from embalming. The Egyptian belief in the transmigration of souls tended to perpetuate the practice, the body being embalmed so as to be ready to receive the soul again when the appointed cycle of thousands of years should elapse. Their burying in the sand impregnated with salts and natron, which preserved the body, first suggested the process. Drugs and bitumen were not generally used before the 18th dynasty.

EMBROIDER

shaabats (^{<022839>}Exodus 28:39). Rather “weave in diaper work,” the tissue of threads of one color being diapered in checkers (tesselated cavities) or small figures; but “the girdle of needlework” (“work of the embroiderer”). The embroiderer worked with a needle his design in stitches of colored thread, or in colored pieces of cloth sewn upon the groundwork. In ^{<022601>}Exodus 26:1, “the tabernacle curtains with cherubims of cunning work,” rather “of the work of the skilled weaver”; chosheeb , one who thinks and counts. The figures of cherubim were to be worked in the loom as in tapestry work, but the

hangings or entrance curtains for the tent were to be embroidered with the needle ([Exodus 26:36](#)), “wrought with needlework”; roqem , “the needleworker,” “the work of the embroiderer”

([Exodus 35:35; 38:23](#)). Smith’s Bible Dictionary makes the riqmah woven texture without gold thread, and therefore without figures; chosheb that with gold thread, which was employed to delineate figures as the cherubim; chosheb involving the idea of designing patterns ([Exodus 27:16; 36:8,35,37; 38:18; 39:2,5,8,29](#)). He makes needlework embroidery a later invention of Phrygia (so Pliny, 8:48). But Septuagint favor KJV Pliny’s authority weighs nothing against many proofs that, embroidery was known in Egypt and there learned by many Israelites ([Exodus 35:30-35](#); [1 Chronicles 4:21](#)). Babylon was early famed for garments of varied color attracting the eye, such as Achan coveted ([Joshua 7:21](#)). In Egypt

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the very sails were so ornamented (Wilkinson, 3:210; <262707>Ezekiel 27:7,23,24). Assyria too was famed for such embroidery.

EMERALD

First in the second row on the high priest's breastplate (<022818>Exodus 28:18). Nophek , "the glowing stone," the carbuncle according to Kalisch (<023911>Exodus 39:11). Tyre imported it from Syria (<262716>Ezekiel 27:16). One of New Jerusalem's foundations (<662119>Revelation 21:19). Image of the rainbow round the throne (<660403>Revelation 4:3).

EMERODS

(hemorrhoids, or bleeding tumors in the intestinal rectum, frequent in Syria still, owing to lack of exercise producing constipation). The images made of them mean images of the part affected (<090506>1 Samuel 5:6-12; 6:4-11; <052827>Deuteronomy 28:27).

EMIM

A giant war-like race, which occupied the region E. of the Dead Sea, in which the Moabites succeeded them (<011405>Genesis 14:5; <050210>Deuteronomy 2:10). Perhaps related to "Amu" the Egyptian word in the hieroglyphics for nomadic Shemites. The Hebrew means "terrible ones." The Rephaim were on the N.E.

of Jordan, the Zuzim next, then the Emim, then the Horim on the S.E.; all gigantic.

EMMAUS

The village (60 stadia or furlongs, i.e. seven and a half miles, from Jerusalem) to which two disciples were walking on the day of Jesus' resurrection when He joined them unrecognized. The Greek Church place it at Kuriet el Enab (Abu Ghosh). The old name now reappears in Ainwas. But Conder (Palestine Exploration Quarterly Statement, October, 1876, p. 173) identifies it with Khamasa (a form of the Hebrew Hammath), a ruin close to the modern village wady Fukin, about eight miles from Jerusalem, near the Roman road from Jerusalem, passing Solomon's pools, to Beit Jibrin.

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ENAM

A city of the shephelah or lowland of Judah (<061534>Joshua 15:34). In <013814> Genesis 38:14,21, read as margin “in the gate (phathach) of Enaim,” instead of “in an open place.” It lay on the road from Judah’s dwelling place to Timnath. Aben Ezra less probably trans. “at the breaking forth of two fountains.” Conder identifies it with Allin, a ruin close to Thamna, now Tibneh, three miles to the E. on an ancient road from Adullam, the very road by which Judah would have come from Adullam to Timnah. The fellahin dialect changes “n” into “l”.

ENAN

Father of Ahira, prince of Naphtali (<040115>Numbers 1:15).

ENCAMPMENT

Below is represented the Israelite order of march and encampment (Numbers 2). This would be varied according to local requirements; but the ideal was reproduced in the square court with which the temple was surrounded, and in the heavenly city of <264820>Ezekiel 48:20; <662116>Revelation 21:16; 20:9. The earthly camp exhibited the perfect symmetry of the church; the tabernacle in the middle denoted the dependence of all on Jehovah and the access of all to Him.

The area of the camp was about three square miles. Living in families they did not occupy so much room as the same number of soldiers would occupy. The “standard” (degel , a glittering

emblem on a pole) marked the division or camp, the “ensign” (‘ot) the family. Thus there were four standards, one for each “camp” of three tribes: according to tradition the four cherubic forms, the lion (Judah, <014909>Genesis 49:9; <660505>Revelation 5:5), the ox (Ephraim, <053317>Deuteronomy 33:17), the man, and the eagle (<260126>Ezekiel 1:26; 10:1; <660404>Revelation 4:4, etc.). Judah had the post of honor in front of the curtain of the tabernacle, along with Issachar and Zebulun, all three Leah’s children, and led the van on march. Reuben, Leah’s oldest son, with Simeon, Leah’s second, and Gad, oldest of Leah’s handmaid Zilpah’s sons, formed the second camp. Ephraim, Manasseh, and Benjamin, Rachel’s descendants, formed the third camp. Dan, oldest of the handmaids’ children, with Asher and Naphtali, handmaids’ children, formed the fourth camp. In coincidence with this arrangement, <041014>Numbers 10:14, etc., represents Judah taking the lead in the march out of the wilderness of

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Sinai, Reuben was next, Ephraim was next, and Dan was rearward. The signal for march was given by a blast of two silver trumpets. The sanctity of the camp was maintained even in time of war. Among other nations ordinary rules of morality and propriety were then relaxed, as Lucan x. 407, observes: “no faith or regard for religion exists among men in camp” (*nulla fides pietasque viris qui castra sequuntur*). But in war especially Israel was to “keep from every wicked thing,” and even from any breach of decorum or cleanliness, “for the Lord thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee, therefore shall thy camp be holy, that He see no unclean thing in thee and turn away from thee” ([Deuteronomy 23:9-14](#)). All refuse was to be carried outside the camp. There the dead were to be buried ([Leviticus 10:4,6:11](#)). Contact with the dead, until purification, and leprosy excluded from it ([Numbers 5:2; 31:19](#)). Ashes from the sacrifices were poured out in an appointed place outside the camp, where the entrails, skin, and horns, and all that was not offered in sacrifice, were burnt ([Leviticus 4:11,12; 6:11; 8:17; 24:14](#)). There criminals were executed, and the sin offering bullock was burnt. (compare as to the antitype [John 19:17,20; Hebrews 13:12](#)). So late as Hezekiah the temple was called “the tents of Jehovah”

([2 Chronicles 31:2; Psalm 78:28](#); compare “a great host like the host of God” applied to David’s adherents, [1 Chronicles 12:22](#)). The military camp was generally fixed on a hill and near water ([1 Samuel 13:2,3,16,23](#);

17:3; 28:4; 29:1). The baggage wagons or else an earthwork formed a barrier round the camp. The machineh were movable camps as distinguished from the matsab , or netsib , standing camps (<141702>2 Chronicles 17:2).

ENCHANTMENT

[See DIVINATION .]

ENDOR

(“the spring of Dor”). In Issachar, yet Manasseh’s possession. Here it was that Sisera and Jabin perished (<198309>Psalm 83:9,10). Endor is not mentioned in Judges 4 as the scene of the Canaanites’ overthrow; but Taanach and Megiddo are mentioned with Endor in <061711>Joshua 17:11, and in Judges 4 they are represented as the scene of the battle with Sisera’s host. Endor being near would naturally be the scene of many “perishing”; an undesigned coincidence between the psalm and the independent history,

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and so confirming both. The good omen associated with the place may have lured Saul to his fatal visit to the witch (<092807>1 Samuel 28:7). Endur is still a village on the slope of a mountain to the N. of jebel Duhy, “the little Hermon.” Caves abound there, in one of which probably the incantation took place; eight miles, over rugged ground, from the Gilboa heights; so that Saul must have passed the Philistine camp on his way from his own army to the witch, and the way the unhappy king crept round in the darkness may be traced step by step.

EN-EGLAIM

(“spring of two calves”). <264710>Ezekiel 47:10. On the confines of Moab, over against Engedi, near where Jordan enters the Dead Sea (<231508>Isaiah 15:8). The two limits, Engedi and En-eglaim, comprise the whole Dead Sea.

ENGANNIM

(“spring of gardens”).

1. In the lowland of Judah (<061534>Joshua 15:34).

2. On the border of Issachar (<061921>Joshua 19:21). Allotted to the Gershonites (<032102>Leviticus 21:29). The “Ginaia” of Josephus. Now Jenim, the first village in ascending from Esdraelon plain into the central hills. The “gardens” and “spring” still characterize the place. In this quarter was “the garden house” (Beth-haggan) by way of which Ahaziah fled

from Jehu

([2 Kings 9:27](#)). Avoiding the ascent as too steep for his chariot, he fled by the level to Megiddo and died there. ANEM in 1 Chronicles 6.

ENGEDI

(“fountain of the kid or goat”). A town W. of the Dead Sea ([Ezekiel 47:10](#)), in the wilderness of Judah ([Joshua 15:62](#)). “The wilderness of Engedi” is explained as “the rocks of the wild goats” ([1 Samuel 24:4](#)). Abounding in caves on the road to Jerusalem where David found Saul. Originally Hazazon Tamar, “the felling of the palm,” palm groves being then around though now none remain ([2 Chronicles 20:2](#)). About the middle of the western side of the sea. The fountain Ain Jidy is about 500 ft. above the plain and Dead Sea, and 1500 ft. below the top of the cliffs, bursting from the limestone rock down the deep descent amidst banks of acacia, mimosa, and lotus. The temperature at the spring head on a cool day Conder found 83 Fahr. (Palestine Exploration, August, 1875.) When

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full it crosses the plain direct to the sea; but most of the year it is absorbed in the dry soil. The four kings of whom Chedorlaomer was chief attacked the Amorites here, and were in turn attacked by the five kings of Canaan in the adjoining vale of Siddim. The route of the Moabites and Ammonites invading Jehoshaphat was by Engedi, and still the marauding hordes from Moab pass round the S. of the Dead Sea along the western shore to Ain Jidy, and then westward wherever hope of plunder presents itself. The Song of Solomon (Song 1:14) celebrates Engedi's vineyards and clusters of "camphire," i.e. hennah flowers, white and yellow softly blended, wherewith Jewish maidens decked themselves.

ENGINES

Military, "invented by cunning men" under Uzziah (^{<142615>}2 Chronicles 26:15); propelling missiles, stones, and arrows. The monuments of Egyptian and Assyrian warfare have no representations of such engines. Thus Scripture is confirmed, that the invention was in Judah under Uzziah. Pliny (7:56) assigns it to Syria. Ezekiel (^{<262609>}Ezekiel 26:9) alludes to battering rams, mehhi qaballo , " a striking of that which is in front," whether with a battering ram, or balista, or catapult; "he shall set an apparatus for striking against thy walls"; also ^{<262122>}Ezekiel 21:22; 4:2, karim , translated "captains" in ^{<262122>}Ezekiel 21:22, where see margin.

ENGRAVER

In <023535>Exodus 35:35 rather “artificer” in wood, stone, or metal; so <021028> Exodus 10:28:23,” artificer” in weaving, etc. Bezaleel’s workmanship was in gold, silver, brass, stone, wood (<023104>Exodus 31:4,5), Aboliab’s in embroidery and weaving. Strict engraving of stones is mentioned in <022809> Exodus 28:9-21 in the case of the two onyx stones having six each of the 12 tribes’ names, on the high priest’s shoulders, and the 12 breastplate stones with the 12 tribes’ names engraved. Seal engraving the Israelites learned in Egypt; it existed in Mesopotamia from about 2000 B.C. The “ouches” of gold are the setting wreathed-like filagree round the stones, which were oval like the Egyptian kartouches containing hieroglyphic names. In <380309>Zechariah 3:9 “one stone ... I will engrave the graying (literally open the opening) thereof,” i. e. I (God) will prepare for Him (Messiah) an exquisitely wrought body, a suitable temple for the Godhead (<430221>John 2:21). lie is the “stone cut out of the mountain without hands”

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(<270245>Daniel 2:45). Paul (<581005>Hebrews 10:5) explains <194006>Psalm 40:6,” Mine ears hast Thou opened” (graven) by “a body hast Thou prepared Me.”

ENHADDAH

A town on the border of Issachar (<061921>Joshua 19:21).

ENHAKKORE

(“fount of him who cried”). [**See LEHI**] It burst out at Samson’s, cry, when athirst after slaying a thousand Philistines with a donkey’s jawbone

(<071519>Judges 15:19; <193406>Psalm 34:6). As the rocky precipice was named Lehi, “the jawbone,” so the hollow place in the rock was named Maktesh, “the tooth hollow.” Samson cried to Jehovah (God of grace), and Elohim (God of nature) split the hollow place at Lehi, so that water came out of it, as at Horeb and Kadesh (<021706>Exodus 17:6; <042008>Numbers 20:8,11), and the fountain was called “the fount of him who cried in Lehi.”

EN-HAZOR

(“fount of the village”). A fenced city in the territory of Naphtali (<061937>Joshua 19:37).

ENMISHPAT

(“fount of judgment”). [**See KADESH .**] <011407>Genesis 14:7.

ENOCK

(“consecrated”).

1. Cain’s oldest son; and the city (probably a village of rude huts) which he built and named after him (<010417>Genesis 4:17,18). The similarity of names in Cain’s line and Seth’s line is no proof of the persons being identical, for many of the seemingly like names are from distract roots. Moreover, the fewness of names at that early time, and the relationship and occasional intercourse between the families, account for the similarity or identity of the other names. Details are given especially as to Lamech and Enoch, marking the utter distinctness of those so named in the two lines.

2. Son of Jared; father of Methuselah. Seventh from Adam (seven indicating divine completeness, Enoch typifying perfected humanity). As angels fell to the earth by transgression, so this man was raised to heaven

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by pleasing God (Irenaeus, 4:15, sec. 2). Of Noah and Enoch alone it is written that they “walked with God” ([010524](#)>Genesis 5:24; 6:9); others “walked before God” ([011701](#)>Genesis 17:1). But walking with God is a relic of the first paradise when man talked and walked with God in holy familiarity, and an anticipation of the second ([662103](#)>Revelation 21:3; 22:3,4). The secret spring of his walk with God was “faith”; faith was the ground of his “pleasing God” (which answers to “walking with God” in Genesis 5, compare [300303](#)>Amos 3:3); his “pleasing God” was the ground of his being “translated that he should not see death” ([581105](#)>Hebrews 11:5,6). “Translation” implies a sudden removal from mortality to immortality without death, such as shall pass over the living saints at Christ’s coming ([461551](#)>1 Corinthians 15:51,52), of whom Enoch is a type. After the monotonous repetition of the same record of patriarchs, “lived” so many years, “begat sons and daughters, ... and he died,” the account of Enoch’s walk with God and translation without death stands forth in brighter relief. His years, 365 (the number of days in one year), were fewer, than his predecessors’; but in his fewer years there was that to record which was not in their immensely lengthened years, he moreover begat sons and daughters, and yet found family ties no hindrance to his walking with God as a family man. Nay, it was not until “after he begat Methuselah” that it is written “Enoch walked with God.” God’s gift of children awakened in him a new love to God and a deeper sense of responsibility. Enoch in the antediluvian generation, and Elijah in the postdiluvian, witnessed before Christ in their own persons to

the truth of the resurrection of the body and its existence in heaven. The fathers mostly made them the two witnesses slain by the beast, but afterward raised to heaven (Revelation 11). This view, if true, would be one answer to the objection against their translation, that “it is appointed unto men once to die” (<580927>Hebrews 9:27), and that “death passed upon all men for that all have sinned” (<450512>Romans 5:12). Enoch’s translation was an appropriate testimony to the truth he announced, “Behold the Lord cometh ... to execute judgment” in the face of a mocking, infidel world.

<650114> Jude 1:14 stamps with inspired sanction the current TRADITION of the Jews as to Enoch’s prophecies. The language “Enoch prophesied, saying,” favors tradition rather than the Book of Enoch being the source from whence Jude drew. So Paul mentions Jannes and Jambres the Egyptian magicians, names drawn from tradition, not from Scripture (<550308>2 Timothy 3:8). Justin Martyr, Irenaeus, Clement of Alexandria, and others allude to

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the Book of Enoch Bruce the Abyssinian traveler brought home three Ethiopic copies from Alexandria, which Lawrence translated in 1821. The Ethiopic was translated from the Greek, the Greek from the Hebrew. The Apostolic Constitutions, Origen (contra Celsus), Jerome, and Augustine deny its canonicity. It vindicates God's government of the world, spiritual and natural, recognizes the Trinity, also Messiah "the Son of man" (the name "Jesus" never occurs), "the Elect One" from eternity, before whom "all kings shall fall down, and on whom they shall fix their hopes," the supreme Judge, who shall punish eternally the wicked and reward the just. If the book belong to the period just before our Lord's coming, it gives an interesting view of believing Jews' opinions concerning Messiah at that time. No sure proof establishes its existence before the Christian era.

3. Third son of Midian, Abraham's son by Keturah
([<012504>](#)Genesis 25:4).

4. Reuben's oldest son, head of the family of Hanochites
([<014609>](#)Genesis 46:9; [<042605>](#) Numbers 26:5).

See **HANOCH** for a fourth Enoch, so the KJV has it.

ENRIMMON

Reinhabited by the Jews who returned from Babylon
([<161129>](#)Nehemiah 11:29). Ain and Rimmen ([<061532>](#)Joshua 15:32; 19:7; [<130432>](#)1 Chronicles 4:32).

ENROGEL

("fountain of feet"). So called because fullers trod their cloth with the feet here. On the border between Benjamin and Judah (<061507>Joshua 15:7; 18:16). At a lower level than Jerusalem, as "descended" implies. At the southern extremity of the valley of Hinnom near its junction with the valley of Jehoshaphat. Here Jonathan and Ahimaaz remained to receive intelligence for David from within the walls (<101717>2 Samuel 17:17). Here also by the stone Zoheleth Adonijah held his feast preparatory to claiming the throne (<110109>1 Kings 1:9). The site is by many thought to be that now called "the well of Nehemiah," and by the natives" the well of Job," Bir-eyub. The spot is one of the most fertile round Jerusalem. The well is 125 ft. deep, and in winter usually full; it is walled up and arched above. But Behar (Land of Promise) argues for Ain Umm ed daraj, "spring of the mother of steps," namely, the steps by which the reservoir is reached; "the Fountain of the Virgin," the only real spring near Jerusalem (Bir-eyub is a well, not a spring); which if not meant will be (what is not likely) unmentioned in the

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Bible. This spring suits better, as being nearer Jerusalem than Bir-eyub, which is too far for ^{<101717>}2 Samuel 17:17, and altogether away from the direct road over Olivet to Jordan, and too much in full view of the city for Jonathan's and Ahimaaz' secret purpose. Daraj and Rogelare related names. The Fount of the Virgin is still the women's place of resort for washing and treading clothes; and it is above the king's gardens and so suitable for irrigation, which Bir-eyub is not. Ganneau found the stone of Zohemoth in the village of Siloam under the name Zehweile. This identifies Enrogel with the Fountain of the Virgin.

ENSHEMESH

(fount of the sun). A spring on the border between Judah and Benjamin, N. of Judah, S. of Benjamin (^{<061507>}Joshua 15:7; 18:17). Between "the going up to Adummim" (i.e. the road leading up from the Jordan valley) and the spring of Enrogel. E. of Jerusalem and of the mount of Olives. Now Ain Haud or Chot, "the well of the apostles," a mile below Bethany on the way from Jerusalem to Jericho. The sun's rays are on it all day.

ENTAPPUAH

"Spring of apple" or "citron." [**See TAPPUAH .**]
(^{<061707>}Joshua 17:7.)

EPAENETUS

A Christian at Rome greeted by Paul as "my well beloved, who

is the firstfruits of Achaia (Asia in the Alexandrinus, Vaticanus, and Sinaiticus manuscripts) unto Christ” (<451605>Romans 16:5). “Asia” is used in the restricted sense, Mysia, Lydia, and Curia.

EPAPHRAS

Paul’s “dear fellow servant, who is for you (the Colossian Christians,

<510107> Colossians 1:7) a faithful minister of Christ,” perhaps implying Epaphras was the founder of the Colossian church. In <570123>Philemon 1:23, “my fellow prisoner.” Apprehended possibly for his zealous labors in Asia Minor; literally, “fellow captive” ([sunaichmalootos](#)), taken in the Christian warfare (<507425>Philippians 2:25), or else more probably designated so as Paul’s faithful companion in imprisonment. He had been sent by the Colossians to inquire after and minister to Paul. Aristarchus is designated Paul’s “fellow prisoner” in <510410>Colossians 4:10, and his “fellow laborer” in <570124>Philemon 1:24 (both epistles were sent at the same time). But, vice

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versa, Epaphras in the Epistle to Philemon is” his fellow prisoner,” and in the Epistle to the Colossians “his fellow laborer.” In ^{<510412>}Colossians 4:12 Paul thus commends him, “Epaphras who is one of you (a native or resident of Colosse), a servant of Christ, saluteth you, always laboring fervently ([agoonizomenos](#) , ‘striving as in the agony of a contest’) for you in prayers, that ye may stand perfect and complete in all the will of God.”

EPAPHRODITUS

Epaphroditus: of which Epaphras is a contraction. But Epaphroditus of the Philippian church is probably distinct from Epaphras of the Colossian church. Probably a presbyter at Philippi. After Tychicus and Onesimus had departed from Rome carrying the epistles to Ephesians, Colossians, and Philemon, Paul was cheered by the arrival of Epaphroditus with the Philippian contribution. But that faithful “brother, companion in labor, and fellow soldier,” being probably in delicate health in setting out, had brought on himself a dangerous sickness by the fatigues of the journey to Rome (^{<507425>}Philippians 2:25,26,30; 4:18). On recovery he “longed” to return to his Philippian flock, and in person relieve their anxiety on his behalf. So Paul “supposed it necessary to send Epaphroditus” to them, being “their messenger” (apostle, i. e. one of the “apostles” or “messengers of the churches “ as distinct from the twelve and Paul commissioned by Christ: ^{<451607>} Romans 16:7; ^{<470823>}2 Corinthians 8:23). Paul charges them, “Receive him in the Lord with all gladness; and hold such

in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me” (their lack having been not of the will but of the opportunity, ⁵⁰⁰⁴¹⁰Philippians 4:10). From the marked exhortations to “receive Epaphroditus with all gladness,” etc., Alford conjectures that the “heaviness” of Epaphroditus was not solely owing to his strong affection, but that there must have been something behind respecting him.

EPHAH

[**See WEIGHTS AND MEASURES .**]

- 1.** The first of Midian’s sons, grandson of Abraham (⁰¹²⁵⁰⁴Genesis 25:4; ¹³⁰¹³³1 Chronicles 1:33; ²³⁶⁰⁰⁶Isaiah 60:6), “the dromedaries of Ephah” E. of the Dead Sea. Midian abounded in camels to carry their merchandise (⁰⁷⁰⁶⁰⁵Judges 6:5); the camel is the ship of the desert.
- 2.** A concubine of Caleb of Judah (¹³⁰²⁴⁶1 Chronicles 2:46).

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3. Son of Jahdai ([<130247>](#)1 Chronicles 2:47) of Judah.

EPHAI

O PHAI in the Ketib or original text ([<244008>](#)Jeremiah 40:8,13). Ishmael kille these “captains of the forces” left in Judah with Gedaliah, the governor appointed by the Babylonians ([<244103>](#)Jeremiah 41:3). [<130417>](#) 1 Chronicles 4:17.

3. E. of Jordan ([<130524>](#)1 Chronicles 5:24). Related to Ophrah, Gideon’s native place in Manasseh W. of Jordan.

EPHESDAMMIM

(“boundary of blood”); so-called from being the scene of bloody battles between Israel and the Philistines [[see ELAH](#)], i. e. the valley of the terebinth; contracted into P AS -D AMMIM ([<131113>](#)1 Chronicles 11:13). Between Shochoh and Azekah, in Judah, the Philistine encampment when David slew Goliath ([<091701>](#)1 Samuel 17:1). The valley of Elah rises close to Hebron, and runs as a rocky ravine northward. Among the towns on its flank was K EILAH on a steep, terraced, bore hill. Beyond this point the valley widens, and on its W. side is Adullam. A mile further N. the valley turns W. Here crowning the left bank was Socoh. Farther W. on the valley’s S. side is Shaaraim (Tel Zakeriyeh). Then the valley opens into the Philistine plain, and here is situated on a white cliff Gath, commanding the valley. Thus, the valley of Elah was the highway from the plain up to the hilly country, and terebinths

still grow in it as of old. The site of Saul's battle with the Philistines and Goliath was at the bend of the valley, where the Jerusalem road down which probably Saul came crosses the valley, at Ephes- dammim, between Socoh (Shuweikeh) and Azekah (El-Azek). Here still a ruin exists, having a similar meaning, Belt Fused, "house of bloodshed." Two Hebrew terms occur in the narrative: ' emeq the "broad valley"; gay the narrow deep channel in the middle of the creek, dug out by the winter torrent and separating the two hosts. The steep banks are studded with smooth white pebbles, such as David slung at Goliath.

EPHER

1.

<012504> Genesis 25:4; <130133>1 Chronicles 1:33.

2.

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EPHESIANS, EPISTLE TO

By Paul, as ^{<490101>}Ephesians 1:1; 3:1 prove. So Irenaeus, Haer. 5:2,3; 1:8,5; Clemens Alex., Strom. 4:65, Paed. 1:8; Origen, Celsus 4:211. Quoted by Valentinus A.D. 120, ^{<490314>}Ephesians 3:14-18, as we know from Hippolytus, Refut. Haeres., p. 193. Polycarp, Epistle to Phil., 12, witnesses to its canonicity. So Tertullian, Adv. Marcion, 5:17, Ignatius, Ephesians 12, refers to Paul's affectionate mention of the Christian privileges of the Ephesians in his epistle.

Paul, in ^{<510416>}Colossians 4:16, charges the Colossians to read his epistle to the Laodiceans, and to cause his epistle to the Colossians to be read in the church of Laodicea, whereby he can hardly mean his Epistle to the Ephesians, for the resemblance between the two epistles, Ephesians and Colossians, would render such interchange of reading almost unnecessary. His greetings sent through the Colossians to the Laodiceans are incompatible with the idea that he wrote an epistle to the Laodiceans at the same time and by the same bearer, Tychicus (the bearer of both epistles, Ephesians and Colossians), for the apostle would then have sent the greetings directly in the letter to the party saluted, instead of indirectly in his letter to the Colossians. The epistle to Laodicea was evidently before that to Colosse.

Ussher supposed that the Epistle to the Ephesians was an encyclical letter, headed as in manuscripts of Sinaiticus and Vaticanus, "To the saints that are ... and to the faithful," the name of each church being inserted in the copy sent to it; and

that its being sent to Ephesus first occasioned its being entitled the Epistle to the Ephesians. But the words “at Ephesus”

(<490101>Ephesians 1:1) occur in the very ancient Alexandrinus manuscript and the Vulgate version. The omission was subsequently made when read to other churches in order to generalize its character. Its internal spirit aims at one set of persons, coexisting in one place, as one body, and under the same circumstances. Moreover, there is no intimation, as in 2 Corinthians and Galatians, that it is encyclical and comprising all the churches of that region. After having spent so long time in Ephesus, Paul would hardly fail to write an epistle especially applying to the church there. For personal matters he refers the Ephesians to Tychicus its bearer (<490621>Ephesians 6:21,22); his engrossing theme being the interests and privileges and duties of Christ’s universal church, with particular reference to the Ephesians. This accounts for the absence of personal greetings; so in Galatians,

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Philippians, 1 and 2 Thessalonians, and 1 Timothy. The better he knows the parties addressed, and the more general and solemn the subject, the less he gives of individual notices.

His first visit to Ephesus is recorded in ^{<441819>}Acts 18:19-21. Some seeds of Christianity may have been sown in the men of Asia present at the grand Pentecost (^{<440209>}Acts 2:9). The work begun formally by Paul's disputations with the Jews during his short visit was carried on by Apollos (^{<441824>}Acts 18:24-26), Aquila, and Priscilla. At his second visit after his journey to Jerusalem, and thence to the eastern regions of Asia Minor, he encountered John's disciples, and taught them the baptism of the Holy Spirit, and remained at Ephesus three years (^{<441910>}Acts 19:10; 20:31), so that this church occupied an unusually large portion of his time and care. His self denying and unwearied labors here are alluded to in ^{<442034>}Acts 20:34. This epistle accordingly shows a warmth of feeling and a union in spiritual privileges and hopes with them (^{<490103>}Ephesians 1:3, etc.), such as are natural from one so long and so intimately associated with those addressed. On his last journey he sailed past Ephesus, and summoned the Ephesian elders to Miletus, where he delivered to them his farewell charge (^{<442018>}Acts 20:18-35).

The Epistle to the Colossians, which contains much the same theme, seems to have been earlier, as the Epistle to the Ephesians expands the same truths. It, is an undesigned coincidence and proof of genuineness that the two epistles,

written about the same date and under the same circumstances, bear closer resemblance than those written at distant dates and under different circumstances. [See for instances of resemblance, [see COLOSSIANS](#) .] Tychicus bore both epistles, and Onesimus his companion bore that to his former master Philemon at Colosse. The date was probably before Paul's imprisonment at Rome became so severe as it was when writing the Epistle to the Philippians, about A.D. 62, four years after his charge at Miletus. In Philippians 6:19,20 he implies he had some freedom for preaching, such as ^{<442823>}Acts 28:23-31 represents. His imprisonment, beginning February A.D. 61, lasted at least "two whole years."

The epistle addresses a church constituted of Jewish and Gentile converts, and such was that of Ephesus (^{<490214>}Ephesians 2:14-22, compare ^{<441908>}Acts 19:8-10). Diana's (Artemis) temple there, burned down by Herostratus on the night of the birth of Alexander the Great (355 B.C.), was rebuilt at enormous cost, and was one of the wonders of the world. [[See DIANA](#) .]

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Hence the appropriateness of comparing the church to a temple, containing the true inner beauty, which the idol temple with all its outward splendor was utterly lacking in. In ^{<490417>}Ephesians 4:17; 5:1-13, Paul alludes to the notorious profligacy of the pagan Ephesians. Moreover, an undesigned coincidence, confirming the genuineness of both this epistle and the independent history, is the correspondence of expressions between the epistle and Paul's address to the Ephesian elders (^{<490106>}Ephesians 1:6,7; 2:7; compare ^{<442024>}Acts 20:24,32). Alford designates this "the epistle of the grace of God." As to his bonds, ^{<490301>}Ephesians 3:1; 4:1, with ^{<442022>}Acts 20:22,23. As to "the counsel of God," ^{<490111>}Ephesians 1:11 with ^{<442027>}Acts 20:27. As to "the redemption of the purchased possession," ^{<490114>}Ephesians 1:14 with ^{<442028>} Acts 20:28. As to "building up" and the "inheritance," ^{<490114>}Ephesians 1:14,18; 2:20; 5:5, with ^{<442032>}Acts 20:32.

THE OBJECT is "to set forth the foundation, the course, and the end of the church of the faithful in Christ. He speaks to the Ephesians as a sample of the church universal. In the larger and smaller divisions alike the foundation of the church is in the will of the Father; the course of the church is by the satisfaction of the Son; the end of the church is the life in the Holy Spirit" (Alford). Compare as to the three, ^{<490111>}Ephesians 1:11; 2:5; 3:16. Throughout "the church" is spoken of as one whole, in the singular, not the plural. The doctrinal part closes with the sublime doxology (^{<490314>}Ephesians 3:14-21). Upon the doctrine rest the succeeding practical exhortations; here too the church is

represented as founded on the counsel of “God the Father who is above all, through all, and in all,” reared by the “one Lord” Jesus Christ, through the “one Spirit” (⁴⁹⁰⁴⁰⁴Ephesians 4:4-6, etc.), who give their respective graces to the members. These therefore should exercise all these graces in their several relationships, as husbands, wives, servants, children, etc.; for this end, finally, we must “put on the whole armor of God” (⁴⁹⁰⁶¹³Ephesians 6:13).

The STYLE like the subject, is sublime to a degree exceeding that of Paul’s other epistles. The sublimity produces the difficulty and peculiarity of some expressions. The theme was suited to Christians long grounded, as the Ephesians were, in the faith as it is in Jesus.

EPHESUS

Chief city of the Ionian confederacy and capital of the Roman province “Asia” (Mysia, Lydia, Caria), on the S. side of the plain of Cayster, and partly on the heights of Prion and Coressus, opposite the island of Samos.

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A leading scene of Paul's ministry (Acts 18; 19; 20); also one of the seven churches addressed in the Apocalypse (^{<660111>}Revelation 1:11; 2:1), and the center from whence John superintended the adjoining churches (Eusebius, 3:23). Ephesus, though she was commended for patient labors for Christ's name's sake, is reproved for having "left her first love."

The port was called Panormus. Commodious roads connected this great emporium of Asia with the interior ("the upper coasts," i.e. the Phrygian table lands, ^{<441901>}Acts 19:1); also one on the N. to Smyrna, another on the S. to Miletus, whereby the Ephesian elders traveled when summoned by Paul to the latter city. On a N.E. hill stands the church Ayasaluk, corrupted from [hagios theologos](#) , "the holy divine," John, Timothy, and the Virgin Mary who was committed by the Lord to John (^{<431926>}John 19:26), were said to have been buried there. It was the port where Paul sailed from Corinth, on his way to Syria (^{<441819>}Acts 18:19-22). Thence too he probably sailed on a short visit to Corinth [[see 1 CORINTHIANS](#)]; also thence to Macedonia (^{<441921>}Acts 19:21,27; 20:1; compare ^{<540103>}1 Timothy 1:3; ^{<550412>}2 Timothy 4:12,20).

Originally colonized by the hardy Atticans under Androclus, son of Codrus, it subsequently fell through the enervation of its people under Lydian and Persian domination successively; then under Alexander the Great, and finally under the Romans when these formed their province of Asia (129 B.C.). A proconsul or

“deputy” ruled Asia. In ^{<441938>}Acts 19:38 the plural is for the singular. He was on circuit, holding the assizes then in Ephesus; as is implied, “the law is open,” margin “the court days are (now being) kept.” Besides a senate there was a popular assembly such as met in the theater, the largest perhaps in the world, traceable still on mount Prion (^{<441929>}Acts 19:29). The “town clerk” had charge of the public records, opened state letters, and took notes of the proceedings in the assembly. His appeal, quieting the people, notices that Paul was “not a blasphemer of the Ephesian goddess,” a testimony to Paul’s tact and wisdom in preaching Christ. The friendly warning of the **see ASIARCHS** to Paul, not to venture into the theater, implies how great an influence the apostle had gained at Ephesus.

Besides being famed as the birthplace of the two painters Apelles and Parrhasius, and the philosopher Heraclitus, Ephesus was notorious for its magical arts and amulets of parchment with inscribed incantations (Ephesia grammata), valued at enormous prices (50,000 pieces of silver), yet freely

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given up to the flame when their possessors received a living faith (^{<441919>}Acts 19:19). In undesigned coincidence with Acts, Paul writing to Timothy (^{<550313>}2 Timothy 3:13) says “seducers ([goetees](#) , conjurors) shall wax worse and worse, deceiving and being deceived.” The “special miracles” which God wrought by the hands of Paul were exactly suited to conquer the magicians on their own ground: handkerchiefs and aprons from his body brought as a cure to the sick; evil spirits cast out by him; and when exorcists imitated him, the evil spirits turning on them and rending them.

The Diana of Ephesus, instead of the graceful Grecian goddess of the chase, was a mummy-shaped body with many breasts, ending in a point, and with the head of a female with mural crown, and hands with a bar of metal in each; underneath was a rude block. An aerolite probably gave the idea “the image that fell from heaven.” After frequent burnings, the last building of her temple took 220 years. [[See DIANA](#) .] Some read Pliny’s statement, “the columns were 120, seven of them the gifts of kings”; the diameter of each is six feet, the height 60 feet, according to Ward’s measurement. The external pillars according to Wood’s arrangement are 88; the whole number, internal and external, 120. The glory of Ephesus was to be “a worshipper of the great goddess” (see margin), literally, a caretaker, warden, or apparitor of the temple ([neokoros](#)), and the silversmiths had a flourishing trade in selling portable models of the shrine. Perhaps Alexander the “coppersmith” had a similar business. The “craftsmen” were the designers, the “workmen” ordinary laborers (^{<441924>}Acts 19:24,25). The

imagery of a temple naturally occurs in [<460309>1 Corinthians 3:9-17](#) written here, also in [<540315>1 Timothy 3:15; 6:19;](#) [<550219>2 Timothy 2:19,20](#), written to Ephesus; compare also [<442032>Acts 20:32](#). Demetrius would be especially sensitive at that time when Diana's sacred month of May was just about to attract the greatest crowds to her, for [<461608>1 Corinthians 16:8](#) shows Paul was there about that time, and it is probable the uproar took place then; hence we find the Asiarchs present at this time ([<441931>Acts 19:31](#)). Existing ancient coins illustrate the terms found in Acts, "deputy," "town clerk," "worshipper of Diana." The address at Miletus shows that the Ephesian church had then its bishop presbyters. Paul's companions, Trophimus certainly and Tychicus possibly, were natives of Ephesus ([<442004>Acts 20:4; 21:29;](#) [<550412>2 Timothy 4:12.](#)) Also Onesiphorus ([<550116>2 Timothy 1:16-18; 4:19](#)), Hymeneus and Alexander, Hermogenes and Phygellus, of Ephesus, were among Paul's opponents ([<540120>1 Timothy 1:20;](#) [<550115> 2 Timothy 1:15; 4:14](#)).

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EPHLAL

<130237> 1 Chronicles 2:37.

EPHOD

1. The high priest's vestment, with the breastplate and Urim and Thrumhim (some material objects in the bag of the breastplate, used for consulting Jehovah by casting lots: Speaker's Commentary; but **see HIGH PRIEST**) in it. This Abiathar carried off from the tabernacle at Nob, and David consulted (<092109>1 Samuel 21:9; 23:6,9; 30:7). The breastplate, with its twelve precious stones, gave an importance to the ephod which led to its adoption in the idolatries of Gideon and Micah (<070827>Judges 8:27; 17:5; 18:14). The large amount of gold used by Gideon on his ephod was not the material of it, but the means wherewith he completed it; including the breastplate (choshen), the 12 precious stones, and the two for the shoulders, the gold thread throughout, and gold braid, and gold twist chains fastening the breastplate upon the ephod, and lastly the price of the labor (<022806>Exodus 28:6-30). [**See GIDEON** .] His aim was by wearing it to have a vehicle for inquiring the will of Jehovah, through the Urim and Thummim, the holy lot, and breastplate. The ephod was also used, but without the breastplate, by the ordinary priests, as their characteristic robe (<090228>1 Samuel 2:28; 14:3; 22:18; <280304>Hosea 3:4). David's ephod, in bringing the ark to Jerusalem, differed from the priests' in being of ordinary linen

(baad), whereas theirs was of fine linen (sheesh).

2. Father of Hanniel, head of Manasseh, assisted Joshua and Eleazar in apportioning Canaan (^{<043423>}Numbers 34:23).

EPHRAIM (1)

(“doubly fruitful”). Joseph’s second son by Asenath, named so, “for,” said Joseph, “God hath caused me to be fruitful in the land of my affliction.” Born during the seven plenteous years; the “doubly fruitful” may refer to both the fruitfulness vouchsafed to Joseph and the plenty of the season. As regards Ephraim himself, he was doubly blessed:

(1) in being made, as well as Manasseh, a patriarchal head of a tribe, like Jacob’s immediate sons (^{<014805>}Genesis 48:5); as Judah received the primary birthright (Reuben losing it by incest, Simeon and Levi by cruelty), and became the royal tribe from whence king David and the Divine Son of

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David sprang, so Ephraim received a secondary birthright and became ancestor of the royal tribe among the ten tribes of Israel (^{<014903>}Genesis 49:3- 10,22-26).

(2) Ephraim the younger was preferred to Manasseh the elder, just as Jacob himself was preferred before the elder Esau. Jacob wittingly guided his hands so as to lay his right on Ephraim and his left on Manasseh, notwithstanding Joseph's remonstrance; saying, "Manasseh shall be great, but his younger brother shall be greater than he, and his seed shall become a multitude of nations." Jacob called to mind God's promise at Luz, "I will make thee fruitful," a Hebrew word related to Ephraim and to Ephrath, the scene of the death of his darling wife, Ephraim's grandmother (^{<013511>}Genesis 35:11,16; 48:4,7,13-19).

Ephraim was about 21 when Jacob blessed him, for he was born before the seven years' famine, and Jacob came to Egypt toward its closing years, and lived 17 years afterward (^{<014728>}Genesis 47:28). Before Joseph's death Ephraim's family had reached the third generation (^{<015023>}Genesis 50:23).

The last notice we have of him is his mourning for his sons killed in the foray by the men of Gath, and naming his newborn son **see BERIAH** from the calamity, unconscious that that son would be the progenitor of the most remarkable of all his descendants, Joshua (^{<130720>}1 Chronicles 7:20-23). ^{<197809>} Psalm 78:9 is referred in Smith's Bible Dictionary to this time; but the phrase is rather figurative for spiritual apostasy; "the children of Ephraim

... carrying bows, turned back in the day of battle.” Ephraim’s numbers in the wilderness of Sinai census were 40,500, Manasseh’s 32,200. But at the eve of entering Canaan Ephraim had decreased to 32,500, while Manasseh had increased to 52,700; and at the conquest Ephraim was fewest in numbers after Simeon (22,200). Still in Moses’ blessing Ephraim stands pre-eminent over Manasseh; and he and Manasseh are compared to the two horns of the reem (not unicorn but the gigantic wild ox, now extinct, or urus); “with them he (Joseph) shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim and they are the thousands of Manasseh.” Moreover Joseph’s land is “blessed of the Lord for the precious things of heaven ... the dew ... the deep beneath ... the precious fruits brought forth by the sun and ... put forth by the moon ... the chief things of the ancient mountains and ... of the lasting hills ... of the earth and its fullness, and the good will of Him that dwelt in the bush”: a glorious issue to the afflictions “of him that was separated from his brethren” ([Deuteronomy 33:17](#)). “His glory (is like) the firstling of his

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bullock,” rather “the firstling of his (Joseph’s) bullock (i.e. Ephraim made by Jacob in privileges the firstborn of Joseph’s offspring; the singular ‘bullock’ being used collectively for all Joseph’s offspring, and expressing their strength) is his glory.” Whereas Jacob dwelt on Joseph’s trials, and prophetically the severe wars of his descendants, in which God would strengthen them as He had strengthened Joseph, Moses looks onward to their final triumph and peaceful enjoyment of all precious things in their land.

The tribe Ephraim’s territory. -- The two great tribes of Judah and Joseph (Ephraim and Manasseh) took their inheritance first. The boundaries of Ephraim are traced from W. to E. in ^{<061601>}Joshua 16:1-10. Ataroth Adar and upper Bethheron lay on the center of the southern border of Ephraim. The border on the N. side went out westward, i.e. seaward, to Michmethah, which was in front (W. or N.W.) of Shechem (Nablus), the latter being in Ephraim. From Michmethah the border went round to the E. at the back of mount Ebal, then S.E. toward Janohah (Yanun). It passed Taanath Shiloh (probably Salim). From Janohah it touched Ataroth on the wady Fasail; then passing Naarath or Naaran (^{<130728>}1 Chronicles 7:28) on the E. of Bethel, called Neara by Josephus, abounding in water, and so likely to be near Ras el Ain (five miles N. of Jericho), which pours a full stream into the wady Nawayimeh. From Naarath Ephraim’s boundary reached Jericho, and struck into the line that forms the S. baseline of the tribe, running to the Jordan. From En Tappuah (Ain Abuz, five miles and a half S. of Shechem) Ephraim’s boundary ran S.W. into the brook Kanah, which still retains its ancient name; thence the boundary ran out

to the sea. The boundary between Ephraim and his brother Manasseh is not exactly defined; compare

<061714> Joshua 17:14-18. Generally, Ephraim lay to the S., Manasseh to the N. But Manasseh, instead of crossing the country from E. to W. as it is often represented, occupied only half that space, and lay along the sea to the W., bounded on the E. by mount Carmel. The territory of the twofold “house of Joseph” was 55 miles from E. to W. by 70 from N to S. The northern half of central Palestine was “mount Ephraim,” hills of limestone material, intersected by wide plains with streams of running water, and therefore, clothed with vegetation. Travelers attest the increasing beauty of the country in going N. from Jerusalem. The “precious things of the earth,” “flowers,” “olive valleys,” and “vines” are assigned to Ephraim (<232801>Isaiah 28:1-4; <281001>Hosea 10:1). He is compared to a “heifer,” whereas Dan, Judah, and Benjamin among their comparatively barren rocks are compared

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to lions and wolves. Ephraim lay near the highways from Egypt and Philistia to Galilee and from Jordan to the sea. Ephraim did not extend to the sea, but had separate cities assigned to it in Manasseh on the coast. In it were Shechem, Jacob's original settlement, "his parcel of ground" and well; Ebal and Gerizim, the mounts of cursing and blessing; and Shiloh, the seat of the sanctuary until the time of Eli. Here too was the great Joshua's tomb, as also his patrimony. Jealous sensitiveness as to any exploit achieved without Ephraim's sharing in it betrayed at once their tribal self importance and their recognized high standing among the tribes. So toward Gideon, Jephthah and David (<070801>Judges 8:1; 12:1; <101941>2 Samuel 19:41-43). In one instance they nobly interposed to clothe, feed, and restore in freedom their captive brethren of Judah (<142809>2 Chronicles 28:9-15). Psalm 78 was designed to soothe their tribal soreness at the transference of the religious capital from Shiloh to Jerusalem (<197860>Psalm 78:60-70). They attached themselves to David after Ishbosheth's fall; 20,800 warriors of them "coming with a perfect heart to Hebron, to make David king over all Israel." Among his state officers there was more than one Ephraimite (<132710>1 Chronicles 27:10-14); and after Absalom's rebellion they were probably foremost among the men of Israel in expressing jealousy of Judah in respect to the latter's greater share in promoting David's return. From the time of the severance of the ten tribes from Judah, brought about by Rehoboam's infatuation and Jeroboam's ("ruler over all the charge of the house of Joseph") rousing Ephraim's innate self-elation, Ephraim became the representative and main portion of the northern kingdom; for the surrounding pagan, the

luxurious Phoenicians, the marauding Midianites, the Syrians and Assyrians from the N., and the Egyptians from the S., left to Israel little which was permanently, exclusively, and distinctively its own, beyond the secure territory of Ephraim with its hilly fastnesses. The plain of Esdraelon, to the N. beyond Ephraim, was the natural battlefield for Egyptian forces advancing along the seacoast plain from the S. and Syrians and Assyrians from the N. to operate in; but Ephraim could only be reached through precipitous ascents and narrow passes, where invaders could be easily repelled. But her continually increasing moral degeneracy and religious apostasy rendered all her natural advantages unavailing. No temporary revival, as in Judah's case, relieves the gloomy picture, until the cup of her iniquity was full; and God, though His amazing love long forbore to judge her, at last swept her away permanently from her home and her abused privileges and opportunities. (Hosea 5; Hosea 6; Hosea 7;

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Hosea 9; Hosea 10; ^{<281101>}Hosea 11:1-8; Hosea 12; Hosea 13; Ezekiel 23; 2 Kings 17).

EPHRAIM (2)

Beside which was Absalom's sheep farm, where took place Amnon's murder (2 Samuel 13). Our Lord, when the chief priests plotted to kill Him, retired to "a city called Ephraim ... a country near to the wilderness" (^{<431154>}John 11:54). "The wilderness" means the hill country N.E. of Jerusalem, between the central towns and the Jordan valley. Thus, Ophrah of Benjamin probably is identical with Ephraim (^{<091317>}1 Samuel 13:17.) Now Et-Taiyibeh, a village on a conical hill commanding the view of the Jordan valley and the Dead Sea.

EPHRAIM, WOOD OF

The battlefield where Absalom fell, the entanglement of the wood occasioning large slaughter of the Ephraimites, from whence perhaps the wood was named. From ^{<101724>}2 Samuel 17:24,26; 18:3, it is certain that it was E. of Jordan, not W. where the tribe Ephraim was settled. Mahanaim was the "city out of" which David's army looked for "succour" from him. Grotius thinks, less probably, that the name was derived from the slaughter of Ephraim at the Jordan fords by Jephthah (^{<071201>}Judges 12:1-5); the city Mahanaim and wood of Ephraim were miles off from the Jordan.

EPHRAIN

A city of Israel which, with its dependent villages, Abijah and the men of Judah took from Jeroboam (<141319>2 Chronicles 13:19). Possibly = Ephraim city above; also = EPHRON, MOUNT, on the northern bound of Judah (<061509>Joshua 15:9).

EPHRATAH; EPHRATH

- 1.** Second wife of Caleb, Hezron's son; mother of Hur; grandmother of Caleb the spy (<130219>1 Chronicles 2:19, (24),50; 4:4).
- 2.** The name of Bethlehem Judah in Jacob's time (<013516>Genesis 35:16,19; 48:7). Whence probably Ephraim the mother of Hur took her name, being a native and owner of the town and district; which accounts for his being called "the father of Bethlehem." In <330502>Micah 5:2 it is called Bethlehem Ephraim. As Bethlehem means "house of bread," so Ephraim "fruitful," the

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region abounding in grain. In ^{<19D206>}Psalm 132:6 the sense is: “we (being) in Ephraim (i.e. while David was still a youth at Bethlehem) heard of it,” namely, the ark, as a mere matter of hearsay, so neglected was the ark then while in the forest town of Kirjath Jearim.

EPHRON

Zohar’s son, a Hittite; owner of the field facing Mature or Hebron, and the cave in the field. Abraham bought it from Ephron for 400 shekels of silver (Genesis 23; 25; 49).

EPICUREANS

Disciples of Epicurus, the Athenian philosopher, whose “garden” was the resort of numbers. There he taught that the aim of philosophy should be happiness and pleasure, not absolute truth; experience (the perceptions, general notions, and passions or affections), not reason, the test. Physics he studied, to explain phenomena and dispel superstitious fears; ethics he regarded as man’s proper study, since they conduce to supreme and lasting pleasure. two opposite schools of philosophy prevalent in Athens at Paul’s visit (^{<441718>}Acts 17:18). Materialism and sensual selfishness was the ultimate tendency of Epicurus’ teaching; but his bold criticism of pagan polytheism, the claims of the body, and individual freedom, were the better elements in it. Stoicism taught an absolute fate and the spiritual nature of the soul, which it made part of the general soul of the world. Paul directs against Epicureanism the declaration of creation (^{<441724>}Acts 17:24), providence

(<441726>Acts 17:26), inspiration (<441728>Acts 17:28), the resurrection and judgment (<441731>Acts 17:31). Sadduceeism was its Jewish representative. Diogenes Laertius (10) preserves some of Epicurus' letters, and a list of his writings. See also Lucretius, De Rerum Natura, translated by Creech.

EPISTLE

The first mentioned in the Old Testament is that of David to Joab, sent by Uriah (<101114>2 Samuel 11:14); a usage perhaps borrowed from the Phoenicians, with whose king Hiram he was intimate. The king's seal was usually attached in token of authority, and to guard against anyone but the person addressed reading it (<112108>1 Kings 21:8,9). The seal was of clay impressed while moist (<112108>1 Kings 21:8,9; <183814>Job 38:14). "A writing came to Jehoram from Elijah" (<142112>2 Chronicles 21:12). Originally messages were sent orally (<013203>Genesis 32:3; <042205>Numbers 22:5,7,16; 24:12; <071112>Judges

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11:12,13; <091107>1 Samuel 11:7,9). Hezekiah had a system of couriers or posts to transmit his letters in various quarters; the plan especially prevalent in Persia (<143006>2 Chronicles 30:6,10; <170810>Esther 8:10,14). We read of his “spreading before the Lord” Sennacherib’s letter (<121914>2 Kings 19:14). Sanballat’s “open letter” was an infraction of the etiquette of the Persian court (<160605>Nehemiah 6:5). Jeremiah wrote to the captives in Babylon (<242901>Jeremiah 29:1-3).

In the New Testament Luke begins both his “Gospel” and “Acts” in the form of a letter to Theophilus; but in substance both books are rather histories than epistles. Our Lord wrote no epistle, as that to Abgarus king of Edessa is most probably not authentic (Eusebius H. E., 1:13). His office was to enact the facts, and to fulfill the personal ministry, upon which the church was to be founded. The epistles are the inspired commentaries unfolding the truths in the histories, the Gospels, and Acts; just as the prophets interpret the spiritual lessons designed by God to be drawn from the Old Testament histories. Twenty-one of the 27 New Testament books are strictly epistles. Three more are so in form: Luke, Acts, and Revelation addressed to the seven churches. Matthew, Mark, and John alone are not epistolary either in form or substance. Fourteen, including Hebrews, are by Paul; three by John; two by Peter; one by James; one by Jude. Paul dictated his to an amanuensis, authenticating them with his autograph at the close, wherewith he wrote the salutation “grace be with thee,” or “the grace of our Lord Jesus Christ,” etc. But, in order to show his regard to

the Galatians, whom Judaizers tried to estrange, he wrote all that epistle himself in large characters, for so <480611>Galatians 6:11,12 ought to be translated, “ye see in how large letters I have written.” The largeness of letters was probably owing to his weakness of sight (<480415>Galatians 4:15). The words “I have written” (“wrote,” [egrapsa](#)) distinguished this epistle as written by himself from <530317>2 Thessalonians 3:17, “I write,” where he only writes the closing salutation. <570119>Philemon 1:19 shows that that epistle also was all written by Paul as a special compliment to Philemon; whereas the accompanying epistle to the Colossians (<510418>Colossians 4:18) has only “the salutation” so written, as also <461621>1 Corinthians 16:21. In <451622>Romans 16:22 his amanuensis, Tertius, salutes in his own name. Peter’s closing salutation is “peace be with you”; as Paul’s is “grace,” etc. John after Paul’s death takes up his closing benediction, “the grace of our Lord Jesus Christ be with you all,” at the end of Revelation. In the beginning of most of Paul’s epistles “grace and peace” are his opening greeting; in the pastoral epistles

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concerning ministers “mercy” is added, “grace, mercy, and peace” (1 and 2 Timothy and Titus), for ministers of all men most need mercy ([<460725>1 Corinthians 7:25](#); [<470701>2 Corinthians 7:1](#)). All the epistles besides Paul’s are called “universal” or “general.” This designation holds good in a general and not strict sense; for the 2 and 3 John are addressed to specific persons in form, though in substance they are general. The epistolary form of inspiration gives scope for free expression of personal affection, and conveys divine truth, progressively unfolded to us, as to Christian faith, worship and polity with a freshness, point, and communion of heart with heart, such as could hardly be attained by formal, didactic treatises.

ER

(“watchful”).

1. Firstborn of Judah, by Bathshua, a Canaanite; the marriage with this daughter of a corrupt race producing sin and sorrow. Tamar was his wife but bore him no son; for “Er was wicked in the sight of the Lord, and the Lord slew him,” his sin being probably some abomination connected with the impure Canaanite idolatry ([<013803>Genesis 38:3-7](#)).

2.

[<130421>](#) 1 Chronicles 4:21.

[<014616>](#) Genesis 46:16. 4. [<420328>](#)Luke 3:28.

ERAN

Eranites. [<042636>](#)Numbers 26:36.

3.

ERASTUS

“Chamberlain,” i.e. city steward and treasurer of Corinth ([<451623>](#)Romans 16:23). The conversion of so prominent a man marks the great success of Paul’s labors there. He ministered to Paul, accompanying him on his last journey to his second imprisonment at Rome; but “abode at Corinth,” going no further, as Paul notes ([<550420>](#)2 Timothy 4:20) to depict his utter desertion by man. Erastus the missionary is perhaps distinct, as a chamberlain’s office would hardly admit of continued missionary journeys ([<441922>](#)Acts 19:22).

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ERECH

“The beginning of Nimrod’s kingdom was Babel, Erech, Accad, and Calneh in the land of Shinar.” Orchoe, 82 miles S., 43 E. of Babylon, now Warka; in the land of Shinar. Apparently the necropolis of the Assyrian kings, judging from the brick and coffins and mounds all round. Some bricks bear the monogram “the moon,” corresponding to Hebrew yareach , from whence perhaps Erech is derived. The inhabitants were among those settled in Samaria by Asnapper (^{<150409>}Ezra 4:9,10). [**See BABYLON .**]

ESARHADDON

Sennacherib’s younger son, Sargon’s grandson (^{<121937>}2 Kings 19:37). [**See ASSYRIA .**] After the murder of his father by his two sons, Esarhaddon the oldest surviving son succeeded, 680 B.C. The Assyrian inscriptions state that for some months after his accession he warred with his half brothers (Rawlinson, Ant. Monarchies, 2:186). The Greek Abydenus states the same. The Scripture is thus confirmed; for naturally Esarhaddon would seek to avenge his father’s murder, and they would seek the throne. The Armenian records state that the two assassins, having escaped from the scene of conflict, took refuge in Armenia, where the king gave them lands which long continued in possession of their posterity (Mos. Choren., Hist. Arm., 1:22). Esarhaddon is famed for his expedition into Arabia. an undertaking with few parallels in history; for few conquerors have ventured to pass the barrier of

Arabian deserts. Esarhaddon was perhaps the most potent of the Assyrian kings, warring in the far East, according to the monuments, with Median tribes “of which his father had never heard the name”; extending his power W. to Cilicia and Cyprus, ten kings of which submitted to him. Southward he claimed authority over Egypt and Ethiopia; having driven the Ethiopian Tirhakah out of Egypt. Having conquered Merodach Baladan’s sons, Esarhaddon made Babylon directly subject to the Assyrian crown, instead of being governed by viceroys, and as king of each of the two empires resided by turns at Nineveh and Babylon. He is the only Assyrian king who reigned at Babylon; the bricks of the palace he built there still bearing his name. A tablet also bears the date of his reign. Manasseh king of Judah is mentioned among his tributaries. Scripture by a striking minute coincidence with truth represents Manasseh as carried to Babylon, not to the Assyrian capital Nineveh; which would seem inexplicable but for the above fact, revealed by the monuments. Esarhaddon’s Babylonian reign lasted from 680 to 667 B.C.,

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the very period when Manasseh was brought up by the Assyrian king's captains to Babylon on a charge of rebellion (^{<143311>2} Chronicles 33:11-19). By an unusual clemency on the part of an oriental king, Manasseh was restored to his throne, a marvelous proof of the power of prayer. The monuments tell us of a similar act of Esarhaddon whereby he gave a territory on the Persian gulf to Merodach Baladan's son, on his submission as a refugee at his court.

Esarhaddon built three other palaces and 30 temples," shining with silver and gold," in different parts of his dominions. His S. W. palace at Nimrud, excavated by Layard, corresponds in plan to Solomon's temple but is larger, namely, the hall being 220 by 100 ft. and the antechamber 160 by 60. Unfortunately the sculptured stones and alabaster have been materially injured by fire. He boasts of his S.W. palace of Nimrud that it was a building "such as the kings his fathers before him had never made." Ptolemy's canon shows he reigned 13 years in Babylon, and probably reigned in all 20 years, dying about 660 B.C. Assur-bani-pal, or Sardanapalus II, for whom Esarhaddon built a palace, succeeded, and caused the tablets to be collected which furnish us with such information; comparative vocabularies, lists of deities, records of astronomical observations, histories, scientific works. Saracus his son was attacked by the Scythians, then by the Medes and Cyaxares, and Nabopolassar his own general. Saracus burnt himself in his palace, and Nineveh was taken. [**See ASSYRIA** .] Esarhaddon (as G. Smith reads an inscription) about 672 B.C., marching from Asshur (Kileh Sherghat) to Tyre, besieged Bahal its king who was in league with Tirhakah,

thence he marched to Aphek at the foot of Lebanon, then to Raphia S.W. of Judah, thence from Lower Egypt which was in his hands to Miruha or Meroe. Though distressed on the way by want of water, he at last drove Tirhakah out of Egypt.

ESAU

(“hairy, rough”); for at birth he “came out red (from whence his name E DOM), all over like an hairy garment”

(<012525>Genesis 25:25). The animal appearance marked his sensual, self willed, untamed nature, in which the moral, spiritual elements were low. Secar , “hairy,” may have also originated the designation of his territory, mount Sier, i.e.” thickly wooded,” as he was in person “hairy.” Jacob took hold of his twin brother in the womb when the latter was coming out first, from whence he got his name = supplanter

(<281203>Hosea 12:3). Esau like Nimrod was “a cunning

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(skillful) hunter,” “a man of the field” or “desert,” wild, restless, and self-indulgent, instead of following his fathers’ peaceful pastoral life, “dwelling in tents.”

Isaac, with the caprice of affection whereby the quiet, parent loves the opposite to his own character, “loved Esau because he did eat of his venison,” his selfishness herein bringing its own punishment. “Rebekah loved Jacob” as “a plain man,” i.e. upright, steady, and domestic; but her love too was wanting in regard to high principle. Reckless of the lawfulness of the means, provided she gained her end, she brought sorrow on both. From before the birth of both it was foretold her, “the elder shall serve the younger.” Esau’s recklessness of spiritual and future privileges, and care only for the indulgence of the moment, caused him to sell his birthright for Jacob’s red pottage, made of lentils or small beans, still esteemed a delicacy in the East. The color was what most took his fancy; “feed me with that red, that red.” “The lust of the flesh and the lust of the eye” were his snare. He can hardly have been “at the point, to die” with hunger; rather his impatience to gratify his appetite made his headstrong will feel as if his life depended on it; I shall die if I don’t get it, then “what profit shall this birthright do to me!” Nay, but “what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?” (⁴⁰¹⁶²⁶Matthew 16:26.) Jacob took an ungenerous and selfish advantage, which the Scripture does not sanction, and distrusting Esau’s levity required of him an oath. Yet his characteristic faith appears in his looking on to the unseen future privileges attached to, the birthright (the priesthood of the family (⁴⁰⁸¹⁷Numbers 8:17-19) and the

progenitorship of Messiah independently of temporal advantages.

<014822> Genesis 48:22; 49:3,4) as heir of the everlasting promises to Abraham's seed (<450905>Romans 9:5,8). "Profane Esau for one morsel sold," and so "despised, his birthright." The smallness of the inducement aggravates the guilt of casting away eternity for a morsel. Unbelieving levity must have all its good things now (<461532>1 Corinthians 15:32); faith says with Jacob "I have waited for Thy salvation, O Lord" (<014918>Genesis 49:18; compare <421625>Luke 16:25). The nickname Edom, "red," was consequently given Esau as the reproach of his sensual folly, a name mostly confined to his land and his posterity.

By feigning to be Esau, Jacob, at his mother's suggestion, stole the father's blessing which God would have secured to him without guile and its retributive punishment, had he waited in simple faith. Isaac too erred

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through carnal partiality, which he sought to stimulate by eating his favorite's venison, determining to give to Esau the blessing in spite of the original divine intimation, "the elder shall serve the younger," and in spite of Esau's actual sale of the birthright to Jacob, and though Esau had shown his unworthiness of it by taking when he was forty years of age two Hittite wives from among the corrupt Canaanites, to his father's and mother's grief. Too late, when "afterward Esau would have inherited the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears" ([581216](#)>Hebrews 12:16,17). There is an "afterward" coming when the unbeliever shall look back on his past joys and the believer on his past griefs, in a very different light from now. Contrast

[581211](#)> Hebrews 12:11 with [581217](#)>Hebrews 12:17; so [010306](#)>Genesis 3:6,8, "the cool of the day "; [402511](#)>Matthew 25:11,12, "the foolish virgins." Esau found the truth of the homely proverb, "he that will not when he may, when he will shall have nay" ([200124](#)>Proverbs 1:24-30; [421328](#)>Luke 13:28,34,35; 19:42,44). What Esau found not was "place for repentance" of the kind which he sought, namely, such as would regain the lost blessing. Had Esau sought rear repentance he would have found it ([400707](#)>Matthew 7:7). He did not find it because this was not what he sought. His "tears" were no proof of true repentance, for immediately after being foiled in his desire he resolved to murder Jacob! He wept not for his sin, but for its penalty. "Before, he might have had the blessing without tears; afterward, however many he shed, he was rejected" (Bengel). Tears are shed at times by the most hardened; failing to repent when so softened for the moment,

they hardly ever do so afterward ([092416](#)>1 Samuel 24:16,17, Saul: contrast David, [195608](#)> Psalm 56:8).

Rebekah, hearing of the vengeful design of Esau against her favorite son, by recalling to Isaac's remembrance Esau's ill judged marriage secured the father's consent to Jacob's departure from the neighborhood of the daughters of Heth to that of his own kindred, and at the same time the confirmation of the blessing ([012746](#)>Genesis 27:46; 28:1). Esau then tried by marrying his cousin Mahalath, Ishmael's daughter, to conciliate his parents ([012808](#)>Genesis 28:8,9). Thus he became connected with the Ishmaelite tribes beyond the Arabah valley. Soon after he began to drive the Horites out of mount Seir; and by the return of Jacob 29 years after, Esau was there with armed retainers and abundant wealth. It was not however until after his father's death that he permanently left Canaan, according to Isaac's

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blessing, to Jacob, his wives and family then first accompanying him (^{<013529>}Genesis 35:29; 36:6).

Esau was moved by God in answer to Jacob's wrestling prayer to lay aside revenge and meet his brother with embraces, kisses, and tears (^{<201607>}Proverbs 16:7). Love, and gifts in token of it, drove after drove, melted the violent but impulsive spirit of Esau. Jacob however, wisely fearing any collision which might revive the old grudge, declined accompanying Esau, but expressed a hope one day to visit mount Seir; his words, "I will lead on softly ... until I come unto my lord unto Seir," cannot mean he then intended going there, for he was avowedly going toward Succoth and Shechem (Genesis 32--33). The death of their father Isaac more than 20 years afterward was probably the next and last occasion of the brothers meeting. They united in paying him the last sad offices (^{<013529>}Genesis 35:29). Then Esau, by this time seeing that Jacob's was the birthright blessing and the promised land, withdrew permanently to his appointed lot, mount Seir (^{<013203>}Genesis 32:3; ^{<050205>}Deuteronomy 2:5-12). He carried away all his substance from Canaan there, to take full possession of Seir and drive out its original inhabitants. "Living by his sword" too, he felt Edom's rocky fastnesses better suited for his purpose than S. Palestine with its open plains. [**See EDOM** , **see AHOLIBAMAH** , **see BASHEMATH** .] The prophecy of Isaac, "Thou shalt serve thy brother, and ... when thou shalt have the dominion thou shalt break his yoke from off thy neck," was fulfilled to the letter. At first Esau prospered more, dukes being in Edom before any king reigned in Israel

(<013631>Genesis 36:31), and while Israel was in bondage in Egypt Edom was independent. But Saul and David conquered the Edomites (<091447>1 Samuel 14:47; <100814>2 Samuel 8:14), and they were, excepting revolts, subject to Judah until Ahaz' reign; then they threw off the yoke (<121606>2 Kings 16:6; <142807>2 Chronicles 28:7). Judas Maccabeus defeated, and his nephew Hyrcanus conquered, and compelled them to be circumcised and incorporated with the Jews; but an Idamean dynasty, Antipater and the Herod's, ruled down to the final destruction of Jerusalem.

ESDRAELON

[See JEZREEL .]

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ESEK

(“calumny, wrong”). A well dug by Isaac’s men, but abandoned when the men of Gerar strove for it ([<012620>](#)Genesis 26:20).

ESH-BAAL

(“Baal’s man”). Saul’s youngest son ([<130833>](#)1 Chronicles 8:33, 9:39); Bosheth (“shame”) being substituted for Baal through the believing Israelites’ contempt of idols, Ishbosheth is its equivalent ([<234409>](#)Isaiah 44:9, etc.; [<280910>](#) Hosea 9:10),

ESHBAN

[<013626>](#) Genesis 36:26.

ESHCOL

(“cluster”).

1. An Amorite chief, Mamre’s brother, ally to Abram in his expedition against Chedorlaomer ([<011413>](#)Genesis 14:13,24).

2. Valley or Eshcol. A wady in southern Canaan, somewhere in the vinebearing district (miles of hill sides and valleys covered with small stone heaps for training vines) between Hebron ([<011318>](#)Genesis 13:18; 14:13) and Kadesh, but nearer Kadesh (Ain-el-Gadis) on the northern frontier of the peninsula, the Negeb or the “south.” From Kadesh the spies went and returned

with grapes of Eshcol, which cannot be near Hebron, for grapes could not well be brought such a distance as that between Hebron and Kadesh, and the spies would court secrecy and haste (⁰⁴¹³²⁴Numbers 13:24). The Amorite chief's name originated the designation of the valley Eshcol, which Israel afterward interpreted in the suitable sense cluster. Most identify Eshcol with the rich valley N. of Hebron, described by Robinson as producing the largest grapes in Palestine, where a fount is still called Ain Eskaly (Van de Velde).

ESHEAN

A city of Judah in the hilly country (⁰⁶¹⁵⁵²Joshua 15:52).

ESHEK

¹³⁰⁸³⁹ 1 Chronicles 8:39,40.

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ESHTAOL

A town in the shephelah or low country of Judah ([<061533>Joshua 15:33; 19:41](#)), allotted to Daniel On the Philistine border between Azotus and Askelon. Here Samson spent his boyhood, and hither his remains were finally carried to the burying ground of Manoah his father ([<071325>Judges 13:25; 16:31; 18:2,8,11,12](#)). Between the Danite towns Zorah and Eshtaol and behind Kirjath Jearim was Mahaneh-Dan, the standing camp of the little host exposed to constant warfare with the Philistines; a neighborhood well calculated to train Samson for his after encounters with that race. As Kirjath Jearim is now Kuriet-el-Enab, and Zorah is Suz'ah, seven miles S.W. of it, Eshtaol is Kustul, a conical hill an hour's journey S. E. from Kuriet-el-Enab toward Jerusalem. This fulfills the requisite condition that Kirjath Jearim should lie between Eshtaol and Zorah. E. Wilton (Imperial Bible Dictionary) identifies Eshtaol with Um Eshteyeh, 12 Roman miles from Beit Jibrin (Eleutheropolis), agreeing with Eusebius' statement that it is ten miles distant. Jerome says Jarmuth was near, which agrees with the fact that Yarmak is near Eshtaol; Zanoah (Zanoah) is also near. Black (Palestine Exploration) identifies Eshtaol with Eshu'a.

ESHTEMOA

Eshtemoh ([<061550>Joshua 15:50](#)). Allotted with its suburbs to the priests ([<062114>Joshua 21:14; <130657>1 Chronicles 6:57; compare <130417>1 Chronicles 4:17](#)). Frequented by David

during his wanderings. Accordingly, to his friends there he sent presents of the Amalekite spoil (<093028>1 Samuel 30:28,31). Now Semu'a, seven miles S. of Hebron. Eshtemoa was son of Ishbah; Mered was husband of Jehudijah (the Jewess), by whose descendants, Gedor, Socho, and Zanoah, near Eshtemoa, were founded. The town Eshtemoa was founded by the descendants of **see BITHIAH** , Pharaoh's daughter, the Egyptian wife of Mered. A large stone (Hajr-el-Sakhain) stands on the N. road to the village Semu'a at a distance of 3,000 cubits, the Levitical extent of suburbs and the boundary of the village possessions to this day (Palestine Exploration). How the Holy Land confirms the Holy Book!

ESHTON

<130411> 1 Chronicles 4:11,12.

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ESLI

<420325> Luke 3:25.

ESROM

<400103> Matthew 1:3; <420333> Luke 3:33.

ESSENES

A sect of the Jews who practiced a strict ceremonial asceticism, discouraging marriage, having community of goods, temperate, industrious, charitable, opposed to all oaths, slavery, and war, like the modern Society of Friends, and also, unlike the temple of the soul, tinged their deep veneration for Moses' laws, which in every way favor marriage. Shunning from communion with other worshippers whose contact they regarded as polluting, they avoided the temple and sacrificed in their own dwellings. Engedi, the western shores of the Dead Sea, and like solitary places, were their favorite haunts. They arose 110 years B.C. (Judas being the earliest mentioned), but are never noticed in New Testament, the reason doubtless being their isolation from general society. The name is akin to choshen, the high priest's mystic breastplate, and other Hebrew words meaning "the silent, the mysterious." The Egyptian ascetic mystics, the Therapeutae, resemble them. In zeal for the law, except where their peculiarities were concerned, sabbatarianism and rigorous exercises, they resembled the Pharisees, with whom they were popularly confounded. See Josephus, B. J. 2:8, sec. 7,11; Ant. 13:5, sec. 9; 15:10, sec. 4; 18:1, sec. 2; Pliny, Nat. Hist., 5:15.

They were the forerunners of monkish celibacy and anchorite asceticism. The novitiate was for a year, and then a two years probation before membership, which, on oath of an awful kind (the only oath permitted), bound them to piety, justice, obedience, honesty, and secrecy as to the books of the sect and the names of the angels. Purity and divine communion were their aim. A good aim, but to be best attained in God's way of the daily life's discipline rather than in self imposed austerity and isolation.

We need not bid, for cloistered cell, Our neighbor and our work
farewell, Nor try to wind ourselves too high For mortal man
beneath the sky.

The trivial round, the common task, Should furnish all we ought
to ask, Room to deny ourselves, a road To bring us daily nearer
God. -- Keble

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See [<431715>John 17:15](#); [<510218>Colossians 2:18-23](#).

ESTHER

A Jewess of Benjamin, descendant of the captivity carried to Babylon with Jeconiah, 599 or 597 B.C.; born abroad, of a family which chose to remain instead of returning to Jerusalem. Kish, the ancestor of Mordecai

([<170205>Esther 2:5-7,15](#)), had been carried away with Jeconiah; thus Mordecai was contemporary with Xerxes, which harmonizes with the view that **see AHASUERUS** is Xerxes. Mordecai and his uncle Abihail's daughter (his own adopted ward) lived at Shushan, the Persian royal city. Mordecai probably held some office in "the palace" ([<170205>Esther 2:5,21-23](#)). Her original name Hadassah means "myrtle." Her Persian name Esther means and is akin to "star," implying like Venus good fortune. Vashti the queen having been divorced for refusing to show the people and the princes her beauty, Esther was chosen out of the fairest virgins collected out of all the provinces, as her successor. Ahasuerus, unaware of her race, granted leave to Haman his favorite, who was offended with Mordecai for not doing him reverence, to destroy the whole people to which Mordecai belonged. Esther, at the risk of her own life, uninvited entered the king's presence, and obtained a virtual reversal of the decree against the Jews. Haman was hung on the gallows designed by him for Mordecai ([<190716>Psalm 7:16](#)). The Jews defended themselves so effectually on the day appointed by Haman for their slaughter that in Shushan the palace alone they slew 500 and Haman's ten sons on one day,

and, by Esther's request granted by the king, slew 300 at Shushan; and the Jews in the provinces, "standing for their lives," slew 75,000, "but on the spoil laid they not their hand." So thenceforward the feast Purim (lots) on the 14th and 15th of the month Adar (February and March) was kept by the Jews as "a day of gladness and of sending portions to one another, and gifts to the poor." "Esther the queen wrote with all authority to confirm this second letter of Purim"

(^{<170807>}Esther 8:7-14; 9:20,29-32); "her decree confirmed these matters of Purim." The continuance of this feast by the Jews to our day confirms the history. It is also confirmed by the casual way in which 2 Macc. 15:36 alludes to the feast ("Mardocheus' day") as kept by the Jews in Nicanor's time.

In the 3rd year of Xerxes (^{<170103>}Esther 1:3,4) the disastrous expedition against Greece (foretold in ^{<271102>}Daniel 11:2, "by his strength through his riches he shall stir up all against the realm of Grecia") was determined on in

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an assembly at Susa (Herodotus vii. 8). The Book of Esther describes in the same year, the 3rd, the lavish feasting during which Vashti was deposed, 488 B.C. In his 7th year the battles of Plataea and Mycale, according to secular history, drove Xerxes in fright from Sardis to Susa. So, in Scripture, it was not until the tenth month of this 7th year that Esther was made queen. The long delay between Vashti's deposal and Esther's accession is satisfactorily accounted for by the Greek expedition which intervened. On returning from it Xerxes tried to bury his disgrace in the pleasures of the seraglio (Herodotus vii. 35,114); as indeed he had begun it and, according to Herodotus, at intervals continued it with feastings.

Possibly Vashti answers to the Amestris of secular history, who was queen consort from the beginning to the end of his reign, and was queen mother under his son and successor Artaxerxes. Esther cannot be Amestris, since the latter was daughter of a Persian noble, Otanes; if Vashti be Amestris, then her disgrace was only temporary. Or else Vashti and Esther were both only "secondary wives" with the title "queen." A young "secondary wife" might for a time eclipse the queen consort in the favor of the king; but the latter would ultimately maintain her due position. Esther's influence lasted at least from Ahasuerus: 7th to the 12th year and beyond, but how far beyond we know not (^{<170307>}Esther 3:7,10). His marriage to a Jewess was in contravention of the law that he must marry a wife belonging to one of the seven great Persian families. But Xerxes herein, as previously in requiring the Queen Vashti to appear unveiled before revelers (such an outrage on oriental decorum that she refused to come), set at nought Persian law and prejudice. The

massacre of 75,000 by Jews (¹⁷⁰⁹¹⁶Esther 9:16) would be unlikely, if they were Persians; but they were not, they were the Jews' enemies in the provinces, idolaters, naturally hating the spiritual monotheism of the Jews, whereas the Persians sympathized with it. The Persians in the provinces would be only the officials, whose orders from court were not to take part against the Jews. The persons slain were subject races, whose lives as such Xerxes made little account of.

The Book of Esther supplies the gap between Ezra 6 and Ezra 7. Xerxes, or the Ahasuerus of Esther, intervenes between Darius and Artaxerxes. The "feast unto all his princes," etc., for "an hundred and fourscore days" (¹⁷⁰¹⁰³Esther 1:3,4) was protracted thus long in order that all the princes in their turn might partake of it; for all could not, consistently with their duties in the provinces, have been present all that time.

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The Book of Esther describes the state of the exiled people of God in Persia, and thus complements the narratives by Ezra and Nehemiah of what took place in the Holy Land. Possibly Mordecai was the author; for the minute details of the banquet, of the names of the chamberlains and eunuchs, of Haman's wife and sons, and of the usages of the palace, imply such an intimate acquaintance with all that concerned Esther as best fits Mordecai himself. Similarly, Daniel, Ezra, and Nehemiah, who held official posts in the Persian court, wrote under inspiration the books which bear their names, and which describe the relations of the Jews to the pagan world power. This view accords with ^{<170920>}Esther 9:20,23,32; 10. Ezra and the men of the great synagogue at Jerusalem probably edited and added it to the canon, having previously received it, and the book of Daniel, while at the Persian court. The last of the great synagogue was Simon the Just, high priest 310-291 B.C. The canon contained it at latest by that time, and how long earlier is unknown. "The chronicles of the kings of Media and Persia" (^{<170902>}Esther 10:2) were at the time of the writer accessible, and the very order whereby Media is put before Persia implies it cannot have been much later than the time of the events recorded, the former and middle part of Xerxes' reign, before Artabanus became Xerxes' favorite, and Mordecai's (perhaps = Matacas the eunuch) influence waned.

The Book of Esther was placed by the Jews among the Kethubim (hagiographa), in the portion called the five volumes, Megilloth. Maimonides says that in Messiah's days the prophets and hagiographa shall pass away, except "Esther," which will remain with the Pentateuch. It is read through in the synagogues

during Purim. The scribes wrote the names of Haman's ten sons in three perpendicular columns of three, three, four, hanging upon three parallel cords, three upon each, one above another, representing the hanging of Haman's sons.

The absence of the name of GOD is unique to this book; the Song of Solomon similarly has no express mention of GOD. The design apparently was, in the absence of the visible theocracy while God's people were under the pagan world power, that the historic facts should speak for themselves with expressive silence (just as the book of nature does: Psalm 19;

<450120> Romans 1:20), attesting God's providence even when God hid His name and verbal manifestation. When God is invisible He is not the less active. The very absence of the name sets believers about inquiring why? and then they discover that God works no less by His providence in the world where He is veiled than by His grace in the church wherein He is

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revealed. The hand of Providence is to be traced palpably in the overruling of the king's reckless feastings and wanton deposing of Vashti because she shrank from violating her own self respect, to laying the train for His appointed instrument, Esther's elevation; in Mordecai's saving the king's life from the two would-be assassins, and the recording of the fact in the royal chronicles, preparing the way for his receiving the royal honors which his enemy designed for himself; in Haman's casting Pur, the lot, for an auspicious day for destroying the Jews, and the result being, by God's providence which counterworked his appeal to chance, that the feast of Purlin is perpetually kept to commemorate the Jews' preservation and his destruction; in Esther's patriotic venture before the king after previous fasting three days, and God's interposing to incline the king's heart to hold out to her the golden scepter, ensuring to her at once life and her request (^{<202101>}Proverbs 21:1); in Haman's pride at being invited to the queen's banquet and his preparing the gallows for Haman, and Providence, the very night before it, withdrawing sleep from the king so that the chronicles were read for his pleasure, and Mordecai's service was thus brought to his remembrance, so that when Haman came to solicit that Mordecai should be hanged the king met him with the question, "What shall be done unto the man whom the king delighteth to honor?" Then, in Haman supposing himself to be the object of honor, and suggesting the highest royal honors (such as Joseph had from the Egyptian king, ^{<014143>}Genesis 41:43), and thus unwittingly being constrained with his own voice and hand to glorify him whom he had meant to destroy; then in the denouement at the

queen's banquet, and Haman's execution on the very gallows he erected for Haman (<190714>Psalm 7:14-16); and the consequent preservation from extinction of the holy race of whom Messiah must spring according to prophecy, and of whom Isaiah (<235417>Isaiah 54:17) writes, "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee thou shalt condemn." Compare <230613>Isaiah 6:13; 65:8; <243010>Jeremiah 30:10,11; <380208> Zechariah 2:8,9.

The Septuagint, at a much later date, interpolated copiously the name of GOD and other apocryphal additions. The purity of the Hebrew canon stands out in striking contrast with the laxity of the Alexandrian Greek version. The style of the Hebrew in Esther is like that of the contemporary Ezra and Chronicles, with just such a mixture of Persian and Chaldee words as we should expect in a work of the age and country to which Esther professes to belong. Jerome (Proleg. Gal.) mentions the book by

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name. So Augustine, De Civit. Dei; and Origen (in Eusebius, Hist. Ecclesiastes, 6:25).

Haman the Agagite (^{<170301>}Esther 3:1; ^{<042407>}Numbers 24:7,20), as being of the blood royal of Amalek, was doomed to destruction with that accursed nation (^{<021714>}Exodus 17:14-16). His wife and all his friends shared his guilt (^{<170514>}Esther 5:14), and therefore by a retributive providence shared his punishment (Esther 9).

Esther's own character is in the main attractive: dutiful to her adoptive father, and regardful of his counsels though a queen; having faith in the high destiny of her nation, and believing with Mordecai that even "if she held her peace at the crisis deliverance would arise to the Jews from another place," and that providentially she had "come to the kingdom for such a time as this" (^{<170414>}Esther 4:14); brave, yet not foolhardy, but fully conscious of her peril, not having received the king's call for 30 days, with pious preparation seeking aid from above in her patriotic venture; "obtaining favor in the sight of all them that looked upon her" (^{<170215>}Esther 2:15). At the same time Scripture does not hide from us the fact of her not being above the vindictiveness of the age and the country, in her requesting that Haman's ten sons should be hanged, and a second day given the Jews to take vengeance on the enemies who had sought to kill them.

ETAM

- 1.** A village in the S. of Simeon (^{<130432>}1 Chronicles 4:32).
- 2.** In Judah, garrisoned by Rehoboam (^{<141106>}2 Chronicles 11:6); near Bethlehem and Tekoah. Etam was one of Judah's descendants (^{<130403>}1 Chronicles 4:3).
- 3.** E TAM T HE R OCK . Now Beit 'Arab, a steep, stony, bare knoll, standing amidst the winding, narrow valleys, without a blade of grain on its sides, but olive groves at its feet and three abundant springs. This answers to Etam, which was large enough for 3,000 men of Judah to go up to its top. It is not far from Manoah's patrimony from whence Samson "went down" to it. Lower than Eshu'a (Eshtaol) toward the S., yet conspicuous from more than one side (Courier). Into a cleft of it Samson retired after slaying the Philistines for burning the Timnite woman who was to have been his wife (^{<071508>}Judges 15:8,11-19). In Judah, with Lehi or En-hak-kore at its foot. Probably near the city Etam (2): distant enough from Timmath to

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seem a safe retreat for Samson from the Philistines' revenge, yet not too far for them to reach in searching after him; The many springs and rocky eminences round Urtas seem the likely site where to find the rock of Etam and the En-hak-kore. Conder identifying Etam with Beit 'Atab says that Etam, meaning in Hebrew "cleft," answers to the singular rock tunnel, roughly hewn in the stone, and running from the midst of the village eastward to the chief spring. This cavern, which is called "the place of refuge," is 250 ft. long, and from 5 to 8 ft. high, and 18 ft. wide. Here Samson could hide without any one lighting, except by accident, on the entrance of the tunnel. Its lowness compared with the main ridge of the watershed accounts for the "came down." Josephus (Ant. 8:7, sec. 3) mentions an Etham 50 furlongs from Jerusalem, where were the sources from which Solomon's pleasure grounds were watered, and Bethlehem and the temple supplied. Williams (Holy City, 2:500) says there is a wady Etam still on the way from Jerusalem to Hebron. A spring exists a few hundred yards S.E. of El-Burak (Solomon's Pools) called Ain Atan, answering to the Hebrew for Etam (Tyrwhitt Drake, Palestine Exploration)

ETHAM

An early stage in Israel's sojourn in the wilderness, not far from the Red Sea (^{<043306>}Numbers 33:6-8). Etham is probably Pithom, the frontier city toward the wilderness. At this point the Israelites were told to change their direction of march and go southward, to the W. of the Bitter Lakes which separated them from the desert (Speaker's Commentary, ^{<021402>}Exodus 14:2). Had Etham been half way between Mukfar and Ajrud

(Robinson, Chart), Pharaoh could not have overtaken them, whether he was at Zoan or Rameses, which was two days journey from Etham. The journey from Etham to **see PIHAHIROTH**, generally identified with Ajrud, would occupy two or three days. E-tham, like Pi-thom, means “the house” or “temple of Turn.”

ETHAN

1. The Ezrahite, one of Mahol’s (but Zerah’s, of Judah, in <130206>1 Chronicles 2:6 [**see DARDA**]; these Levites being associated with the house of Zerah of Judah by residence or citizenship, compare <071807>Judges 18:7; <090101>1 Samuel 1:1) four sons, whose wisdom Solomon’s surpassed (<110431>1 Kings 4:31); title of <198902>Psalm 89:2. Son of Kishi or Kushaiah; head of the Merarite Levites in David’s time; a “singer” (<130633>1 Chronicles 6:33,44); with Heman

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and Asaph, the heads of the other two Levite families, Ethan was to sound with cymbals (^{<131517>}1 Chronicles 15:17,19). The three names are given in ^{<131637>} 1 Chronicles 16:37-41; 25:6; ^{<140512>}2 Chronicles 5:12, Asaph, Heman, and Jeduthun. “Heman the Ezrahite” (i.e. of the house of Zerah) also appears in the title of Psalm 88, of which Psalm 89, is the complement. Thus it is probable that Jeduthun is another form of Ethan, and that “Ethan the Ezrahite” is the same as “Ethan the singer,” though we can only guess as to why he is differently designated in different places. [**See MAHOL .**]

ETHBAAL

(“with Baal”), namely, for his patron god. Ithobalus (= Baal with him) in Menander (Josephus, Apion 1:18), king of Sidon, **see JEZEBEL** ’S father (^{<111631>}1 Kings 16:31). Priest of Astarte. Murdered Pheles, 50 years after Hiram’s death, and usurped the throne of Tyre for 32 years, 940-908 B.C.

ETHER

A city in the shephelah or low country of Judah; allotted to Simeon (^{<061542>}Joshua 15:42; 19:7). J OCHEN in ^{<130432>}1 Chronicles 4:32. In the wilderness country below Hebron, E. of Beersheba. Tel Athar now, according to Van de Velde.

ETHIOPIA

Hebrew **see CUSH** [**see BABYLON**], ^{<231111>}Isaiah 11:11. S.

of Egypt. Now Nubia, Sennaar, Kordofan, and N. Abyssinia. In a stricter sense the kingdom of Meroe from the junction of the Blue and the White Nile to the border of Egypt. Syene on the N. marked the boundary from Egypt (<262910>Ezekiel 29:10; 30:6). The Red Sea was on the Ethiopia, the Libyan desert on the W. The native name was Ethaush; the Greek “Ethiopia” means the land of the sunburnt. Compare <241323>Jeremiah 13:23, “can the Ethiopian change his skin?” “The rivers of Ethiopia” (<360310>Zephaniah 3:10) are the two branches of the Nile and the Astabbras (Taczze). The Nile forms a series of cataracts here. The dispersed Israelites shall be brought as an offering by the nations to the Lord (<360308>Zephaniah 3:8,9; <236620>Isaiah 66:20; 60:9), from both the African and the Babylonian Cush, where the ten tribes were scattered in Peter’s time (<600101>1 Peter 1:1; 5:13; <231111>Isaiah 11:11, “from Cush and from Shinar”). The Falashas of Abyssinia are probably of the ten tribes.

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In [<231801>](#)Isaiah 18:1, “the land shadowing with wings” is Ethiopia shadowing (protecting) with its two wings (Egyptian and Ethiopian forces) the Jews, “a nation scattered and peeled” (loaded with indignity, made bald) though once “terrible” when God put a terror of them into surrounding nations ([<022327>](#)Exodus 23:27; [<060209>](#)Joshua 2:9), “a nation meted out and trodden down whose land the (Assyrian) rivers (i.e. armies, [<230807>](#)Isaiah 8:7,8) have spoiled”; the Jews, not the Ethiopians. Ethiopia had sent her ambassadors to Jerusalem where they now were ([<231802>](#)Isaiah 18:2), Tirhakah their king shortly afterward being the ally whose diversion in that city’s favor saved it from Sennacherib ([<233603>](#)Isaiah 36:37). Isaiah announces Sennacherib’s coming overthrow to the Ethiopian ambassadors and desires them to carry the tidings to their own land (compare [<231712>](#)Isaiah 17:12-14; not “woe” but “ho,” calling attention ([<231801>](#)Isaiah 18:1,2); go, take back the tidings of what God is about, to do against Assyria, the common foe of both Ethiopia and Judah. Queen Candace reigned in this Nile-formed is land region; the name is the official designation of a female dynasty shortly before our Lord’s time ([<440827>](#)Acts 8:27). The “vessels of bulrushes” or papyrus boats are peculiarly suited to the Upper Nile, as being capable of carriage on the shoulders at the rocks and cataracts. Ethiopia” is often used when Upper Egypt and Ethiopia are meant. It is the Thebaid or Upper Egypt, not Ethiopia by itself, that was peopled and cultivated, when most of Lower Egypt was a marsh. Thus Ethiopia and Egypt are said ([<340309>](#)Nahum 3:9) to be the “strength” of “populous No” or Thebes. Zerah the Ethiopian who attacked Asa at Mareshah on the S. of Palestine,

and Tirhakah the Ethiopian who advanced toward Judah against Sennacherib, were doubtless rulers of Upper Egypt and Ethiopia combined. Tirhakah's name is found only on a Theban temple, and his connection with Ethiopia is marked by several monuments there being ascribed to him. An Azerch- Amen reigned in Ethiopia, we know from the monuments; perhaps = Zerah (Rawlinson). Hincks identifies him with Osorkon I, king of Egypt, second of the 22nd dynasty [[see ASA](#)] (^{<141409>}2 Chronicles 14:9). Tirhakah was third of the 25th dynasty of Egypt, an Ethiopian dynasty. So or Sevechus or Sabacho was another of this dynasty; the ally of Hoshea king of Israel against Shalmaneser (^{<121703>}2 Kings 17:3,4).

Osirtasin I (Sesostris, Herodotus, 2:110), of the 12th dynasty, was the first Egyptian king who ruled Ethiopia. While the shepherd kings ruled Lower Egypt the 13th native dynasty retired to the Ethiopian capital Napara. Shishak's army was largely composed of Ethiopians (^{<141203>}2 Chronicles

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12:3). The monuments confirm [<232004>](#)Isaiah 20:4; [<340305>](#)Nahum 3:5,8,9, by representing Sargon as warring with Egypt and making the Pharaoh tributary; they also make Ethiopia closely united to Egypt. Probably he was provoked by the help which So had given to his rebel tributary Hoshea. The inscriptions tell us Sargon destroyed No-Amon or Thebes in part, which was the capital of Upper Egypt, with which Ethiopia was joined. Esarhaddon, according to the monuments, conquered Egypt and Ethiopia Meroe was the emporium where the produce of the distant S. was gathered for transport either by the Nile or by caravans to northern Africa; compare

[<234514>](#) Isaiah 45:14.

ETHNAN

[<130407>](#) 1 Chronicles 4:7.

ETHNI

[<130641>](#) 1 Chronicles 6:41.

EUBULUS

A Christian at Rome whose greeting Paul sends ([<550421>](#)2 Timothy 4:21). Some identify him with Aristobulus, the traditional first evangelist of Britain. Associated with **see PUDENS** and **see CLAUDIA** .

EUERGETES

(“benefactor,” a title of honor often voted by Greek states to public men). Ptolemy III and Ptolemy VII were called so. Our Lord alludes to the title,

<422225> Luke 22:25, “they that exercise authority upon them are called benefactors.”

EUNICE

Timothy’s mother. “In her unfeigned faith made its dwelling” ([enookesen](#)); a believing Jewess, but wedded to Timothy’s father a Greek, i.e. a pagan (<441601>Acts 16:1). It is an undesigned coincidence, and so a mark of truth, that in the history just as in the epistle the faith of the mother alone is mentioned, no notice is taken of the father. Probably converted at Paul’s first visit to Lystra (<441406>Acts 14:6,7). The one parent’s faith sanctified the child (<460714>1 Corinthians 7:14). The Scriptures were her chief teaching to Timothy from childhood (<550315>2 Timothy 3:15). Lois, her pious mother and

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Timothy's grandmother, had doubtless taught herself in them: hereditary piety.

EUNUCH

(bedkeeper). Generally used of those emasculated in order to satisfy the jealousy of masters who committed to them the charge of wives, concubines, and the female apartments. Sometimes implying the high office of "chamberlain," without such emasculation ([132801](#)>1 Chronicles 28:1). Even the kings of Israel and Judah had eunuchs, probably foreigners ([120932](#)>2 Kings 9:32; [243807](#)>Jeremiah 38:7). Ethiopians were then, as Nubians now, often so employed. The chief of Pharaoh's cupbearers, and the chief of his cooks, were eunuchs; Potiphar was an "eunuch" (so Hebrew of "officer") of Pharaoh's ([013736](#)>Genesis 37:36,41). So the Assyrian Rabsaris, or chief eunuch ([121817](#)>2 Kings 18:17). So in the Persian court there were eunuchs as "keepers of the women," through whom the king gave commands to the women, and kept men at a distance ([170110](#)>Esther 1:10,12,15,16; 2:3,8,14). Daniel and his companions were, possibly, mutilated so as to become eunuchs to the Babylonian king ([122017](#)>2 Kings 20:17,18; [270103](#)>Daniel 1:3-7). In [401912](#)> Matthew 19:12 our Lord uses the term figuratively for those who are naturally, or who artificially, or by self restraint, have become divested of sexual passion ([460726](#)>1 Corinthians 7:26,32,34). Our Lord permits, but does not command or recommend, celibacy as superior in sanctity to wedlock; "he that is able to receive it, let him receive it."

EUODIAS

rather, Euodia. A Christian woman, perhaps a deaconess or one of influence at Philippi ([<441712>Acts 17:12](#)). See [<500402>Philippians 4:2,3](#), “I beseech Euodia, and beseech Syntyche (he beseeches each separately], that they be of the same mind in the Lord. And (‘yea’ in the Sinaiticus, Vaticanus, and Alexandrinus manuscripts) I entreat thee also, true yokefellow, help them (i.e. cooperate with, or as Alford, help toward the reconciliation of, Euodia and Syntyche) inasmuch as they labored with me in the gospel.” At Philippi women were the first hearers of the gospel, and Lydia the first convert. The coincidence marks genuineness, that in the Epistle to the Philippians alone instructions are given to women who labored with Paul in the gospel, not without danger ([<441613>Acts 16:13,19,20](#); [<500128>Philippians 1:28](#)). Euodia and Syntyche were two of “the women who resorted to the river side, where prayer was wont to be made.” Being early converted, they would naturally

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take a leading part in teaching the gospel to other women, in a private sphere of labor (⁵⁴⁰²¹¹<1 Timothy 2:11,12>).

EUPHRATES

Eu, Sanskrit su, denotes “good”; the second syllable denotes “abundant.” Hebrew Prath , now Frat. [**See EDEN** , wherein it is mentioned as one of the four, rivers.] The bound to which God promised the land given to Abraham’s seed should extend. Called “the river,” “the great river,” as being the largest with which Israel was acquainted, in contrast to the soon drying up torrents of Palestine (²³⁰⁸⁰⁷<Isaiah 8:7>; ⁰¹¹⁵¹⁸<Genesis 15:18>; ⁰⁵⁰¹⁰⁷<Deuteronomy 1:7>). The largest and longest of the rivers of western Asia. It has two sources in the Armenian mountains, one at Domli, 25 miles N.E. of Erzeroum, the other N. of the mountain range Ala Tagh, not far from Ararat; the two branches meet at Kebban Maden, the one having run 400 the other 270 miles. The united river runs S.W. and S. through the Taurus and Antitaurus ranges toward the Mediterranean; but the ranges N. of Lebanon preventing its reaching that sea, it turns S.E. 1,000 miles to the Persian gulf. N. of Sumeisat (Samosata) the stream runs in a narrow valley between mountains. From Sumeisat to Hit it runs amidst a more open but hilly country. From Hit downwards it runs through a low, flat, alluvial plain. The whole course is 1,750 miles, 650 more than the Tigris and only 200 short of the Indus; for 1,200 it is navigable for boats and small steamers. Its greatest width is 700 or 800 miles from the mouth, namely, 400 yards across, from its junction with the Khabour (Chebar) at Carchemish, to Werai, a village. Below the Khabour it has no tributaries, and so its depth and width

decrease. At Babylon its width has decreased to 200 yards, with a depth of 15 ft. Farther down 120 wide, 12 deep. Moreover, its water here and lower down is much employed in irrigation; and it has a tendency to expend itself in vast marshes. But 40 miles below Lamlum it increases to 200 yards wide, and when joined by the Tigris it is half a mile wide. The yearly inundation in May is due to the melting of the snows in the Armenian mountains. Nebuchadnezzar (Abyden., Fr. 8) controlled the inundation by turning the water through sluices into channels for distribution over the whole country. Boats of wicker work, coated with bitumen and covered with skins, are still to be seen on the river, as more than two thousand years ago in Herodotus' time. By this river the East and West carried on mutual commerce during the successive periods of Babylonian and Persian rule.

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As Babylon represents mystically the apostate church, so the waters of Euphrates, “where the whore sitteth” (in impious parody of Jehovah who “sitteth upon the flood”), represent the “peoples, multitudes, nations, and tongues,” which were her main support ([661715](#)>Revelation 17:15,16). The drying up of Babylon’s waters answers to the ten kings’ stripping, eating, and burning the whore, which is now being enacted in many European countries ([661612](#)>Revelation 16:12). “The kings of the Euphrates” (compare [660106](#)> Revelation 1:6) are the saints of Israel and the Gentiles accompanying the king of Israel in “glory returning from the way of the East” ([264302](#)>Ezekiel 43:2; [402427](#)>Matthew 24:27). The obstacles which stood in the way of Israel and her king returning, namely, the apostate church (both Rome and the Greek apostasy) and her multitudinous peoples, shall be dried up, her resources being drained off, just as Cyrus marched into Babylon through the dry channel of the Euphrates.

The promise to Abraham that his seed’s inheritance should reach the Euphrates ([011518](#)>Genesis 15:18; [050107](#)>Deuteronomy 1:7; [060104](#)>Joshua 1:4) received a very partial fulfillment in Reuben’s pastoral possessions ([130509](#)>1 Chronicles 5:9,10) (the Hagarites here encountered them, the inscriptions confirming scripture as to their appearance upon the middle Euphrates in the later empire); a fuller accomplishment under David and Solomon, when an annual tribute was paid from subject petty kingdoms in that quarter, as Hadadezer king of Zobah, etc. ([131803](#)>1 Chronicles 18:3; [100803](#)>2 Samuel 8:3-8; [110421](#)> 1 Kings 4:21; [140926](#)>2

Chronicles 9:26.) The full accomplishment awaits Messiah's coming again. [[See CANAAN .](#)]

The Euphrates was the boundary between Assyria and the Hittite country, after Solomon's times, according to inscriptions. But Assyria at last drove back the Hittites from the right bank. [[See CARCHEMISH .](#)]

EUROCLYDON

[<442714>](#) Acts 27:14. The Sinaiticus, Vaticanus, and Alexandrinus manuscripts read Euraquilon, i.e. the E.N.E. wind, just the wind best suited to the facts. It came down from the island of Crete, S. of which Paul was sailing. It was "typhoon like" ([tufonikos](#) , KJV "tempestuous"), such gales in the Levant being often accompanied by terrific squalls from the mountains. The "S. wind" ([<442713>](#)Acts 27:13) too is the one that often changes suddenly to a violent N. wind. The long continuance of the gale ("the fourteenth night,"

[<442727>](#) Acts 27:27), the beclouding of sun and stars for days ([<442720>](#)Acts 27:20), and the heavy "rain" after the storm ([<442802>](#)Acts 28:2), are characteristic of

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this wind in the Mediterranean in the present day. The vessel being driven from the coast to Clauda isle ([<442716>Acts 27:16](#)), and the fear lest she should be driven S.W. to the African Syrtis ([<442717>Acts 27:17](#)), favor this reading.

EUTYCHUS

[<442009>](#) Acts 20:9. A youth who sat in a window and, falling asleep during Paul's long and late discourse, fell from the third story, and was restored to life by the apostle, who fell on the dead body and embraced it, as Elijah of old ([<111721>1 Kings 17:21](#)), and Elisha ([<120434>2 Kings 4:34](#)).

EVANGELIST

An order of ministers, "given" among other church officers by Christ, as one of the fruits of His ascension, to His church on and after Pentecost. Not only the office, but the men, were a divine gift: "He gave some to be apostles, and some to be prophets (inspired forth-tellers, not fore-tellers), and some to be evangelists," i.e. itinerant missionary preachers, whereas "pastors and teachers" were stationary (Ephesians 4). The evangelist founded the church; the teacher built it up in the faith. The ministry of gifts preceded the ministry of orders. The irregular "evangelist" prepared the way for the regular "pastor." Apostles ([<440825>Acts 8:25; 14:7; <460117>1 Corinthians 1:17](#)) or vicars apostolic, as Timothy ([<550402>2 Timothy 4:2-5](#)), might "preach (herald, [keerussein](#)) the word," and so "do the work of an evangelist." Philip had been set apart as one of the

seven (Acts 7; 8; 21) by the laying on of the apostles' hands. Christ gave him to the church, additionally, in the capacity of an "evangelist" now in one city, now in another. So others scattered by persecution (^{<440804>}Acts 8:4) "went everywhere evangelistically preaching ([euangelizomenoi](#)) the word." The "pastors" taught and exhorted; the "evangelists" preached the glad news which prepared the way for the pastorate. It was therefore a work rather than an order. The evangelist was not necessarily an apostle, bishop-elder, or deacon, but might be any of these. Evangelist, in the sense "inspired writer of one of the four Gospels," was a later usage. Eusebius (H. E., 3:37) in the third century says: "men do the work of evangelists, leaving their homes to preach Christ, and deliver the written Gospels to those who were ignorant of the faith." The transition step appears in ^{<470818>}2 Corinthians 8:18,19, "the brother, whose praise is in the gospel throughout all the churches," probably Luke, well known throughout the churches as Paul's companion in evangelistic work, and at that time with Paul (^{<442006>}Acts 20:6).

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Of all Paul's "companions in travel" ([<441929>Acts 19:29](#)), Luke was the most prominent, having been his companion in preaching at his first entrance into Europe ([<441610>Acts 16:10](#)). Paul probably helped Luke in writing his Gospel, as Peter helped Mark. This accounts for the remarkable similarity between Paul's account of the institution of the Lord's supper ([<461123>1 Corinthians 11:23](#)) and Luke's account, an undesigned coincidence and mark of genuineness. So in [<540518>1 Timothy 5:18](#) Paul says, "the Scripture saith, The laborer is worthy of his reward," quoted from [<421007>Luke 10:7](#); but [<401010> Matthew 10:10](#) has "his meat;" whereby he recognizes the Gospel according to Luke as inspired "Scripture," and naturally quotes that one of the Gospels which was written by his own evangelistic helper. Luke's Gospel had then been about eight or nine years in circulation. Our home and foreign missionaries correspond to the primary "evangelists"; they traveled about freely where their services were needed, either to propagate the gospel or to inspect and strengthen congregations already formed. Timothy was such a missionary bishop or vicar apostolic at Ephesus ([<540103>1 Timothy 1:3](#); [<550405>2 Timothy 4:5](#)).

EVE

("life"). [[See ADAM](#) .] Man's "help meet," i.e. a helper suited to and matching him. Formed from "one of Adam's ribs," taken by God from Adam in a deep sleep; type of the church formed from the opened side of her Heavenly Bridegroom (from whence flowed blood and water) in the death sleep, so as by

faith in His atoning blood, and by the cleansing water of His Holy Spirit, to be “bone of His bone, and flesh of His flesh”

(<490525>Ephesians 5:25-32; <620506>1 John 5:6). SEe <010221>Genesis 2:21,22, “the rib built (the usual Hebrew word for founding a family: <011602>Genesis 16:2; 30:3 margin) He up into a woman”; not as Speaker’s Commentary, “the side He built up,” etc. For God “took one of then,” therefore “side” (tseelah), “sides,” must be used for rib, ribs. So the ancient versions. “Woman was not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. He was first formed, then Eve (<540213>1 Timothy 2:13), of the man and for the man (<461107>1 Corinthians 11:7-9); teaching the subjection and reverence which wives owe their husbands. Yet Eve’s being made after Adam, and out of him, makes her ‘the glory of the man.’ If man is the head, she is the crown; a crown to her husband, the crown of the visible creation” (Henry). Her finer susceptibilities and more delicate organization are implied by her being formed, not out of dust as

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Adam, but of flesh already formed. The oneness of flesh is the foundation of the inseparable marriage union of one man with one woman (^{<390215>}Malachi 2:15; ^{<401905>}Matthew 19:5). She was made from Adam's rib, to mark her oneness with him. Their unity is at once corporeal and spiritual of the profoundest kind, of heart as well as of body. "This is now (Hebrew this time, as contrasted with the creatures heretofore formed besides Adam) bone of my bones," he exclaims in joyful surprise; and, with the intuitive knowledge wherewith he had named the other creatures according to the? natures, he names her "woman" (' ishah) as being taken out of "man" (' ish). She was the complement of man, of one nature, and in free and willing dependence on him. Thus, marriage is the holy appointment of God, based on the relations by creation between man and woman. Celibacy is not a higher, holier state (^{<581304>}Hebrews 13:4).

Eve's greater weakness and susceptibility to temptation appears in Genesis 3 and ^{<471103>}2 Corinthians 11:3. Her first error was in harboring mentally for a moment the possibility insinuated by the serpent, of God not having her truest interests at heart ("hath God said, Ye shall not eat of every tree?"), and of the "other" professing friend being more concerned for her good than God. In her reply to Satan she attenuates God's gracious permission ("of every tree of the garden thou mayest FREELY eat"; "we may eat of every tree"), she exaggerates the one simple prohibition ("thou shalt not eat of it," and "thou shalt surely (she leaves out the "surely") die "; "ye shall not eat of it, neither shall ye touch it, lest ye die"), and omits the certainty of

the penalty. Unbelief toward God, credulity towards Satan. Easily deceived, she easily deceives. Last in being, first in sin. Satan began with “the weaker vessel.” She yielded to his deceits; Adam yielded to conjugal love. So, the woman is sentenced next after Satan, and Adam is sentenced last. In <450512>Romans 5:12 Adam is made the transgressor; but there Eve is included, he representing the sinning race as its head. “She shall be saved (though) with childbearing,” i.e. though suffering her part of the primal curse in childbearing; just as man shall be saved though having to bear his part, the sweat of the brow. Yea, the very curse will be a condition favorable to her salvation, by her faithfully (“if they ... the women ... shall continue in faith and charity”) performing her part, childbearing and home duties, her sphere, as man’s is public teaching and public duties (<540311>1 Timothy 3:11-15). [**See ABEL** , **see CAIN** , **see SETH** .] Her name Chawah , life, implies both her being mother of all living and her being mother of the promised “Seed of the woman” who should give LIFE

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to the human race now subjected to death. Adam as a believer fitly gives her this name directly after God's promise of life through "the Seed of the woman." Otherwise her name ought to have implied death, which she had caused, not life.

EVI

One of the five kings of Midian slain by Israel. His land was allotted to Reuben (Numbers 25; 31:8; ^{<061321>}Joshua 13:21).

EVIL MERODACH

Son and successor of Nebuchadnezzar. During the latter's exclusion from men among beasts, Evil Merodach administered the government. On Nebuchadnezzar's resuming it at the end of seven years, he heard of his son's misconduct and that Evil Merodach had exulted in his father's calamity. He therefore cast Evil Merodach into prison, where the prince met Jehoiachin or Jeconiah, and became his friend. When Evil Merodach mounted the throne therefore he brought him out of prison, changed his prison garments, and set his throne above the throne of the kings with him in Babylon, and "Jehoiachin did continually eat bread before him all the days of his life" (^{<245231>}Jeremiah 52:31-34). After a two-year reign, 561-559 B.C., he was murdered by Neriglissar (Nergal Sharezer), a Babylonian noble (married to his sister), who seized the crown. Evil Merodach was guilty of lawless government, according to Berosus, possibly because of his showing greater lenity than his father.

EXCOMMUNICATION

As the church is a society constituted for maintaining certain doctrines and corresponding morals, it plainly has the right to exclude from communion such as flagrantly violate its doctrinal and moral code. The Jews had three forms of excommunication, alluded to in ^{<420622>}Luke 6:22 by our Lord, “blessed are ye when men shall separate you from their company (the Jewish niddui , for 30 days), and shall reproach you (the second form, cherem , for 90 days [see ANATHEMA], ^{<070523>}Judges 5:23), and cast out your name as evil, for the Son of man’s sake” (the third form, shammatha , perpetual cutting off): ^{<430934>}John 9:34,35 margin; compare ^{<023033>}Exodus 30:33,38; also ^{<431242>}John 12:42; 16:2.

Christian excommunication is commanded by Christ (^{<401815>}Matthew 18:15-18); so ^{<540120>}1 Timothy 1:20; ^{<460511>}1 Corinthians 5:11; ^{<560310>}Titus 3:10;

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“delivering unto Satan” means casting out of the church, Christ’s kingdom of light, into the world that lieth in the wicked one, the kingdom of Satan and darkness ([<510113>](#)Colossians 1:13; [<490612>](#)Ephesians 6:12; [<442618>](#)Acts 26:18; [<620519>](#)1 John 5:19). The apostles besides, under divine inspiration, inflicted bodily sicknesses and death on some (e.g. Acts 5, Ananias and Sapphira; [<441310>](#)Acts 13:10, Elymas). For other cases of virtual, if not formal, exclusion from communion, though in a brotherly not proud spirit, see [<530314>](#)2 Thessalonians 3:14; [<451617>](#)Romans 16:17; [<480512>](#)Galatians 5:12; [<540603>](#)1 Timothy 6:3; [<630110>](#)2 John 1:10; [<640110>](#)3 John 1:10; [<660220>](#)Revelation 2:20; [<480108>](#)Galatians 1:8,9. Paul’s practice proves that excommunication is a spiritual penalty, the temporal penalty inflicted by the apostles in exceptional cases being evidently of extraordinary and divine appointment and no model to us; it consisted in exclusion from the church; the object was the good of the offender ([<460505>](#)1 Corinthians 5:5) and the safeguard of the sound members ([<550217>](#)2 Timothy 2:17); its subjects were those guilty of heresy and great immorality ([<540120>](#)1 Timothy 1:20); it was inflicted by the church ([<401818>](#)Matthew 18:18) and its representative ministers ([<560310>](#)Titus 3:10; [<460501>](#)1 Corinthians 5:1,3,4). Paul’s infallible authority when inspired is no warrant for uninspired ministers claiming the same right to direct the church to excommunicate as they will ([<470207>](#)2 Corinthians 2:7-9). Penitence is the condition of restoration. Temporary affliction often leads to permanent salvation ([<198316>](#)Psalms 83:16); Satan’s temporary triumph is overruled

“to. destroy the flesh that the spirit may be saved in the day of the Lord Jesus” ([<422231>Luke 22:31](#)).

EXECUTIONER

An officer of high rank in the East; commander of the bodyguard who executed the king’s sentence. So Potiphar ([<013736>Genesis 37:36](#) margin, [<014003> Genesis 40:3](#)); his official residence was at the public jail. So Nebuzaradan ([<243909>Jeremiah 39:9](#)), and Arioch ([<270214>Daniel 2:14](#); [<410627>Mark 6:27](#)). “The king (Herod) sent an executioner,” literally, one of his bodyguard; speculator, a military watch or scout, from the vigilance the office required.

EXODUS, THE

(the departure of Israel from Egypt), 1652 B.C. [[See CHRONOLOGY](#) .] A grand epoch in the history of man’s redemption. The patriarchal dispensation ends and the law begins here. God by His providential preparations having wonderfully led the Hebrews to sojourn in Egypt, and

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there to unlearn their nomadic habits and to learn agriculture and the arts of a settled life, now by equally wonderful interpositions leads them out of Egypt into the wilderness. Joseph's high position had secured their settlement in the best of the land, apart from the Egyptians, yet in a position favorable to their learning much of that people's advanced civilization, favorable also to their multiplication and to their preserving their nationality. Many causes concurred to prevent their imbibing Egypt's notorious idolatry and corruption. As shepherds they were "an abomination to the Egyptians" from the first; they sacrificed the very animal the Egyptians worshipped (compare ^{<020826>}Exodus 8:26); blood in sacrifices too was an offense to the Egyptians. Jacob and Joseph on their deathbeds had charged that their bodies should be buried in Canaan (Genesis 1.), thereby impressing on their descendants that Egypt was only a place of sojourn, that they should look forward to Canaan as their inheritance and home. The new Pharaoh that knew not Moses was Aahmes I, 1706 B.C., about the same date as Levi's death, the last of Joseph's generation, mentioned in connection with the rise of the new king. The exodus occurred early in the reign of Thothmes II (Cook, in Speaker's Commentary) [**See EGYPT**]. The persecution that followed on their foretold multiplication, shortly before Moses' birth (no such difficulty attended Aaron's preservation just three years previously, ^{<020707>}Exodus 7:7), was divinely overruled toward weaning them from Egypt and binding them together as one people. The ready supply of their bodily wants in Egypt (^{<041105>}Numbers 11:5) and the rich valley of the Nile rendered this corrective discipline the more needful, in

order to rouse them to realize their high destiny and to be willing to depart. Even Moses, who had been so marvelously trained to be their leader, failed at first to awaken them; both he and they needed a further severe discipline of 40 years. At its close he was hailed as their leader. But the Pharaoh of that day rejected with scorn Moses and Aaron's application for leave to depart; "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go" (⁰²⁰⁵⁰²Exodus 5:2). Then followed the ten plagues [**see EGYPT**] on the idols, as well as on the property and persons of Pharaoh and his people, culminating in the slaying of the firstborn and his own (Thothmes II) [**see EGYPT**] destruction at the Red Sea.

Moses' first proposal to Pharaoh had been for a journey into the wilderness adjoining Goshen, not beyond the frontier, three days in all going and, returning, in order to sacrifice. Pharaoh's refusal of this reasonable request

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(<020318>Exodus 3:18) ended in Moses' demand for their absolute manumission and departure (Exodus 11; 12:31-33). Israel set forth from **see RAMESES** (<014711>Genesis 47:11; Aahmes I had a son, R AMSS , distinct from Ramessu two centuries later) at early morn of the 15th day of the first month (<043303>Numbers 33:3). They reached the Red Sea in three journeys. Here, while they passed safely through, Pharaoh perished in the waters (<19D615>Psalm 136:15). Natural causes alone will not explain the facts of the case, especially if they are taken in connection with God's prophecy of them through Moses. The fact of the exodus of an unwarlike people in the face of their warlike masters requires to be accounted for. No account can be given so satisfactory as that in the Pentateuch, that it was by God's miraculous interposition. The growing severity of the plagues accords with God's judicial character in dealing with a sinner who more and more hardens himself, until he is destroyed without remedy (<190711>Psalm 7:11-13; <202901>Proverbs 29:1). Both Israel and the Egyptians were made experimentally to know Jehovah (<020607>Exodus 6:7; 7:5). The result was, the latter were so anxious for Israel's departure that these "asked" (not "borrowed," shaal) and the Egyptians freely "complied with the request by giving" (not "lent," hishil) raiment and jewels (<021235>Exodus 12:35,36). An earnest of the church's and Israel's final triumph over the persecuting world, "they shall spoil those that spoiled them, and rob those that robbed them" (<023910>Exodus 39:10; <381414>Zechariah 14:14).

Israel's own national conviction of the truthfulness of the

narrative, its geographical accuracy and local coloring, the plain evidences that it is the account of an eyewitness, and lastly the record being of what is anything but to the credit of Israel, all these circumstances are consistent only with fact, not fiction. The desert of their wanderings was better supplied with pasture and water then than now, and doubtless they spread themselves wide over it. At the exodus both the Hebrews and Egyptians had a contemporary literature, which is inconsistent with the theory of the story being mythical. Instead of the direct way to Canaan by Philistia on the S., God led Israel through the wilderness of the Red Sea, lest encountering the warlike Philistines they should repent when they saw war (Exodus 13:17,18). They “went up marshaled in orderly array,” “five in a rank” margin (but Gesenius “eager for battle,” which hardly accords with their past state as serfs), for so the Hebrew for “harnessed” means; but not yet inured to hardship or trained sufficiently for war, as subsequently. As

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enclosing mountains would seat great hosts. Not far off, a recess one mile and a half long, three quarters broad, would form an additional camping ground.

EXODUS, THE BOOK OF

The history of Israel (1) enslaved, (2) redeemed, (3) consecrated religiously and politically to God. There are two distinct parts: (1) Exodus 1--19, the history of Israel's deliverance from the beginning of their Egyptian bondage to their arrival at Sinai; (2) Exodus 20--40, the giving of the law and Israel's organization as "a kingdom of priests and an holy nation." The two parts, though differing in style as in subject matter, are closely intertwined, the institutions of the law in the second part resting on the historical facts recorded in the former part. The term Exodus, "the going forth," is drawn from the Septuagint, the Greek version of the Alexandrian Jews settled in the same country from whence Israel had "gone forth." The Palestinian Jews called the book from its first two Hebrew words, ' elleh shemot ; "these are the names." Its separation from Genesis is marked by the different circumstances under which it presents Israel at its commencement as compared with the close of Genesis. The first seven verses are the introduction briefly recapitulating previous events and stating the existing condition of affairs. Its close is marked by the completion of the tabernacle. Its several sections were probably written on separate papyri or parchments (according to an inscription of Thothmes III his campaigns were written on parchment and hung up in the temple of Ammon). The breaks in the narrative, and the repetitions, accord with the theory that there were

distinct sections, composed separately by Moses as the events transpired, and read publicly at successive times. All would be united in one work toward the close of his life, with but a few additions and explanations.

The feature which is inexplicable if anyone else were the author is this, the writer's evident unconsciousness of the personal greatness of the chief actor. The Egyptians recognized his greatness (^{<021103>}Exodus 11:3); but the writer, while recognizing the greatness of Moses' mission, dwells especially on his want of natural gifts, his deficiencies of character and the hindrances thereby caused to his mission, and the penalties he incurred; his hasty intervention between the Israelite and Egyptian, the manslaughter, and the Israelites' rejection of him as a ruler, and his exile for the prime 40 years of his manhood. Then his unbelieving hesitancy at the divine call and

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and steeply so that it could easily be marked off by ‘bounds’ like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, the very image of the ‘mount that might be touched,’ and from which the ‘voice of God’ might be heard far and wide over the stillness of the plain below, widened at that point to the utmost extent by the confluence of all the contiguous valleys; the adytum (shrine) withdrawn as if in the end of the world from all the stir and confusion of earthly things” (Stanley, in Cook’s essay, vol. I, Speaker’s Commentary). The physical formation favors the acoustic properties of this vast theater, which are intensified by the stillness and the clearness of the air. Ras Sufsafeh fulfills the conditions of Scripture, a mount easy of approach, with large open space before it for all to hear the law, prominent and rising abruptly so that the people “stood under the mountain which could be touched” ([Exodus 19:12-17](#); [Deuteronomy 4:2](#)); and water and pasturage in abundance were near. A small height at the entrance of the convent valley is named as the spot from whence Aaron witnessed the feast of the golden calf. Joshua in descending with Moses, hears the shout of the feasters without seeing the cause. The sight breaks on Moses suddenly only when near the camp, and he breaks the tables “beneath the mount.” This would be exactly the case with one descending the mountain path by which Ras Sufsafeh is approached through oblique gullies (three quarters of an hour to a mountaineer). He would hear the sounds rising in the still air from the plain, but not see the plain until he emerged from the wady right under the steep rock of Sufsafeh. The brook is probably that flowing through

the Seil Leja. The Israelites passed a whole year encamped “before the mount,” and the pasturage and water supply at Ras Sufsafeh are much greater than those at Serbal, or in any other part of the peninsula. Within a radius of six miles there is an area of 1,200 acres in plains and wadies commanding the view of Ras Sufsafeh, and formerly the rain supply and fertility were greater when there were more trees; the wadies had dams put across to restrain the waters; the mountains were terraced with gardens. On the N.W. of Ras Sufsafeh is a rampart of cliffs 3,000 ft. high, 14 miles long, pierced by only two defiles. This peculiar feature afforded Israel the needful security during their long stay at Sinai. At Erweis el Ebeirig, not far from the wady el Hudherah (Hazeroth), remains are found which are probably Israelite, and mark the site of the camp Kibroth Hattaavah. About 300 yds. from the base of Ras Sufsafeh there runs across the plain a low semicircular mound, forming a natural theater; further off, on either side of the plain, the slopes of the

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meaning “flowing waters.” Alush is probably wady el Esh; wady es Sheikh is a two hours journey from this. The wady er Rahah is the “wilderness of Sinai,” where the assembled people heard the law proclaimed from Ras Sufsafeh, a bold granite cliff 2,000 ft. high, the N. point of the Sinai range. The surveyors of the wilderness of Sinai, Captain Wilson and Captain Palmer, accompanied by F. W. Holland, regard the route S. of the above N.E. route the true one, namely, by El Markha along the shore from Ras Selima, and then E. by wady Feiran, meeting the N.E. route at wady es Sheikh. Their reasons are coincidence with Scripture notices of topography, superior facilities for travel, the unlikelihood that Moses would have brought Israel down to the coast and then taken them back to pursue a more difficult road than that lying open before him. But there are no springs by their route, and Israel’s march was slow (Cook). They make the battle with Amalek at the ancient city of Feiran, but this would make” the mount of God” to be mount Serbal, which is rather one of the Sinai range; and the palmgroves of Feiran could hardly be called a “wilderness.” Rephidim is probably at the pass el Watiyeh, shut in by perpendicular rocks, to Amalek a capital point for attack on Israel, commanding the entrance to the wadies surrounding the central Sinai. But the Ordnance Survey of Sinai by Captain Palmer and Captain Wilson identifies Rephidim with the part of wady Feiran N. of Serbal; then the battle would be at wady Aleyat. On the N. is a large plain without water, where Israel encamped. A bore cliff N. of the pass commanding the battle. field was such a rock as Moses may have struck with his rod. On the S. is a plain with water supply near, where Amalek might encamp.

The absence of any level plain immediately below, or S.E. in the wady Sebayeh within sight of the summit of jebel Musa (the loftiest and grandest summit of all), the S. point of the Sinai range, excludes it from being the summit from which the law was proclaimed. But on the N. end of the Sinai range Ras Sufsafeh has the wady ed Deir to the N.E., meeting the wady es Sheikh (close by Rephidim), and in front the wider plain er Rahah, 400 acres, abundantly large enough for the Israelite host. Every part of these two wadies commands the full view of the granite rocks of Ras Sufsafeh. "No spot in the world combines in a greater degree commanding height and a plain from whence the two million of Israel could see and hear all that is narrated. The awful and lengthened approach as to some natural sanctuary, the plain not shut in but presenting a long retiring sweep against which the people could remove and stand afar off; the cliff rising suddenly

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pertinacious allegation of personal incapacity in spite of the miracles which might have convinced him of God's power to qualify him (^{<020310>}Exodus 3:10-13). Then the Lord's visitation on him (probably sudden and dangerous sickness) for neglecting to circumcise his son (^{<020424>}Exodus 4:24-26). [**See CIRCUMCISION .**] Then his passionate reproach of Jehovah for the failure of his first appeal to Pharaoh, which only brought more bitter hardship on Israel (^{<020520>}Exodus 5:20-23). His courageous boldness before Pharaoh is never praised. Not his wisdom or foresight, but God's guidance, is prominent throughout. The first battle fought is under Joshua's lead. The only step attributed to human sagacity, the organizing of a body of assistant judges (Exodus 18), is attributed to Jethro not Moses. The same feature appears in subsequent books of the Pentateuch, his shrinking from self-vindication when assailed by Miriam and Aaron (Numbers 12); his impetuous temper at the water of Meribah Kadesh, smiting the rock irreverently and hence excluded by God from the promised land. This all is what we might expect if Moses was the author; but no later writer would be so silent as to the sublime greatness of his character. Contrast the three closing verses of Deuteronomy, added by a reviser in order to record his death.

Again, Exodus was evidently written by one minutely acquainted at once with Egypt and the Sinaitic peninsula. The route from Egypt to Horeb is traced with the local coloring and specific accuracy of an eyewitness. No eyewitness of Israel's journeyings possessed such means of observation as Moses. The miracles severally suit the place, the time, and the

circumstances under which they are stated to have been wrought; the plagues are essentially Egyptian; the supply of Israel's wants in the wilderness is in harmony with the national characteristics of the country. Cook (Speaker's Commentary) truly says, "we find nature everywhere, but nature in its Master's hand."

The nine plagues stand in three groups, each increasing in severity. Then the tenth is threatened and the failure of the other nine declared. "Jehovah hardened Pharaoh's heart so that he would not let Israel go." The delay answered a double purpose. To Pharaoh it was the longsuffering appeal of God, who is slow to anger, and who tries the milder chastisements to bring the sinner if possible to repentance before resorting to the more severe. To Israel it afforded ample time for preparation for the exodus. Two months elapsed between Moses' first and second interviews with Pharaoh; the former in April, when the Israelites were scattered throughout all Egypt

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gathering the stubble of the harvest just reaped (the reapers leaving the stalks standing and cut close to the ears), the latter in June at the time of the Nile's yearly overflow when "the king went out unto the water" to offer his devotions to Apis, whose embodiment the river was (⁰²⁰⁵¹²Exodus 5:12; 7:15). Israel's "scattering" tended to uproot them from their long settlement in Goshen and to train them for their approaching wilderness life. The Nile, the center of Egypt's national and religious life, was smitten, assuring Israel of Jehovah's interposition. Three months elapsed before the next plague, giving them time to look about them for the means of escape from present wrongs. The plague of frogs attacked the Egyptian worship of nature under that revolting form (Heka, a female deity with a frog's head, the symbol of regeneration, wife of Chnum, the god of the inundation; Seti, father of Rameses II, is represented offering wine to an enshrined frog, with the legend "the sovereign lady of both worlds"); this was in September, when the inundation is at its height and the frogs (dofda, usually appea). Of the third plague no warning was given; so the third is marked in each of the other two groups of plagues. The lice or mosquitoes (kinnim) penetrating into the nostrils and ears, or rather the tick (the size of a grain of sand, which when filled with blood swells to the size of a hazel nut), came soon after the frogs, early in October. So closed the first group, none of the three causing great calamity; but enough to warn the Egyptians and to give hope to Israel.

The second group began with the ' arob , dog flies (whose bite inflames severely, and particularly the eyelid), or else beetles (worshipped by the Egyptians as the symbol of creative and

reproductive power; the sun god was represented as a beetle; thus their god was fittingly made the instrument of their punishment, inflicting a painful bite, and consuming various articles). This plague, exceeding the former in severity, came in November at the critical time to Egyptian agriculture when the Nile's inundation has subsided. Then first Goshen was severed from Egypt and spared the plague. Pharaoh shows the first signs of yielding, but when the plague ceased would not let Israel go. Then came the cattle murrain or mortality, striking at the resources of Egypt; a contagious epidemic which broke out in Egypt often after the annual inundation had subsided. The cattle tire in the fields from December to April, the change from the stalls to the open air and to fresh pastures predisposing them to it. Israel's separation of their cattle from the contagion would be a step in their preparations for the exodus. The boils (burning carbuncles) were the third

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those which Israelite artisans, as Bezaleel and Aholiab, would have acquired from dwelling in Egypt, the mistress of those arts; the embroidery of curtains, carving of cherubs, capitals, ornaments in imitation of natural objects. In Palestine, on the contrary, such arts were little practiced, as being often associated with idolatry in the surrounding nations; even Solomon had to call in artists from Tyre to do work for the temple which natives apparently could not.

Two distinct accounts are given of the rearing of the tabernacle; in the first Moses recites his instructions, in the second the execution of them. A later history would never have given such a double recital. Moses wrote each at the time and on the occasion to which it refers; first the instructions, that the people might know the materials and the work required of them; secondly, when the work was completed, an account of the details, in order to take away all suspicion of malappropriation of their offerings, and also to show that the divine instructions had been duly fulfilled. In the two accounts the order is reversed; in the instructions the inner and essential objects stand first, as being those on which the people should fix chief attention, the ark, mercy-seat, cherubs, table of shewbread, golden candlesticks; then the accessories of the tabernacle, and lastly the dress of the priests. But in the account of the work executed the tabernacle comes first, being that which would naturally be begun first, then the ark, etc.

EXORCISM

[**See DEVIL** and **see DIVINATION** .] Practiced with spells, as

the name of Solomon, magic charms, and incantations among the Jews. <441913>Acts 19:13- 16: the profane use of Jesus' name as a mere spell was punished by the demon turning on the would be exorcists; these "vagabond Jews" were pretenders. But our Lord implies that some Jews actually cast out demons (<401227>Matthew 12:27), probably by demoniacal help; others in the name of Jesus, without saving faith in Him (<400722>Matthew 7:22; <410938>Mark 9:38). He gave the power to the twelve, the seventy, and to other disciples after His ascension (<401008>Matthew 10:8, <421017>Luke 10:17-19; <411617>Mark 16:17; <441618>Acts 16:18). The term "exorcise" is never applied in Scripture to the Christian casting out of demons. In the end of the 3rd century "exorcists" were made an order in the Christian church, much to the fostering of superstition, especially in connection with baptism.

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the antiquity and genuineness of his record. The desert now would be utterly incapable of sustaining such a host, nor is it a sufficient answer to this objection to say that Providence interposed to feed them. For these providential interpositions were restricted to particular occasions. Ordinarily, according to God's usual way of dealing with His children, they depended on natural supplies. Inscriptions both in Egypt and in the peninsula, as early as Snefru of the third dynasty and of the three following dynasties, and of Hatasu, widow of Thothmes II (drowned in the Red Sea), describe victories over the Mentu, the mountaineers of the peninsula, and other native tribes. These prove the existence then of a population so considerable that they resisted large Egyptian armies. The Egyptians succeeded in working copper mines at Sarbet el Khadim and Mughard, where there are many inscriptions. The springs and wells were then carefully preserved, in order to keep open their communication with these settlements. The inscription as to the gold mines near Dakkeh mentions a well 180 ft. deep, dug by order of Seti I and Rameses II. The trees were religiously preserved and fresh plantations made. But since Egypt's power has gone the Arabs have for ages cut away the trees on which the rain, and so the fertility of the district, chiefly depend. The following undesigned coincidences between the present state of the peninsula and the accounts in Exodus confirm the accurate truth and genuineness of the book. Exodus describes water as wanting where none now is found, abundance where springs still exist and traces of a far greater supply anciently, tracts at the same distances where food would not be found, a natural manna in the rainy season especially, but not adequate in quantity and nutriment without supernatural modification;

nomadic hordes attack Israel just where and when the attack, judging from present appearances of the locality, might well be expected. The unvarying tradition of the Jews, to whom Exodus was addressed, confirms the impression of genuineness which the internal innumerable coincidences produce on the mind.

Finally, the form, structure, and materials of the tabernacle belong to the wilderness. The shittim or acacia, its material, was the wood of the desert; cedar took its place in Solomon's temple. The skins, its covering, belong to the same locality [[see BADGER](#)]. The bronze ("copper"), silver, and gold Israel brought from Egypt; and probably they had not mine workings until they were long settled in their inheritance. The names of many of the materials, implements, furniture, dress, and ornaments of the priests were Egyptian. The arts necessary in constructing the tabernacle were precisely

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acquainted with Egypt could have written the account. Pharaoh and his people rightly regarded the successive visitations as natural to Egypt, yet so overruled in their intensity, in their coming and going at Moses' call to Jehovah, and in their gradual heightening when the divine will continued to be resisted, as to be supernatural and palpably sent from above. The divine aim was to vindicate Jehovah's lordship, not merely over the enslaved Hebrews but over Egypt and its king, the representative of the pagan world powers with whom God's controversy is, "to the end that thou mayest know that I am the Lord in the midst of the earth" (^{<020822>}Exodus 8:22). The most appropriate way to effect this was not to send strange terrors but to show, by intensifying and controlling at will the visitations ordinarily felt in Egypt and falsely attributed by them to particular idols, that all these visitations are at Jehovah's absolute disposal to inflict, increase, or wholly withdraw, subserving His purposes of wrath to His adversaries, of mercy to His people, and of the setting forth of His own glory to the whole world (^{<020916>}Exodus 9:16); compare ^{<197843>}Psalms 78:43-49, "sending evil angels among them"; the plagues are figuratively His messengers ("angels") in the hands of heavenly angels, of whom the destroying angel was in closest communion with Jehovah (^{<197851>}Psalms 78:51); compare ^{<021218>}Exodus 12:18,23,29; ^{<581128>}Hebrews 11:28, for God sends good angels to punish the bad, and bad angels to chastise the good. The plagues were so mutually connected as not to leave any place for any considerable interpolations. None could be omitted without breaking the moral and natural order which is so clearly indicated though not formally expressed. Nor could

they have been so harmoniously, and at the same time so artlessly, woven together from documents of different ages. Cook, whose remarks are here epitomized, gives a list of words found only in Exodus, or in the pentateuch, derived from roots common to Hebrew and Egyptian, or found only in Egyptian; and these occur indiscriminately in the so-called Jehovistic and Elohistic passages. No Hebrew born and brought up in Palestine from the exodus down to Solomon would have had the knowledge of the Egyptian tongue apparent in Exodus; and no author would have given the Egyptian words without explanation, had he not known that his readers would be equally familiar with them.

None but one in Moses' circumstances could have described the wanderings in the wilderness of Sinai with such a peculiarly local coloring. At the same time the very objections to some of his details, on the ground of the different state of the peninsula now in some respects, only confirm

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EYES, PAINTING OF

As Jezebel did (^{<120930>}2 Kings 9:30 margin; ^{<240430>}Jeremiah 4:30), “thou rentest (distendest, triest to make appear large or laceratest) thy eyes (margin) with painting.” Oriental women puncture and paint the eyelids with antimony or kohl (a black powder made of the smoke black by burning frankincense) to make them look full and sparkling, the blackened margin contrasting with the white of the eye (^{<262340>}Ezekiel 23:40). Compare *see* **KEREN-HAPPUCH** .

EZBAI

^{<131137>} 1 Chronicles 11:37.

EZBON

1. ^{<014616>}Genesis 46:16; ^{<042616>}Numbers 26:16 Ozni , a corruption by omitting the “b”.

2. Son of Bela, son of Benjamin (^{<130707>}1 Chronicles 7:7). From his association with Iri, a Gadite name, Lord A. Hervey conjectures that both were Gadite families, incorporated into Benjamin after the slaughter (Judges 20), or from Jabesh Gilead (^{<072112>}Judges 21:12-14).

EZEKIEL

“God will strengthen,” Hebrew, Yehezqel . Son of Buzi

(<260103>Ezekiel 1:3), a priest. Probably exercised the priestly office at Jerusalem before his departure in the captivity or transmigration (galut) of Jehoiachin, which took place 11 years before the city fell (<122415>2 Kings 24:15). His priestly character gave him much weight with his Hebrew fellow exiles. His priestly service was as real in the spiritual temple in Chaldaea as it had been in the visible temple at Jerusalem (Ezekiel 11; 40--48; 4:13,14; 20:12,13). The priestly tone appears throughout his book, so that he is the priest among the prophets. Called to prophesy in the fifth year of Jehoiachin's captivity (595 B.C.) "in the 30th year in the fourth month." i.e. the 30th from the era of Nabopolassar, Nebuchadnezzar's father (525 B.C.), an era he naturally uses writing in Babylonia (Farrar). But elsewhere he dates from Jehoiachin's captivity alone. This fact, and his expressly calling himself "the priest" (<260103>Ezekiel 1:3), favor the view that his mention of the 30th year of his own age is in order to mark his entering on a priestly ministry to his exiled countrymen (that being the usual age, <040423>Numbers 4:23,30: "the

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heavens being opened” to him, as they were to his Antitype in beginning His ministry in His 30th year at Jordan, ^{<420321>}Luke 3:21-23). Thus, he would be 25 when carried away.

The best of the people were apparently the first carried away (^{<261116>}Ezekiel 11:16; ^{<242402>}Jeremiah 24:2-7,8,10). Believing the prophets they obeyed Nebuchadnezzar’s first summons to surrender, as the only path of safety. But the unbelieving were willing to do anything to remain in their native land; and despised their exiled brethren as having no share in the temple sacrifices. Thus, Ezekiel’s sphere of ministry was less impeded by his countrymen than Jeremiah’s at home. Jeremiah (Jeremiah 29) sent a letter to the exiles to warn them against the flattering promises of false prophets that they should soon return, for that the captivity would last 70 years. This was in the fourth year of Zedekiah or of Jehoiachin’s captivity; and one of the captives, Shemaiah, so far from believing, wrote back that Jeremiah should be imprisoned. Ezekiel began his ministry the next or fifth year, confirming Jeremiah’s words. The first scene of his prophecies was near the river Chebar (identified by some with Khabour, but rather the nahr Malcha or royal canal of Nebuchadnezzar) [**see BABEL** , **see BABYLON**]. Telabib (Thelaba) was his “house,” where the elders came to inquire of him God’s communications (^{<260315>}Ezekiel 3:15; 8:1). They were eager to return to Jerusalem, but Ezekiel taught that they must first return to their God. He was married, but lost his wife by a sudden stroke (^{<262418>}Ezekiel 24:18). His prophesying continued for 22 years at least, down to the 27th year of the captivity

(<262917>Ezekiel 29:17).

On comparing Ezekiel 13 with <240614>Jeremiah 6:14; 8:11; 23:9,10,16,26; and Ezekiel 34, with <242304>Jeremiah 23:4,5,33, we see the inner harmony between the two prophets, though Ezekiel did not receive his commission until toward the close of Jeremiah's prophesying; the latter having prophesied 34 years before Ezekiel, and continuing to prophesy six or seven years after him. Ezekiel began prophesying the year after the communication of Jeremiah's predictions to Babylon (<245159>Jeremiah 51:59-64); Ezekiel's prophecies form a sequel to them (<260102>Ezekiel 1:2). Yet in natural character they widely differ: Jeremiah plaintive, sensitive to a fault, and tender; Ezekiel abrupt, unbending, firmly unflinching, with priestly zeal against gainsayers.

He was contemporary also with Daniel, whose ministry was then in the Babylonian court whereas Ezekiel was among the Jews. Daniel's

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prophecies were later than those of Ezekiel, but his fame for piety and wisdom was already established (²⁶¹⁴¹⁴Ezekiel 14:14,16: 28:3); and the Jews in their low state naturally prided themselves on one who reflected such glory on their nation at the pagan capital (Daniel 1--2). Ezekiel and Daniel have a mutual resemblance in the visions and images in their prophecies. It is an undesigned proof of genuineness that, while prophesying against the enemies of the covenant people, he directs none against Babylon, whereas Jeremiah utters against her terrible denunciations. Ezekiel gave no needless offense to the government under which he lived, Jeremiah on the other hand was still in Judaea.

The improved character of the people toward the close of the captivity, their renunciation of idolatry thenceforth and return to the law under Ezra, were primarily under God due in a great measure to Ezekiel's labors. "His word fell like a hammer upon all the pleasant dreams in which the captives indulged, and ground them to powder, a gigantic nature fitted to struggle against the Babylonian spirit of the age, which reveled in things gigantic and grotesque" (Hengstenberg). Realizing energy is his characteristic, adapting him to confront the "rebellious house," "of stubborn front and hard heart." He zealously upheld the ceremonies of the law (²⁶⁰⁴¹⁴Ezekiel 4:14; 22:8, etc.); keeping them before the national mind, in the absence of the visible framework, against the time of the restoration of the national polity and temple. His self sacrificing patriotism, ready for any suffering if only he may benefit his countrymen spiritually, appears in his conduct when she who was "the desire of his eyes" was snatched from him at a stroke

(<053309>Deuteronomy 33:9). The phrase shows how tenderly he loved her; yet with priestly prostration of every affection before God's will he puts on no mourning, in order to convey a prophetic lesson to his people (<262415>Ezekiel 24:15-25). His style is colored by the pentateuch and by Jeremiah. It is simple, the conceptions definite, the details even in the enigmatical symbols minute and vivid, magnificent in imagery, but austere. The fondness for particulars appears in contrasting his prophecy concerning Tyre (Ezekiel 28) with Isaiah's (Isaiah 23). The obscurity lies in the subject matter, not in the form or manner of his communications. He delights to linger about the temple and to use its symbolical forms, with which his priestly sympathies were so bound up, as the imagery to express his instructions. This was divinely ordered to satisfy the spiritual want and instinctive craving felt by the people in the absence of the national temple and the sacrifices. Thus, Ezekiel molded their minds to the conviction that the essence of the law

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Ezekiel was the only prophet, strictly, at Babylon. For Daniel was rather a seer, unveiling the future in the pagan court, but not discharging the prophetic office as Ezekiel among the covenant people; therefore his book was not classed with the prophets but with the hagiographa. Striking instances of seeming contradictions, which when understood become strong confirmations of genuineness, are ^{<261213>}Ezekiel 12:13, “I will bring him (Zedekiah) to Babylon ... yet shall he not see it though he shall die there”; because he was blinded by Nebuchadnezzar before arriving there (^{<245211>}Jeremiah 52:11). Also ^{<261820>}Ezekiel 18:20, “the son shall not bear the iniquity of the father”; not really contradicting ^{<022005>}Exodus 20:5, “visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me”; the children hating God as their fathers did, the sin with cumulative force descends from parent to child; so ^{<052416>}Deuteronomy 24:16 expressly “the fathers shall not be put to death for the children, neither the children for the fathers.”

EZEL

(“the stone”). Near Saul’s house, the scene of David and Jonathan’s parting (^{<092019>}1 Samuel 20:19). At ^{<092041>}1 Samuel 20:41 instead of “out of a place toward the S.” Smith’s Bible Dictionary reads, “David arose from close to the stone heap” (‘ argob for negeb ; so Septuagint). But KJV is better, from the side of the S., in relation to Jonathan’s position; accordingly David next flees southward, to Nob.

EZEM

A town of Simeon ([<130429>](#)1 Chronicles 4:29). In [<061903>](#)Joshua 19:3 A ZEM .

EZER

1. Son of Ephraim, slain by the ancient men of Gath in a foray on their cattle ([<130721>](#)1 Chronicles 7:21), during Israel’s stay in Egypt.

2.

[<161242>](#) Nehemiah 12:42.

[<130404>](#) 1 Chronicles 4:4.

EZION GEBER

(the giant’s backbone). A town on the eastern arm of the Red Sea. The last stage in Israel’s march before the wilderness of Zin or Kadesh. The station of Solomon’s navy “beside Eloth, on the shore of the Red Sea, in the land

3.

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shall be when He shall reign in Jerusalem among His own people the Jews, and thence to the ends of the earth (<240317>Jeremiah 3:17,18).

The square of the temple area is three miles and a half, i.e. larger than all the former Jerusalem. The city is three or four thousand square miles, including the holy portion for the prince, priests, and Levites, i.e., nearly as large as all Judaea W. of Jordan. Again, the half of the holy portion extends 30 miles S. of Jerusalem, i.e., covering nearly the whole southern territory. Without great physical changes (and the boundaries are given the same as under Moses) no adequate room is left for the five tribes whose inheritance is beyond the holy portion (<264719>Ezekiel 47:19; 48:23-38). The literal sacrifices seem to oppose <580910>Hebrews 9:10; 10:14,18, and to give a handle to Rome's worst error, the sacrifice of the mass. In Ezekiel's temple holiness pervades the whole, and there is no distinction of parts as to relative holiness, as in the Old Testament temple.

But all the difficulties may be only apparent. Faith waits God's time and God's way; the ideal of the theocratic temple will then first be realized. Israel will show in the temple rites the essential unity between the law and the gospel, which now seem to be opposed (<451004>Romans 10:4,8). We do not yet see how to harmonize a return to sacrifices with the Epistle to the Hebrews, but two considerations lessen the difficulty:

(1) The Jews as a nation stand to God in a peculiar relation, distinct from that of us Christians of the present elect church gathered out of Jews and Gentiles indiscriminately. That shall

be the period of public liturgy, or perfect outward worship of the great congregation on earth, as the present time is one of gathering out the spiritual worshippers one by one, who shall reign in glorified bodies with Christ over Israel and the nations in the flesh. Besides Israel's spiritual relation to Christ as her Savior, she will perform a perfect outward service of sacrifice, (retrospectively referring to Christ's one propitiatory offering, lest this should be lost sight of in the glory of His kingdom), prayer, and praise as a nation to her then manifested King reigning in the midst of her; and all nations shall join in that service, recognizing His divine kingship over themselves also. Christ's word shall be fulfilled, "till heaven and earth pass one jot or tittle shall in no wise pass from the law until all be fulfilled" (⁴⁰⁰⁵¹⁸Matthew 5:18). The antitypical perfection of the old temple service, which seemed a cumbrous yoke unintelligible to the worshippers, shall then be understood fully and become a delightful service of love.

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There are nine sections:

(1) Ezekiel's call: Ezekiel 1--3; 15.

(2) Symbolical prophecies of Jerusalem's fall: <260316>Ezekiel 3:16--7.

(3) A year and two months later a vision of the temple polluted by Tammuz or Adonis worship; God's consequent scattering of fire over the city, and forsaking the temple to reveal Himself to an inquiring people in exile; purer, happier times follow: Ezekiel 8--11.

(4) Sins of the several classes, priests, prophets, and princes: Ezekiel 12--19.

(5) A year later the warning of judgment for national guilt repeated more distinctly as the time drew nearer: Ezekiel 20--23.

(6) Two years and five months later, the very day on which Ezekiel speaks, is announced as that of beginning the siege; Jerusalem shall fall: Ezekiel 24.

(7) Predictions against foreign nations during Ezekiel's silence regarding his own people; since judgment begins at the house of God it will visit the pagan world: Ezekiel 25--32; some of these were uttered later than others, but all began to be given (Havernick) after the fall of Jerusalem.

(8) In the 12th year of the captivity, when the fugitives from Jerusalem (<263321>Ezekiel 33:21) had reached Chaldaea, he foretells better times, Israel's restoration, God's kingdom triumphant over Seir, the pagan world powers, and Gog: Ezekiel 33--39.

(9) After 13 years, the last vision, the order and beauty of the restored kingdom: Ezekiel 40--48.

The fullness of details as to the temple and its offerings favors the view of a literal (in the main) interpretation rather than a purely symbolical one. The prophecy has certainly not yet been fulfilled; the fulfillment will make all dear. There are details physically so improbable as to preclude a purely literal explanation. The main truth is dear. As Israel served the nations for their rejection of Messiah, so shall they serve Israel in the person of Messiah when Israel shall acknowledge Messiah (<236012>Isaiah 60:12; <381416> Zechariah 14:16-19; <197211>Psalm 72:11). The ideal temple exhibits under Old Testament forms the essential character of Messiah's worship as it

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of Edom.” The timber was probably brought to Ezion Geber from Tyre to build the ships (^{<140817>}2 Chronicles 8:17,18). There Jehoshaphat’s fleet was broken on the jagged rocks on each side (^{<110926>}1 Kings 9:26; 22:48). Now wady Ghadyan (another form of Ezion), a valley running E. into the Arabah, some miles N. of the present head of the Elanitic gulf. A salt marsh marks where the sea anciently reached. A tidal haven was here, at the head of which the city of Ezion Geber stood. On the haven’s eastern side lay Elath (now Akaba), from whence the Elanitic gulf took its name, meaning trees; a palm grove is still there; on the W. lay Ebronah (^{<043335>}Numbers 33:35,36).

EZNITE

Designation of Adino, one of David’s chief captains (^{<102308>}2 Samuel 23:8). But in ^{<131111>}1 Chronicles 11:11 “ **see JASHOBEAM** an Hachmonite,” for which 2 Samuel has Josheb-bas-shebeth, “that sat in the seat.” Doubtless the words “the same (was) Adino the Eznite” are a corruption for the Hebrew “he lifted up his spear,” which words appear in the parallel 1 Chronicles but not in 2 Samuel; compare verse 18.

EZRA

(“the helper,” as Nehemiah = “the comforter”).

1. A “ready scribe in the law of Moses” (^{<150706>}Ezra 7:6,11,12); “a scribe of the words of the commandments of the

Lord and of His statutes to Israel”; “a scribe of the law of the God of heaven”; “priest”; a worthy descendant of Hilkiah the priest under Josiah, who “found the book of the law in the house of the Lord” (<143414>2 Chronicles 34:14,15); son or descendant of Seraiah (not the high priest. Seraiah, <150701>Ezra 7:1). See Ezra 7--10; also Nehemiah 8; 12:26. Resided in Babylon under Artaxerxes Longimanus. His qualification for his work was “he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.” By the king’s leave, in the seventh year of his reign, he took to Jerusalem 1,754 persons, including Israelites, priests, Levites, singers, porters, and Nethinim (<150707>Ezra 7:7; Ezra 8). The journey occupied four months. They brought free will offerings, gold, silver, and vessels, from the king and his counselors, as well as from the Jews abroad. Artaxerxes empowered him also to draw upon the royal treasurers beyond the river for further supplies if necessary; also the decree added. “thou Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges which may judge all

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the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.” He committed for safety the charge of the gold and silver to 12 priests and 12 Levites (^{<150824>}Ezra 8:24 translated “I separated 12 of the chief priests in addition to Sherebiah, Hashabiah, and ten of their brethren with them”: compare ^{<150818>}Ezra 8:18,19). These delivered them up “to the chief of the priests, Levites. and fathers at Jerusalem, in the chambers of the house of the Lord.” His Guard was God, sought and found at the river Ahava, by fasting and prayer, that He might give “a right way for us, and for our little ones. and for all our substance” (^{<150821>}Ezra 8:21). So jealous was he for the honor of God that he declares, “I was ashamed to require of the king a band of soldiers ... to help us against the enemy in the way, because we had spoken unto the king, The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him.” At the same time he uses all worldly prudence and firmness, while faith in God was his main stay.

His great aim, as Malachi, his and Nehemiah’s helper, expresses it, was “Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” In six months after his arrival he effected the purification of the holy nation from foreign admixture by causing 17 priests, 10 Levites, and 86 of other tribes, to put away alien wives. The largeness of the number proves the wide extent of the evil, and the depth of spiritual earnestness which prompted such a severe sacrifice. Ezra’s book closes abruptly here, as probably the odium connected

with this self denying ordinance made him judge it expedient to withdraw to Babylon for the present. The relapse of the Jews into their former disorders, such as Nehemiah describes, could not have occurred had Ezra been there continually. In Nehemiah 8, Ezra “the priest, the scribe,” 13 years later reappears in charge of the spiritual interests of the people, as Nehemiah, the tirshatha or governor, of their political interests, the two acting in harmonious cooperation (¹⁶¹²²⁶Nehemiah 12:26). He probably did not return with Nehemiah, but a little later, to Jerusalem; for he is not mentioned until after the completion of the wall. Ezra read and interpreted Moses’ law to the people during the eight days of the feast of tabernacles, prayed, and assisted at the dedication of the wall.

As Ezra is not mentioned after Nehemiah’s departure for Babylon in Artaxerxes’ 32nd year, and the Jews relapsed into irregularity during Nehemiah’s absence (Nehemiah 13), it is likely Ezra died or returned to

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Babylon shortly after Nehemiah's departure. Benjamin of Tudela says that Ezra died at Nehar-Samorah on the lower Tigris on the Persian frontier, when going from Jerusalem to Artaxerxes, and that his sepulchre was there.

The institution of the great synagogue is attributed to him, and he certainly left the pattern of synagogue worship, with its "pulpit" and reading and expounding the law. He and Malachi probably settled the inspired canon of Scripture, comprising the three, "the law, the prophets, and the hagiographa"; the division of verses, the vowel pointings, and the kerī or margin readings, and the Chaldee characters instead of the old Hebrew or Samaritan, are also attributed to him. He probably compiled **see CHRONICLES**. Psalm 119, of which the theme throughout is the law or word of God, as the palladium of Israel's national and individual salvation, is in its present form probably the production of Ezra, "the priest, and ready scribe in the law of Moses." The features of the psalm suit the Jews' position on their return from Babylon. Israel is the speaker throughout whom the psalmist represents, and whose calling it was to testify for the word of truth before the pagan world powers (compare ^{19B923}Psalm 119:23,46).

¹⁶¹²⁰² Nehemiah 12:2. One of the priests who returned with Zerubbabel.

3. A man of Judah (¹³⁰⁴¹⁷1 Chronicles 4:17).

EZRA, BOOK OF

Hilary of Poitiers calls Ezra a continuation of Chronicles. The first part of Ezra (Ezra 1--6) describes the return from the captivity under Joshua and Zerubbabel, and the building of the temple; the enemy's obstructions; its advance through the prophets Haggai and Zechariah (^{<150501>}Ezra 5:1,2; 6:14), and its completion in Darius Hystaspes' sixth year, 516 B.C. (^{<150615>}Ezra 6:15.) A long interval follows; and the second part of the book (Ezra 7--10) passes to Ezra's journey from Persia to Jerusalem in Artaxerxes Longimanus' seventh year, 458-457 B.C. (^{<150701>}Ezra 7:1,7); the details are given in Ezra 7; 8. Ezra's numerous caravan bringing fresh strength to the weak colony (Ezra 8). And his work in Ezra 9--10, restoring the theocratic nationality and removing foreign wives. The book ends with the names of those who had married them.

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The second part combined with Nehemiah is a complete historical picture. But the distinct title to Nehemiah shows it is a separate book. ESTHER fills up the interval between Ezra 6 and Ezra 7. The first part (Ezra 1--6) period (536--516 B.C.) is the time of prince Zerubbabel and the high priest Joshua aided by Haggai and Zechariah. The second (Ezra 7--10) is that of the priest Ezra and the governor Nehemiah, aided by the prophet Malachi. In both royal, priestly, and prophetic men lead God's people. The first is the period of building the temple, a religious restoration; the second that of restoring the people and rebuilding the city, a political combined with a religious restoration. The things of God first, then the things of men. Only 50,000 settled with Joshua and Zerubbabel (^{<150264>}Ezra 2:64, etc.); and these intermingled with the pagan, and were in "affliction and reproach"

(^{<150906>}Ezra 9:6-15; ^{<160103>}Nehemiah 1:3). Hence the need of restoring the holy nationality, as well as the temple, under Ezra and Nehemiah. Ezra the priest took charge of the inner restoration, by purging out paganism and bringing back the law; Nehemiah the governor did the outer work, restoring the city and its polity. Ezra is therefore rightly accounted by the Jews as a second Moses.

Ezra received permission to go to Jerusalem in the seventh year of Artaxerxes Longimanus (^{<150706>}Ezra 7:6-10,11-26); Nehemiah in the 20th year (^{<160201>}Nehemiah 2:1). Ezra is supposed by some to have used the Babylonian era, Nehemiah the Persian. The 70 weeks (490 years) of ^{<270924>}Daniel 9:24,25 probably date from this seventh year of Artaxerxes, when Ezra

received leave to restore the temple and the people and the holy city (457 B.C.), because the re-establishment of the theocracy then began, though the actual rebuilding was not until 13 years later under Nehemiah. Ezra's placing of Daniel in the canon immediately before his own book and Nehemiah's implies that his commission began the fulfillment of Daniel's prophecy; Christ's 30th year in beginning His ministry would be A.D. 26-27 (the A.D. dates three or four years later than Christ's actual birth), and His crucifixion A.D. 30. So that "He was cut off" and "caused the sacrifice to cease in the midst of the week," the last week beginning with His ministry to the Jews, A.D. 26-27, and ending with that exclusive ministry to them for three and a half years after His crucifixion, ceasing through their own rejection of Him when preached by the apostles and evangelists (Acts 7--8). Thus the 490 years or 70 weeks consist of (1) seven weeks (49 years) of revelation, from 457 to 407 B.C., the probable date of Malachi's prophecy and Nehemiah's work, which the prophet supported,

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ending; then (2) 62 weeks (434 years) of no revelation; then seven years of special and brightest revelation to Israel, first by Messiah in person, then by His still more powerful presence by the Holy Spirit, in the middle of which week His one sacrifice supersedes all other sacrifices.

The succession of Persian monarchs in Ezra is Cyrus, Ahasuerus (the Cam byses of secular history), Artaxerxes (Pseudo-Smerdis, the Magian, an usurper), Darius (the Ahasuerus of Esther or Xerxes of secular history comes in here, in the interval between Ezra 6 and 7), Artaxerxes. Ezra's account of **see CYRUS** accords with his character, celebrated for clemency. A Zoroastrian, a worshipper of Ormuzd, the great God, he hated idolatry and the shameless licentiousness of the Babylonian worship, and so was disposed to patronize the Jews, whose religion so much resembled his own. Hence his edicts for restoring the Jews, though an act unparalleled in history, harmonize with the facts concerning him in the Bible and in secular history (^{<150102>}Ezra 1:2-4; 6:3-5). He identifies "the Lord God of heaven" with the Jehovah of the Jews. His restoring them in his first year immediately (^{<150101>}Ezra 1:1), and his words "the Lord God of heaven has charged me to build Him a house at Jerusalem," plainly show he had heard of God's words by Isaiah (^{<234428>}Isaiah 44:28), "Cyrus is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." Daniel would necessarily, as just made "third ruler in the kingdom," and having foretold its transfer to "the Medes and Persians" (^{<270528>}Daniel 5:28,29), come under Cyrus' notice

immediately on the capture of Babylon; moreover, it is stated “he prospered in the reign of Cyrus the Persian” (<270628>Daniel 6:28), he would therefore be sure to mention to Cyrus Isaiah’s prophecy. Cyrus’ pious confession that he received all his dominions from Him accords with the spirit of the old Persian religion. His returning the golden vessels (<150107>Ezra 1:7-11; 6:5), his allowing the whole expense of rebuilding from the royal revenue (<150604>Ezra 6:4), his directing all Persians to help with silver, etc.

(<150104>Ezra 1:4), agree with his known munificence.

An undesigned coincidence, and therefore mark of genuineness, is that when Ezra wrote, a century later than Cyrus, the Persian kings usually lived at Susa or Babylon, where the archives were kept, and there Ezra would naturally have placed Cyrus’ roll had he been forging. But Ezra says Cyrus’ decree was found at Achmetha (Ecbatana), <150602>Ezra 6:2. Herodotus (i. 153) and Ctesias (Exc. Per., 2-4) confirm this by mentioning that Cyrus

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work of the house of the Lord” ([<150308>](#)Ezra 3:8,9; [<370114>](#)Haggai 1:14); “the foundation of the temple was laid” ([<150306>](#)Ezra 3:6,10-12; [<370218>](#)Haggai 2:18); “the house of the Lord” 25 times to six wherein Ezra uses “the temple of the Lord”; Haggai “the house” seven times to “the temple” twice.

EZRAHITE

Ethan and Heman are called so; i.e., sons of Zerah ([<110431>](#)1 Kings 4:31; Psalm 88; Psalm 89; [<130206>](#)1 Chronicles 2:6).

EZRI

[<132726>](#) 1 Chronicles 27:26.

alien blood, in Ezra 2, corresponds in spirit to the removal of alien wives in the closing part. The unity of plan lies in its passing over periods of time and history not appropriate to the main aim (these very transitions giving the fragmentary appearance alleged against the unity of the book), and dwelling only on the epochs which bring out features essential to the Israelite church's history (<150270>Ezra 2:70; 3:1 with <160705>Nehemiah 7:5,73; 8:1; 12:1,26,47). The king of Persia is called "king of Assyria" in <150622>Ezra 6:22, just as the king of Babylon is called so in <122329>2 Kings 23:29, as having succeeded to the world-dominion formerly held by the king of Assyria.

The order is chronological, though not continuous (the 31 closing years of Darius, the whole 21 of Xerxes, and the seven first of Artaxerxes, about 60 in all, being passed over between Ezra 6 and Ezra 7); the ministry of Ezra in restoring the theocracy being the main subject, the former work of Zerubbabel and Joshua being its precursory analogue.

Lord A. Hervey conjectures Daniel was author of Ezra 1, which would supply the omission of Cyrus' decree in Daniel's own book (<270121>Daniel 1:21; 9; 10), where we might naturally have expected to find it. <150101>Ezra 1:1 refers to Jeremiah's prophecy, just as <270902>Daniel 9:2. The formula "in the first year of Cyrus king of Persia" answers to <270101>Daniel 1:1; 2:1; 10:1. The narrator (Ezra 1) evidently wrote in Babylon not in Jerusalem; and Ezra might think the portion at the close of 2 Chronicles and beginning of Ezra more suitably placed there

than in Daniel. But all this is conjecture. A close connection of Ezra with Daniel is probable, and that Ezra wrote or compiled the former part of his book in Babylon. Ezra 2 is identical with

<160706> Nehemiah 7:6-73, evidently drawn by both from a common document or list of the captives returning with Zerubbabel. <150302>Ezra 3:2--6:22 is drawn from some contemporary of Zerubbabel and eyewitness of his setting up the altar, etc.: possibly Haggai who supported him, for the title “the prophet” (<150501>Ezra 5:1; 6:14) is the one found also <370101>Haggai 1:1,3,12; 2:1,10; so whereas Zechariah names Zerubbabel and Jeshua separately and without addition, the formula in <150302>Ezra 3:2,8; 5:2, as in

<370101> Haggai 1:1,12,14; 2:2,4,23, is “Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak”; compare also <150501>Ezra 5:1,2, with Haggai 1, also the older people’s sorrowful regrets for the former temple in seeing the new one (<150312>Ezra 3:12; <370203>Haggai 2:3); both mark dates by the year of “Darius the king” (<150424>Ezra 4:24; 6:15; <370101>Haggai 1:1,15; 2:10); also the phrase “Zerubbabel, Jeshua, and the remnant of their brethren” (<150308>Ezra 3:8; <370112>Haggai 1:12,14); also <150616>Ezra 6:16 with <370202>Haggai 2:2; also “the

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admixture. Details as to the priests and Levites characterize all three; for these were essential to the restoration of the theocracy, which was the primary object. After Ezra had carried through the extreme but needful measure of divorcing all alien wives, which probably caused him some loss of popularity, he gave place to a new agent of God, Nehemiah, the nation's political restorer as Ezra was its religious reformer. Ezra still cooperated with Nehemiah (Nehemiah 8) in ministering the word of God. Nehemiah marks his book as distinct from Ezra by the opening.

Two portions of Ezra are in Chaldee (^{<150408>}Ezra 4:8--6:18; 7:12-26), for in those portions he embodies extracts from state documents in that language; of course he would be as fluent in Chaldee, the language of his captivity, as in Hebrew, the language of his nation. The variation from the third person elsewhere to the first person in ^{<150727>}Ezra 7:27--9:15 is thus to be explained. The first six chapters refer to the time before Ezra in which he is not mentioned. Ezra 7, continuing the historic style down to Artaxerxes' decree, in naming him for the first time, uses the third person. But after that decree Ezra, in returning from its Chaldee to his own Hebrew, uses the first person in praising "the Lord God of our fathers" for having disposed the king's heart to beautify the Lord's house, and for having "extended mercy unto me before the king," etc. He continues the first person to Ezra 10, where the third person is resumed, to mark the narrative as a national not merely a personal history. The undoubted writing of Ezra (^{<150727>}Ezra 7:27--9:15) would be an unmeaning fragment unless prefaced

by <150701>Ezra 7:1-11, and followed by Ezra 10. The transitions of first to third persons, and vice versa, are found in Daniel, Ezra, and Nehemiah; so Moses of old uses the third person of himself in Exodus, Leviticus, and Numbers, but in the recapitulation in Deuteronomy the first.

The lists of those who returned with Zerubbabel to Jerusalem in Ezra 2, also in <160705>Nehemiah 7:5, Ezra drew from existing documents. So the letters and royal decrees in the first Chaldee portion, <150408>Ezra 4:8--6:18; and Artaxerxes' edict, the second Chaldee portion, <150712>Ezra 7:12-26. In

<150727> Ezra 7:27 Ezra recognizes the oneness of Artaxerxes' policy in helping "to beautify the Lord's house" with that of Cyrus and Darius long before. So in <150909>Ezra 9:9 "to give us a wall ... in Jerusalem" alludes to that part of Artaxerxes' decree which remained yet to be done, namely, the building of the wall by Nehemiah; this was implied virtually in his commission to Ezra, but expressed in his commission to Nehemiah (<160205>Nehemiah 2:5-8). The anxiety of the earlier returning exiles to keep the priesthood pure from

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FABLE

It represents man's relations to his fellow man; but the PARABLE rises higher, it represents the relations between man and God. The parable's framework is drawn from the dealings of men with one another; or if from the natural world, not a grotesque parody of it, but real analogies. The fable rests on what man has in common with the lower creatures; the parable on the fact that man is made in the image of God, and that the natural world reflects outwardly the unseen realities of the spiritual world. The MYTH is distinct from both in being the spontaneous symbolic expression of some religious notion of the apostate natural mind. In the fable qualities of men are attributed to brutes. In the parable the lower sphere is kept distinct from the higher which it illustrates; the lower beings follow the law of their nature, but herein represent the acts of the higher beings; the relations of brutes to each other are not used, as these would be inappropriate to represent man's relation to God.

Two fables occur in Scripture: (1) Jotham's sarcastic fable to the men of Shechem, the trees choosing their king ([<070908>Judges 9:8-15](#)). (2) Joash's sarcastic answer to Amaziah's challenge, by a fable, the sarcasm being the sharper for the covert form it assumes, namely, the cedar of Lebanon and the thistle ([<121409>2 Kings 14:9](#)). [<261701>Ezekiel 17:1-10](#)

differs from the fable in not attributing human attributes to lower creatures, and in symbolizing allegorically prophetic truths concerning the world monarchies; it is called chidah , “a riddle,” from chaadad to be sharp, as requiring acumen to solve the continued enigmatical allegory. The fable of Jotham (1209 B.C.) is the oldest in existence; the Hebrew mind had a special power of perceiving analogies to man in the lower world; this power is a relic of the primeval intuition given to Adam by God who “brought every beast of the field, and every fowl of the air, unto Adam to see what he would call them.” Other nations were much later in this style of thought, the earliest prose fables in Greece being those of the legendary Aesop, about 550 B.C.

Many of the proverbs are “condensed fables” (<202611>Proverbs 26:11; 30:15,25,28). The analogies in the lower creatures are to man’s lower

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virtues or defects, his worldly prudence, or his pride, indolence, cunning (compare ^{<401016>}Matthew 10:16). “Fables” mean falsehoods in ^{<540104>}1 Timothy 1:4; 4:7, “old wives’ fables”; ^{<560114>}Titus 1:14, “Jewish fables,” the transition stage to gnosticism; ^{<610116>}2 Peter 1:16, “cunningly devised (Greek text: sophisticated) fables,” devised by man’s wisdom, not what the Holy Spirit teacheth (^{<460213>}1 Corinthians 2:13); incipient gnostic legends about the genealogies, origin, and propagation of angels (^{<510218>}Colossians 2:18-23).

FACE

“Many will entreat the face (Hebrew text: the favor) of the prince” (^{<201906>}Proverbs 19:6). “The face of God” means His manifested presence and favor. Jacob saw God’s face, and called the place Priel, “God’s face”

(^{<013230>}Genesis 32:30), i.e. veiled in human form, in anticipation of the incarnation. The full radiancy of His glory man could not bear to see (^{<023320>}Exodus 33:20).

FAIR HAVENS

A harbor on the S. of Crete; connected with the city Lasea; five miles E. of cape Matala. The ship in Paul’s voyage stopped short of doubling this cape, for the coast W. of it suddenly turns to the N., and so the ship would have been still exposed to the prevailing N.W. wind. But afterward on consultation the centurion and master of the ship determined against Paul’s

advice to leave Fair Havens as incommodious to winter in, and go on to Phoenice, induced by a deceptive S. wind which arose for a time: the result was wreck (Acts 27; compare <210915>Ecclesiastes 9:15). The place still bears the Greek name for “Fair Havens.”

FAIRS

<262712> Ezekiel 27:12, “traded in thy fairs”; Hebrew ‘ izbonaik , referring to exports; paid for thy wares, made thy exchanges; in <262733>Ezekiel 27:33 its true meaning is given, “thy wares.” The marab , “market” (<262713>Ezekiel 27:13,17,19), rather merchandise, refers to the imports. Tarshish did not visit Tyre, but Tyre exported her wares to Tarshish, and “Tarshish paid for thy wares with silver,” etc.

FAITH

<581101> Hebrews 11:1, “the substance of things hoped for (i.e., it substantiates God’s promises, the fulfillment of which we hope, it makes them present

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realities), the evidence ([elengchos](#) , the ‘convincing proof’ or ‘demonstration’) of things not seen.” Faith accepts the truths revealed on the testimony of God (not merely on their intrinsic reasonableness), that testimony being to us given in Holy Scripture. Where sight is, there faith ceases ([<432029>](#)John 20:29; [<600108>](#)1 Peter 1:8). We are justified (i.e. counted just before God) judicially by God ([<450833>](#)Romans 8:33), meritoriously by Christ ([<235311>](#)Isaiah 53:11; [<450519>](#)Romans 5:19), mediately or instrumentally by faith ([<450501>](#)Romans 5:1), evidentially by works. Loving trust. [<590214>](#)James 2:14-26, “though a man say he hath faith, and have not works, can (such a) faith save him?” the emphasis is on “say,” it will be a mere saying, and can no more save the soul than saying to a “naked and destitute brother, be warmed and filled” would warm and fill him. “Yea, a man (holding right views) may say, Thou hast faith and I have works, show (exhibit to) me (if thou canst, but it is impossible) thy (alleged) faith without thy works, and I will show thee my faith by my works.” Abraham believed, and was justified before God on the ground of believing ([<011506>](#)Genesis 15:6). Forty years afterward, when God did” tempt,” i.e. put him to the test, his justification was demonstrated before the world by his offering Isaac (Genesis 22). “As the body apart from ([chooris](#)) the spirit is dead, so faith without the works (which ought to evidence it) is dead also.” We might have expected faith to answer to the spirit, works to the body. As James reverses this, he must mean by “faith” here the FORM of faith, by “works” the working reality. Living faith does not derive its life from works, as the body does from its animating spirit. But faith, apart from the

spirit of faith, which is LOVE (whose evidence is works), is dead, as the body is dead without the spirit; thus James exactly agrees with Paul, ^{<461302>}1 Corinthians 13:2, “though I have all faith ... and have not charity (love), I am nothing.”

In its barest primary form, faith is simply crediting or accepting God’s testimony (^{<620509>}1 John 5:9-13). Not to credit it is to make God a “liar”! a consequence which unbelievers may well start back from. The necessary consequence of crediting God’s testimony ([pisteuoo Theoo](#)) is believing in ([pisteuoo eis ton huion](#) , i.e. trusting in) the Son of God; for He, and salvation in Him alone, form the grand subject of God’s testimony. The Holy Spirit alone enables any man to accept God’s testimony and accept Jesus Christ, as his divine Savior, and so to “have the witness in himself”

(^{<461203>}1 Corinthians 12:3). Faith is receptive of God’s gratuitous gift of eternal life in Christ. Faith is also an obedience to God’s command to believe (^{<620323>}1 John 3:23); from whence it is called the “obedience of faith”

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(<450105>Romans 1:5; 16:26; <440607>Acts 6:7), the highest obedience, without which works seemingly good are disobediences to God (<581106>Hebrews 11:6). Faith justifies not by its own merit, but by the merit of Him in whom we believe (<450403>Romans 4:3; <480306>Galatians 3:6). Faith makes the interchange, whereby our sin is imputed to Him and His righteousness is imputed to us (<470519>2 Corinthians 5:19,21; <242306>Jeremiah 23:6; <460130>1 Corinthians 1:30). “Such are we in the sight of God the Father, as is the very Son of God Himself” (Hooker) (<610101>2 Peter 1:1; <450322>Romans 3:22; 4:6; 10:4; <234221>Isaiah 42:21; 45:21,24,25).

FALLOW DEER

Septuagint, Alexandrinus manuscript, [boubalos], the Antilope bubalis. Hebrew yachmur , from chamar “red.” A clean animal (<051405>Deuteronomy 14:5). Used at Solomon’s table (<110423>1 Kings 4:23). The Cervus dama, of a reddish color (as its name yachmur implies), shedding its horns yearly (Oedmann). Gosse makes it the Addax antelope, a beast of chase represented in the old Egyptian sculptures. Coarse, and approaching to the bovine race, of reddish head and neck, white across the face, the forehead and throat with black hair, the rest of the body of whitish gray. Smith’s Bible Dictionary Append. (as Septuagint), the wild ox (bekker el wash) of N. Africa, the Alkelaphus bubalis, an antelope resembling the calf and the stag, the size of the latter. Sir V. Brooke, however, has decided that a specimen sent him of the Bedouin yahmur,

from Carmel, is the Cervus capreolus or ordinary roebuck (Palestine Exploration Quarterly Statement, July, 1876).

FAMINE

Often sent as visitations from God for sin. <120801>2 Kings 8:1: “the Lord hath called for a famine” (<19A516>Psalm 105:16), as a master calls for a servant ready to do his bidding. Compare <400808>Matthew 8:8,9; contrast <263629>Ezekiel 36:29. So associated with pestilence and the sword (2 Samuel 21; 1 Kings 17). The famine in <080101>Ruth 1:1 was probably owing to the Midianite devastation of the land (Judges 6), so severe in the Holy Land that Elimelech had to emigrate to Moab, and Naomi his widow returned not until ten years had elapsed. <235119>Isaiah 51:19; <241415>Jeremiah 14:15; 15:2; <260512>Ezekiel 5:12. Defects in agriculture, in means of transit, and in freedom of commerce through despotism, were among the natural causes of frequent famines anciently. Failure of the heavy rains in November and

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December in Palestine (^{<011210>}Genesis 12:10; 26:1,2), and of the due overflow of the Nile, along with E. and S. winds (the N. wind on the contrary brings rains, and retards the too rapid current) in Egypt, the ancient granary of the world, often brought famines (^{<014125>}Genesis 41:25-36,42). Abraham's faith was tried by the famine which visited the land promised as his inheritance immediately after his entering it; yet though going down to Egypt for food, it was only "to sojourn," not to live there, for his faith in the promise remained unshaken. A record of famine for seven years in the 18th century B.C. has been found in China, which agrees with the time of Joseph's seven years of famine in Egypt.

FAN

A long-handled wooden spade, a "winnowing shovel," used in the East to throw up grain in the air so that the chaff may be separated from the wheat (^{<400312>}Matthew 3:12).

FARTHING

Representing two Greek words: **kodrantes** (Latin: quadrans, ^{<400526>}Matthew 5:26; ^{<411242>}Mark 12:42), and **assarion** (Latin: as, ^{<401029>}Matthew 10:29; ^{<421206>} Luke 12:6; the "two assaria" constituted probably one coin). The quadrans was originally the fourth of an as, i.e. three ounces. In Christ's time the quadrans equaled two Greek **lepta** , "mites." Among the Roman copper coins current then in Palestine there was none smaller than the as or assarich; among

the Greek imperial coins there was the quadrans (quarter of the as) and **lepton** , “mite,” one-eighth of an as and half of a quadrans. The as was one and three-fourths of a farthing; the quadrans thus less than half a farthing. But either the as the lowest Roman coin, or the quadrans, the lowest Greek imperial coin, is sufficiently expressed by the term “farthing,” as being our lowest coin.

FASTING

The word (tsum) never occurs in the Pentateuch. The Mosaic law, though directing minutely the foods to be eaten and to be shunned, never enjoins fasting. The false asceticism so common in the East was carefully avoided. On the yearly day of atonement, the 10th day of the 7th month, Israelites were directed to “afflict the soul” (^{<031629>}Leviticus 16:29-31; 23:27;

^{<043013>} Numbers 30:13). This significant term implies that the essence of scriptural “fasting” lies in self humiliation and penitence, and that the

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precise mode of subduing the flesh to the spirit, and of expressing sorrow for sin, is left to the conscientious discretion of each person. In [<442709>Acts 27:9](#) the yearly day of atonement is popularly designated “the fast.” But God, while not discountenancing outward acts of sorrow expressive of inward penitence, declares, “is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal the bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest thy naked that thou cover him, and that thou hide not thyself from thine own flesh?” ([<235804>Isaiah 58:4-7.](#))

Compare similar warnings against mistaking outward fasting as meritorious before God: [<390314> Malachi 3:14](#); [<400616>Matthew 6:16](#).

The only other periodical fasts in the Old Testament were those connected with the capture of Jerusalem by Nebuchadnezzar: the fast of the 4th month commemorated its capture ([<243902>Jeremiah 39:2; 52:6,7](#)); that of the 5th month the burning of the temple and the chief houses ([<245212>Jeremiah 52:12-14](#)); that of the 7th the murder of Gedaliah ([<244101>Jeremiah 41:1-3](#)); that of the 10th the beginning of the siege ([<380703>Zechariah 7:3-5; 8:19](#)).

[<245204> Jeremiah 52:4](#), “did ye at all fast unto ME, even to ME?” Nay, it was to gratify yourselves in hypocritical will worship. If it had been to Me, ye would have separated yourselves not merely from food but from your sins.

Once that the principle is acted on, “he that eateth eateth to the Lord, and he that eateth not, to the Lord he eateth not” (<451406>Romans 14:6), and “meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse” (<460808>1 Corinthians 8:8), fasting and eating are put in their true place, as means not ends.

There are now 28 yearly fasts in the Jewish calendar. Daniel’s (<271003>Daniel 10:3) mode of fasting was, “I ate no pleasant bread,” i.e. “I ate unleavened bread, even the bread of affliction” (<051603>Deuteronomy 16:3), “neither came flesh nor wine in my mouth.” In <400914>Matthew 9:14 “fast” is explained by “mourn” in <400915>Matthew 9:15, so that fasting was but an outward expression of mourning (<196910>Psalm 69:10), not meritorious, nor sanctifying in itself. A mark of the apostasy is “commanding to abstain from meats which God hath created to be received with thanksgiving” (<540403>1 Timothy 4:3). The “neglecting (not sparing) of the body,” while seeming to deny self, really tends “to the satisfying of (satiating to repletion) the flesh.” Ordinances of “will worship” gratify the flesh (self) while seeming to

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mortify it; for “self crowned with thorns in the cloister is as selfish as self crowned with ivy in the revel”
(<510218>Colossians 2:18-23).

Instances of special fasts of individuals and of the people in the Old Testament, either in mourning and humiliation or in prayer, occur in <072026> Judges 20:26; <090107>1 Samuel 1:7; 20:34; 31:13; <100112>2 Samuel 1:12; 12:21; 3:35; <112109>1 Kings 21:9-12; <150821>Ezra 8:21-23; 10:6; <170416>Esther 4:16; <160104> Nehemiah 1:4. National fasts are alluded to in <090706>1 Samuel 7:6 (wherein the drawing of water and pouring it out before Jehovah expressed their confession of powerlessness and utter prostration: <192214>Psalm 22:14; 58:7; <101414>2 Samuel 14:14); <142003>2 Chronicles 20:3; <243606>Jeremiah 36:6-10; <160901> Nehemiah 9:1; <290114>Joel 1:14; 2:15. In New Testament times the strict Jews fasted twice a week (<421812>Luke 18:12), namely, on the second and fifth days. While Christ is with His people either in body or in spirit, fasting is unseasonable, for joy alone can be where He is; but when His presence is withdrawn, sorrow comes to the believer and fasting is one mode of expressing his sorrowing after the Lord. This is Christ’s teaching, <400915> Matthew 9:15. As to the texts quoted for fasting as a mean of spiritual power, the Sinaiticus and Vaticanus manuscripts omit <401721>Matthew 17:21; they omit also “and fasting,” <410929>Mark 9:29. They and Alexandrinus manuscript omit “fasting and,” <460705>1 Corinthians 7:5. Evidently the growing tendency to asceticism in post apostolic times accounts for these interpolations. The apostles “prayed with fasting” in

ordaining elders

(<441303>Acts 13:3; 14:23). But this continuance of the existing Jewish usage never divinely ordered does not make it obligatory on us, except in so far as we severally, by experience, find it conducive to prayer. Moses', Elijah's, and Christ's (the great Antitype) 40 days' foodlessness was exceptional and miraculous. Forty is significant of punishment for sin, confession, or affliction. Christ, the true Israel, denied Himself for 40 days, as Israel indulged the flesh 40 years. They tempted God that time; He overcame the tempter all the 40 days (<010704>Genesis 7:4,12; <041433>Numbers 14:33; 32:13,14; <199510>Psalm 95:10; <052503>Deuteronomy 25:3; <471124>2 Corinthians 11:24; <262911>Ezekiel 29:11; 4:6; <320304>Jonah 3:4).

FAT

Closely associated with the blood in sacrifices, and as being the richest part, appropriated peculiarly to God (<030316>Leviticus 3:16,17); i.e. the internal fat, the "sweet fat" or suet , chelev ; the fat of the kidneys, the sign of the animal's excellence and vigor. As of all produce the first-fruits were

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offered to Jehovah, so of sacrifices the blood and the fat. Hence the choicest are expressed by “the fat of the earth,” “the fat of the wheat,” etc., “the fat of the mighty” ([<014518>Genesis 45:18](#); [<053214>Deuteronomy 32:14](#); [<041812>Numbers 18:12](#) margin; [<100122>2 Samuel 1:22](#)). The fat mixed with lean, mishman or shameen ([<041320>Numbers 13:20](#); [<197831>Psalm 78:31](#); [<231016>Isaiah 10:16](#)), was lawful to eat; so also the peder or fat of the burnt offering, burned along with the flesh. The proper development of fat in the animal marked its perfection, it being the source of nutriment of which the animal economy avails itself in emergency; hence, its appropriateness as the offering to Jehovah. “The whole fat tail was taken off hard by the backbone” where the pad of fat begins ([<030309>Leviticus 3:9](#)), for an offering by fire to Jehovah. The broad-tailed sheep of the East has an apron of marrowy fat as wide as the hind quarters, and trailing on the ground unless when artificially supported by a small truck (Herod., 3:113). The choicest of all that we have and are is to be presented to God ([<451201>Romans 12:1](#); [<500418>Philippians 4:18](#)).

Fat, i.e. vat. Hebrew gath is the upper receptacle or “press” in which the grapes were trod. The yeqeb or “vat” was on a lower level, into it the juice flowed from above. The root means to hollow; for the winepress and vat were dug out of the rocks of the hills whereon were the vineyards. Compare [<411201>Mark 12:1](#); [<230502>Isaiah 5:2](#), margin.

FATHER

Chaldaic ‘ abba . Christ’s endearing filial mode of addressing God; so believers (<411436>Mark 14:36; <450815>Romans 8:15); from [‘aabah], “to show kindness.” God’s fatherhood is the ground and pattern for human fatherhood. Abraham was “father of nations,” both by natural descent from him and by spiritual fellowship in his faith (<011818>Genesis 18:18,19; <450417> Romans 4:17). The godly father’s blessing brought great good, his curse great evil (<010925>Genesis 9:25-27); the undutifulness of Ham entailing a curse on his race, the dutifulness of Shem and Japhet a blessing on their races (<012727>Genesis 27:27-40; 48:15-20; 49). The fifth commandment, “honor thy father and mother,” is the first with special promise (<490602>Ephesians 6:2). Love descends rather than ascends; hence this commandment is more needed than one concerning parents’ duties to children, but this is added (<490604>Ephesians 6:4; <510321>Colossians 3:21). Dishonoring parents is one of the worst sins (<022115>Exodus 21:15-17; <540109>1 Timothy 1:9; <390106>Malachi 1:6; <234510>Isaiah 45:10). Still the parent was not to

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inflict death, but to bring the refractory child before the city elders in the gate or place of justice ([<052118>](#)Deuteronomy 21:18-21).

Any ancestor is called “father” or “mother” ([<235102>](#)Isaiah 51:2; [<243516>](#)Jeremiah 35:16-18, the sons of Jonadab son of Rechab, a striking instance of the blessing on obedience to parents; [<270502>](#)Daniel 5:2; [<141516>](#)2 Chronicles 15:16 margin).

“Father” is used also for protector, patron ([<182916>](#)Job 29:16; [<196805>](#)Psalms 68:5; [<053206>](#) Deuteronomy 32:6). “Fathers” mean elders ([<440702>](#)Acts 7:2; 22:1). The pupils of a spiritual master are called “sons” ([<120203>](#)2 Kings 2:3; 4:1). “Father” expresses one worshipped or revered ([<240227>](#)Jeremiah 2:27; [<120212>](#)2 Kings 2:12; 5:13; 6:21). The inventor of any art is called “father” of it or of its practitioners ([<010420>](#)Genesis 4:20,21; [<430844>](#)John 8:44; [<183828>](#)Job 38:28; 17:14). So the source ([<470103>](#)2 Corinthians 1:3) or instrument of spiritual blessings, as “mercy,” regeneration. [<460415>](#)1 Corinthians 4:15: “though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel.”

The father’s great duty was to teach God’s laws continually to his children; “speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up ... that your days may be multiplied, and the days of your children ... as the days of heaven upon the earth”

(<051118>Deuteronomy 11:18-21).

FEASTS

Hag (from a root, to dance) is the Hebrew applied to the Passover, and still more to the feast of tabernacles, as both were celebrated with rejoicings and participation of food

(<021214>Exodus 12:14; <032339>Leviticus 23:39;

<042912> Numbers 29:12; <051603>Deuteronomy 16:39). But moed is the general term for all sacred assemblies convoked on stated anniversaries; God's people by His appointment meeting before Him in brotherly fellowship for worship. Their communion was primarily with God, then with one another. These national feasts tended to join all in one brotherhood. Hence, arose Jeroboam's measures to counteract the effect on his people (<111226>1 Kings 12:26,27). Hezekiah made the revival of the national Passover a primary step in his efforts for a reformation (<143001>2 Chronicles 30:1). The Roman government felt the feast a time when especial danger of rebellion existed (<402605>Matthew 26:5; <421301>Luke 13:1). The "congregations," "calling of assemblies," "solemn meetings" (<230113>Isaiah 1:13; <198103>Psalm 81:3), both on

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the convocation days of the three great feasts, passover, Pentecost, and tabernacles, and also on the sabbaths, imply assemblies for worship, the forerunners of the synagogue (compare ^{<120423>}2 Kings 4:23).

The septenary number prevails in the great feasts. Pentecost was seven weeks (sevens) after Passover; passover and the feast of tabernacles lasted seven days each; the days of holy convocation were seven in the year, two at Passover, one at pentecost, one at the feast of trumpets, one on the day of atonement (the first day or new moon of the seventh month), and two at the feast of tabernacles. The last two solemn days were in the seventh month, and the cycle of feasts is seven months, from Nisan to Tisri. There was also the sabbatical year, and the year of jubilee. The continued observance of the three feasts commemorative of the great facts of Israelite history make it incredible that the belief of those facts could have been introduced at any period subsequent to the supposed time of their occurrence if they never took place. The day, the month, and every incident of Israel's deliverance out of Egypt are embalmed in the anniversary passover.

On the three great feasts each Israelite was bound to "appear before the Lord," i.e., attend in the court of the tabernacle or temple and make his offering with gladness (Leviticus 23; ^{<052707>}Deuteronomy 27:7). Pious women often went up to the Passover: as ^{<420241>}Luke 2:41, Mary; ^{<090107>}1 Samuel 1:7; 2:19, Hannah. Those men who might happen to be unable to attend at the proper time kept the feast the same day in the succeeding month

([040910](#)>Numbers 9:10,11). On the days of holy convocation all ordinary work was suspended ([032321](#)>Leviticus 23:21-35).

The three great feasts had a threefold bearing.

I. They marked the three points of time as to the fruits of the earth.

II. They marked three epochs in Israel's past history.

III. They pointed prophetically to three grand antitypical events of the gospel kingdom.

I. (1) At the Passover in spring, in the month Abib, the first green ears of barley were cut, and were a favorite food, prepared as parched grain, but first of all a handful of green ears was presented to the Lord.

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(2) Fifty days (as Pentecost means) after Passover came the feast of weeks, i.e. a week of weeks after Passover. The now ripe wheat, before being cut, was sanctified by its firstfruits, namely two loaves of fine flour, being offered to Jehovah.

(3) At the feast of tabernacles, in the end of the common year and the seventh month of the religious year, there was a feast of ingathering when all the fruits of the field had been gathered in. There was no offering of consecration, for the offerings for sanctifying the whole had been presented long before. It was not a consecration of what was begun, but a joyful thanksgiving for what was completed. See for the spiritual lesson

<200309> Proverbs 3:9; <19B815>Psalm 118:15.

II. Each of the three marked a step in the HISTORICAL progress of Israel.

(1) The Passover commemorated the deliverance out of Egypt when Jehovah passed over Israel, protecting them from the destroying angel and sparing them, and so achieving for them the first step of independent national life as God's covenant people.

(2) Pentecost marked the giving of the law on Sinai, the second grand era in the history of the elect nation. God solemnly covenanted, "If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, and ye shall be a kingdom of priests and a holy nation"

(<021905>Exodus 19:5).

(3) All the nation now wanted was a home. The feast of tabernacles commemorates the establishment of God's people in the land of promise, their pleasant and peaceful home, after the 40 years of wandering in the wilderness, living in shifting tents. They took boughs of palm and willows of the brook, and made temporary huts of branches and sat under the booths. So in their fixed home and land of rest their enjoyment was enhanced by the thankful and holy remembrance of past wanderings without a fixed dwelling. Joshua especially observed this feast after the settlement in Canaan (as incidentally comes out in <160817>Nehemiah 8:17). Solomon (appropriately to his name, which means king of peace) also did so, for his reign was preeminently the period of peaceful possession when every man dwelt under his own vine and figtree (<110425>1 Kings 4:25); immediately after that the last relic of wilderness life was abolished by the ark being taken from under curtains and deposited in the magnificent temple of stone in the seventh month (<140503>2 Chronicles 5:3), the feast of

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tabernacles was celebrated on the 15th day, and on the 23rd Solomon sent the great congregation away glad in heart for the goodness that the Lord had showed unto David, Solomon, and Israel His people. The third celebration especially recorded was after the Babylonian captivity, when the Jews were re-established in their home under Ezra and Nehemiah, and all gathered themselves together as one man on the first day of the seventh month, the feast of trumpets. Then followed the reading of the law and renewal of the covenant. Then finding in the law directions as to the feast of tabernacles, they brought branches of olive, pine, myrtle, and palm, and thick trees, and made booths on their roofs and in their courts, and in the courts of God's house, and sat under them with "great gladness" (Nehemiah 8).

III. Prophetically and typically.

(1) The Passover points to the Lord Jesus, the true paschal Lamb sacrificed for us, whose sacrifice brings to us a perpetual feast ([1 Corinthians 5:7](#)).

(2) Pentecost points to our Whitsuntide (Acts 2) when the Holy Spirit descending on Christ's disciples confirms Christ's covenant of grace in the heart more effectually than the law of Sinai written on stone ([2 Corinthians 3:3-18](#)).

(3) Two great steps have already been taken toward establishing the kingdom of God. Christ has risen from death as "the firstfruits of them that slept" ([1 Corinthians 15:20](#)), even as the green ears of barley were offered as firstfruits at

Passover. Secondly, the Holy Spirit has not merely once descended but still abides in the church as His temple, giving us a perpetual Whitsun feast, One step more is needed; we have received redemption, also the Holy Spirit; we wait still for our inheritance and abiding home. The feast of tabernacles points on to the antitypical Canaan, the everlasting inheritance, of which the Holy Spirit is the “earnest”

(<490113>Ephesians 1:13,14; <580408>Hebrews 4:8,9). The antitypical feast of tabernacles shall be under the antitypical Joshua, Jesus the Captain of our salvation, the antitypical Solomon, the Prince of peace (<230906>Isaiah 9:6; <660709> Revelation 7:9-17). The zest of the heavenly joy of the palmbearing multitude (antitypical to the palmbearers at the feast of tabernacles), redeemed out of all nations, shall be the remembrance of their tribulations in this wilderness world forever past; for repose is sweetest after toil, and difficulties surmounted add to the delight of triumph.

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Salvation was the prominent topic at the feast. In later times they used to draw water from the pool of Siloam, repeating from Isaiah 12 “with joy shall ye draw water from the wells of salvation,” referred to by Jesus ([<430702>](#)John 7:2,37,39). So Christ shall appear the “second time without sin unto salvation” ([<580928>](#)Hebrews 9:28). The palm-bearing multitude accompanying Jesus at His triumphant entry into His royal capital cried “Hosanna,” i.e. Save us we beseech Thee. So the prophetic [<19B825>](#)Psalm 118:25,26, implies that Israel shall say when in penitent faith she shall turn to her returning Lord ([<402339>](#)Matthew 23:39). So the thanksgiving song of eternity shall be, “Salvation to our God which sitteth upon the throne and unto the Lamb.” Meanwhile on earth Israel, long finding no ease or rest for the sole of the foot, but having “trembling of heart, failing of eyes, and sorrow of mind” ([<052865>](#)Deuteronomy 28:65), shall at length rest in her own land under Messiah reigning at Jerusalem as His holy capital and over the whole earth, and “everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles” ([<381409>](#)Zechariah 14:9,16; Revelation 7). That feast shall remind Israel of hardships now past, and of salvation and peace now realized on earth, so that “the voice of rejoicing and salvation shall be in the tabernacles of the righteous” ([<19B815>](#)Psalm 118:15). There was in the Three Feasts a clear prefigurement of the Three Persons; the Father, in the work of creation, especially adored in the feast of tabernacles; the Son in the Passover sacrifice; the Spirit in the Pentecostal feast.

The times of the feasts were those least interfering with the people's industry; the Passover just before harvest; Pentecost at its conclusion and before the vintage; tabernacles after all fruits were gathered in.

The feast of P URIM (**see ESTHER**) commemorated the baffling of Haman's plot for the Jews' destruction; the feast of **see DEDICATION** the purification of the temple by the Maccabees, after its defilement by Antiochus Epiphanes.

In the New Testament Jude (^{<650112>}Jude 1:12, "feasts of charity"; also ^{<610213>}2 Peter 2:13, **see LORD'S SUPPER**) mentions the Christian lovefeasts which often preceded the Lord's supper (1 Corinthians 11 end) just as the Passover preceded it in Christ's institution. They ate and; drank together earthly, then heavenly food, in token of unity for time and eternity. The fervent love and fellowship which characterized the first disciples

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originated these feasts (^{<440245>}Acts 2:45,46; 4:35; 6:1). Each brought his portion, as to a club feast; and the rich brought extra portions for the poor. From it the bread and wine were taken for the Eucharist. In it the excesses took place which Paul censures, and which made a true and reverent celebration of the Lord's supper during or after it impossible. Hence the lovefeasts were afterward separated from the Lord's supper, and in the fourth century forbidden by the Council of Laodicea A.D. 320, and that of Carthage A.D. 391, as excesses crept in, the rulers of the church receiving double portions (Tertullian, De Jejun., 17), and the rich courting the praise of liberality. Pliny, in his famous letter to Trajan, says the Christians met and exchanged sacramental pledges against all immorality, then separated, and met again to partake of an entertainment.

FELIX

Antonius (Tacitus, Hist. 5:9) Claudius (Suidas), Roman procurator of Judaea, appointed by the emperor Claudius, whose freedman he was, to succeed Ventidius Cumanus, who was banished A.D. 53. Tacitus (Ann., 12:54) makes F. procurator of Samaria while Cumanus had Galilee. Josephus (Ant. 20:6, section 2, 7, section 1) makes him succeed Cumanus. Tacitus writes of Felix, "he exercised the authority of a king with the disposition of a slave in all cruelty and lust." He and Cumanus were tried before Quadratus for winking at robbery and violence and enriching themselves with bribes, according to Tacitus, and Felix was acquitted and reinstated. Having the powerful support of his brother Pallas, Claudius' freedman and favorite, he thought he could do what he liked

with impunity. Pallas' influence continuing, Felix remained procurator under Nero. Felix crushed the Jewish zealots under the name of "robbers," and crucified hundreds. He put down false Messiahs and the followers of an Egyptian magician (Josephus, Ant. 20:8, section 5, 6; <442108>Acts 21:88) and riots, but he once employed the zealot assassins (Sicarii) to murder the high priest Jonathan. "By unseasonable remedies he only aggravated" the evils of Judaea (Tacitus, Annals 12:54). These were the "very worthy deeds done by Felix's providence," which gave the nation "great quietness" according to the lying flatterer Tertullus' set oration against Paul (<442402>Acts 24:2, etc.). Claudius Lysias, the chief captain, sent Paul for judgment to Felix at Caesarea. There Paul had two hearings before Felix. After the first hearing, Felix deferred the Jews until Lysias the chief captain should come. At the second Paul, before Felix and Drusilla, Felix's Jewish wife, who was curious to "hear him concerning the faith of Christ," so reasoned of

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“righteousness and temperance (both of which Felix outraged as a governor and a man, having seduced **see DRUSILLA** from her husband) and judgment to come” that Felix “trembled” before his prisoner, but deferred repentance, saying, “when I have a convenient season I will call for thee.” Greed of gain supplanted conscience, so that instead of repenting of his shameful life he would not even do common justice to Paul, but left him a prisoner because he got no bribe to set him free. Felix could hardly have hoped for money from so poor looking a prisoner as Paul (which is implied in Lysias’ surprise, presuming Paul had like himself bought Roman citizenship, <442227>Acts 22:27,28), had he not heard Paul stating in the former interview, “after many years I came to bring alms to my nation and offerings.” This accounts for Felix “letting Paul have liberty and forbidding none of his acquaintance to minister or come unto him.” He doubtless hoped they would supply the money wherewith to buy his deliverance, an undesigned coincidence and so a mark of the truth of the history. After two years Porcius Festus succeeded, and Felix was accused by the Jews of Caesarea, at Rome, but escaped through Pallas’ influence with the emperor Nero, A.D. 60.

FENCED CITIES

The distinction between a “city” and a “village” in the Bible is, the former had walls. The village had sometimes a watchman’s tower, where the villagers repaired when in danger. Such towers Uzziah built in the desert for the protection of husbandmen and cattle from marauding tribes (<142610>2 Chronicles 26:10).

David too had “castles” (<132725>1 Chronicles 27:25). **see** **ARGOB** in Bashan, Og’s kingdom, E. of Jordan, had “three-score cities fenced with high walls, gates and bars, beside unwalled towns a great many” (<050304>Deuteronomy 3:4,5); all which Israel took. Villages in the Hauran sometimes consist of houses joined together and the entrance closed by a gate for security against Arab marauders. “Build” often means “fortify” (<141105>2 Chronicles 11:5-10; 16:6; <111517>1 Kings 15:17). The defenses consisted of one or more walls with battlemented parapets and towers at intervals (<143205>2 Chronicles 32:5; <243138>Jeremiah 31:38), whereon were war engines, also a citadel or tower, the last resource of the defenders (<070946>Judges 9:46,51; <120917>2 Kings 9:17; <142609>2 Chronicles 26:9,15). Ninety towers crowned the oldest of Jerusalem’s three walls, fourteen the second, sixty the third (B. J., 5:4, section 2). The tower of Hananeel is mentioned

<243138> Jeremiah 31:38; <381410>Zechariah 14:10; <160301>Nehemiah 3:1, where also is mentioned “the tower of Meah,” “the tower of the furnaces” (<160311>Nehemiah

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3:11), “the great tower that lieth out even unto the wall of Ophel” ([160327](#)>Nehemiah 3:27). An out-work is meant by the “ditch” or “trench,” possibly a wall lining the ditch ([112123](#)>1 Kings 21:23; [102015](#)>2 Samuel 20:15). “The castle” of Antonia was the citadel of Jerusalem in our Lord’s time; it served also to overawe the town, the Roman soldiers occupying it ([442134](#)>Acts 21:34). Canaan’s “cities fenced up to heaven” were leading causes of the spies’ and Israel’s unbelieving panic ([041328](#)>Numbers 13:28; [050128](#)>Deuteronomy 1:28; 9:1,2). These the Israelites “rebuilt,” i.e. refortified ([043217](#)>Numbers 32:17,34-42). So fenced was “the stronghold of Zion” that it remained in the Jebusites’ hands until David’s time ([100506](#)>2 Samuel 5:6,7). Samaria yielded to the mighty hosts of Assyria only after a three years’ siege ([121705](#)>2 Kings 17:5; 18:10).

FERRET

Hebrew ‘ anaqah , from ‘ aanaq “to groan.” Gosse refers it to the house mouse, from its squeak. Rather the gecko, which croaks as a frog and has feet so formed as to walk on the ceilings of houses which it enters (Leviticus 29:30, Speaker’s Commentary). It is enumerated with unclean creeping things, which favors the view that some lizard is meant.

FESTUS, PORCIUS

Sent by Nero to succeed Felix as procurator of Judaea, probably in the autumn A.D. 60. To ingratiate himself with the Jews he asked Paul would he go up to Jerusalem for judgment there P

But Paul, knowing there was little hope of an impartial trial there, as a Roman citizen appealed to Caesar (Acts 25--26). A few weeks afterward he gave Paul's case a hearing before Herod Agrippa II and Bernice his sister. Paul, spoke with such holy zeal that Festus exclaimed with a loud voice "Paul, thou art beside thyself, much learning doth make thee mad" (compare the same charge against Paul's Master, <431020>John 10:20; also <470513>2 Corinthians 5:13,14); Paul replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Then he appealed to Agrippa, "Believest thou the prophets? I know that thou believest." Agrippa replied, "Almost (or as Wordsworth, 'on a short notice,' literally, 'in a short' time; but measure may be understood, which gives the KJV sense) thou persuadest me to be a Christian." Paul answered, "I would to God that not only thou, but also all that hear me this day (including Festus) were both almost (in a small measure) and altogether (in a great measure) such as I am, except these

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bonds” (mark his refined courtesy in the exception). Had Agrippa yielded himself “altogether” to the convictions of conscience then, what an eternal blessing would have ensued to himself, what a reflex blessing probably to Festus! Compare in Caesar’s palace at Rome, ^{<500112>}Philippians 1:12-14. Both certainly were touched; and Festus, forgetting that it was his own proposal to try Paul at Jerusalem, the place where already Paul’s life had been conspired against (Acts 23), and virtually to deliver him up to the Jews

(^{<442511>}Acts 25:11), that drove Paul in self defense to appeal to Rome, said, “This man doeth nothing worthy of death and bonds” (why then had he not released him?); and Agrippa, in compliment to Festus, laid the blame of his detention on Paul himself instead of on Festus, “This man might have been set at liberty if he had not appealed to Caesar.” A picture of the world’s insincerity.

Festus put down forcibly the Sicarii (assassin zealots), robbers, and magicians. Festus sided with Agrippa against the Jews as to the high wall they built to prevent Agrippa seeing from his dining room in the palace into the temple court, for it hindered the Roman guard also from seeing the temple from the castle of Antonia during the great feasts. The Roman emperor under the influence of Poppaea, a proselyte, decided on appeal in favor of the Jews. Festus after a procuratorship of less than two years died in the summer of A.D. 62.

FIELD

Sadeh in Hebrew implies cultivated land (as field is derived

from felling trees), but unenclosed; whereas the English “field” implies enclosure. In contrast to the adjoining wilderness (<013319>Genesis 33:19; 36:35). The [sadeh] is contrasted with what is enclosed, as a vineyard (<042223>Numbers 22:23,24) or a city (<052803>Deuteronomy 28:3,16). Unwalled villages were counted by the law as “the fields of the country” (<032531>Leviticus 25:31). “Field” means the open country, apart from habitations, in <012527>Genesis 25:27; 37:15. Stones marked off separate plots; to remove these landmarks entailed the curse (<052717>Deuteronomy 27:17). The lack of fences exposed the fields to straying cattle (<022205>Exodus 22:5) or fire (<101430>2 Samuel 14:30). Hence, the need of watchers, now named nator . The rye or spelled was placed “in its (the field’s) border” (<232825>Isaiah 28:25). The wheat was put in the middle, the best and safest place, and the several other grains in their own place. The tallest and strongest grain outside formed a kind of fence. “A town in the country (field)” is a provincial town, as distinguished from

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the royal city ([<092705>1 Samuel 27:5](#)). “Fruitful field” is a distinct word, [see CARMEL](#) . Another term, mareh , “meadows,” is a naked treeless region ([<072033>Judges 20:33](#)); “the liers in wait came from the open plains of Gibeah”; not that their ambush was there, but the men of Benjamin had been previously enticed away from the city ([<072031>Judges 20:31](#)), so the liers in wait came to the city from the thus exposed plain.

FIG

tenah , from ta’an “to stretch out” its branches. The Ficus Carica (Carla being famed for figs) of Linnaeus. Under its appropriate covert Nathanael found that solitude and shade which suited his earnest communion with God ([<430148>John 1:48](#)). Adam and Eve used its leaves to cover their shame and nakedness; Nathanael to lay bare his soul “without guile” before God. Mount Olivet is still famed for its figtrees as of old. “To sit under one’s own vine and figtree” was the proverb for peace and prosperity; so under Solomon ([<110425>1 Kings 4:25](#)); type of the true Solomon, Prince of peace, and of His coming millennial reign ([<330404>Micah 4:4](#); [<380310>Zechariah 3:10](#)); men will be safe in the open field as in the house. The early ripe fig is “the hasty fruit” ([<232804>Isaiah 28:4](#)), Hebrew bikurah , Spanish bokkore. Figs usually ripened in August; earlier ones in June. Esteemed a delicacy ([<242402>Jeremiah 24:2](#); [<280910>Hosea 9:10](#); [<330701>Micah 7:1](#)): “when he that looketh upon it seeth, while it is yet in his hand, he eateth it up”; it looks so tempting he instantly swallows it; so the Assyrian conqueror Shalmaneser shall not merely conquer, but

with impatient avidity destroy Samaria. The unripe fig (pag) hangs through the winter and ripens in the spring about Easter (Song 2:13). Beth-phage, “house of green figs,” is derived from it. Figs were compressed into the form of round cakes for keeping (<092518>1 Samuel 25:18), debeelim . They were used as a plaster for boils (<233821>Isaiah 38:21); God can make the most ordinary means effectual.

The difficulty in <411112>Mark 11:12 is solved thus: the leaves on the “one” figtree, when all others were bare, caught Jesus’ eye “afar off”; as the fruit precedes the leaves, naturally He might have expected, for satisfying His hunger, figs from a tree with such a precocious show of leaf, even though the season of figs was not yet come. It was the unseasonable display of leaves which led Him to come and see “if haply (if as might naturally be expected) He might find anything thereon.” Similarly the Jews (for it was an acted parable) had the show of religion before the general time of religious privileges; but that was all, the fruit of real love which ought to

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precede the profession was wanting. The “for” expresses the unseasonableness of the leaves. “He found nothing but leaves [i. e. He found no figs]; FOR the time of figs was not yet.” Mark states why no fruit was found, “for,” etc. The reason why it ought to have had fruit is left for us to infer, namely, its abnormal precocious leaves, which Christ had a right to expect would be accompanied with abnormal fruit, for the fig fruit precedes the leaf. Christ cursed it, not because it was fruitless, (for the season of figs was not yet, and if it had been leafless He would not have sought fruit on it,) but because it was false to its high pretensions. Thomson (The Land and the Book) says that in a sheltered spot figs of an early kind may occasionally be found ripe as soon as the beginning of April, the time of Christ’s cursing the fig tree. In ^{<402119>}Matthew 21:19 it is “one fig tree,” standing out an exception to all the rest. The Jews’ sin was, they were singled out by God from all nations (^{<300302>}Amos 3:2), and had the Tower to bring forth the leaves of precocious profession but not the will to bring forth the fruit of faith and love. The sheltering hillside of Olivet had protected it, the sunlight had cherished it, and the dews of heaven watered it; but precocious leaves were the only result. Compare Isaiah 5 as to God’s care of Israel; the only result was not merely unfruitfulness but deceptiveness, “the rustling leaves of a religious profession, barren traditions of the Pharisees, and vain exuberance of words without the good fruit of works” (Wordsworth); ostentatious promise of antedating the Gentile church in fruit, without performance; pretentious show and hypocrisy. Fig trees overhanging the road from Jerusalem to Bethany still grow out of the rocks of the mountain which, the

Lord said, faith could remove to the distant sea
(<402121>Matthew 21:21). On Olivet too was spoken the
parable of the budding fig tree, the sign of coming summer
(<422129>Luke 21:29,30). The August figs are the sweetest and
best.

FIR

Berosh (from barash , to cut up into planks) and beroth :
including the Scotch fir, Pinus silvestris; the lurch, the cypress:
all found in Lebanon, according to the Imperial Dictionary.
Used for musical instruments, for its softness of grain and
sonorous property (<100605>2 Samuel 6:5), doors (<110634>1
Kings 6:34), ceilings (<140305>2 Chronicles 3:5), decks of ships
(<262705>Ezekiel 27:5). But Smith's Bible Dictionary Appendix
(from Septuagint
[[arkeuthos](#)] and [[kedros](#)]) identifies berowsh with the tall
fragrant juniper of Lebanon, and denies that the lurch and
Scotch fir exist in Syria or Palestine.

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FIRE

Ever burning on the altar, first kindled, according to Jewish tradition, from heaven ([<030609>](#)Leviticus 6:9,13; 9:24). But Scripture represents the altar fire as lighted naturally before this. Knobel observes the rule [<030107>](#)Leviticus 1:7, “the sons of Aaron shall put fire upon the altar, and lay the wood in order upon the fire,” must refer to the first burnt offering; the rule afterwards was to be that in [<030613>](#)Leviticus 6:13; [<024029>](#)Exodus 40:29; [<030816>](#)Leviticus 8:16,21,28; 9:10,13,14,17,20. The heavenly fire in [<030924>](#)Leviticus 9:24 did not kindle the fuel but consumed the victim. So God testified His accepting sacrifices ([<070621>](#)Judges 6:21; 13:19,20; [<111838>](#)1 Kings 18:38; [<132126>](#)1 Chronicles 21:26; [<140701>](#)2 Chronicles 7:1; probably [<010404>](#)Genesis 4:4). Hence, the Hebrew for “accept” is “turn to ashes” ([<192003>](#)Psalms 20:3 margin). The ever burning fire symbolized Jehovah’s ever continuing sacrificial worship; so in the New Testament, [<581315>](#)Hebrews 13:15; [<520517>](#)1 Thessalonians 5:17. This distinguishes it from the pagan idol Vesta’s fire, the Magian fire, that of the Parsees, etc. The fires of Moloch and the sun god were nature worship, into which Sabeanism declined from the one God over all; the Jews often fell into this apostasy ([<232709>](#)Isaiah 27:9; [<122311>](#)2 Kings 23:11,12).

The “strange fire” ([<031001>](#)Leviticus 10:1) is generally explained common fire, not taken from the holy fire of the altar. But no express law forbade burning incense by ordinary fire, except the incense burned by the high priest in entering the

holiest place on the day of atonement (^{<031612>}Leviticus 16:12), and probably the rule was hence taken as to the daily incense offering. They presented an incense offering not commanded in the law, apart from the morning and evening sacrifice. Being an act of “will worship” it was “strange fire.” Nadab and Abihu probably intended to accompany the people’s shouts with an incense offering to the praise of God. The time and the manner of their offering were “strange” and self-willed. So, the fire of the holy God (^{<021918>}Exodus 19:18), which had just sanctified Aaron’s service, consumed his two oldest sons. So the gospel that saves the humble seals death to the presumptuous (^{<470216>}2 Corinthians 2:16; ^{<510223>}Colossians 2:23). [**See AARON .**]

Fire by its pure, penetrating, all consuming agency, symbolizes the holiness of God which consumes sin as a thing that cannot abide in His presence (^{<581027>}Hebrews 10:27; 12:29). The risen Lord’s “eyes are like a flame of fire” (^{<660218>}Revelation 2:18,23) “searching the reins and hearts.” He shall come “in flaming fire, taking vengeance on them that, know not God and obey not

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the gospel” ([<530108>2 Thessalonians 1:8](#)). The flaming fire marked His manifestation in the bush ([<020302>Exodus 3:2](#)). Again the same symbol appeared in the pillar of cloud and fire ([<021321>Exodus 13:21,22](#)), in His giving the law on Sinai ([<021918>Exodus 19:18](#)); so at His second advent ([<270709>Daniel 7:9,10](#); [<390302>Malachi 3:2; 4:1](#); [<610307>2 Peter 3:7,10](#)). John the Baptist, as the last and greatest prophet of the Old Testament dispensation, declared of the Messiah, “He shall baptize with the Holy Spirit and with fire,” referring to His judicial aspect, “burning up the chaff with unquenchable fire”

([<400311>Matthew 3:11,12](#)).

Fire also symbolizes the purifying of believers by testing dealings ([<390302>Malachi 3:2](#)), also the holy zeal kindled in them as at Pentecost (Acts 2; [<230404>Isaiah 4:4](#)). The same Holy Spirit, who sanctifies believers by the fire of affliction dooms unbelievers to the fire of perdition. In [<460313>1 Corinthians 3:13-15](#), “every man’s work ... the (judgment) day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is ... if any man’s work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.” As the “gold,” “hay,” etc., are figurative, so the fire. Not purgatorial, i.e. purificatory and punitive, but probatory; not restricted, as Rome teaches, to those dying in “venial sin,” the supposed intermediate class between those entering heaven at once and those dying in mortal sin and doomed to hell; but universal, testing the godly

and ungodly alike (<470510>2 Corinthians 5:10; <410949>Mark 9:49). This fire is not until the last day, the supposed fire of purgatory is at death. The fire of Paul is to try the works, the fire of purgatory the persons, of men. Paul's fire causes loss to the sufferers, Rome's fire the supposed gain of heaven at last to those purged by fire. A Christian worker, if he builds converts on Christ alone, besides being saved himself, shall have them as his crown and special reward (<470114>2 Corinthians 1:14; <520219>1 Thessalonians 2:19; <630108>2 John 1:8). But if his work be of unscriptural materials, that the fire will destroy, he shall lose the special "reward" of the work so lost, but himself shall be saved because in Christ, "yet so as by fire," i.e. having a narrow ESCAPE (<380302>Zechariah 3:2; <300411>Amos 4:11; <650123>Jude 1:23).

FIRMAMENT

Raqi'ah , "the expanse stretched out as a curtain" over the earth (<234022>Isaiah 40:22; <19A402>Psalm 104:2), resting on the mountains as its pillars (the language is phenomenal, as indeed necessarily is that of even men of science often): <182611>Job 26:11. It was the reservoir of rain and snow, which

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poured through its opened “windows” or “doors” ([<010711>](#)Genesis 7:11; [<232418>](#) Isaiah 24:18; [<197823>](#)Psalm 78:23). It includes the atmosphere immediately round the earth, in which the birds fly, and which bears up the clouds ([<010106>](#)Genesis 1:6,7,20; in [<010114>](#)Genesis 1:14 it also comprises the region in which the sun, moon, and stars are seen). “Firmament” (from the Vulgate: firmamentum; Septuagint: [stereooma](#)) is derived from firmness; but the Hebrew expresses no such notion, as if Moses thought the sky a hard firm vault, in which the heavenly bodies were fixed. The sky in [<183718>](#)Job 37:18 is termed “strong, as a molten looking glass,” namely, a polished copper mirror. But it is not the solidity, but the transparent clearness and the smiling brightness, which is the point of comparison. Otherwise, how could birds fly in a solid? The language is figurative and phenomenal. In [<260126>](#) Ezekiel 1:26 the throne is seen above the “firmament,” therefore the firmament must be transparent.

FIRSTBORN

[[See BIRTHRIGHT](#) .] Primogeniture gave princedom and priesthood in patriarchal times. So Esau and Jacob ([<012523>](#)Genesis 25:23-33; [<581216>](#)Hebrews 12:16), Reuben ([<014903>](#)Genesis 49:3; [<130501>](#)1 Chronicles 5:1). The oldest son in all Israelite families was regarded as sacred to God, because Israel’s firstborn were exempted from the stroke which destroyed all the firstborn of Egypt on the first Passover night. The firstborn represented the whole people; Jehovah said to

Pharaoh, “Israel is My son, My firstborn, and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, thy firstborn” ([Exodus 4:22,23](#)). Israel, as Jehovah’s firstborn, was designed to be a” kingdom of priests and an holy nation” ([Exodus 19:6](#)). It shall hereafter realize this high Calling in a degree that it has not yet realized it, standing as “the firstborn among many brethren” (like the antitypical Israel, Messiah, [Romans 8:29](#); [Hebrews 2:12](#)), and priest among all nations, which in subordination to Jerusalem, the spiritual metropolis, shall be the kingdoms of our Lord and His Christ, then manifested ([Isaiah 61:6; 66:21](#); [Revelation 11:15](#); [Zechariah 14:16](#); [Jeremiah 3:17](#)).

The tribe of Levi was substituted for all Israel’s firstborn to minister to the Lord ([Numbers 3:12,45,50](#)). There being 273 more of the firstborn in Israel than the males in Levi, the 273 were redeemed at five shekels apiece. Still, to mark the consecration of Israel to Jehovah, the redemption money was exacted for every firstborn ([Numbers 18:15](#)). But the firstlings of

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cattle were to be offered to the Lord. An donkey was however redeemed with a lamb, or else killed ([<021313>Exodus 13:13](#)).

Christ is the First-begotten. As such, He has the rights of primogeniture; for, as [<580106>Hebrews 1:6](#) is in the Greek, “when God shall bring in again the First. begotten into the world, the shall be deemed worthy of not less honor, for] He saith ([<199707>Psalm 97:7](#)), Let all the angels of God worship Him.” His being “brought into the world” ([oikoumenee](#) , the inhabited world), as the theater of His power, mainly applies to His second advent.

In ([<510116>Colossians 1:16](#), “the Firstborn of every creature”; implying priority and superlative dignity. [<198927>Psalm 89:27](#), “My Firstborn, higher than the kings of the earth,” David’s antitype, the Messiah. See [<510116>Colossians 1:16](#) ([prootokos pasees ktiseoos](#) , as [<430115>John 1:15,30; 15:18](#), [prootos mou](#) , “long before Me”), “begotten long before every creature”; the reason why He is so designated follows, “for He is before all things.” “First-begotten” marks at once His eternal priority and His condescending to brotherhood with us ([<450829>Romans 8:29](#)). “Only begotten” marks His relation to the Father by generation from everlasting. Since He is “long before every creature,” He cannot be a creature Himself but the Creator. And as He is the first begotten, originating the natural creation, so He is “the firstborn ([prootokos](#) , ‘first begotten,’ [<660105>Revelation 1:5](#)) from (out of, [ek](#)) the dead,” and therefore “the Beginning” ([<510118>Colossians 1:18](#)) of “the church of the firstborn”

(<581223>Hebrews 12:23), the originating Agent of the new creation. He was “begotten” of the Father to a new life at His resurrection (the day when the Father fulfilled <190207>Psalm 2:7 according to <441333>Acts 13:33; <450104>Romans 1:4) which is His “regeneration”; so He is “the Prince- leader ([archeegos](#)) of life.” “Regeneration,” begun in the soul now, will extend to the body at the resurrection of the saints; and to nature, now groaning under the curse (<401928>Matthew 19:28; <422036>Luke 20:36; <620302>1 John 3:2; <450811>Romans 8:11,19,23). As He is “the firstborn” in relation to the election church, so it is “the church of the firstborn,” “a kind of first-fruits of His creatures” (<590118>James 1:18), in relation to the millennial church, and to the hereafter to be regenerated natural creation. As Christ is “the firstfruits,” earnest and pledge of the coming resurrection, so believers are “a kind of first-fruits,” a pledge and earnest of the ultimate regeneration of creation. As He is first begotten by generation from everlasting, so believers by adoptions, “begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible,”

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etc. ([600103](#)>1 Peter 1:3.) As Israel, on the ground of being God's "firstborn," was a king-priestly nation, so believers ([660106](#)>Revelation 1:6).

The figurative phrase, "the firstborn of death," means the deadliest disease that death (personified) ever gendered ([181813](#)>Job 18:13). "The firstborn of the poor," the poorest.

FIRSTFRUITS

[[See FIRSTBORN](#) .] The whole land's produce was consecrated to God by the consecration of the first-fruits ([451116](#)>Romans 11:16); just as the whole nation by that of the firstborn. At the Passover, on the morrow after the sabbath, a sheaf of green barley (which is earlier than wheat), of the first fruits of the crop, was waved before the Lord. At Pentecost, 50 days later, two loaves of wheaten bread (Leviticus 23). The feast of tabernacles, on the 15th day of the seventh month, was itself an acknowledgment of the fruits of the harvest. Besides these national offerings the law required that the first of all ripe fruits and liquors should be offered by individuals ([022229](#)>Exodus 22:29). A cake of the first dough baked was to be a heave offering ([041519](#)>Numbers 15:19,21). The first-fruits of the oil, wine, and wheat were to be offered to Jehovah, for the benefit of the priests as His representatives ([041811](#)>Numbers 18:11-13). The Talmud fixed on the 60th as the least to be given of the produce, a 30th or 40th as a liberal offering.

The individual presentation of the first-fruits in a basket took place at the temple or tabernacle. The offerer said: "I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers to give us." The priest took the basket and set it down before the altar of the Lord. The offerer added: "A Syrian (Jacob) ready to perish was my father, and he went down into Egypt," etc. (Deuteronomy 26). The Talmud adds that companies of 24 used to assemble at evening in a central station, and pass the night in the open air; the leader in the morning summoned them, "Let us arise and go up to mount Zion, the house of the Lord our God." On the road to Jerusalem they recited Psalm 122; Psalm 150. Each party was preceded by a piper and a sacrificial bullock with horns gilt and crowned with olive. The priests met them, and the Levites singing Psalm 30. Each presented his basket, reciting the formula in Deuteronomy 26. King Agrippa, it is stated, once carried his basket as others.

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The offerings were either bichurim , raw produce, “first-fruits,” or tirumot , “offerings,” prepared produce. Times of apostasy brought a neglect of this duty; the restoration of the offering of both kinds was a leading point in the reformation under Hezekiah (^{<143105>}2 Chronicles 31:5,11), and under Nehemiah (^{<161035>}Nehemiah 10:35,37; 12:44). The prophets insist on this duty (^{<262040>}Ezekiel 20:40; 44:30; 48:14; ^{<390308>}Malachi 3:8). Fruit trees were to be regarded as uncircumcised, i.e. profane, for three years. The produce of the fourth was devoted to God, and only in the fifth year the produce became the owner’s (^{<031923>}Leviticus 19:23-25).

FISH

dag , implying increase or fecundity. Fish without fins or scales were “unclean” (^{<031109>}Leviticus 11:9,10); aquatic mammalia, amphibia, and reptiles were hereby prohibited. This was the distinction between the good and the bad fish in ^{<401348>}Matthew 13:48. The “great fish” of Jonah (^{<320117>}Jonah 1:17) was, according to different views, the dogfish, the shark, whose cartilaginous skeleton adapts it for swallowing large animals, or the whale, in the cavity of whose throat there would be room for a man.

The slaying of their fish was a heavy blow from Jehovah on the Egyptians, whose river, canals, and lakes so abounded in fish, and who lived so much on it (^{<020718>}Exodus 7:18-21; ^{<19A529>}Psalms 105:29; ^{<041105>}Numbers 11:5; ^{<231908>}Isaiah 19:8). The fish was worshipped as the emblem of fecundity;

Dagon, among the Philistines, half man half fish; also in Assyria. Hence the worship is forbidden (<050418>Deuteronomy 4:18). The “fishgate” at Jerusalem implies an adjoining fish market, supplied chiefly through Tyrian traders who imported it (<161316>Nehemiah 13:16; 3:3; 12:39; <143314>2 Chronicles 33:14). The fish of the Lake of Galilee are mainly identical with those especially found in the Nile. The casting net or the larger drag net was the chief instrument used for catching fish (<350115>Habakkuk 1:15); the line and hook, and the “barbed iron” or spear, were also used (<300402>Amos 4:2; <401727>Matthew 17:27; <184107> Job 41:7).

Fishing is the image for taking souls in the gospel net, not to be destroyed but to be saved alive (<264710>Ezekiel 47:10; <400419>Matthew 4:19; <420505>Luke 5:5-10). Night was thought the best time for net fishing. Fishing symbolizes also sudden destruction by invading enemies (<241616>Jeremiah 16:16; <300402>Amos 4:2; <350116>Habakkuk 1:16; <210912>Ecclesiastes 9:12; <262903>Ezekiel 29:3-5).

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In [<184102>](#)Job 41:2, “canst thou put an hook (or ‘ agmon , rope of rushes) into leviathan’s nose, or bore his jaw through with a thorn?” or hook by which fish were secured, when thrown into the water, to keep them alive. In

[<432111>](#) John 21:11 the 153 fish taken were all “great fish,” whereas in the corresponding earlier miracle ([<420506>](#)Luke 5:6) this is not said; the net broke in the earlier, not so in the miracle after the resurrection, the latter typifying the eternal safety of the finally elect, all accounted “great” before God. Christ’s sermon and parables (Matthew 13) were delivered from a fishing boat; so [<420503>](#)Luke 5:3. He fed the multitudes with fish as well as bread ([<401419>](#)Matthew 14:19; 15:36). He paid the tribute with a [stateer](#) from a fish taken with a hook ([<401727>](#)Matthew 17:27). He ate broiled fish after His resurrection ([<422442>](#)Luke 24:42,43; again, [<432109>](#)John 21:9-13).

FITCHES

Hebrew getsach , Septuagint [melanthion], [<232825>](#)Isaiah 28:25,27; of the order Ranunculaceos, and suborder Helleboreos, in southern Europe and northern Africa; the black poppy. Nigella sativa, “fennel,” with black seed like cummin, easily “beaten out with a staff”; used in sauces as condiment like pepper; aromatic and carminative. In [<260409>](#)Ezekiel 4:9 kusse-meth , KJV “fitches,” is rather “spelt” or [dhourra], less suitably rendered “rye”

[<020932>](#) Exodus 9:32; [<232825>](#)Isaiah 28:25, where the illustration from the husbandman shows that God also adapts His measures

to the varying exigencies of the several cases and places, now mercy, now judgment, here punishing sooner there later (an answer to the scoff that His judgments were so slow that they would never come at all, <230519>Isaiah 5:19); His aim not being to destroy His people any more than the husbandman's aim in threshing is to destroy his crop. He will not use the threshing instrument where, as in the case of the "fennel," the "staff" will suffice. From the readiness with which the ripe capsules yield their tiny black seeds (the poor man's pepper, poivre), nothing could be so absurd as to use a threshing instrument. Even in the case of the "bread grain" which needs to be "bruised" or threshed with the grain drag or trodden out by cattle, "He will not always be threshing it"; for "because" translated "but" (compare 27:7,8). Spelt has a smooth slender ear (as it were shorn, kussemeth being from kaasam "to shear"), the grains of which are so firm in the husk that they need special devices to disengage them.

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FLAG

<020203> Exodus 2:3. Cuwph Hebrew, the Egyptian tufi or sufi. An undesigned coincidence that so many Egyptian words should occur in Exodus, just what we should expect if it be, as it professes, Moses' record; but no Hebrew reared in Palestine long after the exodus would have had the knowledge of the Egyptian tongue which the many plainly Hebraized Egyptian words in Exodus indicate that its author possessed; nor would the author have used these words with out explanation of their meaning, had he not known that his readers were equally familiar with them. This flag is a species of papyrus, distinct from and less than that commonly used in Egypt to construct light boats, namely, the “ see **BULRUSH** papyrus (from whence comes our paper), of which Moses' ark was made. The cuwph or secondary papyrus is again used in the case of Egypt, <231906>Isaiah 19:6. Also “the Red Sea,” the sea of suph (<021019>Exodus 10:19). Gesenius explains “seaweed” or “rush”; a seaweed like wool is thrown in quantities on its shores. <320205>Jonah 2:5,6 uses it of “the seaweeds wrapped about his head,” for He was not swallowed by the fish at once, but sank to the bottom, where the seaweed was his grave-napkin; thence the fish swallowed him.

Another Hebrew word, ‘ achu , is translated “flag”, <180811>Job 8:11; in <014102> Genesis 41:2 “a meadow.” Jerome on <231907>Isaiah 19:7 says the Egyptians told him it meant “everything green growing in marshes”; the sedge, rank reed grass by the river's side. An Egyptian word, akh-akh, “green,”

occurs in a very old papyrus.

FLAGON

‘ ashishah . <100619>2 Samuel 6:19. Rather (from ‘ eesh , fire, i. e. dried by heat) “a cake of pressed dried grapes”; so <131603>1 Chronicles 16:3; Song 2:5;

<280301> Hosea 3:1 margin; such were offered to idols (<240718>Jeremiah 7:18).

Nobel is the Hebrew in <232224>Isaiah 22:24, “I will hang upon Eliakim (a type of the Messiah) all the glory of his father’s house ... all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.” On Christ hang alike the small and the great “vessels unto honor in the Father’s house, sanctified and meet for the Master’s use” (<550220>2 Timothy 2:20,21); their capacities varying, but each to be filled to the brim hereafter with heavenly joy according to their several capacities (<421916>Luke 19:16-19;

<402519> Matthew 25:19-23).

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FLAX

<020931> Exodus 9:31, “the flax was balled,” i.e. in blossom; the boll, related to bowl and ball, being the pod. Marking the time, the end of February or beginning of March. Linen was exclusively used by the priests. Pliny, 19:1, notes four kinds in Egypt, and 24 mentions Tanis (Zoan) as famous for flax. In evenness of threads without knot or break Egyptian linen exceeded modern manufacture. (Wilkinson on Herod., 2:37, p. 54.) Solomon imported it from Egypt (<111028>1 Kings 10:28; <200716>Proverbs 7:16; <262707>Ezekiel 27:7). The processes of manufacture are represented on Egyptian tombs as at Benihassan. The microscope shows the doth on the mummies to be linen. It was grown in Canaan before Joshua’s (<060206>Joshua 2:6) conquest; the stalks were dried on the flat roofs by exposure to the sun’s heat; later the drying was done in ovens. The combing is noticed in <231909>Isaiah 19:9, “they that work in combed (so seriguot means) flax.” The rich alone wore fine linen (<421619>Luke 16:19). Wilkinson mentions Egyptian linen with 540 (or 270 double) threads in one inch in the warp; most modern cambric has but 160 (Barnes). The corslet of Amasis king of Egypt was of linen threads, each having 360 strands or filaments (Herodotus). Its cultivation in northern Israel is alluded to, <280205>Hosea 2:5,9. “Fine linen, clean and white,” is the emblem of “the righteousness (distributively) of saints,” the bride’s attire for “the marriage of the Lamb,” <661907>Revelation 19:7,8 (each saint having for himself Christ’s righteousness imputed for justification, and imparted by the Spirit for sanctification). The tearing up of the flax from

its native soil, its exposure to the scorching sun, its being torn by the comb's long teeth, and sunk in the water with stones attached, so as ultimately to be transfigured into raiment white as snow, illustrate how the Christian is prepared for grace and glory through long and varied afflictions now. In

<234203> Isaiah 42:3, “the smoking flax He shall not quench,” i.e. the flax wick of the lamp. The believer is the lamp (Greek, <400515>Matthew 5:15; <430535>John 5:35), his conscience enlightened by the Holy Spirit is the wick; “smoking “means dimly burning, smoldering, the flame not extinct; “bruised” in himself, but having some spark lighted from above, Christ will supply such a one with grace as with oil, and will not stifle the little flame. So the faint light of nature in the Gentiles, smoldering amidst the smoke of error, He not only does not quench, but clears away its mists, and superadds the light of revelation.

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FLEA

<092414> 1 Samuel 24:14, 26:20). Translated “(thou pursuest) after one flea,” David implying his extreme insignificance, fleas in Palestine abounding in a degree not known with us.

FLESH

In an ethical sense opposed to “the spirit.” <010603>Genesis 6:3, “for that lie also (even the race of godly Seth) (is become) flesh (carnal).” When the salt of the church has lost its savor, the whole mass is corrupt and ripe for judgment. <460126>1 Corinthians 1:26, “wise after the flesh,” i.e. with wisdom acquired by mere human study without the Spirit. Contrast <401617>Matthew 16:17; 26:41. Not the body, which is not in itself sinful; it was through thinking it so that Gnostic ascetics mortified it by austerities, while all the while their seeming neglecting of the body was pampering “the flesh”

(<510221>Colossians 2:21-23). “The flesh” is the natural man, including the unrenewed will and mind, moving in the world of self and sense only. Self imposed ordinances gratify the flesh (i. e. self) while seemingly mortifying it.

“Trouble in the flesh” is in their outward state, namely, through the present distress (<460728>1 Corinthians 7:28). So <430663>John 6:63, “it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and are life.” Not the outward flesh, but the word of

Christ, is what gives life. So Peter understood Christ, as his reply shows: “Thou hast the words of eternal life.”

“To know Christ after the flesh” ([<470516>2 Corinthians 5:16](#)) means to know Him in His mere outward worldly relations, with a view to “glorying” in them ([<430815>John 8:15](#); [<500303>Philippians 3:3-10](#)); as Judaizing Christians prided themselves on the fleshly advantage of belonging to Israel, the nation of Christ, or on having seen Him in the flesh, as a ground of superiority over others ([<471118>2 Corinthians 11:18](#); [10:7](#)). Contrasted with knowing Him spiritually as new creatures ([<470512>2 Corinthians 5:12,15,17](#)). Outward rebellions toward Him profit nothing ([<420819>Luke 8:19-21](#); [<431607>John 16:7,22](#); [<400722> Matthew 7:22,23](#)). All outward distinctions are lost sight of in experiment, ally knowing Him in His new resurrection life ([<480206>Galatians 2:6,20](#); [3:28](#); [<450609>Romans 6:9-11](#); [<461545>1 Corinthians 15:45](#); [<600318>1 Peter 3:18](#); [4:1,2](#)); disproving both Mariolatry and transubstantiation. In [<450401>Romans 4:1](#), “what hath Abraham found, as pertaining to the flesh?” i.e. as respects

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carnal ordinances (circumcision). “All flesh,” i.e. all men ([<420302>](#)Luke 3:2; [<431702>](#) John 17:2).

FLOOD

[[See NOAH](#) .]

FLUTE

[<270305>](#) Daniel 3:5,7,10,15. Used at the worship of Nebuchadnezzar’s golden image. A pipe or pipes, not blown transversely as our flute, but by mouthpieces at the ends as the flageolet.

FLUX, BLOODY

Dysentery, in the East mostly epidemic and infectious, and of the worst kind ([<442808>](#)Acts 28:8). The protapsus aui, “the bowels falling out,” is a frequent consequence, as in Jehoram’s case ([<142115>](#)2 Chronicles 21:15,19).

FLY

[[See EGYPT](#) and [see EXODUS](#) on the plague of flies.]

[<197845>](#)Psalm 78:45; 105:31. ‘ Arob , Septuagint translated “dog flies”; their bites severely inflame the eyelids. However, an old Egyptian word retained in Coptic abeb, “a beetle,” seems related. The sun god in Egypt was represented in the form of a beetle; thus their sin would be made their instrument of punishment. But the “flies,” whether gnats, mosquitoes, or dog

flies, literally “devour” (<197845>Psalm 78:45), conveying the well-known ophthalmia from one to another, and by the larvae entering beneath the skin and intestines, and generating deadly disease. Found in swarms about the arms and canals of the Nile. Figure for troublesome and numerous foes, as Pharaoh Necho’s hosts who slew king Josiah at Megiddo (<122329>2 Kings 23:29,30).

<230718> Isaiah 7:18, “the Lord shall hiss for (i.e. summon, as a beemaster whistles for bees) the fly (zibub) in the rivers of Egypt.”

<211001> Ecclesiastes 10:1, “dead flies (zibubim) cause the ointment of the apothecary to send forth a stinking savor,” i.e. “flies” small in appearance, answer to “a little folly” (sin); “the ointment” of the perfumer answers to the man’s “repudiation for wisdom and honor” (<210701>Ecclesiastes 7:1;

<013430> Genesis 34:30). The more delicate the perfume, the more easily a small corruption, as a dead fly, can spoil it; so the more excellent a character, the

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greater pity it is to allow a small inconsistency to mar it; e.g., David ([<101214>2 Samuel 12:14](#)), Solomon (1 Kings 11), Jehoshaphat (2 Chronicles 18; 19:2), Josiah ([<143521>2 Chronicles 35:21,22](#)). A little sin, if unchecked, will undermine the whole character ([<460506>1 Corinthians 5:6](#); [<480509>Galatians 5:9](#)). Beelzebub, the parent of sin, is (as the name means) “the prince of flies.” The dthebab of Egypt (Sir G. Wilkinson, Transact. Entom. Soc., 2:183), like our cleg in N. of England. It assails camels, and generates a disease which, if neglected, kills them; it attacks man too.

FOOD

Herbs and fruits were man’s permitted food at first ([<010129>Genesis 1:29](#)). The early race lived in a warm and genial climate, where animal food was not a necessity. Even now many eastern nations live healthily on a vegetable diet. Not until after the flood ([<010903>Genesis 9:3](#)) sheep and cattle, previously kept for their milk and wool, and for slaying in sacrifice [[see ABEL](#)], from whence the distinction of “clean and unclean” ([<010702>Genesis 7:2](#)) is noticed before the flood, were permitted to be eaten. The godless and violent antediluvians probably had anticipated this permission. Now it is given accompanied by a prohibition against eating flesh with the blood, which is the life, left in it. The cutting of flesh, with the blood, from the living animal (as has been practiced in Africa), and the eating of blood either apart from or in the flesh, were prohibited, because “the soul (nephesh) of the flesh is in the blood, and I (Jehovah) have ordained it to you upon the altar

to make an atonement for your souls; for it is the blood which makes atonement by means of the soul” ([031711](#)>Leviticus 17:11,12). The two grounds for forbidding blood as food thus are, first, its being the vital fluid; secondly, its significant use in sacrifice. The slaughtering was to be (1) as expeditious as possible, (2) with the least possible infliction of suffering, and (3) causing the blood to flow out in the quickest and most complete manner. Harvey says:” the blood is the fountain of life, the first to live, the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body.” John Hunter inferred it is the seat of life, for all parts of the frame are formed and nourished from it. Milne Edwards says: “if an animal be bled until it falls into syncope, muscular action ceases, respiration and the heart’s action are suspended; but if the blood of an animal of the same kind be injected into the veins the inanimate body returns to life, breathes freely, and recovers completely” (Speaker’s Commentary, Leviticus 17, note). In the first Christian churches, where Jew and Gentile were united, in order to avoid offending

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Jewish prejudice in things indifferent the council at Jerusalem (<441529>Acts 15:29) ordained abstinence “from things strangled (wherein the blood would remain), and from blood.” Moreover, the pagan consumed blood in their sacrifices, in contrast to Jehovah’s law, which would make His people the more shrink from any seeing conformity to their ways. **see FAT** (see) when unmixed with lean was also forbidden food, being consecrated to Him.

Christians were directed to abstain also from animal flesh of which a part had been offered to idols (<441529>Acts 15:29; 21:25; 1 Corinthians 8). The portions of the victim not offered on the altar belonged partly to the priests, and partly to the offerers. They were eaten at feasts, not only in the temples but also in private houses, and were often sold in the markets, so that the temptation to Christians was continually recurring (<042502>Numbers 25:2; <19A628>Psalm 106:28).

The food of the Israelites and Egyptians was more of a vegetable than animal kind. Flesh meat was brought forth on special occasions, as sacrificial and hospitable feasts (<011807>Genesis 18:7; 43:16; <021603>Exodus 16:3; <041104>Numbers 11:4,5; <110109>1 Kings 1:9; 4:23; <402204>Matthew 22:4). Their ordinary diet contained a larger proportion of farinaceous and leguminous foods, with honey, butter, and cheese, than of animal (<101728>2 Samuel 17:28,29). Still an entirely vegetable diet was deemed a poor one (<201517>Proverbs 15:17; <270112>Daniel 1:12). Some kinds of locusts were eaten by the poor, and formed part of John the

Baptist's simple diet (^{<400304>}Matthew 3:4; ^{<031122>}Leviticus 11:22). Condiments, as salt, mustard, anise, rue, cummin, almonds, were much used (^{<232825>}Isaiah 28:25, etc.; ^{<402323>}Matthew 23:23). The killing of a calf or sheep for a guest is as simple and expeditions in Modern Syria as it was in Abraham's days. Bread, dibs (thickened grape juice) [possibly meant in ^{<014311>}Genesis 43:11; ^{<262717>}Ezekiel 27:17, honey dibash], coagulated sour milk, leban, butter, rice, and a little mutton, are the food in winter; cheese and fruits are added in summer. The meat is cut up in little bits, and the company eat it without knives and forks out of basohs. Parched grain, roasted in a pan over the fire, was an ordinary diet, of laborers (^{<030214>}Leviticus 2:14; 23:14; ^{<080214>}Ruth 2:14). Sour wine ("vinegar") was used to dip the bread in; or else the gravy, broth, or melted fat of flesh meat; this illustrates the "dipping the sop in the common dish" (^{<431326>}John 13:26, etc.). Pressed dry grape cakes and fig cakes were an article of ordinary consumption [**see FLAGON**] (^{<093012>}1 Samuel 30:12). Fruit cake dissolved in water affords a refreshing drink. Lettuces of a wild kind,

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according to Septuagint, were the “bitter herbs” eaten with the Passover lamb ([<021208>Exodus 12:8](#)). Retem , or bitter root of the broom, was eaten by the poor. [<183004>Job 30:4](#), “juniper,” rather “broom”; [<180606>Job 6:6](#), for “egg” Gesenius translated “an insipid potherb,” possibly purslane. “Butter (curdled milk, the acid of which is grateful in the hot East) and honey” are more fluid in the East than with us, and are poured out of jars. [<182017>Job 20:17](#), “brooks of honey and butter.” These were the ordinary food of children; [<230715>Isaiah 7:15](#), so of the prophet’s child who typified Immanuel; the distress caused by the Syrian and Israelite kings not preventing the supply of spontaneously produced foods, the only abundant articles of diet then. Oil was chiefly used on festive occasions ([<131240>1 Chronicles 12:40](#)).

The prohibition “thou shalt not seethe a kid in his mother’s milk” ([<022319>Exodus 23:19](#)) is thought by Abarbanel to forbid a pagan harvest superstition designed to propitiate the gods; to which a Karaite Jew, quoted by Cudworth (Speaker’s Commentary), adds, it was usual when the crops were gathered in to sprinkle the fruit trees, fields, and gardens as a charm. In Exodus the previous context referring to Passover and Pentecost favors this reference to a usage at the feast of tabernacles or ingathering of fruits. In [<051421>Deuteronomy 14:21](#) the context suggests an additional reason for the prohibition, namely, that Israel as being “holy unto the Lord” should not eat any food inconsistent with that consecration, for instance what “dieth of itself,” or a kid cooked in its mother’s milk, as indicating contempt of the natural relation which God sanctified between

parent and offspring. Compare the same principle

<032228>Leviticus 22:28;

<052206> Deuteronomy 22:6. Arabs still cook lamb in sour milk to improve the flavor. Kid was a favorite food (<012709>Genesis 27:9,14; <070619>Judges 6:19; 13:15; <091620>1 Samuel 16:20). Fish was the usual food in our Lord's time about the sea of Galilee (<400710>Matthew 7:10; <430609>John 6:9; 21:9, etc.).

FOOT

Sandals covered only the soles, so that the feet needed washing when coming from a journey. In <431310>John 13:10 a distinct Greek word expresses bathing the whole person and washing the feet; "he that is bathed

([leloumenos](#)) needeth not save to wash ([nipsasthai](#)) his feet, but is clean every whir." When one has been, as Peter, once for all wholly forgiven in regeneration, and so received the bathing of the whole man, i.e. justification through faith in Jesus, he needs no repetition of this as Peter requested; all he needs is cleansing from the soils that his feet contract in

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his daily life walk. Hence we daily pray, “give us this day our daily bread, and forgive us our trespasses as,” etc. ([620109](#)>1 John 1:9.) So the priests in entering the house of God ([023019](#)>Exodus 30:19). It was an act of humble deference to guests to wash the feet ([420738](#)>Luke 7:38-44; [540510](#)>1 Timothy 5:10). Disciples, after Christ’s example, were to wash one another’s feet, “by love serving one another” ([480513](#)>Galatians 5:13).

The sandals were taken off in entering a house, hence the command to Moses ([020305](#)>Exodus 3:5) and to Joshua ([060515](#)>Joshua 5:15); compare [210501](#)> Ecclesiastes 5:1. To put them on was to prepare for active duty ([262417](#)>Ezekiel 24:17); whereas mourners went barefoot ([101530](#)>2 Samuel 15:30). To “cover the feet” was the delicate expression for easing oneself, preparatory to which the loose garment was let fall to cover the person ([092403](#)>1 Samuel 24:3; compare margin [121827](#)>2 Kings 18:27).

Putting the feet on captives’ necks, as Joshua did ([061024](#)>Joshua 10:24), symbolizes complete mastery ([19B001](#)>Psalm 110:1; [461525](#)>1 Corinthians 15:25; [236014](#)> Isaiah 60:14).

FOOTMAN

(1) Distinguished from the soldier on horseback or in a chariot.

(2) The swift runners who attended the king; foretold by Samuel <090811>1 Samuel 8:11 (<111427>1 Kings 14:27 margin). Swift running was much valued in a warrior (<191905>Psalm 19:5; <290207>Joel 2:7; <181614>Job 16:14). A characteristic of David, for which he praises God (<091722>1 Samuel 17:22,48,51; 20:6; <102230>2 Samuel 22:30; <191829>Psalm 18:29; compare <131208>1 Chronicles 12:8 end).

FOREHEAD

As the women veiled their faces, not to do so was a mark of shamelessness; “thou hadst a whore’s forehead” (<240303>Jeremiah 3:3). The forehead is made the seat of boldness of speech and act (<260307>Ezekiel 3:7-9): “the house of Israel are stiff of forehead ... against their foreheads as an adamant harder than flint have I made thy forehead.” Votaries of idols branded themselves with the idol’s symbol. So Antiochus Epiphanes branded the Jews with the ivy leaf, Bacchus’ symbol (2 Macc. 6:7; 3 Macc. 2:29). God’s seal and name are in the foreheads of His servants, the conspicuous, noblest part of man’s body, the seat of the understanding, whereon the helmet, “the hope of salvation,” is worn (<260904>Ezekiel 9:4). At the exodus the mark was on the houses, for then it was families; here it is

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on the foreheads, for it is individuals whose safety is guaranteed by the Lord's mark.

The mark on "the right hand and forehead" of the worshippers of the beast ([<661316>Revelation 13:16](#)) implies prostration of body and intellect to him. "In the forehead for possession, in the hand for work and service." God's name shall be "in the saints' foreheads." Their sonship shall no longer be a personal secret between them and God ([<660317>Revelation 3:17](#)), but shall be openly ([<662204>Revelation 22:4](#)) visible to all citizens of New Jerusalem's that the free flow of mutual love among Christ's family will not be checked by suspicion as here. Upon the harlot's (the apostate church) forehead was written "M YSTERY , B ABYLON T HE G REAT , T HE M OTHER O F H ARLOTS

A ND A BOMINATIONS O F T HE E ARTH ." What a contrast to the inscription on the mitre on the high priest's forehead, "H OLINESS T O T HE L ORD "

([<661705>Revelation 17:5](#); [<022836>Exodus 28:36](#)).

In [<261612>Ezekiel 16:12](#), "a jewel on thy forehead," rather "a ring in thy nose" ([<230321>Isaiah 3:21](#)). However, Persian and Egyptian women often wear jewels and strings of coins across the forehead.

FOREST

Palestine was more wooded very anciently than afterward; the

celebrated oaks and terebinths here and there were perhaps relics of a primeval forest on the highlands. But in the Bible the woods appear in the valleys and defiles leading from the highlands to the lowlands, so they were not extensive. “The wood of Ephraim” clothed the sides of the hills which descend to the plain of Jezreel and the plain itself near Bethshah ([061715](#)>Joshua 17:15-18), and extended once to Tabor which still has many forest trees. That “of Bethel” lay in the ravine going down to the plain of Jericho. That “of Hareth” on the border of the Philistine plain in the S. of Judah ([092205](#)>1 Samuel 22:5). That “of Kirjath Jearim” ([090802](#)>1 Samuel 8:2; [19D206](#)>Psalm 132:6), meaning town of the woods, on the confines of Judah and Benjamin; “the fields of the wood” from which David brought up the ark to Zion mean this forest town. That “of Ziph-wilderness,” where David hid, S.E. of Hebron ([092315](#)>1 Samuel 23:15, etc.). [**See EPHRAIM WOOD** , a portion of the region E. of Jordan near Mahanaim, where the battle with Absalom took place ([101806](#)>2 Samuel 18:6,23), on the high lands, a little way from the valley of the Jordan.]

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“The house of the forest of Lebanon” ([110702](#)>1 Kings 7:2) was so-called as being fitted up with cedar, and probably with forest-like rows of cedar pillars. “Forest” often symbolizes pride doomed to destruction; ([231018](#)>Isaiah 10:18; 32:19) the Assyrian host dense and lifted up as the trees of the forest; ([233724](#)>Isaiah 37:24) “the forest of his Carmel,” i.e., its most luxuriant forest, image for their proud army. Forest also symbolizes unfruitfulness as opposed to cultivated lands ([232917](#)>Isaiah 29:17; 32:15).

Besides ya’ar , implying abundance of trees, there is another Hebrew term, choresh from a root” to cut down,” implying a wood diminished by cutting ([092315](#)>1 Samuel 23:15; [142704](#)>2 Chronicles 27:4). In [231709](#)>Isaiah 17:9 for “bough” translated “his strong cities shall be as the leavings of woods,” what the axeman leaves when he cuts down the grove ([231706](#)>Isaiah 17:6). In [263103](#)> Ezekiel 31:3, “with a shadowing shroud,” explain with an overshadowing thicket.

A third term is pardeec , related to paradise ([160208](#)>Nehemiah 2:8), “forest)” a park, a plantation under a “keeper.” The Persian kings preserved the forests throughout the empire with care, having wardens of the several forests, without whose sanction no tree could be felled.

FORM

([501706](#)>Philippians 2:6-8.) “Who (Christ Jesus) subsisting

([huparchoon](#)) in the form (the self manifesting characteristics shining forth from the essence) of God esteemed His being on an equality with God ([to einai isa Theoo](#)) no robbery ([harpagmon](#) , not [harpagma](#) , which Ellicott's translated, 'a thing to be grasped at,' would require), but took upon Him the form of a servant." He never emptied Himself of His being on an equality with God in essence, but only of the form of God for the time of His humiliation. The antithesis is between His being in the form of God and His assuming the form of a servant. "Image" implies His being the exact essential inner likeness and perfect Representative of God. "Image" ([eikoon](#)) supposes a prototype of which it is the exact counterpart, as the child is the living image of the parent. "Likeness" ([homoiosis](#)), mere resemblance, is nowhere applied to the Son, as "image" is ([<461107>1 Corinthians 11:7](#); [<430118>John 1:18](#); [14:9](#); [<470404>2 Corinthians 4:4](#); [<580103>Hebrews 1:3](#); [<540316>1 Timothy 3:16](#); [6:16](#); [<510115>Colossians 1:15](#)), "the Image of the invisible God." "Found (by His fellow men's outward cognizance) in fashion, ([scheema](#)) as a man" signifies His outward presentation, habit, style, manner, dress, action ([<502308>Philippians 2:8](#)).

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FORNICATION

Used for adultery (^{<400532>}Matthew 5:32). Also spiritual unfaithfulness to the Lord, Israel's and the church's husband (Ezekiel 16; Jeremiah 2; Hosea 1; ^{<661704>} Revelation 17:4).

FORTUNATUS

(^{<461617>}1 Corinthians 16:17). Of Stephanas' household probably ^{<460116>}1 Corinthians 1:16), which Paul himself baptized. At Ephesus with Stephanas and Achaicus when Paul wrote 1 Corinthians.

FOUNTAIN

‘ Ayin , or ‘ eeyn , in many names, “the eye” of the landscape as distinguished from the artificially sunk and enclosed well. [**See ENGEDI** , **see ENEGLAIM**] Also mayan, etc. The natural bursting of waters from the ground, which drank of the rain of heaven (^{<050807>}Deuteronomy 8:7; 11:11), would on Israel's entrance into Canaan form a striking contrast to Egypt watered from below “with the foot,” i.e. either by treadwheels working pumps, or by artificial rills led in ducts from the Nile, the petty embankments being removed with the foot to let in the stream. Canaan as a mountainous country depended for its crops on the rain from above, without which in the late autumn to quicken the newly sown seed, and in the spring to swell the grain, the harvest would fail. The configuration of the country did not favor much irrigation. “The eyes of the Lord, Israel's

God, were always upon the land from the beginning of the year even unto the end,” so long as Israel was faithful (<051111>Deuteronomy 11:11,12). Egypt symbolizes spiritually the world drawing all its resources, material, intellectual, and moral, from beneath. The Holy Land answers to the church, all whose supplies are continually from above (<198707>Psalm 87:7;

<430823> John 8:23). When the country was more wooded its brooks were more filled than now, and though short lived now are remarkable still for their beauty. Thus to Palestine peculiarly of eastern lauds the psalmist’s language is appropriate, “He sendeth the springs into the valleys which run among the hills” (<19A410>Psalm 104:10).

<050807>Deuteronomy 8:7: “a land of brooks of water, of fountains and depths that spring out of valleys and hills.” Hot springs of volcanic origin are found near the sea of Galilee and the Dead Sea. Philip built Tiberias at the sulphureous hot springs S. of the sea of Galilee. Besides the main supply of cistern rain water Jerusalem had at least one perennial spring issuing by more than one outlet (Tacitus,

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Hist., 5:12, “fons perennis aquae”). Jerusalem evidently possessed public fountains (^{<160213>}Nehemiah 2:13,14), “the dragon well... the gate of the fountain” (^{<101717>}2 Samuel 17:17), **see ENROGEL** .

FOWL

Used for birds of prey: ‘ ayit (^{<011511>}Genesis 15:11; ^{<182807>}Job 28:7; ^{<231806>}Isaiah 18:6). The Assyrian host, type of the anti-Christian hosts (^{<661917>}Revelation 19:17,18, **ta ornea** ; ^{<263917>}Ezekiel 39:17-20), “shall be left to the fowls of the mountains ... and the fowls shall summer upon them.” In the sense “poultry,” see ^{<160518>}Nehemiah 5:18; ^{<110423>}1 Kings 4:23; “fatted fowl,” barburim , from barar , “to be pure.” Gesenius translated “geese.” Birds in general (**ta peteina**) (^{<421224>}Luke 12:24).

FOX

shuw’al , from sha’al “to burrow” (^{<160403>}Nehemiah 4:3; ^{<250518>}Lamentations 5:18; ^{<400820>}Matthew 8:20). In Hebrew including also the jackal which preys on unburied carcasses; “they shall be a portion for jackals” (^{<196309>}Psalms 63:9,10), fulfilled on “the seekers after David’s soul” (^{<101807>}2 Samuel 18:7-17). So Samson’s 300 jackals (Judges 15); for jackals are gregarious, the fox is solitary. The Arab shikal, jackal, is related to the Hebrew shu’al . That jackals were common in Palestine appears from the names of places compounded with shual, as

Hagar-shual, Shaalbim; (compare Foxhays, etc., in our own land;) being gregarious they would naturally run in couples, tied together by a cord of two or three yards length; Samson probably had men to help him, and caught and let them loose from different places to consume the greater quantity of the Philistines' grain. Fond of grapes; (Song 2:15) "take us the foxes, the little foxes, that spoil the vines." The bride after awaking from her past unwatchfulness is the more jealous of subtle (fox-like) sins (<19D923>Psalm 139:23). In spiritual winter evil weeds as well as good plants are frozen up; in the spring of revivals these start up unperceived, crafty false teachers spiritual pride, uncharitableness (<191912>Psalm 19:12; <401326>Matthew 13:26; <581215>Hebrews 12:15). Little sins beget the greatest (<211001>Ecclesiastes 10:1; <460506>1 Corinthians 5:6). <261304>Ezekiel 13:4: "thy prophets are like the foxes in the deserts," where the foxes from having nothing to eat become doubly ravenous and crafty to get food. So, in Israel, once a vineyard now a moral desert, the prophets whose duty was to guard the church from being spoiled themselves spoil it, through crafty greed of gain. So, Jesus calls Herod "that fox." The Lord had withdrawn

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from His plotting foes in Judea to the retired region beyond Jordan, Peraea. The Pharisees came to expedite His departure by pretending “Herod was seeking to kill Him.” Herod was wishing Him to depart, feeling embarrassed how to treat Him whether to honor or persecute Him (^{<420907>}Luke 9:7-9; 13:32). It was the Pharisees themselves who wished to kill Him. But Herod lent himself to their design and so played the “fox.” Tell that fox that “today and tomorrow” I remain doing works of mercy in the borders of his province, “on the third day” I begin that journey which ends in My about to be consummated sacrifice. The common jackal of Palestine is the *Canis aureus* which may be heard nightly; also the *Vulpes vulgaris*.

FRANKINCENSE

lebonah , from laban “to be white.” A vegetable resin, brittle, glittering, bitter, used for fumigation at sacrifices (^{<023007>}Exodus 30:7,8,34-36), got by incisions in the bark of the *Arbor thuris*; the first flow is white and transparent, the after yield is yellowish. It was imported from Arabia (^{<236006>}Isaiah 60:6; ^{<240620>}Jeremiah 6:20). Arabian frankincense now is inferior to that of the Indian archipelago; the latter frankincense is yielded by the *Boswellia serrata* or *thurifera*, growing 40 ft. high in Amboyna and the mountains of India. Arabia may have anciently, as now, imported the best kind. The *papyrifera* grows on the E. of Africa. The Indian is called looban in Hindu temples, related to libanos and lebonah.

Frankincense, with its sweet perfume, symbolizes prayer

accepted before God (<19E102>Psalm 141:2; <660508>Revelation 5:8; 8:3,4). The angel does not provide the incense; it is “given” to him by Christ, whose meritorious obedience and death and intercession are the incense rendering the saints’ prayers well pleasing to God. They do not pray to the angel; he is but the king’s messenger, and did not dare to appropriate what, is the king’s alone (<390111>Malachi 1:11). The time of offering the incense, morning and evening, was the chosen time for prayer (<420110>Luke 1:10). Frankincense was among the offerings of the wise men to the infant Savior (<400211>Matthew 2:11).

Song 3:6, “Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?” Israel, with Jehovah’s pillar of smoke by day and fire by night, and smoke from the altars of incense and atonement, was the type. Jesus, ascending to heaven with the clouds while the question is asked “Who is this King of glory?” (<192408>Psalm 24:8-10) is the antitype. So <236301>Isaiah 63:1,5, “Who is this?” etc. The bride too comes up with Him from the wilderness, exhaling frankincense-like

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graces, faith, love, joy, peace, prayer, praise; of her too it is asked, “Who is this that cometh up from the wilderness, leaning upon her Beloved?” (Song 8:5; <660713>Revelation 7:13-17.)

FRINGES

zizith . <041538>Numbers 15:38 translated “that they add to the fringes of the borders (corners) a thread of blue, ... that ye may look upon it and remember all the commandments of the Lord and do them”

(<052212>Deuteronomy 22:12). The ordinary outer garment was a quadrangle of cloth, to the four corners of which a tassel was attached. Each tassel had a thread of deep blue, marking the heavenly origin of the commandments of which it was to remind them. The Pharisees “enlarged” the fringes to gain note for piety (<402305>Matthew 23:5). Latterly the Jews have worn the fringed talith of a smaller size, as an under dress, especially at the synagogue morning prayer. The zizith on the sky-blue thread would be constantly before the Israelites’ eyes, in order that, reminded thereby continually of God’s commandments they might not turn their feet to the seductions of the world (<200425>Proverbs 4:25,26; 3:3; <661908>Revelation 19:8). The woman with the issue of blood touched Christ’s hem, as the sacred part (<400920>Matthew 9:20).

FROGS

[**See EGYPT** and **see EXODUS**]. Zeparda' : only found in Exodus and the psalms copied from it. The word is Egyptian; an undesigned coincidence confirming the authenticity of Exodus. The magicians, though permitted to increase the plague of frogs, could neither remove it or any of the other plagues.

The three unclean spirits like frogs (^{<661613>}Revelation 16:13) symbolize

- (1)** proud infidelity, opposing Christ and God, “out of the dragon’s mouth”;
- (2)** the spirit of the world, whether lawless socialistic democracy or despotism, setting man above God, “out of the beast’s mouth”;
- (3)** lying spiritualism, superseding the harlot and proceeding “out of the false prophet’s mouth.” Awful parody of the Trinity [As frogs croak by night in marshes, so already in our days these unclean spirits in dark error teach lies amidst the mire of filthy lusts. But though the frogs croak at the

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surface, it does not follow there are not many good fish beneath, an elect remnant.

FRONTLETS

or Phylacteries. Thrice mentioned in Old Testament: totaphot ([Exodus 13:16](#); [Deuteronomy 6:8](#); [11:18](#)). What Moses meant figuratively and in a spiritual sense, “a memorial,” “that the Lord’s law may be in thy mouth,” the Hebrews (excepting the Karaites) take literally ([Exodus 13:9](#)). Charms consisting of words written on papyrus folds, tightly sewed up in linen, were found at Thebes (Wilkinson). It is not likely God, by Moses, would sanction the Egyptian superstition of amulets. The key is in [Proverbs 3:3](#); [6:20-22](#); [7:3](#); [Song 8:6](#). The **see FRINGES** were merely mnemonics; the phylacteries (which the Jews now call tephillin , i.e. prayers, for they were worn at prayer to typify sincerity, but others explain ligaments) were parchment strips, inscribed with [Exodus 13:2-10,11- 17](#); [Deuteronomy 6:4-9,13-22](#) (by no means the most important passages in the Pentateuch, which fact is against the Jewish literalism), in prepared ink, rolled in a case of black P HYLACTERY . calfskin, attached to a stiffer leather, having a thong one finger broad and one cubit and a half long. Placed at the bend of the left arm, and the thong after making a knot was wound about the arm in a spiral line, ending at the top of the middle finger. Those on the forehead were written on four cowhide parchment strips, and put into four little cells within a square one, on which the Hebrew letter shin (sh) was written.

The square had two thongs passing round the head, and after a knot going over the breast.

Phylactery is from a Greek root, to keep or guard; being professedly to keep them in continual remembrance of God's law; practically it was used by many as an amulet to keep the wearer from misfortune. [[See EARRINGS](#) .] "They make broad their phylacteries" ([402305](#)>Matthew 23:5) refers not to the phylactery, which was of a prescribed size, but to its case, which the Pharisees made as ostentatious as possible. They wore them always, the common people only at prayers; and as Jehovah occurs in the tephillin 23 times, but on the high priest's golden plate but once ([022836](#)>Exodus 28:36), the [tephillin] were thought the more sacred. The Sadducees wore them on the palm, the Pharisees above the elbow. The Jews probably learned the use of such amulets from the Babylonians during the captivity, for no mention of the phylacteries occurs previously, nor indeed in the Old Testament at all. The carnal heart gladly substitutes an

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external formalism for an inward spiritual remembrance and observance of God's law, such as God required, with the whole inner and outward man. The Karaites, women, and slaves alone did not wear them. Boys at 13 years and one day become "sons of the commandments" and wear them. The rabbinical treatise Rosh Hashanah contains many of the puerile superstitions regarding them; compare Lightfoot, Hor. Hebrew: "they must be read standing in the morning, when blue can be distinguished from green, sitting in the evening from sunset; both hands must be used in writing them; the leather must have no hole; the wearer must not approach within four cubits of a cemetery," etc., etc. Rabbis quoted ^{<234916>}Isaiah 49:16; 62:8; ^{<053302>}Deuteronomy 33:2, to prove that even God wore them! and

^{<233816>} Isaiah 38:16 to show that the wearer thereby prolonged his days, but he who did not wear them should go to perdition. Jerome remarks the same superstition virtually crept in among weak Christian women "with diminutive Gospels, pieces of wood in the form of a cross (women in our day should take warning), and things of that sort, showing a zeal for God, but not according to knowledge."

FULLER

kobes , from kabas "to tread." The fuller's chief work was cleansing and whitening garments for festive and religious occasions. The white garment typifies Christ's spotless righteousness, put on the saints. ^{<660304>}Revelation 3:4,5,18; 6:11; 7:9,14; ^{<210908>}Ecclesiastes 9:8, "let thy garments be

always white”; the present, even if gloomy, should never rob saints of the festive joyousness of spirit which faith bestows, in consciousness of peace with God now, and in the prospect of glory for ever. Fulling or cleansing cloth was effected by stamping on the garments with the feet or bats in tubs of water containing some alkaline dissolved. The alkaline substances mentioned are “soap” and “nitre” (<202520>Proverbs 25:20; <240222>Jeremiah 2:22), a potash which mixed with oil was used as soap. <390302>Malachi 3:2, “fullers’ soap.” <180930>Job 9:30, “if I make my hands never so clean,” translated, “if I cleanse my hands with lye.” Carbonate of potash is obtained impure from burning plants, especially the kali (from whence, with the Arabic al the article, comes the word “alkali “) of Egypt and Arabia. “Nitre” is not used in our sense, namely, saltpeter, but native carbonate of soda. Natron is found abundant in the soda lakes of Egypt (Pliny, 31:10), in the valley Bahr-bela-ma (the waterless sea), 50 miles E. of Cairo, during the nine months of the year that the lakes are dry. The Mishna mentions also urine and chalk used in fullers’ cleansing. This may have suggested the indelicate

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filthy sneer of Rabshakeh to Hezekiah's messengers in "the highway of the fullers' field" (<121827>2 Kings 18:27). The trade was relegated to the outside of Jerusalem, to avoid the offensive smells [see ENROGEL]. Chalk, or earth of some kind, was used to whiten garments.

Christ's garments at the transfiguration became "shining" white "as no fuller on earth could whiten them" (<410903>Mark 9:3). Christ's mission, including both the first and second advents, is compared to "fuller's soap" in respect to the judicial process now secretly going on, hereafter to be publicly consummated at the second advent, whereby the unclean are separated from the clean.

FULLERS' FIELD

<230703> Isaiah 7:3; 36:2. The "conduit of the upper pool was in the highway (the raised causeway) of the fullers' field," which would be in a position near water for washing, previous to drying and bleaching the cloth. The Assyrian army advanced on Jerusalem from the N. (<231028>Isaiah 10:28-32), the only accessible side for a host; Enrogel was on the S.E. But Rabshakeh and his companions probably left the army, and advanced along the E. of mount Moriah to Enrogel, to a convenient place under the temple walls for speaking.

FURNACE

<160311> Nehemiah 3:11; 12:38, "the tower of the furnaces," i.e. of the (bakers') ovens. <280707>Hosea 7:7. There were also the

smelting furnace, the refining furnace, the type of affliction and testing probation ([050420](#)>Deuteronomy 4:20; [201703](#)> Proverbs 17:3; 27:21), the lime-kiln. The brick-kiln furnace had an opening at the top to cast in the materials, and a door at the bottom to extract the metal. The Babylonians used it to inflict their cruel capital punishments ([270322](#)>Daniel 3:22-26; [242922](#)>Jeremiah 29:22).

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G

GAAL

Ebed's son. He emboldened the Shechemites to rebel against Abimelech ([070926](#)>Judges 9:26). "Gaal came with his brethren and went over to Shechem, and the lords of Shechem (Hebrew) put their confidence in him." He apparently was captain of a band of freebooters; and the Shechemites who were dissatisfied with Abimelech's rule hoped Gaal would help them against him. Already they had "set liers in wait for Abimelech in the tops of the mountains" (Ebal and Gerizim, between which Shechem was situated), who robbed all passers by. By organized robbery they brought Abimelech's government into discredit, and probably sought to waylay and kill himself. Gaal developed their brigandage into open revolt. At the vintage ingathering feast they made praise offerings" (*hillulim*), KJV made merry, margin songs; compare [231509](#)>Isaiah 15:9,10) of their fruits, which newly planted vineyards bore in the fourth year, eating and drinking in the house of their god Baal-berith ("Baal in covenant"), answering to Jehovah's feast ([031902](#)>Leviticus 19:2:3-35). At the feast Gaal said, "Who is Abimelech and who is Shechem that we should serve him? is not he son of Jerubbaal?" i.e., he is son of the man who pulled down Baal's altar at Shechem and restored Jehovah's worship, for which the Shechemites themselves had tried to slay him ([070627](#)>Judges 6:27-32). Who is "Zebul his officer"? explains

the previous “who is Shechem?” The might of Shechem does not consist in the might of Zebul its prefect, Abimelech’s officer. To the one officer of Abimelech Gaal opposes, “serve the men of Hamor the father of Shechem “ the patricians of the ancient line whom the Shechemites should serve; Hamor was the Hivite prince who founded Shechem (<013319>Genesis 33:19; 34:2;

<062432> Joshua 24:32). The rebellion sought to combine the aboriginal Shechemites with the idolatrous Israelites against the anti-Baalite family of Gideon. Heated with wine Gaal vaunted that he, if made leader of the Shechemites, would soon overcome and “remove Abimelech.” Zebul, jealous of Gaal, privately (literally, with deceit, i.e. feigning assent to Gaal while planning his overthrow) sent information to Abimelech, who (margin,

<070937> Judges 9:37) came “by way of the wizards’ terebinths,” and “chased Gaal” in battle; and “Zebul thrust out him and his brethren that they should not dwell in Shechem.” In <070939>Judges 9:39 it is translated: “Gaal went out

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Fausset's Bible Dictionary

GAAL-MYSTERY

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in the sight of the lords of Shechem,” not at their head, but leading his own men; not until the “morrow” did the Shechemites go out. [For the issue [see ABIMELECH](#) .] We know no more of Gaal. Foolhardy boasting, which he failed to make good in action, was his fault.

GAASH

On the N. of Gaash hill or mount was Timnath Serach, the city given by Israel to Joshua at his request, in the region “mount Ephraim,” where also he was buried ([<061949>](#)Joshua 19:49,50; 24:30; [<070209>](#)Judges 2:9).

GABA

Geba. [<061824>](#)Joshua 18:24, etc.

GABBAI

[<161108>](#) Nehemiah 11:8.

GABBATHA

[<431913>](#) John 19:13. Pilate came out of his own hall to his judgment seat on the “Pavement” (Chaldee Gabbatha). Josephus (Ant. 15:8, sec. 5) implies that the temple was near the castle of Antonia, and (Ant. 15:11, sec. 5) that Herod’s palace was near the castle. Therefore, Pilate’s hall, which was part of the palace, was near the castle. From Ant. 6:1, sec. 8 it appears a pavement was near the castle; therefore it was near Pilate’s

hall. Thus, Josephus circuitously confirms John that near Pilate's residence there was a pavement. It was outside the judgment hall (Praetorium), for Pilate brought forth Jesus from the hall to it. Pilate's "judgment seat" ([beema](#)) was on it, whereon he sentenced our Lord to crucifixion. Gabbatha is related to [gibeah](#), a bore round hill, implying height and roundness; a rounded elevation with tessellated mosaic.

GABRIEL

("hero of God") ([<270816>Daniel 8:16; 9:21; <420119>Luke 1:19,26](#)). As Michael represents the angels in their might in conflict with evil, so Gabriel in ministering comfort and sympathy to man in dark times. Thus, Gabriel explains to Daniel the appalling prophecy concerning the ram and he-goat, and cheers him with the prophecy of Messiah's advent within the "70 weeks," in answer to his prayer; and in New Testament announces to

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Zacharias the glad tidings of the birth of John the forerunner, and of Messiah Himself to the Virgin (^{<420119>}Luke 1:19,26). There is in his manifestations a simplicity and absence of terror, corresponding to his character as a comforter.

GAD (1)

Jacob's seventh son; Leah's maid Zilpah's firstborn; Asher's brother.

^{<013011>} Genesis 30:11-13, for "a troop cometh," translated "good fortune cometh," answering to Asher, "blessedness," the name of the next son;

^{<014616>} Genesis 46:16,18. In ^{<014919>}Genesis 49:19 translated "Gad, troops shall troop upon him (Gad , gedud ye - guddenu), but he shall troop upon (yagud) their rear" in retreat; alluding to the Arab tumultuous tribes near, who would invade Gad, then retire, Gad pressing on them in retreat. Gedud implies not merely a numerous "troop," but a fierce turbulent band. The tribe's position on march was S. of the tabernacle (^{<040214>}Numbers 2:14). Eliasaph, Reuel's' son, was their leader.

In ^{<040210>}Numbers 2:10,14, we find Gad united to Reuben on the S. side of the sanctuary. Companionship in arms and hardships in the wilderness naturally led them to desire neighborhood in their possessions; also similarity of pursuits in tending flocks and herds led Gad to alliance with Reuben. And their respective numbers were nearly the same; at the first

census, Gad 45,650, Reuben 46,500; at the last, Gad 40,500, and Reuben 43,330. These undesigned coincidences confirm the truth of the narrative. Like Abraham, Isaac, and Jacob, of the tribes they two alone remained shepherds still after the intervening centuries since Jacob left Canaan for Egypt. They therefore received the pasture lands E. of Jordan for their possession (Numbers 32), as suited for their “multitude of cattle,” but accompanied the nine tribes and a half across Jordan to war with the Canaanites; and only after their conquest and the apportionment of the whole land to their brethren “at the doorway of the tabernacle of the congregation in Shiloh, before Jehovah” ([061951](#)>Joshua 19:51; 22:1-8), were they dismissed “to their tents (for still they led a half nomadic life) and the land of their possession.” Gad’s allotment lay chiefly about the center of the land E. of Jordan, comprising the high land on the general level, stopping short at the Jabbok, and also the sunk valley of the Jordan itself, the whole eastern side up to the sea of Cinnereth or Gennesaret. The farthest landmark eastward is Aroer facing Rabbah, now Arabian ([061325](#)>Joshua 13:25). Half Gilead ([050312](#)>Deuteronomy 3:12), and half of the

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land of Ammon, the mountainous district intersected by Jabbok. [**See GILEAD.**] Manasseh lay N. and E. (reaching S. as far as Mahanaim), Reuben S., of Gad. Mahanaim the ancient sanctuary was on Gad's northern border; Heshbon lay somewhat S. of its southern border.

From western Palestine the territory of Gad looks like a wall of purple mountain with a marked horizontal outline. On a nearer approach picturesque undulating downs are seen on every side clothed with rich grass; and three rivers, the Yarmuk, Jabbok, and Arnon flow down into the Jordan and Dead Sea by deep ravines which seam the horizontal line of hills. Not the flat sheep walks of Reuben and Moab, but well wooded, especially in the N., with sycamore, beech, terebinth, ilex, cedar, arbutus, and enormous fig trees.

In the official record in the days of Jotham king of Judah, and Jeroboam king of Israel, Gad had extended its possessions to Salcah in Bashan (^{<130511>}1 Chronicles 5:11,16,17), E. of the Hauran plain, while Manasseh was pushed further N. to mount Hermon (^{<130523>}1 Chronicles 5:23). Thus Gad and Gilead became synonymous (^{<070517>}Judges 5:17). Jephthah is called "the Gileadite," being a native of Mizpeh of Gad (^{<071131>}Judges 11:31,34; ^{<061326>}Joshua 13:26).

In ^{<053320>}Deuteronomy 33:20,21, Moses said of Gad, "Blessed is He that enlargeth (i.e. God who gives a large territory to) Gad; he lieth down as a lioness, and teareth the arm, yea (aph , not with) the crown of the head (of his foes); and he provided

the first part (the first-fruit portion of the land conquered by Israel) for himself, because there was the leader's (Gad's) portion reserved (saphun), Gad at the head of the tribes asked Moses for the conquered land E. of Jordan (<043202>Numbers 32:2,6,25,34, etc.), even as they took the lead above Reuben in fortifying the cities Dibon, etc. Their name accordingly is prominent on the **see DIBON** stone); and he came with the heads of the people (i.e., he according to his stipulation to Moses went at the head of the tribes to conquer Canaan W. of Jordan, along with them: <043217> Numbers 32:17,21,32; <060114>Joshua 1:14; 4:12), he executed the justice of Jehovah (Moses prophetically foresees Gad will do what Jehovah required of His people as righteousness) and His judgments (in fellowship) with (the rest of) Israel.”

Their prowess is vividly portrayed in <131208>1 Chronicles 12:8, “men of might and of war, fit, for the battle, that could handle shield and buckler, whose faces were the faces of lions, and as swift as the roes upon the mountains”;

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“one of the least was a match for a hundred, and the greatest for a thousand.” In spite of the Jordan’s overflow in the first month, and of the opposition of “all them of the valleys toward the E. and toward the W.,” they joined David at Ziklag.

Their war, in concert with Reuben, against the Hagarites, with Jetur, Nephish, and Nodab, resulted in the defeat and utter spoiling of the Hagarites, and the dispossessing them of “their steads.” “The war was of God,” and the victory was because the Gadites, etc., “cried to God in the battle and He was entreated of then, because they put their trust in Him” ([130518](#)>1 Chronicles 5:18-22).

Other famous men of Gilead or Gad were the loyal, generous, and unambitious Barzillai ([101727](#)>2 Samuel 17:27-29; 19:31-40) and the prophet Elijah. The land of Gad was the battlefield for long between Syria and Israel ([121033](#)>2 Kings 10:33). Gad finally was carried captive by Tiglath Pileser, and Ammon seized their land and cities ([121529](#)>2 Kings 15:29; [130526](#)>1 Chronicles 5:26; [244901](#)>Jeremiah 49:1).

GAD (2)

The “seer” of king David ([132929](#)>1 Chronicles 29:29). “The acts of David” were recorded “in the book of Gad the seer.” He joined David while in “the hold,” having probably first become acquainted with David in the latter’s visits to Samuel and the schools of the prophets, and by his advice David left it for the forest of Hareth ([092205](#)>1 Samuel 22:5). At the numbering of

the people Gad was Jehovah's monitor to David (<102411>2 Samuel 24:11-19; <132109>1 Chronicles 21:9). He also took part in arranging the musical services of the temple (<142925>2 Chronicles 29:25). Jerome compares Gad to Elijah in the abruptness of his introduction; this concentrates all attention on his work and message, none on himself.

GAD (3)

Margin <236511>Isaiah 65:11, "that troop," rather "that prepare a (sacrificial) table for the Gad," i.e. the deity of fortune, a Babylonian idol worshipped by the Jews, answering to either the moon or Jupiter, related to Syriac gado, and Arab jad "good fortune." The star of luck, for which a couch was laid out and a banqueting "table." Meni ("that number," margin

<236511> Isaiah 65:11) was the lesser good fortune, Gad the greater.

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GADARA

The country of the Gadarenes” (^{<410501>}Mark 5:1; ^{<420826>}Luke 8:26,37, in Alex. manuscript; and ^{<400828>}Matthew 8:28, the Vaticanus manuscript. But the Sinaiticus manuscript has: “Gazarenes” in Matthew,” Gerasenes” in Mark, and in Luke “Gergesenes.” Vaticanus has: “Gerasenes: in Mark and Luke. [**See GERASA** .] The Alexandrinus manuscript has: “Gergesenes” Matthew 8. Probably Matthew, writing for those intimately acquainted with the topography, names the obscure but exact locality; Mark and Luke, writing for those at a distance, name Gadara the well-known capital of the place. The one name is probably more specific, the other more general.) Gadara was the most strongly fortified city in Perle. It was near the river Hieromax (now the bed Sheriat el Mandhur), E. of the sea of Galilee over against Tiberius, at 16 miles Roman distance, on a hill beneath which were warm springs called Amatha. Its ruins are identified with Um Keis on an isolated hill N.W. of the mountains of Gilead. Christ coming across the lake from Capernaum lauded at the S.E. corner, where the steep bank descends from the eastern highlands into the Jordan valley. There is only the one place where the swine could have rushed down a steep into the water. Gergesa was probably under the jurisdiction of Gadara. Two demoniacs met Him near the shore. A “great herd of swine” were feeding on the adjoining slope. Upon the demons entering them they rushed down the “steep” into the lake and were drowned. Josephus (Ant. 17:13, section 4) explains the difficulty of swine being there though forbidden by the Jewish

law, “Gadara was a Grecian city.” On the keepers informing the people of what had happened, “the whole city came out to meet Jesus,” and “besought Him to depart out of their coasts” (<182114>Job 21:14,15; 22:17). Men ignore God’s word (<280912>Hosea 9:12), “woe to them when I depart from them”

(<053117>Deuteronomy 31:17); and the awful doom, <402541>Matthew 25:41. Contrast the cured demoniac, <410515>Mark 5:15,16,18. Gadara was reduced to ashes by Vespasian in the beginning of the Roman war which ended in the overthrow of Jerusalem.

It is an interesting coincidence that tombs still abound in the cliffs round the city, excavated in the limestone rock, some as large as 20 feet square, with side recesses for bodies. Stone slabs form the doors. Like the demoniacs, the people of Um Keis still dwell in the tombs. The ruins of Um Keis attest the greatness of Gadara anciently; from the gate a straight street, with a colonnade on each side, passed through the city; the

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pavement is almost perfect, marked here and there by chariot wheels; the columns are prostrate.

GADDI

The spy who represented Manasseh (Numbers 13:11).

GADDIEL

The spy representing Zebulun (^{<041310>}Numbers 13:10); son of Sodi.

GADI

Father of *see* MENAHEM .

GAHAM

^{<012224>} Genesis 22:24, meaning sun-burnt.

GAHAR, THE CHILDREN OF

^{<150247>} Ezra 2:47; ^{<160749>}Nehemiah 7:49.

GAIUS

Paul's host at Corinth when Paul wrote (^{<451623>}Romans 16:23), "mine host and of the whole church." Baptized by that apostle (^{<460114>}1 Corinthians 1:14). The third epistle of John is addressed to "the well beloved" Gaius or Caius; probably the

same, for he evidently had the means to do kindness “to the brethren and to strangers.” He was converted through John (<640104>3 John 1:4,5). A Gaius of Macedonia is mentioned in <441929>Acts 19:29, and a Gaius of Derbe (<442004>Acts 20:4); probably distinct men.

GALAL

1.

<130915> 1 Chronicles 9:15.

<130916> 1 Chronicles 9:16.

2.

3.

<161117> Nehemiah 11:17.

GALATIA

Galati is the same as Celts, of the Kymric not the Gaelic branch. These poured into Greece and pillaged Delphi 280 B.C. Some passed into Asia at

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the invitation of Nicomedes I, king of Bithynia, to help him in a civil war. There they settled, namely, the Trocmi, Tolistoboi, and Tectosages (from Toulouse), and made inroads far and wide, but were checked by Antiochus

I. of Syria, hence called Soter (Savior), and Attahs I of Pergamus, hence, designating himself “king.” Then they hired themselves out as mercenary soldiers.

Galatia lay in the center of Asia Minor, the province “Asia” on the W., Cappadocia on the E., Pamphylia and Cilicia on the S., and Bithynia and Pontus N. Ancyra (now Angora) was their capital; Tavium and Pessinus were leading cities. Their language was partly Gallic, partly Greek, hence they were called Gallo-Graeci. The inscriptions at Ancyra are Greek, and Paul’s epistle is in Greek.

Paul founded several “churches” in the Galatian region, not residing for long in one place and forming a central church, as at Ephesus and Corinth ([Galatians 1:2](#); [1 Corinthians 16:1](#); [Acts 16:6](#)). His first visit was about A. D. 51, during his second missionary journey. Sickness detained him among them, and he turned it to good account by becoming the first preacher of the gospel to them ([Acts 16:6](#); [Galatians 1:8](#); [4:13](#)). “On account of infirmity of flesh I preached unto you at the first” (so the Greek is). At his subsequent visit ([Acts 18:23](#)) he “strengthened” them in the faith.

GALATIANS, EPISTLE TO

Written by Paul, as the style proves. The heading and allusions to the apostle of the Gentiles in the first person throughout confirm his authorship ([480101](#)>Galatians 1:1,13-24; 2:1-14). Irenaeus (Adv. Haer., 3:7, sec. 2, referring to [480319](#)>Galatians 3:19), Polycarp (Philippians 3, quoting [480426](#)> Galatians 4:26; 6:7), Justin Martyr (Orat. ad Graecos, alluding to [480412](#)> Galatians 4:12; 5:20), Tertullian (De Praescr., 60), uphold his authorship. The character of the Gallic Celts given by Caesar (B. G., [480405](#)> Galatians 4:5) accords with that described in this epistle: “the infirmity of the Gauls is, they are fickle in their resolves, fond of change, and not to be trusted.” So Thierry: “flank, impetuous, impressible, eminently intelligent, but extremely inconstant, fond of show, perpetually quarreling, the fruit of excessive vanity.” This description is not altogether inapplicable to their descendants in France and Ireland. They received Paul at first with all affection, but soon wavered in their allegiance to the gospel, and

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hearkened as eagerly to Judaizing teachers as they had before to him (^{<480414>}Galatians 4:14-16).

Many Jews resided in Ancyra (Josephus, Ant. 16:62); among these probably, as elsewhere, he began his ministry, and from them perhaps emanated the Judaizers who almost induced the Gentile Christians

(^{<480408>}Galatians 4:8,9), who constituted the majority of the Galatian church, to undergo circumcision (^{<480106>}Galatians 1:6; 3:1,3; 5:2,3; 6:12,13). Accustomed, when pagan, to the mystic worship of Cybele prevalent in the neighboring Phrygia, they the more readily were led to believe that the full privileges of Christianity could only be attained by submitting to elaborate ceremonial symbolism (^{<480409>}Galatians 4:9-11; 5:7-12).

They even gave ear to the insinuation that Paul himself observed the law among the Jews though he persuaded the Gentiles to renounce it, and that he wished to keep his converts in a lower state of privileges, excluded from the high Christian standing enjoyed by the circumcised (^{<480416>}Galatians 4:16; 5:11; compare ^{<480217>}Galatians 2:17), and that in “becoming all things to all men” he was but a men-pleaser, seeking to form a party for himself; moreover that he was not, as he represented, an apostle divinely commissioned by Christ, but a mere messenger of the twelve and the Jerusalem church, and that his teaching now did not accord with that of Peter and James, the acknowledged “pillars” of the church, and ought therefore to be rejected.

This design in writing then was:

(1) To maintain his apostolic authority ([Galatians 1:1-19](#); [2:1-14](#)).

(2) To counteract the Judaizers (Galatians 3—4), and to show that their teaching undermined Christianity itself by lowering its spirituality to external ceremonialism.

(3) To strengthen Galatian believers in faith toward Christ and in the fruit of the Spirit (Galatians 5—6); already he had testified against the Judaizers to their face ([Galatians 1:9](#); [4:16](#); [Acts 18:28](#)), and now that he has heard of the increase of the evil he writes to check it, “with his own hand” ([Galatians 6:11](#)), a labor which he usually committed to an amanuensis. His sketch of his apostolic call and course confirms the history in Acts, and proves his independence of human authority however exalted. His protest against Peter’s Judaizing dissimulation disproves the pope’s, and even Peter’s, supremacy, and shows that Peter, except when especially inspired, was fallible as other men ([Galatians 2:14-21](#)). There is much in common

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between this epistle and that to the Romans; but the epistle to the Romans discusses justification by faith only, not by the law, in a didactic, logical mode; the epistle to the Galatians controversially, and with special reference to the Judaizers.

The style combines sternness (Galatians 1; 3:1-5) with tenderness (^{<480419>}Galatians 4:19,20), betraying his strong emotions, and well adapted to move an impressible people such as the Galatians. He begins abruptly, as is suitable to the urgency of the subject and the seriousness of the evil. A tone of sadness too appears, such as is natural in an affectionate teacher who has just learned that his loved disciples are abandoning his teachings for those of others who pervert the truth and calumniate himself.

The time of writing was after the visit to Jerusalem recorded in ^{<441501>}Acts 15:1 (i.e. A.D. 50), if that visit be identical, as is probable, with that in ^{<480201>}Galatians 2:1. Moreover, as allusion seems to be made to his seceded visit to the Galatians (in autumn A.D. 54) in ^{<480109>}Galatians 1:9, “as we said before,” and ^{<480416>}Galatians 4:16, “have I become your enemy?” the epistle must have been later than A.D. 54. ^{<441823>}Acts 18:23 implies that at his second visit the Galatians were well established in the faith, which made their speedy declension the stranger. ^{<480413>}Galatians 4:13, “ye know how I preached at the first” (Greek at rite former time), implies that Paul at the time of writing had been twice in Galatia; and ^{<480106>}Galatians 1:6, “I marvel that ye are so soon removed,” implies that he wrote not long after having left Galatia the

second time, possibly (Alford) soon after he began his residence at Ephesus ([<441823>Acts 18:23; 19:1](#)), which lasted from autumn

A.D. 54 to Pentecost A.D. 57. However, the resemblance of this epistle to the epistle to the Romans favors the view (Conybeare and Howson) that it was not written until his stay at Corinth ([<442002>Acts 20:2,3](#), during the winter of A.D. 57-58), from whence he wrote the epistle to the Romans. It seems unlikely that 1 and 2 Corinthians, so dissimilar, should intervene between those so much alike as Galatians and Romans, or that Galatians should intervene between 2 Thessalonians and 1 Corinthians. Even three years would be “soon” for their apostasy, they having betrayed no symptoms at his second visit ([<441823>Acts 18:23](#)). A sudden exigency (tidings of Galatian Judaizing having reached him at Corinth from Ephesus) apparently called forth this epistle, for it maintains Christian liberty from carnal ceremonialism, and justification by faith only, in an admonitory and controversial tone. That to Romans written subsequently, more systematically and deliberately sets forth the same truths for a church which

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as yet he did not personally know. The manner suits his relations to the two churches respectively; in writing to the Galatian church, which he had founded, he rests upon his authority; to the Roman church, whom he did not know personally, wholly upon argument: an undesigned coincidence and propriety confirming the authenticity. Reproof in Galatians predominates over praise and thanksgiving.

Division. There are two controversial parts and a closing hortatory one.

I. He defends (Galatians 1—2) his apostolic authority and independence of the twelve.

II. He polemically by argument (Galatians 3), appeal (^{<480412>}Galatians 4:12-20), and allegorical illustration (^{<480401>}Galatians 4:1-7,21-30), maintains justification by faith and not by the deeds of the law.

III. He warns (^{<480431>}Galatians 4:31—5:12) illustrates the true fulfillment of the law by the walk in the Spirit, in contrast to the flesh (^{<480513>}Galatians 5:13-26), practically instructs, and recapitulates (Galatians 6).

GALBANUM

An ingredient of the sacred incense, for perfume (^{<023034>}Exodus 30:34). The odor is disagreeable, but its gum

resin enables the perfume to retain its fragrance longer. An exudation from the Galbanum official of the eastern coast of Africa. A similar gum is yielded by the *Opoidia galbanifera* of Durrood in Khorassan (Lindley).

GALEED

(“a witness heap”). A Hebrew name given by Jacob to the heap which he and Laban reared on mount Gilead, a memorial of their brotherly covenant (^{<013147>}Genesis 31:47,48). Laban called it in Aramaic (Chaldee or Syriac) **see JEGAR-SAHADUTHA** . Apparently Nahor’s family originally spoke Syriac, and Abraham and his family acquired Hebrew in Canaan, where the Hebrew was indigenous when he first settled there, the Hamitic Canaanites having learned it from an earlier Semitic race. The memorial heap marked the crisis in Jacob’s life when he became severed from his Syrian kindred, and henceforth a sojourner in, and heir of, Canaan.

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GALILEE

from galil . “A circle” or “circuit” around Kedesh Naphtali, in which lay the 20 towns given by Solomon to Hiram, king of Tyre, in payment for his having conveyed timber from Lebanon to Jerusalem ([<062007>Joshua 20:7](#); [<110911>1 Kings 9:11](#)). The northern part of Naphtali (which lay N. of Zebulun) was inhabited by a mixed race of Jews and Gentiles of the bordering Phoenician race ([<070130>Judges 1:30](#); [<110911>1 Kings 9:11](#)). Tiglath Pileser carried away captive its Israelite population to Assyria; then Esarhaddon colonized it with pagan ([<121529>2 Kings 15:29](#); [17:24](#); [<150402>Ezra 4:2,10](#)). Hence called ([<230901>Isaiah 9:1](#)) “Galilee of the nations,” or “Gentiles” ([<400413>Matthew 4:13,15,16](#)). During and after the captivity the Gentile element became the preponderating population, and spread widely; and the province included in our Lord’s days all the ancient Issachar, Zebulun, Asher, and Naphtali. The most northerly of the three provinces of Palestine, namely, Galilee, Samaria, Judaea ([<430403>John 4:3,4](#); [<421711>Luke 17:11](#); [<440931>Acts 9:31](#)). Galilee’s Gentile character caused the southern Jews of purer blood to despise it ([<430146>John 1:46](#); [7:52](#)); but its very darkness was the Lord’s reason for vouchsafing to it more of the light of His presence and ministry than to self-satisfied and privileged Judaea. There He first publicly preached, in Nazareth synagogue. From it came His apostles ([<440111>Acts 1:11](#); [2:7](#)); foretold in [<053318>Deuteronomy 33:18,19,23](#). Compare on Pentecost [<440207>Acts 2:7](#); [<196827>Psalm 68:27,28](#). Jerusalem, the theocratic capital, might readily have known Messiah; to

compensate less favored Galilee He ministered mostly there. Galilee's debasement made its people feel their need of the Savior, a feeling unknown to the self right. cons Jews (⁴⁰⁰⁹13>Matthew 9:13). "The Light to lighten the Gentiles, and the Glory of His people Israel," appropriately ministered on the border land between Israel and the Gentiles, still on Israel's territory, to which He was primarily sent (⁴⁰¹⁵24>Matthew 15:24). Places and persons despised of men are honored of God. The region the first to be darkened by the Assyrian invasion was cheered by the prophet's assurance that it should be the first enlightened by Immanuel (⁴⁶⁰¹27>1 Corinthians 1:27-29). Its population being the densest of any part of Palestine, and its freedom from priestly and pharisaic prejudice, were additional grounds for its receiving the larger share of His ministry.

It was bounded on the W. by the region of Ptolemais (Acre), namely, the plain of Akka to the foot of Carmel. The Jordan, the sea of Galilee, lake Huleh, and the spring at Dan, was the eastern border. The northern boundary reached from Dan westward to Phoenicia (⁴²⁰⁸26>Luke 8:26). The

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southern border ran along the base of Carmel and the Samaritan hills to mount Gilboa, then along the valley of Jezreel by Scythopolis (Bethshean) to Jordan. Probably the cleansing of the ten lepers took place near Jenin, the border town of Galilee toward Samaria, near the S. of the sea of Galilee. Jebel Jermuk is the highest mountain, 4,000 ft. above the sea. There were two divisions:

I. Lower Galilee was the whole region from the plain of Akka on the W. to the lake of Galilee on the E., including the rich plain of Esdraelon, the heritage of Issachar, who submitted to servitude, to “tribute,” for the sake of the rich plenty that accompanied it (⁰¹⁴⁹Genesis 49:14,15; ⁰⁵³³Deuteronomy 33:18). “Rejoice Zebulun in thy going out (thy mercantile enterprises by sea and fishing in the lake of Galilee), and Issachar in thy tents (in thy inland prosperity, agriculture and home comforts) they shall suck of the abundance of the seas (the riches of the sea in general, and the purple dye extracted from the murex here) and of treasures hid in the sand” (the sand of these coasts being especially valuable for manufacturing glass, a precious thing anciently: ¹⁸²⁸Job 28:17). “They shall call the people unto the mountain,” etc.: Zebulun and Issachar shall offer their wealth at the Lord’s appointed mount, and invite Gentile nations to join them (¹⁹²²Psalm 22:27,28, etc.). The conversion of the Gentiles, brought in to Israel and Israel’s Savior, is herein prophetically typified (compare ²³⁶⁰Isaiah 60:5,6,16; 66:11,12). Asher “dips his feet in oil,” i.e. abounds in olive groves. “Fat bread” and “royal dainties” are his, grain, wine, milk, butter, from his

uplands and valleys ([014920](#)>Genesis 49:20; [053324](#)>Deuteronomy 33:24,25). “Thy shoes iron and brass,” i. e. thy hills shall yield these metals ([050809](#)>Deuteronomy 8:9). “As thy days (so shall) thy strength (be),” i.e., as thy several days come (throughout life) strength will be given thee,” Compare [110859](#)>1 Kings 8:59 margin.

II. Upper Galilee extended from Bersabe on the S. to the village of Baca, bordering on Tyre, and from Meloth on the W. to Thella, near Jordan (Josephus, B. J., 3:3, sec. 1); in fact, the whole mountain range between the upper Jordan and Phoenicia. Its southern border extended from the N.W. of the sea of Galilee to the plain of Akka. This upper Galilee is chiefly meant by “Galilee of the Gentiles.” The ravine of the Leonres separates the mountain range of upper Galilee from Lebanon, of which it is a southern prolongation. Safed is the chief town. The scenery is bolder and richer than that of southern Palestine. On the table land of upper Galilee lie

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the ruins of Kedesh Naphtali (^{<062007>}Joshua 20:7). Bochart, altering the vowel points, translated ^{<014921>}Genesis 49:21, “Naphtali is a spreading terebinth, which puts forth goodly branches”; for the country of Kedesh Naphtali is a natural park of oaks and terebinths.

As Nazareth was the scene of our Lord’s childhood, so **see CAPERNAUM** in Galilee was for long the home of His manhood (^{<400413>}Matthew 4:13; 9:1). The three former, or the Synoptic Gospels chiefly present our Lord’s ministry in Galilee; the Gospel of John His ministry in Judea. His parables in John and in the three Synoptists correspond to the features of Judaea and Galilee respectively. The vineyard, fig tree, shepherd, and desert where the man fell among thieves, were appropriate in Judaea; the grainfields (^{<410428>}Mark 4:28), the merchants and fisheries (^{<401345>}Matthew 13:45,47), and the flowers (^{<400628>}Matthew 6:28), suited Galilee. The Galilean accent and dialect were unique, owing to Gentile admixture (^{<402673>}Matthew 26:73). After Herod the Great’s death Herod Antipas governed Galilee until six years after Christ’s crucifixion. Herod Agrippa, with the title of “king,” succeeded. On his death (^{<441223>}Acts 12:23) Galilee was joined to the Roman province of Syria. After the fall of Jerusalem Galilee became famed for its rabbis and schools of Jewish learning; and the Sanhedrim or great council was removed to Sepphoris, and then to Tiberias. Rabbi Judah Haqodesh here compiled the Mishna, to which the Gemara was subsequently added. The remains of splendid synagogues in Galilee still attest the

prosperity of the Jews from the second to the seventh century.

GALILEE, SEA OF

(<400418>Matthew 4:18; <410731>Mark 7:31; <430601>John 6:1).

So called from its washing the E. side of Galilee. In

<420501>Luke 5:1 “the sea of Gennesaret,” called so from the fertile plain of Gennesaret at its N.W. angle, three and a half miles long by two and a half broad (<401434>Matthew 14:34).

In Old Testament “the sea of Chinnereth” or Cinneroth, from the town so named on its shore

(<061935>Joshua 19:35), of which Gennesaret is probably the corruption, though others derive it from gannah , a “garden,” and Sarown , a plain between Tabor and the lake. “The sea of Tiberias” is another designation, from the city (<430601>John 6:1). All its names were drawn from places on the western side. Now Bahr Tubariyeh (Tiberius, S.W. of the lake). Close to it was “His own city” Capernaum (<400413>Matthew 4:13). Nine cities stood on the shores of the lake, of which only two are now inhabited, namely, Magdala, consisting of a few mud huts, and Tiberias, sadly changed from its ancient

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prosperity. Silence now reigns where formerly the din of industry was heard. On its shore Jesus called His first disciples (^{<400418>}Matthew 4:18; 9:9; ^{<420501>}Luke 5:1-11; ^{<430143>}John 1:43, etc.).

The bed of the lake is but a lower section of the great Jordan valley. Its depression is 653 ft. below the level of the Mediterranean, according to Lt. Lynch. Its length is about 13 miles, its breadth is about five or six. The view from the Nazareth road to Tiberias is beautiful. The hills from the eastern side rise apparently out of the water with a uniform slope, to the height of 2,000 ft., destitute of verdure, and shut in the lake; while far to the N. is seen snowy Hermon. The eastern hills, which are flat along the summit, are the wall that supports the table land of Bashan; from which on the N. there is a gradual descent to the valley of the Jordan, and then a rise to a plateau skirting the mountains of upper Galilee. The hills on the W., except at Khan Minyeh, where there is a small cliff, are recessed from the shore. On a western recess stands Tiberias. The whole basin betrays its volcanic origin, which also accounts for the warm spring at Tiberius. The cliffs are hard porous basalt. The vegetation is tropical; the lotus thorn, palms, indigo, etc. The water is sweet, sparkling and transparent; the fish abundant as of old, many species being those of the Nile, the silurus, mugil, and sparers Galiloeus. Dr. Tristram says:

“the shoals of fish Were marvelous, black masses of many hundred yards long, with the black fins projecting out of the water, as thickly as they could pack. There are the European loach, bethel, blenny and cyprinodont; the African chromis,

hemichromis, and eel- like clarias; and the Asiatic discognathus. The cyprinodonts are viviparous, and the sexual differences marked; they can live in cold water, or hot springs up to 90ø, fresh, brackish, or briny water. This marks a former connection between these waters and those of N.E. and S.E. Africa, the Nile, the Zambesi, and the great lakes in the interior. The papyrus also, no longer found in the Nile, is found on the shores of the sea of Galilee. As Asia, Africa, and Europe respectively were represented at Christ's cross by the Jews, Simon of Cyrene, and the Romans respectively, so the Asiatic, African, and European fish in the sea of Galilee represent the various races of mankind gathered by the spiritual fishermen into the one gospel net. Only one little boat represents the fleets of fishing vessels that once covered the lake. The fish are now taken with a hand net jerked round the fish by the fisher, usually naked, along the shore

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(<432107>John 21:7); or else crumbs of bread mixed with bichloride of mercury are scattered to poison the fish, and the floating dead bodies are picked up for the Tiberias market (Porter, Handbook, p. 432).

Sudden and violent storms agitate the waters, sweeping down the ravines and gorges converging to the head of the lake, from the vast naked plateau of the Jaulan and the Hauran and mount Hermon in the background. It was such a storm that Jesus stilled by a word, as He had a few hours before rebuked and cast out demons. <410439>Mark 4:39, “Peace, be still,” Greek “Be silent, be muzzled”; addressing the sea and warring elements as rebel forces; compare <662101>Revelation 21:1. The apostles were trying to reach Bethsaida on the western coast, when the gale from the S.W. that brought vessels from Tiberias to the N.E. coast (<430623>John 6:23) delayed the vessel of the former, until at the fourth watch Jesus came walking over the tempest tossed waves; then followed Peter’s temporary walking through faith and sinking through unbelief in the same waters, and his rescue by Jesus; then they immediately reach their desired haven for which they had set out the evening before (<401428>Matthew 14:28,29,33; <430617>John 6:17,21; <410645>Mark 6:45). So impressed were the disciples that “they worshipped Him, saying, Of a truth Thou art the Son of God.” Bethsaida Julias, the city of Andrew and Peter, lay on the E. bank of the Jordan where it enters the sea of Galilee on the N. Close by, and on the E. of the river and N.E. of the lake, stretched the “green grass” (<410639>Mark 6:39) plain of

Batihah, the scene of feeding the 5,000. Gergesa (now Kersa) lay E. of the lake. The Jordan's outlet is at Kerak, the S.W. extremity of the lake. The lake, mirroring heaven in its union of rest and energy, represents Him who best combined the calm repose which reflected His Father's image with energetic labors for God and man.

GALL

1. Mereerah = bitterness. Secreted in an animal's gall bladder.

Poetically used for a vital part, <181613>Job 16:13; 20:25.

<182014>Job 20:14, "the gall of asps,"

i.e. their poison, contained in a sac in the mouth; Scripture uses popular language when no moral truth is thereby endangered.

2. Rosh : a bitter and poisonous herb; the poppy (Gesenius).

Rosh means head, so we speak of poppy heads.

<240814>Jeremiah 8:14, "water of gall," i.e. opium,

<240915>Jeremiah 9:15; 23:15. Others suggest one of the Euphorbiaceae,

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distasteful and deadly; the “grapes of gall” answering to the rounded three berried fruit (Imperial Bible Dictionary).

<052918>Deuteronomy 29:18 (to which <581215> Hebrews 12:15, “root of bitterness,” refers; a root whose essence is bitterness), <053232>Deuteronomy 32:32. Opium water would suit well for stupefying criminals in the agony of execution (<196921>Psalm 69:21;

<402734> Matthew 27:34; <440823>Acts 8:23). The vinegar offered to our Lord was mingled with “gall” according to Matthew, with “myrrh” according to Mark (<411523>Mark 15:23). The myrrh was the usual seasoning of Roman wine; the gall was added to stupefy, but our Lord would meet His agony in full consciousness. Bengel supposes the gall was added in wantonness. Matthew designated the drink according to the prophetic aspect, <196921>Psalm 69:21; Mark according to its outward appearance.

GALLERIES

Song 1:17, “rafters (galleries margin) of fir”; the crossbeams, the carved ceiling, fretted work: rachit . The Qeri, or Hebrew margin, has rahit , an ambulatory; not probable. In Song 7:5 translated “the king is held bound with the flowing ringlets”; compare Song 6:5. In <264115>Ezekiel 41:15; 42:3, “the galleries” are terrace buildings. Smith’s Bible Dictionary identifies the” pillars” and “galleries,” <264203>Ezekiel 42:3,5,6; “the reason of the upper chambers being shorter is ascribed to the absence of supporting pillars which allowed an extra length

to the chambers of the lower story; the space included within the pillars would form an open gallery.”

GALLIM

(“heaps, or else springs”). <092544>1 Samuel 25:44; <231030>Isaiah 10:30, “daughter of Gallim,” i.e. Gallim and her sons, i.e. inhabitants. It is enumerated amidst towns of Benjamin; Laish is one. Possibly “Phalti the son of Laish who was from Gallim” was a native of Laish the town, and this a dependency only. Now the hill Khirbet el Jisr, S. of Gibeah of Saul (Valentiner).

GALLIO

Junius Annaeus Gallio, Roman proconsul (Greek, KJV, “deputy”) of Achaia when Paul was at Corinth A.D. 53, under the emperor Claudius. Brother of L. Annaeus Seneca, the philosopher. Adopted into the family, and so took the name, of the rhetorician L. Junius Gallus. His birth name was Marcus Annaeus Novatus (Pliny H. N., 31:33; Tacitus Ann., 15:73,

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16:17). He left Achaia “when he began in a fever, often exclaiming that it was not his body, but the place, that had the disease” (Seneca, Ep. 104). “No mortal was ever so sweet to one as Gallio was to all,” says his brother, adding: “there is none who does not love Gallio a little, even if he cannot love him more”; “there is such an amount of innate good in him without any savor of art or dissimulation”; “a person proof against plottings.” How exactly and undesignedly this independent testimony coincides with

<441812> Acts 18:12-17! The Jews plotted to destroy Paul by bringing him before Gallio’s judgment seat. But he was not to be entrapped into persecuting Christians by the Jews’ spiteful maneuver: “if it were a matter of wrong or wicked lewdness, O ye Jews,” said he without waiting even to hear Paul’s defense, just as the apostle was about to open his mouth, “reason would that I should bear with you; but since it is (Greek) a question of word and names (namely, whether Jesus is the Christ) and your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment seat.” So the Greeks, sympathizing with the deputy’s disgust at the Jews’ intolerance, beat Sosthenes the chief ruler of the Jews’ synagogue “before the judgment seat.” And Gallio winked at it, as the Jewish persecutor was only getting himself what he had intended for Paul. Thus God fulfilled His promise (<441810>Acts 18:10), “Be not afraid, but speak, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.” “Gallio cared for none of these things” does not mean he was careless about the thirsts of God (that probably he was from his easy Epicurean-like temper), but with characteristic indifference to

an outbreak provoked by the spite of the Jews he took no notice of the assault. Sosthenes himself seems, by Paul's sympathy in trouble, to have been won to Christ, like Crispus (<460101>1 Corinthians 1:1). Seneca's execution by Nero made Gallio trembling suppliant for his own life (Tacitus Ann., 15:73). Jerome says he committed suicide A.D. 65. Seneca dedicated to him his treatises On Anger and On a Happy Life. The accuracy of Scripture appears in the title "proconsul" (deputy), for Achaia was made a senatorial province by Claudius seven or eight years before Paul's visit, having been previously an imperial province governed by a legate; and the senatorial provinces alone had "proconsuls."

GAMALIEL

1. <040110>Numbers 1:10; 2:20; 7:54,59; 10:23.

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2. A Pharisee and eminent doctor of the law, who advised the council wisely to let the apostles alone ([<440534>Acts 5:34](#), etc.), “for if this counsel or work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.” He was Paul’s teacher, “at whose feet he was brought up and taught according to the perfect manner of the law of the fathers” ([<442203>Acts 22:3](#)). The Jews celebrated him as “the glory of the law,” the first designated Rabban “our master.” Son of rabbi Simeon, and grandson of Hillel; president of the Sanhedrin under Tiberius, Caligula, and Claudius; he died 18 years before the fall of Jerusalem. His counsel as to the apostles was not from any leaning to Christianity, but from opposition to Sadduceeism in a case where the resurrection was the point at issue, and from seeing the folly of unreasoning bigotry ([<442306>Acts 23:6-9](#)). Saul his pupil was a leading persecutor when Stephen opposed Pharisaism; and probably Gamaliel would not altogether disapprove of his zeal in such a cause, though his own tendency was to leave the claims of Christianity to be tested by time.

GAMES

Of children, [<380805>Zechariah 8:5](#). Imitating marriages and funerals, [<401116> Matthew 11:16,17](#). The earnestness of the Hebrew character indisposed adults to games. Public games they had none, the great feasts of religion supplying them with their anniversary occasions of national gatherings. Jason’s introduction of Greek games and a gymnasium was among the corrupting influences which broke down the fence of Judaism,

and threw it open to the assaults of the Old Testament antichrist, Antiochus Epiphanes (1 Macc. 1:14; 2 Macc. 4:12-14). Herod erected a theater and amphitheater, with quinquennial contests in gymnastics, chariot races, music, and wild beasts, at Jerusalem and Caesarea, to the annoyance of the faithful Jews (Josephus, Ant 15:8, sec. 1; 9, sec. 6).

The “chiefs of Asia” (Asiarchs) superintended the games in honor of Diana at Ephesus (^{<441931>}Acts 19:31). In ^{<461532>}1 Corinthians 15:32 Paul alludes to “fights with beasts” (though his fights were with beast-like men, Demetrius and his craftsmen, not with beasts, from which his Roman citizenship exempted him), at Ephesus. The “fighters with beasts” were kept to the “last” of the “spectacle”; this he alludes to, ^{<460409>}1 Corinthians 4:9: “God hath set forth (exhibited previous to execution) us the apostles last, as it were appointed to death, for we are made a spectacle unto the world,” etc., a “gazing stock” as in an amphitheater (^{<581033>}Hebrews 10:33). The Asiarchs’

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friendliness was probably due to their having been interested in his teaching during his long stay at Ephesus. Nero used to clothe the Christians in beast skins when he exposed them to wild beasts; compare [<550417>2 Timothy 4:17](#), “I was delivered out of the mouth of the lion” (namely, from Satan’s snare, [<600508>1 Peter 5:8](#)). In [<550407>2 Timothy 4:7](#), “I have striven the good strife,” not merely a fight, any competitive contest as the race-course, [<540612>1 Timothy 6:12](#) which was written from Corinth [[see TIMOTHY](#)], where national games recurred at stated seasons, which accounts for the allusion: “strive” with such earnestness in “the good strife” as to “lay hold” on the prize, the crown or garland of the winner, “eternal life.” [<590112>James 1:12](#);

[<660210> Revelation 2:10](#). [<500312>Philippians 3:12-14](#): “not as though I had attained,” namely, the prize, “or am already perfected” (Greek), i.e., my course completed and I crowned with the garland of perfect victory; “I follow after,” i.e. I press on, “if that I may apprehend (grasp) that for which I am apprehended of (grasped by) Christ,” i.e., if so be that I may lay hold on the prize for obtaining which I was laid hold on by Christ at conversion ([Song 1:4](#); [<461312>1 Corinthians 13:12](#)). “Forgetting those things behind (the space already past, contrast [<550307>2 Timothy 3:7](#); [<610109>2 Peter 1:9](#)) and reaching forth unto those things before,” like a race runner with body bent forward, the eye reaching before and drawing on the hand, the hand reaching before and drawing on the foot. The “crown (garland) of righteousness,” “of life,” “of glory,” is “the prize of the high calling (the calling that is above, coming from, and leading to, heaven) of God in Christ Jesus” ([<520212>1](#)

Thessalonians 2:12), given by “the righteous Judge” (<550408>2 Timothy 4:8; <600504>1 Peter 5:4). The false teacher, as a self constituted umpire, would “defraud you of your prize” ([[katabrabeueto](#)]), by drawing you away from Christ to angel worship (<510218>Colossians 2:18). Therefore “let the peace of God as umpire rule ([[brabeueto](#)]) in your hearts” and restrain wrong passions, that so you may attain the prize “to the which ye are called” (<510315>Colossians 3:15).

In <460924>1 Corinthians 9:24 the Isthmian games, celebrated on the isthmus of Corinth, are vividly alluded to. They were a subject of patriotic pride to the Corinthians, a passion rather than a pastime; so a suitable image of Christian earnestness. Paul wrote 1 Corinthians at Ephesus, and in addressing the Ephesian elders he uses naturally the same image, an undesigned coincidence (<442024>Acts 20:24). “So (with the determined earnestness of the ONE earthly winner) run, that ye may obtain” is such language as instructors in the gymnasts and spectators on the race-course

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would urge on the runners with. The competitor had to “strive lawfully” ([<550205>2 Timothy 2:5](#)), i.e. observing the conditions of the contest, keeping to the bounds of the course, and stripped of clothes, and previously training himself with chastity, abstemious diet, anointing, enduring cold, heat, and severe exercise. As a soldier the believer is one of many; as an athlete he has to wage an individual struggle continually, as if (which is the case in a race) one alone could win; “they who run in the stadium (racecourse, oblong, at one end semicircular, where the tiers of spectators sat), run all, but one receiveth the prize.”

Paul further urges Christians, run so as not only to receive salvation but a full reward (compare [<460314>1 Corinthians 3:14,15](#); [<630108>2 John 1:8](#)). Pugilism is the allusion in “I keep under (Greek: I bruise under the eyes, so as to disable) my body (the old flesh, whereas the games competitor boxed another I box myself), and bring it into subjection as a slave, lest that by any means, when I have preached (heralded, as the heralds summoned the candidates to the race) to others, I myself should be a castaway” (Greek: rejected), namely, not as to his personal salvation of which he had no doubts ([<480115>Galatians 1:15](#); [<490104>Ephesians 1:4,7](#); [<500106>Philippians 1:6](#); [<560102> Titus 1:2](#); [<550112>2 Timothy 1:12](#)), but as to the special reward of those who “turn many to righteousness” ([<271203>Daniel 12:3](#); [<520219>1 Thessalonians 2:19](#)). So Paul denied himself, in not claiming sustenance, in view of “reward,” namely, “to gain the more” ([<460918>1 Corinthians 9:18-23](#)). [<460925>1 Corinthians 9:25](#): “striveth for the mastery,”

namely, in wrestling, more severe than the foot-race. The “crown” (garland, not a king’s diadem) is termed “corruptible,” being made of the soon withering fir leaves from the groves round the Isthmian racecourse. Our crown is “incorruptible” ([600104](#)>1 Peter 1:4). “I run not as uncertainly,” i.e. not without a definite goal, in “becoming all things to all men” I aim at “gaining the more.” Ye gain no end, he implies to the Corinthians, in your eating idol meats. He who knows what to aim at, and how to aim, looks straight to the goal, and casts away every encumbrance ([581201](#)>Hebrews 12:1). So the believer must cast aside not only sinful lusts, but even harmless and otherwise useful things which would retard him ([410942](#)>Mark 9:42-48; 10:50; [490422](#)>Ephesians 4:22; [510309](#)> Colossians 3:9). “He must run with enduring perseverance the race set before him.” “Not as one that beateth the air,” in a [[skiamachia](#)], or sparring in sham fight, striking the air as if an adversary. Satan is a real adversary, acting through the flesh.

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The “so great a cloud of witnesses” (^{<581201>}Hebrews 12:1,2) that “we are compassed about with” attest by their own case God’s faithfulness to His people (^{<580612>}Hebrews 6:12). A second sense is nowhere positively sustained by Scripture, namely, that, as the crowd of surrounding spectators gave fresh spirit to the combatants, so the deceased saints who once were in the same contest, and who now are witnessing our struggle of faith, ought to increase our earnestness, testifying as they do to God’s faith. fullness; but see ^{<181421>}Job 14:21; ^{<210905>}Ecclesiastes 9:5; ^{<236316>}Isaiah 63:16, which seemingly deny to disembodied spirits consciousness of earthly affairs. “Looking off unto Jesus ([[aforontes](#) , with eye fixed on the distant goal) the Prince-leader and Finisher (the Starting point and the Goal, as in the [[dioulos](#) race, wherein they doubled back to the starting point) of our faith” (^{<550307>}2 Timothy 3:7).

GAMMADIMS

^{<262711>} Ezekiel 27:11. Rather, from a Syriac root (for the Tyrians were Syro- Phoenicians), “men of daring.” Foreigners would hardly be entrusted to watch “in the Tyrian towers.” Others from the Hebrew *gomed* , a cubit, “short swordsmen”; Ehud carried a sword a cubit long (^{<070316>}Judges 3:16). Or else an arm, “men strong of arm.”

GAMUL

^{<132417>} 1 Chronicles 24:17.

GARDEN

An enclosure in the suburbs, fenced with a hedge or wall ([<230505>Isaiah 5:5](#); [<202431> Proverbs 24:31](#)), planted with flowers, shrubs, and trees, guarded (from whence comes “garden”) by watchmen in a lodge or tower ([<230108>Isaiah 1:8](#), when the lodge is forsaken by the keeper, the bore poles leaning every way and the green boughs of the roof scattered, there could scarcely be a more vivid picture of Zion’s desolation, [<411201>Mark 12:1](#)) to drive away wild beasts and robbers ([<182718>Job 27:18](#)). The quince, citron, almond, and other fruits, also herbs ([<112102>1 Kings 21:2](#)), cucumbers, lettuce, mustard, are mentioned as in gardens. The balsam, according to Pliny, grew only in two royal gardens of Judea, not elsewhere. Syria was so famed for gardens that the Greeks had a proverb, “the many garden herbs of the Syrians.” The rose garden W. of the temple was peculiar in being within the walls; the smell from weeds and manure was the cause of gardens being usually forbidden

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within the walls. A reservoir cistern, or still better a fountain of water, was essential to a good garden. Compare Song 4:15, “a fountain of gardens,” ayin ganim [[see EN-GANNIM](#) , Jenin now], i.e. a fountain sufficient to water man “gardens,” “a well of living waters?”

Spiritually, the believer is the garden the Holy Spirit the living water ([<240218>](#)Jeremiah 2:18; 17:8; [<430413>](#)John 4:13,14; 7:37-39); “A well watered garden” expresses abundant happiness and prosperity ([<235811>](#)Isaiah 58:11; [<241708>](#) Jeremiah 17:8; 31:12), as “a garden that hath no water” ([<230130>](#)Isaiah 1:30) expresses spiritual, national, and individual barrenness and misery. [<190103>](#) Psalm 1:3, the righteous “shall be like a tree planted by the rivers of waters (literally, the divisions of waters, the water being divided into rivulets to run along the rows of trees for irrigation) that bringeth forth his fruit in his season.” Not only are his fruits (the tree’s proper fruit, [<662202>](#) Revelation 22:2) good in themselves, but are in season ([<210301>](#)Ecclesiastes 3:1-11; contrast [<402119>](#)Matthew 21:19). “His leaf” also has its beauty and use and is “unwithering” ([<264712>](#)Ezekiel 47:12); even his minor traits of character are good after their kind, and his smallest undertaking, blessed because done unto the Lord and so shall abide.

The law against mixing diverse seeds was observed by separating the various productions by light fences of reed. The “orchards” (Hebrew: paradises) were especially for fruit trees, dates, figs, sycamores, etc. The occurrence of no less than 250 botanical terms in Old Testament shows the Israelite

predilection for flowers, fruits, and pleasure grounds. The vine wound round the trellis or outer staircase, the emblem of the loving and fruitful wife and the happy home ([19C803](#)>Psalm 128:3). The house court or area generally had its shady terebinth. Under the shadowing fig leaves Nathanael communed with his God ([430148](#)>John 1:48). The ripe grain in harvest joy was decorated with lilies; Song 7:2, “thy bodice (of amber color) is a heap of wheat set about with lilies” (white or scarlet, answering to her scarf round her person).

The Hebrews used gardens also as burial places ([431941](#)>John 19:41). Here Jesus’ sacred body was entombed in Joseph’s new sepulchre. Manasseh and Amen were buried in Uzza’s garden ([122118](#)>2 Kings 21:18,26). Machpelah’s field, Abraham’s burial ground, was a garden with “trees in it, and in all the borders round about it” ([012317](#)>Genesis 23:17). The garden of Gethsemane was Jesus’ favorite resort for devotion ([402636](#)>Matthew 26:36; [431801](#)> John 18:1). Gardens were in idolatrous periods made the scene of

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superstition and image worship, the awful counterpart of the primitive Eden (^{<230129>}Isaiah 1:29; 65:3; 66:17).

Solomon's gardens and orchards with all kinds of fruits and pools of water for irrigation (^{<210204>}Ecclesiastes 2:4-6) doubtless suggested the imagery Song 4:12-15. It was in a garden of light Adam fell; in a garden of darkness, Gethsemane, the Second Adam overcame the tempter and retrieved us. The "streams from Lebanon" imply that the fountain is lowly, the source lofty. Christ (and so Christ's church) springs up on the earth, but has His source in heaven; no longer "sealed" but "open" streams (^{<662210>}Revelation 22:10,17). The site near Bethlehem assigned to Solomon's garden is probably correct. It is a suitable retreat, near the capital, and the names of localities about confirm the tradition: wady Urtas, "the valley of the garden"; gebel-el-Fureidis, "the hill of the little paradise"; "fig vale"; "peach hill"; "walnut walk"; "garden of nuts." The "king's garden" (^{<122504>}2 Kings 25:4; ^{<160315>}Nehemiah 3:15; ^{<243404>}Jeremiah 34:4; 52:7) was near the pool of Siloam, at the Tyropoeon valley, where the valleys of Jehoshaphat and Hinnom met.

GAREB

1. ^{<102338>}2 Samuel 23:38; ^{<130205>}1 Chronicles 2:58.
2. The hill near Jerusalem (^{<243139>}Jeremiah 31:39). From Hebrew [[gaarab](#) "to scrape," Syriac, leprosy, the locality outside the city to which lepers were removed, on the N.W. side

of the city, W. of the valley of Gihon. Even the localities whose name implies they are now outside shall at last be taken within the new Jerusalem ([400814](#)>Matthew 8:14; [421711](#)>Luke 17:11-19).

GARLICK

[41105](#)> Numbers 11:5. Abounding in Egypt. The *Allium sativum* (Linnaeus). A fixed allowance of it and other vegetables was appointed to the workmen on the pyramids and publicly inscribed (Herodotus ii. 125). It stimulates the circulation and the system generally.

GARMITE

Descended from G EREM ([130419](#)>1 Chronicles 4:19).

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GARRISON

Put in military posts to keep possession of a conquered country, as the Philistines held the land of Israel at the beginning of Saul's reign ([<091005>1 Samuel 10:5; 13:3](#)); David, Syria ([<100806>2 Samuel 8:6,14](#)). In [<262611>Ezekiel 26:11](#), "thy strong garrisons" (matzeboth uzzeek) literally, the statues of thy strength, i.e. the forts. Or rather (Maurer), the obelisks in honor of the tutelary gods of Tyre (as Melecarte, the Tyrian Hercules whose temple stood in Old Tyre) shall go down to the ground before Nebuchadnezzar, the conqueror, just as he treated Egypt's idol statues ([<244311>Jeremiah 43:11](#)).

GASHMU

Geshem. [<160601>Nehemiah 6:1,2,6](#).

GATAM

[<013611> Genesis 36:11,16; <130136>1 Chronicles 1:36](#).

GATE

The oriental resort for business, converse, bargaining, and news ([<011901>Genesis 19:1; 23:10; <196912>Psalm 69:12](#)), for addresses and reading the law ([<143206>2 Chronicles 32:6; <160801>Nehemiah 8:1,3; <200121>Proverbs 1:21; <241719> Jeremiah 17:19](#)), or administering justice ([<062004>Joshua 20:4; <080401>Ruth 4:1; <051618> Deuteronomy](#)

16:18; 21:19). <202222>Proverbs 22:22, “neither oppress the afflicted in the gate,” i.e. in the place of justice, in lawsuits. <196912>Psalm 69:12, “they that sit in the gate speak against Me (Messiah), and I was the song of the drunkards,” i.e., not only among drunken revelers, but in the grave deliberations of the judges in the place of justice I was an object of obloquy. <300512>Amos 5:12, “they turn aside the poor in the gate,” i.e. they refuse them their right in the place of justice; (<300510>Amos 5:10) “they hate him that rebuketh in the gate,” namely, the judge who condemns them (<380816>Zechariah 8:16). <232921>Isaiah 29:21, “they lay a snare for him that reproveth in the gate,” i.e., they try by bribes and misrepresentations to ensnare into a false decision the judge who would in public court reprove them for their iniquity, or to ensnare the prophet who publicly reproves them (<240702>Jeremiah 7:2). “The Sublime Porte,” the title for the Sultan of Turkey, is derived from the eastern usage of dispensing law in the gateway. The king’s or chief’s place of audience (<112210>1 Kings 22:10; <101908>2 Samuel 19:8; <182907>Job 29:7; <250514>Lamentations 5:14). The object of a foe’s attack and

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therefore strengthened especially ([<070508>Judges 5:8](#); [<19E718>Psalm 147:18](#)), shut at nightfall ([<050305>Deuteronomy 3:5](#); [<060205>Joshua 2:5,7](#); [<092307>1 Samuel 23:7](#)). The market place for country produce ([<120701>2 Kings 7:1](#); [<161316>Nehemiah 13:16-](#)

19). The open spaces near the gates were used for pagan sacrifices ([<441413>Acts 14:13](#); [<122308>2 Kings 23:8](#)). Josiah defiled “the high places of the gates in the entering in of the gate.”

The larger gates had two valves, and were plated with metal and secured with locks and bars. Those without iron plating were easily set on fire ([<070952>Judges 9:52](#)). Sentences of the law were inscribed on and above them, to which allusion occurs [<050609>Deuteronomy 6:9](#); an usage followed by Muslims in modern times. Some gates were of solid stones ([<662121>Revelation 21:21](#); [<235412>Isaiah 54:12](#)). Massive stone doors are found in ancient houses of Syria, single slabs, several inches thick, 10 ft. high, turning on stone pivots above and below. The king’s principal gate at Ispahan afforded sanctuary to criminals (Chardin, 7:368). In Esther’s time “none might enter into the king’s gate clothed with sackcloth” ([<170402>Esther 4:2](#)).

”The Beautiful Gate” of Herod’s temple ([<440302>Acts 3:2](#)) was the outer one, made of Corinthian brass, surpassing in costliness even nine others of the outer court, which were covered with gold and silver. It was so heavy that twenty men were required to close it, but it was found open unexpectedly shortly before

the overthrow of Jerusalem (Josephus, B. J., 5:5, sec. 3; 6: 5, sec. 3; contra Apion, 2:9). The doorway consisted of lintel, threshold, and side-posts (^{<021207>}Exodus 12:7,22).

In ^{<012217>}Genesis 22:17, “thy seed shall possess the gate of his enemies,” the sense is, shall sit in judgment on them, as in the Assyrian sculptures the king is represented sitting in judgment upon prisoners. Thus the Persian satrap in the Lycian Xanthus monument sits at the gate dictating terms to the Greek ambassadors, and Sennacherib, at his tent door, gives judgment on the Jews taken at Lachish (British Museum, 59). In front of the larger edifices in the remains at Persepolis and Nineveh (Khorsabad) are propylaea, or “porches,” like that “for Solomon’s throne where he might judge, even the porch of judgment, covered with cedar from one side of the floor to the other” (^{<110707>}1 Kings 7:7). The threshold in the Assyrian palaces is one slab of gypsum with cuneatic inscriptions; human-headed bulls with eagles’ wings guard the portals, like and probably borrowed from the cherubim which guarded the gate of Eden; besides there are holes 12 in. square, lined round with tiles, with a brick to cover them above and

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containing small baked clay idols with lynx head and human body, or human head and lion's body, probably like the **see TERAPHIM**, from Arabic *tarf* "a boundary," and akin to the Persian "telifin" talismans. Thus the place of going out and coming in was guarded, as especially sacred, from all evil by the inscriptions, the compound figured gods outside, and the hidden teraphim. Daniel "sat in" such a "gate" before the palace of Babylon as "ruler over the whole province of Babylon" ([<270248>Daniel 2:48,49](#)) The courtiers of Ahasuerus attended him "in the gate" similarly ([<170302>Esther 3:2](#)).

GATH

("a winepress"), Gath being in a vine-abounding country. One of the five great Philistine cities ([<061303>Joshua 13:3](#); [<090617>1 Samuel 6:17](#)). Goliath's abode (1 Samuel 17). Its people were the "Gittites," of whom was David's devotedly loyal friend Ittai ([<101519>2 Samuel 15:19-22](#)). In undesigned coincidence with the presence of giants in Gath, according to 1 Samuel 17; [<102119> 2 Samuel 21:19-22](#), is [<061122>Joshua 11:22](#): "only in Gaza, in Gath, and in Ashdod there remained Anakims." Gath was one of the five cities to which the Philistines carried about the ark of God (the five formed one political unity), and thereby brought on the people God's heavy visitation with emerods. It was represented by one of the five golden emerods and five golden inlet sent to propitiate Jehovah ([<090509>1 Samuel 5:9; 6:4,5,10-18](#)). David there reigned madly to save his life; a second time he visited king Achish,

and had Ziklag assigned to him as a residence (<092110>1 Samuel 21:10- 15; 27:28). Thence he attached and drew after him 600 Gittite followers, with Ittai their chief (<101518>2 Samuel 15:18); probably some at the time of his sojourn in Gath, and most when he smote and subdued the Philistines (<100801>2 Samuel 8:1). Though tributary to Israel, Gath still retained its own king (<110208>1 Kings 2:89). Hazael fought against it and took it (<121217>2 Kings 12:17). Uzziah gave a heavy blow to Gath, breaking down its wall (<142606>2 Chronicles 26:6; <300602>Amos 6:2). “Hamath ... Gath, be they better than these kingdoms?” Gath, once “better (stronger) than” Israel and Judah, fell; how vain then is your confidence in the strength of mounts Zion and Samaria! In Amos 1:6, etc., <360204>Zephaniah 2:4,5; <380905>Zechariah 9:5,6, Gath is omitted; probably it had lost by that time its place among the five primary cities. Hezekiah, after Uzziah, conquered Philistia (<121808>2 Kings 18:8; <231429>Isaiah 14:29-81).

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Tell es Safieh occupies the site of Gath, which lay on the border between Judah and Philistia, between Shocoh and Ekron (<091701>1 Samuel 17:1,52). Saul came down from the hills by the road from Jerusalem to Gaza, which passes near Shocoh, and encountered the Philistines near the bend in the valley. Saul was on the E. of the valley, the Philistines on the W., as they came from the W. Gath was from its strength often alternately in the hands of Judah and of Philistia (<141108>2 Chronicles 11:8). It lay on a hill at the foot of Judah's mountains, ten miles E. of Ashdod, and ten S.E. of Ekron.

GATH-HEPHER

(“the winepress of the well”). <061912>Joshua 19:12,13. On Zebulun's border, near Japhia (Yafa). Jonah's birthplace (<121425>2 Kings 14:25). Now El Meshhad, where his tomb is still shown, two miles E. of Sefurieh (Sepphoris).

GATH-RIMMON

(“winepress of the pomegranates”). 1. A city of Dan, given to the Levites (<061945>Joshua 19:45; 21:24; <130669>1 Chronicles 6:69). On the Philistine plain. 2. A town of Manasseh, W. of Jordan, assigned to the Levites (<062125>Joshua 21:25). But Bileam (i.e. Ibleam, <061711>Joshua 17:11) in <130670>1 Chronicles 6:70, which is probably the true reading in Joshua, the copyist's eye catching “Gath-rimmon” in the previous verse.

GAZA

(“fortified”). One of the five Philistine cities, Mentioned in the first and latest books of Scripture, and even now exceeding Jerusalem in size. It is the most southwesterly town toward Egypt, and lay on the great route between Syria and that country, being in position and strength (as its name means) the key of the line of communication. It withstood Alexander’s siege with all his resources for five months. It is called Azzah <011019>Genesis 10:19 margin; <050223>Deuteronomy 2:23; <242520>Jeremiah 25:20. Gaza was assigned by Joshua to Judah (<061547>Joshua 15:47), but not occupied until afterward (<070118>Judges 1:18; compare <061041>Joshua 10:41), the Anakims occupying it still (<061122>Joshua 11:22; 13:8). The Philistines soon recovered it (<071301>Judges 13:1; 16:1,21), and there Samson perished while destroying his captors. Solomon ruled over it (<110424>1 Kings 4:24). Hezekiah gave the decisive blow to the Philistines, “even unto Gaza and the borders thereof, from the tower of the watchmen to the fenced city” (<121808>2 Kings 18:8).

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Amos (Amos 1:6) threatened from God. “for three transgressions of Gaza and for four (i.e. for sin multiplied on sin, ^{<022005>}Exodus 20:5; ^{<203015>}Proverbs 30:15. Three and four make seven, the number implying completion of the measure of guilt) I will not turn away the punishment thereof, because they carried away captive the whole captivity (i.e. they carried all away and left none; see ^{<142117>}2 Chronicles 21:17; 28:18) to deliver them up to Edom (the Philistines of Gaza, instead of hospitably sheltering the Jewish refugees fleeing before Sennacherib and other Assyrian, invaders, sold them as captives to their bitter foes, the Edomites; compare ^{<231604>}Isaiah 16:4). But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.” “Pharaoh” Necho fulfilled the prophecy on returning from slaying Josiah at Megiddo (^{<143520>}2 Chronicles 35:20) (Grotius). Or “Pharaoh” Hophra, on his return from the unavailing attempt to save Jerusalem from Nebuchadnezzar (^{<243705>}Jeremiah 37:5,7; 47:1) (Calvin)

In ^{<360204>}Zephaniah 2:4 there is a play on like sounds; Gazah gazuwbah , “Gaza shall be forsaken.” In ^{<380905>}Zechariah 9:5 “the king shall perish from Gaza,” i.e., its Persian satrap, or petty “king,” subordinate to the great king of Persia, shall perish, and it shall cease to have one. Alexander having taken the city, and slain 10,000 of its inhabitants, and sold the rest as slaves, bound Betis the satrap to a chariot by thongs thrust through his soles, and dragged him round the city, as Achilles did to Hector.

In <440826>Acts 8:26, “go toward the S. unto the way that goeth down from Jerusalem unto Gaza which (not Gaza, but which way) is desert,” refers to the portion of the road between Eleutheropolis and Gaza, which is without villages and exposed to Bedouin marauders of the desert. The words “which is desert” are the angel’s words (not Luke’s), to inform Philip, then in Samaria, on what route he would find the eunuch, namely, on the S. route, thinly peopled, but favorable for chariots, Robinson (2:748) found an ancient road direct from Jerusalem to Gaza through the wady Musurr, now certainly without villages. The water in wady el Hasy was probably the scene of the eunuch’s baptism.

Once Gaza was the seat of a Christian church and bishop; but now of its 15,000 inhabitants only a few hundreds are Christians, the rest Muslims. The great mosque was formerly the church of John when Gaza was a Christian city.

An extensive olive grove lies N. of the modern Ghuzzeh., from whence arises its manufacture and export of soap. Its trade in grain is considerable,

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and still is heard the “grinding” of grain with millstones such as Samson was forced to work with in his prison house at Gaza. The Tel el Muntar or “hill of the watchman,” east of Gaza, is the hill to which Samson carried up the gates. It commands a lovely and striking view on every side. [<130246>](#) 1 Chronicles 2:46.

2. Son of Haran, Ephah’s son.

GAZZAM, CHILDREN OF

[<150248>](#) Ezra 2:48.

GAZER

[See **GEZER** .] [<100525>](#) 2 Samuel 5:25.

GAZEZ

1.

GEBA

(the hill). A town of Benjamin, on its northern boundary, from whence “from Geba to Beersheba” expresses all Judah from N. to S. as “from Dan to Beersheba” expresses all Israel and Judah from N. to S. ([<122308>](#) 2 Kings 23:8.) Close to Ramah ([<160730>](#) Nehemiah 7:30). As an eastern limit it stands opposed to Gazer ([<100525>](#) 2 Samuel 5:25); Gibeon in [<131416>](#) 1 Chronicles 14:16. Geba was garrisoned by the Philistines at, the beginning of Saul’s reign

(<091303>1 Samuel 13:3). Jonathan dislodged them in a gallant assault with his armor-bearer alone (1 Samuel 14). Geba was on the S. and Michmash on the N. of the ravine. Now the village Jeba, crowning the steep hill on the edge of the wady Suweinit, facing Mukmas on the N. side. So in <231028>Isaiah 10:28-32, “he (Sennacherib) hath laid up his carriages at Michmash,” i.e., the “carriages” (i.e. heavy baggage) could not be got across the wady at Michmash. Then “they are gone over the passage,” i.e., the lighter part of the army pass the ravine which might have been easily guarded against them, and” lodge” malown , “rest for the night,” bivouac) at Geba on the S. side. Asa fortified it, as commanding the pass (<111522>1 Kings 15:22; <141606>2 Chronicles 16:6). KJV has rendered “Geba” into “Gibeah” rightly

<072010> Judges 20:10,33; <091316>1 Samuel 13:16.

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GEBAL

[**See SEIR, MOUNT**] = a line, namely, of mountain boundary ([<198307>](#)Psalm 83:7). An Idumean clan, on the right of Ammon, as Amalek was on the left; for in the psalm it is coupled with Moab, Ammon, Amalek, and Edom. Probably the modern Djebal, mountainous region S. of the Dead Sea; the Gebalene of the Romans, the Gobolitis of Josephus. A portion of the range of Edom. The psalm, probably by Jahaziel of the sons of Asaph, is a thanksgiving for the victory anticipated by faith over the hordes of invaders who sought to root Israel out of his inheritance, and who, marching S. round the Dead Sea, let no tidings reach Jehoshaphat until he heard that a great multitude was within his territory at Engedi ([<142002>](#)2 Chronicles 20:2,7- 11,14,18,19). Smith's Bible Dictionary identifies the Gebal of Psalm 83 with Gebal in [<262709>](#)Ezekiel 27:9, "the ancients of Gebal and the wise men thereof were in thee thy caulkers" (stoppers of chinks in ships), evidently the Phoenician city and region between Beyrut and Tripoli, famed for skilled workmen, "the Giblites" (stone carvers) ([<110518>](#)1 Kings 5:18 margin). So "the inhabitants of Phoenician, Tyre" are numbered with the invaders ([<198307>](#)Psalm 83:7). But the collocation of Gebal between the "Hagarenes" and "Ammon" favors the men of Gebal being Idumeans. "The Giblites" in [<061305>](#) Joshua 13:5 were from the region of Lebanon; the Septuagint term them Biblians, namely, of Byblus, on the Phoenician borders, N. of the river Adonis, afterwards a Christian see.

<110419> 1 Kings 4:19. Having as his commissariat district the part of Gilead forming Sihon's and Og's kingdom, now Belka, the great pasture E. of Jordan. Translated not "he was the only officer in the land," for there were two others (<110413>1 Kings 4:13,14), but "and one (superior) officer (netsitb)

' achad who was in the land," namely, to superintend the three subordinate officers (compare Hebrews <140810>2 Chronicles 8:10).

GEBIM

("the ditches"). <231031>Isaiah 10:31. Between Anathoth and Neh.

GEBER, SON OF

1.

<110413> 1 Kings 4:13.

2.

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GEDALIAH

1. Son of Ahikam, who saved Jeremiah from death (^{<242624>}Jeremiah 26:24); grandson of Shaphan, Josiah's secretary, whom the king sent to inquire concerning the book of Jehovah's law recently found (^{<122212>}2 Kings 22:12,14). Gedaliah thus inherited from father and grandfather a legacy of the fear of God. Left by Nebuchadnezzar, after the destruction of the temple (588 B.C.), to govern the cities of Judah and the farmers and vinedressers, who were allowed to remain in the land (^{<243910>}Jeremiah 39:10,14; 40:5,6,11; 52:16). He was stationed at the stronghold Mizpah, six miles N. of Jerusalem, with a Chaldean guard (Jeremiah 41). Jeremiah, when given his choice by Nebuzaradan where he should dwell, attached himself to Gedaliah, who was joined also by a promiscuous multitude of "men, women, and children, and of the poor of the land"; also by Ishmael of the blood royal, Johanan and Jonathan, Seraiah, the sons of Ephai, Jezaniah, and their men; also by the Jews who had been driven to Moab, Ammon, and Edom, but who now with reassured confidence began to gather, as formerly, "wine and summer fruits." This indicates his deserved popularity, while his words imply his loyalty to the supreme monarch to whom God by express prophecy had assigned the world kingdoms, and at the same time his gentleness as a ruler. "Fear not to be servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you." Even reverence for the temple, though in ruins, revived under him; and men from Shechem, Shiloh, and Samaria came with their offerings and badges of mourning for the destruction of the

Lord's house and the holy city (<244105>Jeremiah 41:5).
Johanan warned Gedaliah that Baalis (called from the idol Baal) king of Ammon had sent Ishmael to assassinate him and his retinue. With unsuspecting generosity Gedaliah refused to credit it. So Ishmael, in violation of the sacred rights of hospitality and taking advantage of the opportunity, while eating Gedaliah's "bread" at Mizpah, smote him two months after his appointment (compare <194109>Psalm 41:9). Jealousy of Gedaliah's presidency was Ishmael's motive; his royal descent leading him to regard himself as the rightful ruler. Ammon, Israel's ancient foe, gladly used such a tool. A mystery of providence that God should permit the righteous, in spite of warning, to rush in unsuspecting honesty of purpose into the trap laid for them; <235701>Isaiah 57:1 suggests a solution. An enemy's presence appears in such anomalies. Faith, in spite of them, believes God is ordering all things for the ultimate good of His people, and at the judgment will vindicate His ways and clear up all that is

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now dark. All suffering nature and disorganized society as well as believers yearn for the advent of Him who shall reign in righteousness (Isaiah 11;

[<262127>](#) Ezekiel 21:27). His death is commemorated in the Jewish calendar as a national calamity; and many Jews under Johanan, fearing Babylon's vengeance, fled to Egypt, forcing Jeremiah with them ([<244118>](#)Jeremiah 41:18).

2. [<132503>](#)1 Chronicles 25:3,9. [<360101>](#) Zephaniah 1:1.

5. Son of Pashur; one of the princes who caused Jeremiah's imprisonment ([<243801>](#)Jeremiah 38:1, etc.).

GEDER

One of the 31 kings defeated by Joshua W. of Jordan ([<061213>](#)Joshua 12:13). In the extreme S. Possibly the Simeonite G EDOR ([<130439>](#)1 Chronicles 4:39).

GEDERAH

("the sheepcote"). A town of Judah in the shephelah, or hills between the mountains and plain ([<061536>](#)Joshua 15:36). Near the "valley of the terebinth" [[see ELAH](#)], near Azekah and Socoh. G EDEROTH = sheepcotes, and G EDEROTHAIM = two sheepcotes, were in the same region ([<061541>](#)Joshua 15:41).

[<061558>](#) Joshua 15:58. A few miles N. of Hebron. Perhaps now

Jedur between Bethlehem and Hebron, two miles W. of the road.

2. A town of Benjamin, to which belonged Jeroham, father of Joelah and Zebadiah, who “of Saul’s brethren of Benjamite” joined David at Ziklag ([131207](#)>1 Chronicles 12:7).

3. Ancestor of Saul ([130831](#)>1 Chronicles 8:31; 9:37).

4. Among Judah’s posterity ([130404](#)>1 Chronicles 4:4,18).

5. See **GEDER** . ([130439](#)>1 Chronicles 4:39.) Simeonite chiefs in Hezekiah’s reign “went to the entrance of (rather as Keil, ‘westward from’) Gedor unto the eastern side of the valley to seek pasture for their flocks,” and

3.

[151018](#)> Ezra 10:18.

4.

GEDOR

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they dislodged the Hamites “dwelling there of old, and dwelt in their room.” On the way between southern Judah and mount Seir. Septuagint reads “Gerar” (but Simeon’s dwellings did not extend westward from Gerar, but were all E. of Gerar).

GEHAZI

Elisha’s servant. His messenger to the Shunammite woman (2 Kings 4); suggested the obtaining of a son from the Lord for her, as a meet reward for her kindness to the prophet. Trusted by Elisha with his staff to lay on the face of the lifeless youth. But reanimation was not effected until Elisha himself came: typifying that Moses the messenger, with his rod and the law, could not quicken dead souls, that is reserved for Jesus with His gospel. Gehazi proved himself lying and greedy of filthy lucre, and with his great spiritual privileges a sad contrast to Naaman’s servants, who had none (2 Kings 5). They by wise counsel induced their master to subdue pride, and humbly to wash in the Jordan, according to the prophet’s word. Gehazi presumptuously stifled conscience with the plea that a “Syrian” pagan ought not to have been” spared,” as his master had “spared this Naaman,” and even dared to invoke Jehovah’s name, as though his obtaining money by false pretenses from him would be a meritorious act: “as the Lord liveth, I will take somewhat of him.” In his master’s name, under pretense of charity (!), as if wanting presents for “two sons of the prophets from mount Ephraim,” he obtained from Naaman two talents of silver and two changes of raiment. Coveting, lying, taking, and hiding, followed in the order of sin’s normal and awful development; as in Adam’s and Achan’s cases (Genesis 3;

Joshua 7). Then God's detection: Elisha said, "Whence comest thou?" The liar was at no loss for a reply: "Thy servant went no where." Elisha sternly answered, "Went not mine heart with thee, when the man turned again, (compare Psalm 139)? Is it a time to receive money," etc.? Compare as to our times <600403>1 Peter 4:3. Naaman from being a leper became newborn as "a little child" by believing obedience; Gehazi from being clean, by unbelieving disobedience, became a leper: if he must have Naaman's lucre, he must have Naaman's leprosy: "the leprosy of Naaman shall cleave unto thee for ever." Still in <120804>2 Kings 8:4 Gehazi appears as "servant of the man of God," narrating to king Joram the great acts of Elisha and the restoration to life of the Shunammite's son, when lo! she herself appeared. Doubtless affliction brought Gehazi to sincere repentance, and repentance brought removal of the leprosy, which otherwise would have been "for ever." Compare

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Hezekiah's divinely foretold death averted by penitent prayer ([<122001>](#)2 Kings 20:1-5). This seems a more likely solution than supposing that this incident occurred before Gehazi's leprosy and has been transposed.

GELILOTH

[<061817>](#) Joshua 18:17. One of the southern bounds of Benjamin, "over against the going up (ascent) of Adummim." Gilgal occupied the same position "before the going up of Adummim" ([<061507>](#)Joshua 15:7) on the northern boundary of Judah, which is the southern bound of Benjamin; therefore Grove would substitute "Gilgal" for "Geliloth." Its derivation is gaalal "to roll"; like the Scotch "links," meaning both the windings of the stream (Geliloth is near the Jordan) and the coasts; whereas Ciccar is the circle of vegetation or dwellings round the bends of the water. Conder connects Geliloth with the "tells" or mounds of Palestine, which he thinks to be the accumulated refuse of sun-dried bricks, which served as a platform on which others were baked, as at the present day in India and Egypt. They are found in the Jordan valley, and in the plain of Esdraelon. They always occur near water, and in alluvial clay plains, as in the clay lands between Succoth and Zarthan, where Solomon east his temple brasswork.

GEMALLI

[<041312>](#) Numbers 13:12.

GEMARIAH

1. Shaphan the scribe's son, Michaiah's father. From his chamber in the Lord's house Baruch read Jeremiah's threatening prophecy in the people's hearing (Jeremiah 36). Michaiah reported it, and Baruch being summoned read it again before the princes seated in council in the scribe's chamber in the king's house. Gemariah, as the other princes, was "afraid" thereof, and said, "We will surely tell the king of all these words" (not a threat, but implying that so momentous a prophecy ought to be told the king). Gemariah had some fear of God and moral courage, for he, with Elnathan and Delaiah, interceded with king Jehoiakim not to burn the roll; but he would not hear them.

2. Son of Hilkiah, the high priest who found the book of the law in the Lord's house, and showed it to Shaphan ([2 Kings 22:8](#)); sent by king Zedekiah on an embassy to Nebuchadnezzar; entrusted by Jeremiah with a

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letter to the captives in Babylon. Inheriting from his father, like the former Gemariah, some regard for sacred things (^{<242901>}Jeremiah 29:1-3).

GENEALOGY

Hebrew “the book of the G E N E R A T I O N S ,” ceepher toledowt [see **ADOPTION** and see **GENERATION**]. Fuller (Pisgah Sight of Palestine, 1650) says on ^{<441726>}Acts 17:26: “we may see Divinity, the queen, Waited on by three of her principal ladies of honor, namely:

- (1) skill in G E N E A L O G I E S , ‘of one blood all nations,’
- (2) C H R O N O L O G Y , in the exact computation of ‘the times appointed,’
- (3) G E O G R A P H Y , measuring out to the nations ‘the bounds of their habitation.’”

History, in ancient times, being based on genealogies, the phrase became a title for a history; so ^{<010204>}Genesis 2:4, “these are the generations of the heavens and of the earth”; as the history of a man’s family is “the book of his generations,” so that of the world’s productions is “the generations (not the creation, which had been previously described) of the heavens and the earth.” “Generations” is the heading of every chief section of Genesis (probably they were original family memoirs preserved and used by Moses under inspiration in writing

Genesis). So <010501>Genesis 5:1, “the book of the generations of Adam,” wherein his descendants are traced down to Noah; <010609> Genesis 6:9, “the generations of Noah,” the history of Noah and his sons; <011001>Genesis 10:1, “the generations of the sons of Noah,” Shem, Ham, and Japhet, the oldest and most precious existing ethnological record; <011110> Genesis 11:10-26 “the generations of Shem,” <011127>Genesis 11:27 “the generations of Terah,” Abram’s father; <012512>Genesis 25:12 “the generations of Ishmael,” <012519>Genesis 25:19 “the generations of Isaac”; <013601>Genesis 36:1, “the generations of Esau”; <013702>Genesis 37:2, “the generations of Jacob”;

<013522> Genesis 35:22-26, “the sons of Jacob,” etc., repeated <020101>Exodus 1:1-5; also Exodus 46:8, a genealogical census of Israel when Jacob came down to Egypt; repeated in <020616>Exodus 6:16, etc., probably transcribed from a document, for the first part concerning Reuben and Simeon is quoted though Levi is the only tribe in question. The promise of Canaan, Israel’s separation from the Gentiles, the prophecy of Messiah’s descent from Judah, the hereditary priesthood in Aaron’s family, and the limitation of

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ministerial offices to Levi, the promises to David's seed, and the division of Canaan by tribes and families, all combined to make Israel more careful of genealogies than: any other nation. Israel's census was taken early in the wilderness 40 years sojourn, the second month of the second year, "by their generations, after their families, by the house of their fathers"

(^{<040102>}Numbers 1:2,20, etc., Numbers 2—3). Again, 38 years later, in the plains of Moab, the names of the families being added (Numbers 26). According to their genealogical divisions they encamped, marched, made offerings, and selected the spies; hereby Achan was detected, and Saul chosen as king; hereby Canaan was allotted.

At the same time we must remember many became incorporated in a tribe or family by marriage, service, or friendship, besides those belonging to it by birth. **See BECHER**, **see CALEB**, and ^{<130321>}1 Chronicles 3:21, for instances. The genealogies refer often to political and territorial divisions, and not strictly to natural descent, so that "sons" of a patriarch are not necessarily restricted to those so by birth. So Manasseh and Ephraim were numbered among Jacob's "sons," though only grandsons (^{<014805>}Genesis 48:5). **See BELA** (whose two sons Naaman and Ard are called "sons of Benjamin," ^{<042640>}Numbers 26:40,41) and **see BENJAMIN** respecting Genesis 46; Numbers 26; ^{<020624>}Exodus 6:24 enumerates Assir's son and grandson as heads, with their father, of the Korhites. In the list (Genesis 46) grandsons (e.g. all Benjamin's ten sons) and great grandson, s of Jacob

(Hezron and Hamul, grandsons of Judah) are named, born afterward in Egypt and who came into that country in the loins of their fathers, and who there became founders of mishpachot, i.e. independent families, and were therefore counted grandsons of Jacob as regards the national organization. By comprising Jacob himself with all the founders of tribes and families, the significant number 70 results; seven (expressing God's covenant relation to Israel, made up of three the divine number and four the worldwide extension number) multiplied by ten the seal of completeness; implying that these 70 comprised the whole nation of God ([Exodus 1:5](#); [Deuteronomy 10:22](#)). Levi alone was free from foreign admixture. Iddo the seer wrote a book "concerning genealogies" ([2 Chronicles 12:15](#)). Hezekiah took a census of priests and Levites according to genealogies, and apparently from [1 Chronicles 4:41; 9:1](#), a census also of the nation by genealogies; he had a staff of scribes for such purposes ([Proverbs 25:1](#)). Genealogies were needed in reckoning Reuben and Gad, "in the days of Jotham king of Judah [perhaps in connection with his wars against

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Ammon, ^{<142705>}2 Chronicles 27:5], and of Jeroboam king of Israel” (^{<130517>}1 Chronicles 5:17). Zerubbabel, on the return from Babylon, made it a first care to settle the people according to genealogy. Nehemiah did the same as an essential to his great work, the restoration of the national polity (^{<130319>}1 Chronicles 3:19,21-24; 9; compare ^{<160705>}Nehemiah 7:5,11; 12:1-26), which shows that the genealogical system was continued afterward. Ezra 2 contains an abstract of the post-captivity census.

In New Testament times, when Augustus ordered the registration for taxing, the Jews went severally to the town of their tribe, family, and father; and so Joseph and Mary to Bethlehem, the town of their forefather David (Luke 2). Further traces of genealogies being preserved still appear in the mention of Zacharias as of “the course of Abra,” Elizabeth as “of the daughters of Aaron,” Anna, daughter of Phanuel, as “of the tribe of Aser.” Josephus traces his own descent to the first of the 24 courses of priests, adding “as I have found it recorded in the public tables.” He says (c. Apion, 1:7) the priests had to verify the descent of their intended wives from the archives at Jerusalem, and to make new genealogical tables after every war, in order to ascertain what women had been made captives, as such were excluded from marrying priests; the list of high priests for 2,000 years backward was preserved in the archives in his day. The destruction of Jerusalem by Rome must have involved the loss of these registers, except such partial records of genealogy as remained in a few of the priestly families after the last dispersion. Benjamin of Tudela says that the princes

still professed to trace their descent up to David. The present impossibility of verifying the genealogies of the Jews' tribes and families is a divine indication that Christ the antitypical High Priest and the Heir of David's throne having come supersedes the polity of typical priests and kings, which, in ancient times, required the careful preservation of pedigrees. Paul therefore condemns the study of "endless genealogies" (<540104>1 Timothy 1:4), though probably he aims also at Gnostic genealogies of spirits.

In interpreting a genealogy it is to be remembered that the list may represent the succession to an inheritance or headship of tribe or family, rather than natural descent. In an Assyrian inscription similarly "Jehu," successor of Omri's race, is called "son of Omri." Again pedigrees are abbreviated so as to specify the generations alone which show from what leading houses the person sprang. The register of Levi in <020616>Exodus 6:16- 20 gives only two links between Levi and Moses, namely, Kohath and Amram; which has been made an argument for Israel's sojourn in Egypt

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only half the 430 years specified ([Exodus 12:40](#)). But the Kohathites ([Numbers 3:27](#)) in Moses' time were divided into four families, Amramites, Jehezarites, Hebronites, and Ussielites, 8,600 men and boys independent of women; the fourth would be Amramites. Now Moses had only two sons; therefore if Amram his father were the Amram Kohath's father, Moses must have had 2,147 brothers and brothers' sons, which is impossible; therefore between the two Amrams a number of generations must have dropped out. So in Ezra's genealogy ([Ezra 7:1-5](#), compare [1 Chronicles 6:4-15](#)) five descents are omitted between Azariah Meraloth's son and Azariah Johanan's son; and several between Ezra himself and Seraiah, put to death 150 years before Ezra by Nebuchadnezzar. In Exodus 6 the sons of three of Kohath's sons are given, but not of Hebron (though in 2 Chronicles 23 four sons are assigned to him), probably because no family sprang from him as the head. The object of genealogies was not chronology, but to mark ramifications of tribal and family relationship. Thus, the genealogy of [Ruth 4:18-22](#) makes but four intervening links between Nahshon at the exodus ([Numbers 1:7](#)) and David, namely, Salmon, Boaz, Obed, Jesse; whereas the genealogy of Levi has double that number in the same period, seven between Phinehas and Zadok, and more in Gershon's line (1 Chronicles 6). Therefore some names must have been omitted of David's genealogy. Genealogies are clear measures of time only when complete; and the marks of completeness are, when the mother as well as the father is named, or when historical facts define the relationship, or when a genealogy is confirmed by one or more besides, giving the same number of

generations within the same bounds. Early marriage will in the case of some, as princes, make 30 years too long for a generation. In the descending form of genealogy, when direct heirs failed collateral ones were inserted, and the heir would put his name next after his predecessor though not his father ([Ruth 4:18](#); [1 Chronicles 3](#)). The ascending form appears [1 Chronicles 6:33-43](#); [Ezra 7:1-5](#). Females were reckoned when rights or possessions were transmitted through them. Corruptions of the text are frequent in genealogies. Christ's descent through David, from Abraham and Adam, is given in an unbroken line of genealogy.

GENEALOGY OF JESUS CHRIST

Needed, to show that redemption was no afterthought, but designed from the first. Abraham and David in Matthew's Gospel are singled out to prove the fulfillment in Christ of the promises made to Abraham 2,000 years

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previously, and to David 1,000. The Old Testament begins with “Genesis” (“generation”); so also the New Testament begins with the genesis (“generation,” ^{<400101>}Matthew 1:1) of Jesus Christ. Matthew’s Gospel contains, not Joseph’s direct ancestors, but the succession of heirs to David’s and Solomon’s throne. The tracing of Christ’s descent through Judah’s royal line harmonizes with the kingly aspect of Jesus Christ in Matthew’s Gospel. The steps of Joseph’s direct parentage did not coincide with those of the succession to the throne.

Solomon’s line failed, and Nathan’s and Neri’s succeeded as legal heirs. Hence the need of two genealogies, one (Matthew) of the succession, the other (Luke) of the parentage. Jeremiah (^{<242230>}Jeremiah 22:30) declares Jeconiah, Coniah, or Jehoiachin was to be childless. He cannot therefore have been lineal progenitor of Jesus Christ. It is at this point in the genealogy, i.e. after Jehoiachin, the same names occur in both lists, Salathiel and Zerubbabel taken (in Matthew) from the line of Nathan (Luke) to supply the failure of Jehoiachin’s issue.

The promise was, Messiah was to be “of the fruit of the loins of David” (^{<440230>}Acts 2:30), but to Solomon only that “his throne should be established evermore” (^{<131714>}1 Chronicles 17:14). So a double genealogy of David is given, one of the inheritance, the other of birth (^{<130204>}1 Chronicles 2:4,5,21,22; ^{<043241>}Numbers 32:41). Matthew appropriately, as writing for Jews, gives Christ’s legal descent; Luke, for Gentiles, the natural descent. Matthew downward, from Abraham the father of the Jews (naturally, but of the Gentiles also spiritually: ^{<011705>}Genesis 17:5; ^{<450416>}Romans 4:16,17); Luke upward, to Adam, “who was the son of God”

and the father of Gentiles and Jews alike.

The words “as was supposed” ([<420323>Luke 3:23](#)) imply that Christ’s sonship to Joseph was only a reputed not a real one. Yet He was God’s extraordinary gift to Joseph through his proper wife Mary, and the fruit of his marriage to her, not as natural offspring of his body but as supernatural fruit. Hence attention is drawn to Joseph’s being “son of David”

([<400120>Matthew 1:20](#)), “of the house and lineage of David” ([<420204>Luke 2:4](#), compare [<420132>Luke 1:32](#)).

Matthew omits three links of the pedigree. “Joram begat Ozias,” i.e. Uzziah. But Joram really begat Ahaziah, Ahaziah Jehoash, Jehoash Uzziah. If the two genealogies contained anything false or mutually contradictory, Christ’s enemies would have convicted them from the public documents. Clearly men in that day saw nothing irreconcilable in them. From Abraham to David both agree, thenceforward the names differ. Luke has 42 names

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from David, Matthew only 27 names. The less number in Matthew is intelligible, if he be only tracing the heir's to the throne; for "the heir of my heir is my heir." So intermediate heirs are omitted without risk of misconception, for spiritual reasons; e.g., Simeon is omitted in Moses' blessing (Deuteronomy 33) on account of his cruelty, Dan in Revelation 7 for his idolatry. The full number is given in Luke, as naming the natural line.

Mary must have been of the same tribe and family as Joseph, according to the law ([Numbers 36:8](#)). [Isaiah 11:1](#) implies that Messiah was the seed of David by natural as well as legal descent. Probably Matthan of Matthew is the Matthat of Luke, and Jacob and Heli were brothers; and Heli's son Joseph, and Jacob's daughter Mary, first cousins. Joseph, as male heir of his uncle Jacob, who had only one child, Mary, would marry her according to the law ([Numbers 36:8](#)). Thus the genealogy of the inheritance (Matthew's) and that of natural descent (Luke's) would be primarily Joseph's, then Mary's also.

The number 14 has some mystic signification (compare [Numbers 29:13](#); [1 Kings 8:65](#)). It is the double of seven the number for completeness; the periods of 14 in Matthew are the sacred three. The period from Abraham to David is that of patriarchs; from David to the Babylonian captivity that of kings; from the captivity to Christ private individuals. The first and second tessaradecade have an illustrious beginning; the third not so, that its ending in Messiah might stand forth pre-eminent above all that went before. The

first is that of promise, beginning with Abraham and ending with David, the receivers of the promise; the second adumbrates Christ's eternal kingdom through the temporary kingdom of David's line; the third period is that of expectation.

On Cainan in Luke's Gospel, [see CAINAN](#) . The name Jehoiakim seemingly has dropped out, Josiah's son and Jeconiah's father; otherwise David would have to be counted twice to make up the second 14. Five females are in Matthew's Gospel: incestuous Tamar, Rahab the Moabitess and a harlot, Ruth, Uriah's wife Bathsheba the object of David's adulterous love, and above all Mary; all extraordinary monuments of God's grace, that chooses out of the vilest to make vessels unto honor, for the bringing forth of the promised Seed, who was to save sinners of every type and race.

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GENERATION

Hebrew dowr , “revolution,” period of time; 100 years in the patriarchal age ([<011513>](#)Genesis 15:13,16; [<021240>](#)Exodus 12:40), afterward 30 or 40 years ([<184216>](#)Job 42:16; [<420150>](#)Luke 1:50). On the plural G ENERATIONS , Hebrew toledowt , **see GENEALOGY** . Mankind is ethnologically ranged under three heads in

[<011003>](#) Genesis 10:3,6,22, “the sons of Japhet, Ham, Shem.” Modern science by independent research arrives at a similar three fold division into Semitic, Aryan, and Turanian (Allophylian). Genesis, in accordance with modern ethnology, classifies together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan); thus anticipating the Indo- European theory, which makes the European races (represented by the Celts and the Ionians) akin to the Aryans (represented by the Asiatic Madai or Medes). Also Scripture, in agreement with ethnology, groups together as “children of Shem” (i.e. Semitics) Asshur (Assyrians), Aram (Syrians), Eber (Hebrews), and Joktan (the Joktanian Arabs). Also it rightly classifies under the “sons of Ham” Cash (Ethiopians), Mizraim (Egyptians), Sheba and Dedan (certain southern Arabs), and Nimrod (i.e. the oldest Babylonians). [**See BABEL**] Sir H. Rawlinson truly terms “the generations (genealogy) of the sons of Noah” “the most authentic record we possess for the affiliation of nations” (Journal of the Asiatic Society, 15:230).

Generation means also the men of an age: as [<235308>](#)Isaiah

53:8, “who shall declare His generation?” i.e. their wickedness, in parallelism to their oppressive “judgment.” In <240729>Jeremiah 7:29, “generation of His wrath,” i.e. with whom He is angry. Also generation is used with reference to the characteristic disposition of the age, “adulterous,” “unbelieving,” “untoward” (<401116>Matthew 11:16; 12:39; 17:17; <440240>Acts 2:40). In <421608>Luke 16:8, “the children of this world are in respect to their own (so the Greek) generation (i.e. in relation to men of their own kind, men of this world) wiser than the children of light,” are in respect to their generation (men of their kind, godly, men of the world to come). In <400307>Matthew 3:7 generation means “brood of vipers.”

In <402434>Matthew 24:34 “this generation shall not pass (namely, the Jewish race, of which the generation in Christ’s days was a sample in character; compare Christ’s address to the generation, <402335>Matthew 23:35,36, in proof that generation means at times the whole Jewish race) until all these things be fulfilled,” a prophecy that the Jews shall be a distinct people still when He shall come again.

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GENESIS

The Hebrew name is Bereeshit , from its opening word “in the beginning.” Septuagint Genesis means generation, i.e. creation and birth of the universe, man, and history. It is a religious history, therefore it omits accounts in detail of other nations, and concentrates attention on the origin of that one from whom the promised Redeemer of man from the deadly consequences of the fall (which is detailed at the beginning) sprang. While a bare catalogue is given of whole genealogies of nations, minute details are given of the godly patriarchs in the line of the promised Savior, for these details are of more everlasting moment to us than the rise and fall of the mightiest empires. Again, the details in the patriarchs’ history selected for narration are not the merely personal facts, but those illustrating religious principles and furthering God’s gracious purpose of redemption. Thus Adam’s history before and in the fall is minutely given, as affecting the whole race whom he represented; but after the fall only a few brief notices, but these of important bearing on mankind’s spiritual prospects (⁰¹⁰³²⁰Genesis 3:20-24; 4:1; 5:1-5). So the early development of the enmity between the serpent’s seed and the seed of the woman, and the separation of the church from the world (⁰¹⁰⁴⁰¹Genesis 4:1-16,25,26). The divine prophetic germs in Genesis are the foundation of all the subsequent prophecies throughout the Bible, and receive their consummation in the restored tree of life, waters of life, communion with God face to face in the world delivered from the curse, at the close of Revelation.

Astruc, a Belgian physician (A.D. 1753), inferred from the varying use of the names of God, Elohim (E) and Jehovah (J), the existence of 12 documents or memoirs used by Moses in compiling Genesis. Probably Moses under inspiration used such ancient memoirs, e.g. genealogies; but he certainly has composed no loosely joined chronicle, but a history with unity of plan throughout, and using the names of God not arbitrarily but with the most accurate propriety.

The oldest part of the Hindu Vedas is hardly as old as the time of Moses, and his work embodies genealogical and other memoirs, probably handed down from the earliest period of man's history. Genesis is the first of the five parts of the Pentateuch, the grand subject of which is the setting up of the theocratic kingdom, Israel, amidst the nations as the repository of the divine promise until its fulfillment in Messiah, who should be a "light to lighten the Gentiles, and the glory of His people Israel." Genesis begins

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with creation, then proceeds to show that the Elohim of creation is the Jehovah in covenant with His people in redemption. So in ^{<510116>}Colossians 1:16,17, Christ the Head of creation, BY whom and IN whom as the divine Word carrying in Himself the arche-type of all existence, and FOR whom the universe of things have their being, is also the Head and Originator of the new creation. Appropriately therefore Elohim (the name for Divine Might, from alah “mighty”) occurs throughout the first general account of creation (^{<010101>}Genesis 1:1—2:3); but Jehovah (Yahweh), the faithful covenant keeping I AM, in the special account of creation affecting His covenant with man.

The organic unity of Genesis appears from its structure: (1) introduction (^{<010101>}Genesis 1:1—2:3), wherein the moral superiority of the Bible cosmogony stands preeminent. Pagan cosmogonies abound in crude poetical and philosophical speculations, either representing God and matter as co-eternal, or pantheistically confounding God and matter, making Him its pervading spirit. Genesis alone recognizes God’s personality and God’s unity.

Another marked distinction between the oldest pagan compositions and Genesis is they are palpably mythical in substance and poetical in form, history not arising until a later stage of national development. But Genesis is thoroughly historical in matter and prose in its form; Hebrew developed poetry not appearing until a later age, when the mythical element could have no place; a powerful confirmation of the historical trustworthiness of Scripture. Its sublime simplicity stamps Genesis as history, not poetical myth or subtle

speculation.

Moreover, Genesis alone describes creation out of nothing, as distinguished from creation out of preexisting materials.

Genesis alone recognizes the law of progress in creation: first light, then order, then life, vegetable, grass, herb, fruit tree; then animal life. Again

- (1) the waters,
- (2) the dry land,
- (3) the heavenly bodies.

Also progressive advance in life:

- (1) aquatic animals and fish;
- (2) fowl;

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- (3) terrestrial animals;
- (4) man, the apex of creation.

The advance is orderly, from the lower to the higher organizations. Genesis is distinguished from the world's cosmogonies in connecting the Creator with His work in a relation of love; God contemplating "everything that He had made, and behold it was very good" (⁰¹⁰¹³¹Genesis 1:31).

Traditions of widely separated nations over the earth retain fragments of the account of the fall, the tree, the serpent, the first pair, the flood. The Bible version of the story is simplest, purest, and the one that presents the only common ground from which all the others are likely to have emanated; it represents the facts in a universal worldwide aspect, and the groans of suffering creation and the sighing of every heart confirm its literal truth. The universality of the deluge over the area, then occupied by man is attested by the traditions of widely scattered nations, preserved from the times when as yet the forefathers of mankind were undispersed. Philology and ethnology remarkably confirm the oldest extant genealogy of races in Genesis 10. Egyptology similarly confirms the abundant notices of Egypt in Genesis and Exodus.

After the introduction, Genesis consists of successive genealogical histories (toledot) [**see GENEALOGY**]. The larger sections have subdivisions carefully marked (the Jewish [perashiym] or sections of the Pentateuch, as our chapters, often obscure the true divisions). In each successive genealogical portion the history is carried down to the close of the period,

and generally at the commencement of the succeeding one the previous account is, so far as necessary, summarily repeated with a note of time. Thus ^{<010204>}Genesis 2:4 refers back summarily to the previous record of creation: so ^{<010501>}Genesis 5:1; 6:9; 11:10,27; 25:12,19; 36:1; 37:1,2,3, where Jacob's position is stated and we are taken back to the time, 12 years before Isaac's death previously recorded, when Joseph was 17 years old, that so a new starting point for the history might be presented.

The names of God occurring are: EL , the shortened form of ELOHIM ; ELION , “Most High” (only in ^{<011418>}Genesis 14:18 EL ELION , but in Psalms found alone, and with ELOHIM and J EHOVAH Yahweh); and SHADDAI “Almighty,” in the Pentateuch generally with EL, The plural is that of excellence and majesty; Elohim combining in Himself the several attributes assigned to distinct gods by the pagan false gods as well as to the true God; and is the word used where pagan people, as the Egyptians, or

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foreigners, as Hagar, Eliezer of Damascus, the Egyptians, etc., are introduced. But Jehovah is a proper name restricted to the one God in covenant with His people, and therefore is the predominant name in those sections which concern them.

From ^{<020602>}Exodus 6:2,3, “I am J EHOVAH ; I appeared unto Abraham, by the name of God Almighty (El Shaday), but by My name Jehovah was I not known to them,” rationalists infer that the passages in Genesis (e.g. Genesis 2) containing” J EHOVAH ” were a later insertion. But the Jah Yah occurs in the composition of “Jochebed,” “Joshua,” “Moriah.” Moreover, J EHOVAH is from haawah , the form of “to be” existing only in the oldest Hebrew previous to its separation from Syriac and Chaldee; for after the separation these two dialects have it, but the Hebrew has haayah not haawah . The sense of ^{<020602>}Exodus 6:2,3 must be, “I was manifested to Abraham ... as the almighty One, able to do all I promised; but in My character of Jehovah, the unchanging I AM (^{<020314>}Exodus 3:14), the fulfiller of My covenanted promises, I was not in act made known, as I am now about to make Myself known to My people.” In ^{<010204>}Genesis 2:4 to the end of Genesis 3 J EHOVAH E LOHIM are combined, marking that the mighty Creator is the same J EHOVAH who revealed Himself to Adam as subsequently to Moses. The tone of deliberation, “Let us make man”

(^{<010126>}Genesis 1:26, in the so-called Elohistic portion) accords with that of ^{<010322>} Genesis 3:22, “behold the man is become as one of us” (in the so-called Jehovistic portion); also

<011106>Genesis 11:6. Eve's exclamation (<010401>Genesis 4:1), "I have gotten a man by the help of (Gesenius) J EHOVAH ," marks her hope of her firstborn proving one link toward the birth of the Messiah covenanted by God to His people. Again, in <010529>Genesis 5:29, a so-called Elohist portion, J EHOVAH occurs in connection with Noah, marking him as a second depository of the covenanted promise. Again, in Genesis 14 Melchizedek, the king-priest of the Canaanite Salem, worships E L E LION , "God must high," and Abram identifies Him with J EHOVAH the Hebrews' God of the covenant, "I have lift up my hand to J EHOVAH , E L E LION , possessor of heaven and earth." H. Browne truly says, "it is doubtful whether an author in the time of Samuel could have written the history of the forefathers of his race with all the truthfulness, simplicity, and accuracy of detail to be found in the book called the first book of Moses."

The objections drawn from man's antiquity are met by the consideration that Genesis gives no sure data for fixing the time of his first appearance. The genealogies probably present us only with the names of representative

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men; links probably have been omitted; and the text in respect to numbers and genealogies was open to transcribers' errors in the transmission. Moreover the conclusions of science are hardly yet fixed. We can afford to wait in faith; God in His own time will show the perfect harmony between true science and revelation.

GENNESARET, SEA OF

[**See CINNEROTH** and **see GALILEE, SEA OF**]. At the N.W. angle was the fertile plain "Gennesaret." Crescent in shape, extending from Khan Minyeh on the N. to the steep hill behind Mejdal on the S., called el Ghuweir, "the little ghor," watered by the spring Capharnaum (B. J., 3:10, sec. 8). It is also called "the Sea of Tiberias." All its names are drawn from places on the W. side. "The land of Gennesaret" was close to **see CAPERNAUM** on the opposite side to the N.E. of the lake, where the feeding of the 5,000 took place (^{<430601>}John 6:1,17,24,25). In the land of Gennesaret was spoken the parable of the sower. There was the grainfield descending to the water's edge, the trodden path through its midst, without fence to prevent the seed from falling on either side or on it, itself hardened with treading; there was the rich soil of the plain, the rocky hillside protruding here and there, the stony soil, and the thorn bushes springing up in the midst of the grain.

GENTILES

Hebrew Gowy , "the nations" (or "pagan," derived from the Greek [**ethnee**], as opposed to Israel (^{<160508>}Nehemiah 5:8).

In <011005>Genesis 10:5, “isles of the Gentiles,” the term is used geographically in no invidious sense. In

<011401> Genesis 14:1, Tidal “king of nations” was probably chief of several nomadic wandering tribes of western Asia. In

<061223>Joshua 12:23 we read, “the king of the nations (the gentile foreigners) of Gilgal,” the modern Moslem village Jiljule, six Roman miles N. of Antipatris. Goim is especially used of **see GALILEE**, bordering on and, even in Israelite times, much peopled with the Gilgal (<070402>Judges 4:2; <230901>Isaiah 9:1.)

”Greeks” in New Testament is used for Gentiles (<441401>Acts 14:1; 17:4; <450116> Romans 1:16; 10:12; 2:9,10; <461032>1 Corinthians 10:32 margin). With all the superiority of the gentile great world kingdoms, in military prowess, commerce, luxury, and the fine arts, Israel stood on an immense moral elevation above them, in the one point, nearness to God, and possession of His revealed will and word (<021905>Exodus 19:5,6; <19E719>Psalm 147:19,20;

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148:14; <450301>Romans 3:1,2). But this superiority was in order that Israel, as priests unto God, might be mediator of blessings unto all nations (<236106>Isaiah 61:6). The covenant from the first with Abraham contemplated that “in his seed all the nations of the earth should be blessed” (<012218>Genesis 22:18). The Jews in national pride failed to see this, and despised the Gentiles Rejecting Messiah, they were “broken off” from the olive, that the Gentiles might be” grafted in” (<451111>Romans 11:11-35). “The times of the Gentiles” began with Judah’s depression and captivity under Nebuchadnezzar, to whom God delegated the world empire (<242706>Jeremiah 27:6,7), from whence Jeremiah’s counsel to the Jews to submit to hint was true patriotism, not cowardice. Jerusalem has more or less been ever since “trodden down of the Gentiles,” and shall be so “until the times of the Gentiles be fulfilled” (<422124>Luke 21:24). Then shall the times of Israel begin with a glory eclipsing her past glory. “All Israel shall be saved.” “The receiving of them shall be life from the dead” to the whole world (<330507>Micah 5:7; <230202>Isaiah 2:2-4; <661102> Revelation 11:2-15). The theocracy shall be restored with unparalleled splendor at the coming of Him “whose right it is” (<262127>Ezekiel 21:27). The times of the gentile monarchies answer to Israel’s seven times punishment (<032618>Leviticus 26:18,21,24).

GENUBATH

Son of Hadad, an Edomite of the king’s seed, by an Egyptian princess, sister of Tahpenes, queen of the Pharaoh who ruled

Egypt in David's reign (^{<111114>}1 Kings 11:14-20). Born and weaned by the queen in the palace, and reckoned in the household among Pharaoh's sons.

GERA

Son, i.e. descendant, of Benjamin; enumerated in the list when Jacob went into Egypt (^{<014621>}Genesis 46:21); son of Bela (^{<130803>}1 Chronicles 8:3, where probably but one Gera is genuine); in the loins of his grandfather Benjamin then, but not actually born until after the going to Egypt and before Jacob's death. Numbers 26 omits Gera as not being head of a family hut being one of the Belaites; his mention in Genesis implies that ultimately he became head of a family. Gera, Ehud's ancestor, and Gera, Shimei's ancestor, is the same person (^{<070315>}Judges 3:15; ^{<101605>}2 Samuel 16:5).

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GERAR

Chief city of the Philistines in Abraham's and Isaac's time; now Khirbet el Gerar. The fertile region between the two deserts of Kadesh and Shut; resorted to therefore by Abraham and Isaac in time of famine. On the southern border of Canaan, near Gaza and Beersheba (^{<011019>}Genesis 10:19; 20:1; 26:1,26). Near the deep wady Jurf el Gerar, "the rapid of Gerar"

(^{<141413>}2 Chronicles 14:13,14.) The people were pastoral in the times of Abraham, but warlike, with a regular "chief captain of the army," Phichol (the "mouth of all," implying a commanding voice as commander-in-chief. Abimelech ("father of kings," implying an hereditary not an elective monarchy) was the common royal title (Psalm 34 title, compare the margin). Condor (Palestine Exploration, August, 1875) identifies it rather with Tel-Jema, an enormous mound covered with broken pottery, immediately S. of Khirbet el Gerar. The name, lost to this the proper site, lingers in the neighboring Khirbet el Gerar.

GERASA

"Gerasenes" is read in ^{<410501>}Mark 5:1 by the Vaticanus and Sinaiticus manuscripts; also in ^{<420826>}Luke 8:26 by the Vaticanus A city on the eastern border of Peraea amid the Gilead mountains, 20 miles E. of Jordan, 25 N. of Rubbath Ammon, now Philadelphia. If Gerasa be read for Gadara, "the region of Gerasa" must include Gadara and the coasts of the sea

of Tiberius which lay far W. of Gerasa. The ruins are the finest on the E. of Jordan. However Dr. Thomson identifies Gerasa with the Arab Gersa, close to the shore, with a mountain rising at the back, down which the swine might rush and be unable to stop themselves from rushing into the water. In the mountain are ancient tombs which may have been the demoniac's dwelling.

GERIZIM

(**See EBAL** .) The mount of the Gerazim, i.e. the dwellers in a shorn (desert) land; subdued by David. <092708>1 Samuel 27:8, "Gezrites" or "Gerzites." Smith's Bible Dictionary identifies Gerazim with the mount on which Abraham offered Isaac, **see MORIAH** ; it is objected to the temple mount being the site of Isaac's offering that "Abraham lifted up his eyes, and saw the place afar off," whereas the temple mount is not conspicuous from afar; also the Samaritans identify the site of the sacrifice with the natural altar on Gerazim. But <012204>Genesis 22:4 means simply that Abraham

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saw the spot at such a distance as the place admitted. Abraham had uttered an unconscious prophecy, ^{<012208>}Genesis 22:8, “God will provide (or ‘see’) a lamb.” Now in ^{<012214>}Genesis 22:14 he sees that “God” (the Elohim whose resources he knew to be infinite) proves Himself to be J EHOVAH the Provider for the people in covenant with Him, “Jehovah-jireh.” The meaning of “Moriah” = what Jehovah has made one see, alluding to “the mount of the vision of Jehovah” (^{<012214>}Genesis 22:14), favors the view that the name “Moriah” in ^{<012202>}Genesis 22:2 is used by anticipation, and originated in Abraham’s words, ^{<012214>}Genesis 22:14. The identity of name favors the temple mount being the site (^{<140301>}2 Chronicles 3:1). The distance, two days journey from Beersheba, which would bring him in sight of the temple mount at Jerusalem on the third day whereas Gerazim could not be reached on the third day from Beersheba, favors the same view.

Gerazim commands one of the finest views in Palestine, being 2,500 ft. above the Mediterranean on the W. Hermon’s snow-clad heights lie on the N., and the trans-jordanic mountains, cleft by the Jabbok, on the E. Manasseh, brother of Jaddua the high priest, married the daughter of Sanballat the Cuthaeon (^{<121724>}2 Kings 17:24), who in order to reconcile his son-in-law to this forbidden affinity obtained leave from Alexander the Great to build a temple on Gerazim (Josephus, Ant. 11:8, sections 2-4.) Henceforward the Samaritans and Jews assumed mutual antagonism; but whereas the Jerusalem temple and worship were overthrown soon after our Lord’s crucifixion, the

Samaritan on Gerazim have continued from age to age, and the paschal lamb has been yearly offered by this interesting community; they possess a copy of the law, attributed to Manasseh, and known to the Christian fathers of the second and third centuries. To Gerazim our Lord alludes: “Woman, believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem (exclusively) worship the Father” (<430421>John 4:21). Lieut. Anderson within the ruin called “the castle” excavated the foundations and piers of an octagonal church, probably that built by Justinian. The church and castle were built on a rough platform of stones without mortar, including the so-called “twelve stones.” On this platform perhaps the Samaritan temple stood.

GERSHOM

Gershon. <130601>1 Chronicles 6:1,16. Firstborn of Moses and Zipporah = “a sojourner in a foreign land” (geer),” sojourner,” is common to Hebrew and Egyptian; shom is not from Hebrew sham “there,” as margin, but shem,

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Coptic, “a strange land”); alluding to Moses’ sojourn in Midian “for, he said, I have been a stranger in a strange land” ([Exodus 2:22; 18:3](#)). (**See CIRCUMCISION** and [Exodus 4:25](#).) Gershom was founder of a family, of which was “Jonathan, son (descendant) of Gershom,” the “young man the Levite,” who became Micah’s priest to the image ([Judges 17:7; 18:18-30](#)), and subsequently the Danites’ priest. His descendants held this priesthood until the taking of the ark by the Philistines, which is called “the day of the captivity of the land.” Gershom in the Hebrew text (kethib) is called “son of Moses.” The name is altered into Manasseh with a hanging n (raised above the line to show it might either be inserted or omitted) in the Masoretic keri, or margin Hebrew “He did the deeds of idolatrous Manasseh,” says the Talmud (Baba bathra, 109 b.), “therefore Scripture assigns him to the family of Manasseh.” Rabbabar bar Channa says “it would have been ignominious to Moses to have had an ungodly son; he was the son of Manasseh in impiety, of Moses in descent.” But other of Moses’ descendants through Gershom reflected the piety of “the man of God.” Shebuel Gershom’s descendant was “ruler of the treasures” dedicated in the sanctuary under David ([1 Chronicles 23:15-17; 26:24-28](#)). One accompanied Ezra from Babylon ([Ezra 8:2](#)).

GERSHON

Oldest of Levi’s three sons, born apparently before Jacob’s going down to Egypt ([Genesis 46:11](#)). Kohath and his descendants Moses and Aaron’s priestly line eclipsed Gershom’s

line. Gershon's sons were Libni and Shimei (<130617>1 Chronicles 6:17,20,21,39-43). Some of his descendants took part in the service of the sanctuary (<132307>1 Chronicles 23:7-11). Asaph, the famous sacred singer and seer, was one of them. Compare also under Hezekiah (<142912>2 Chronicles 29:12). At the Sinai census the males of the sons of Gershon were 7500 (<040321>Numbers 3:21,22). The serving men were 2,630 (<040438>Numbers 4:38-41). They had charge of the tabernacle, tent, covering, hangings, curtain of the door, and cords (<040325>Numbers 3:25,26; 4:25,26). They had two covered wagons and four oxen for the service (<040703>Numbers 7:3,7,8). The Merarites had twice as many wagons and oxen. The reason for this unequal division is not expressed; but on turning to Numbers 2 the reason undesignedly appears (an unstudied propriety attesting the truth of the narrative); the Gershonites had the lighter parts to bear, the "curtains," "tabernacle," i.e. the mishkan or great woven cloth consisting of ten breadths, the "tent" of goats' hair cloth, and the "covering" of rams' skins, and **see BADGERS** (tachash) skins, the hangings and their cords. But the

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Merarites had the heavier and more solid framework to bear, the boards, bars, pillars, sockets, pins, their cords and instruments. Their station was “behind the tabernacle westward” ([<040323>](#)Numbers 3:23); on march they were in the rear of the first three tribes. Thirteen of the Levitical cities were allotted to them; all in the northern tribes, two of them cities of refuge ([<062127>](#)Joshua 21:27-33; [<130662>](#)1 Chronicles 6:62,71-76).

GERZITES

Gizrites, or Gerizzites. A Bedouin tribe once dwelling in central Palestine, from whom mount Gerizim took its name, as another mount was named from the Amalekites when dwelling in ancient times in Ephraim ([<071215>](#)Judges 12:15). Afterward driven to the southern border of Palestine, where with the Geshurites and Amalekites they were found by David in Saul’s days ([<092708>](#)1 Samuel 27:8), rich in “sheep, oxen, asses, camels, and apparel.” Read “Gerizzites.”

GESHAM

[<130247>](#) 1 Chronicles 2:47.

GESHEM

An Arab who, with Sanballat of Horonaim, and Tobiah the servant, the Ammonite, opposed Nehemiah in repairing Jerusalem. ([<160219>](#)Nehemiah 2:19; 6:1, etc.) Frustrated in this

as well as in the plot against Nehemiah's life. It was for the interest of the wandering marauders of the frontier of Palestine to prevent its restoration as a kingdom.

GESHUR

("bridge"). A region N.E. of Bashan, adjoining Argob and Aram, conquered by Jair of Manasseh, but left in the hands of the original inhabitants ([Joshua 13:13](#); [Deuteronomy 3:14](#); [2 Samuel 15:8](#)). "Geshur at Aram" (Hebrew), i.e. bordering on Syria of Damascus ([1 Chronicles 2:23](#)). The Geshuri bordering on the Philistines ([Joshua 13:2](#)), and invaded by David ([1 Samuel 27:8](#)), were distinct from those N.E. of Gilead. Yet there may have been some connection, a portion of the Geshurites possibly passing southwards. At least David in his wandering life formed an alliance with Talmi king of Geshur by marrying Maachah his daughter, by whom he had his handsome but worthless son Absalom and his daughter Tamar. David's attack on the southern Geshurites, or else

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his stay near Moab (1 Samuel 22), may have first brought him into connection with Talmai king of the northeastern Geshur (^{<100303>}2 Samuel 3:3; 13:37.) The wild nature of Absalom accords with the wild home and stock from whence he sprang; there he fled after murdering Amnon. Geshur was probably part of the rugged **see ARGOB** , now Lejah, where amidst those basaltic fastness the Geshurites would be secure from the Israelites in the plains.

GETHER

Third of Aram's sons (^{<011023>}Genesis 10:23).

GETHSEMANE

("oil-press"). Beyond the brook Kedron at the foot of the mount of Olives; where probably oil was made from the olives of the adjoining hill (^{<422239>}Luke 22:39; ^{<431801>}John 18:1). Called a "place" or farm (**choorion**), ^{<402636>}Matthew 26:36, to which probably the "garden" was attached. E. of Jerusalem, from the walls of which it was half a mile distant. It was the favorite resort of our Lord with His disciples (^{<431802>}John 18:2), the shade of its trees affording shelter from the heat and the privacy so congenial to Him. Bethany lay on the E. of Jerusalem, and toward it our Lord led His disciples before the ascension. In ^{<422450>}Luke 24:50 the sense is, He led them to the side of the hill where the road strikes downward to Bethany; for ^{<440112>}Acts 1:12 shows He ascended from the mount of Olives. "Bethany probably includes not only the village but the

district and side of the mount adjoining it; even still the adjoining mountain side is called by the same name as the village, el- Azariyeh. This reconciles <422450>Luke 24:50 with <440112>Acts 1:12. Gardens and pleasure grounds abounded then in the suburbs (Josephus, B.J., 6:1, section 1, 5:3, section 32), where now scarcely one is to be seen. In Gethsemane “without the city” Christ “trode the winepress alone” (<236303>Isaiah 63:3; <661420>Revelation 14:20). In these passages, however, He is the inflicter, not the sufferer, of vengeance; but in righteous retribution the scene of blood shedding of Christ and His people shall be also the scene of God’s avenging His and their blood on the anti-Christian foe (19:14). The time of the agony was between 11 and 12 o’clock Thursday night (Friday morning in the Jews’ reckoning), two days before the full moon, about the Vernal equinox. The sites assigned by the Latins and Armenians and Greeks respectively are too near the thoroughfare to the city to be probable. Some hundreds of yards further up the vale and N.E. of Mary’s church may be

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the true site. The fact that Titus cut down all the trees round about Jerusalem (Josephus, B.J., 6:1, section 1) is against the contemporary ancientness of the eight venerable olive trees now pointed out. The tenth legion, moreover, was posted about the mount of Olives (5:2, section 3, 6:2, section 8); and in the siege a wall was carried along the valley of Kedron to the Siloam fountain (5:10, section 2). The olives of Christ's time may have reproduced themselves.

GEUEL

<041315> Numbers 13:15.

GEZER

("cut off," i.e. isolated). An old Canaanite city, whose king, Horam or Elam, helping Lachish, was slain with his people by Joshua (<061033>Joshua 10:33; 12:12). A landmark of Ephraim, between lower Beth-horon and the Mediterranean (<061603>Joshua 16:3), on the S.W. border (<130728>1 Chronicles 7:28). Now Tell el Djezir near Abou Shusheh (Ganneau). Allotted to the Kohathite Levites (<062121>Joshua 21:21; <130667>1 Chronicles 6:67). At a short distance from Tel el Djezir, on the E. side, engraved on a horizontal rock, is a bilingual Greek and Hebrew inscription marking the limit of Gezer (<043505>Numbers 35:5) as a Levitical city with its portion without the city. The inscription is at least as old as one century B.C.; also a second similar inscription exists on the N.W. Thus

the sacred boundary was a square, having its four angles at the four cardinal points (Ganneau). The original inhabitants remained and paid tribute to Israel (<070129>Judges 1:29; <110916>1 Kings 9:16,17). It must have been independent when Pharaoh slew the Canaanite inhabitants, burnt the city, and gave it a present to his daughter, Solomon's wife. Solomon rebuilt it. Gob is identified with it <132004>1 Chronicles 20:4; compare <102118>2 Samuel 21:18. It lay in the maritime plain, on the coast road to Egypt, an important post to fortify as it lay between Egypt and Jerusalem. It is the last point to which David pursued the Philistines (<100525>2 Samuel 5:25; <131416>1 Chronicles 14:16). Being 50 miles distant from "the S. of Judah ... and the Kenites," it cannot be meant in <092708>1 Samuel 27:8. (**See GERZITES** .) The inscription in the rock discovered by Ganneau, "the boundary of Gezer," verifies the conjecture that Abou Shusheh on the plain between Jaffa and Jerusalem is the site of Gezer The discovery of the limit outside the city probably defines "a sabbath day's journey."

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GIAH

(“valley”). ^{<100224>}2 Samuel 2:24. Facing Ammah, “by the way of the wilderness of Gibeon.”

GIANTS

Two Hebrew terms.

I. Nephilim ; Hebrew “those who fall on” men; men of violence, robbers, tyrants; compare ^{<010613>}Genesis 6:13, “the earth is filled with violence through them.” Applied to antediluvians (^{<010604>}Genesis 6:4). Distinct from the gibborim , “mighty men of old, men of renown,” the offspring of the intermarriage of the “sons of God” (the Sethites, ^{<010426>}Genesis 4:26, margin” then men began to call themselves by the name of the Lord”;

^{<051401>} Deuteronomy 14:1,2; ^{<197315>}Psalm 73:15;

^{<201426>}Proverbs 14:26; ^{<280110>}Hosea 1:10; ^{<450814>}Romans

8:14) and the “daughters of men.” The Sethites, the church separated from the surrounding world lying in the wicked one, had been the salt of the earth; but when even they intermarried with the corrupted races around the salt lost its savor, there was no seasoning of the universal corruption; (compare

^{<023416>}Exodus 34:16; ^{<151003>}Ezra 10:3-19;

^{<161323>} Nehemiah 13:23-28; ^{<050703>}Deuteronomy 7:3; ^{<111101>}1 Kings 11:1-4;) a flood alone could sweep away the festering mass, out of which one godly seed alone, Noah, was saved. Hence our Lord dwells on the “marrying” in the list of the

things lawful, but then unlawfully absorbing men wholly, as characteristic of the age just before the flood, as it shall be of the age when the Son of man shall appear ([<421727>](#)Luke 17:27). The Hindu tradition of two races, Suras and Asuras, and the Greek legend that the demi-gods were sons of the gods and that the Titan giants sprang from the union of heaven and earth, flow from the history of Genesis 6 corrupted. Moreover nephilim is applied to the giant **see ANAKIM** in the report of the spies

([<041333>](#)Numbers 13:33); compare on the Anakim (= longnecked) about Hebron, Debir, Ahab, and the mountains of Judah and Israel,

[<050210>](#) Deuteronomy 2:10,21; 9:2.

II. Rephaim : a people defeated by Chedorlaomer at Ashteroth Karnaim ([<011405>](#)Genesis 14:5), occupying the N.E. of the Jordan valley (Peraea) before the Canaanites came. Og, the giant king of Bashan, was the last of them ([<050311>](#)Deuteronomy 3:11). They once extended to the S.W., for the valley of “Rephaim” was near the valley of Hinnom and Bethlehem, S. of Jerusalem,

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“the valley of the giants” ([<061508>](#)Joshua 15:8; 18:16; [<100518>](#)2 Samuel 5:18,22; 23:13). Rephaim was used for “the dead,” or their “ghosts” ([<182605>](#)Job 26:5, translated “the souls of the dead tremble; (the places) under the waters, and their inhabitants (tremble)”); [<198811>](#)Psalms 88:11; [<200218>](#)Proverbs 2:18; 21:16;

[<231409>](#) Isaiah 14:9; 26:14,19) perhaps because sheol or hades was thought the abode of the buried giants. Raphah “the weak,” or “resolved into their first elements,” expresses the state of the deceased. Whether it has any connection with the tribe Rephaim is doubtful. Possibly “tall” was the primary sense (Gesenius); then the tall national Rephaim; then giants in guilt, as in might; these being doomed to [gehenna](#), the term became the general one for “ghosts.” Or else from ghosts being magnified by fear to more than human size. E MIM = terrors; so-called from their terrible stature by the Moabites, who succeeded them in the region E. of Jordan

([<050210>](#)Deuteronomy 2:10). Or rather the word = the Egyptian term Amu, i.e. nomadic Shemites. Smitten by Chedorlaomer at Shaver Kiriathaim ([<011405>](#)Genesis 14:5). ([See ANAKIM](#) also.)

The Z UZIM of Ham were a northern tribe of Rephaim between the Arnon and Jabbok, smitten by Chedorlaomer. The Ammonites who supplanted them called them Zamzummim ([<050220>](#)Deuteronomy 2:20; Gen 14:5). Connected with the Horim. LeClerc explains the name “wanderers” from zuz “to wander.” Ham may be the original of Rabbath Ammon. The ruined cities of Bashan are thought by many to evidence their

possession formerly by giant races. The success of David and his heroes against Goliath and the giants of Philistia (a remnant of the old giant races) illustrates the divine principle that physical might and size are nothing worth, nay are but beast-strength, when severed from God and arrayed against the people of God. Samson was but of average height (<071617>Judges 16:17), yet was irresistible by the Philistines so long as he was faithful to God. David was chosen above his brothers in spite of their “height of stature” (<091607>1 Samuel 16:7; 17:36,37,45-47; <102115>2 Samuel 21:15-22).

GIBBAR, CHILDREN OF

”Gibeon” in <160725>Nehemiah 7:25.

GIBBETHON

(“lofty place”). A town allotted to Dan (<061944>Joshua 19:44), afterwards to the Kohathite Levites (<062123>Joshua 21:23). As bordering on the Philistines, it was soon seized by them, probably when Jeroboam drove all the Levites

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from northern Israel to Judah. Nadab with all Israel, and afterward Omri, besieged it ([1 Kings 15:27; 16:17](#)). Baasha smote Nadab there.

GIBEA

[1 Chronicles 2:49](#).

GIBEAH

From a root gabah , round, gibbos ; a hill, less than a “mountain,” har . Applied to the bore rounded hills of central Palestine.

- 1.** A city in the mountain region of Judah, S.E. of Hebron, named with Maon and southern Carmel ([Joshua 15:55,57](#); [1 Chronicles 2:49](#)).
- 2.** G IBEATH , a town of Benjamin, among the last next Jerusalem ([Joshua 18:28](#)), possibly the “Gibeah of Saul,” only that the latter was close to Gibeon and Ramah, five miles N. of Jerusalem, and if Saul’s Gibeah were meant we should expect it mentioned with those two towns in [Joshua 18:25](#). “Gibeah of Saul” occurs [1 Samuel 10:26](#); [11:4](#); [15:34](#); [2 Samuel 21:6](#); [Isaiah 10:29](#). Now Tuleil el ful, “the hill of the beans” (a conical peak commanding an extensive view, about an hour from Jerusalem, on the road to Er-Ram, with a large heap of stones on the top, the ruins of a town built of unhewn stones),

called by Josephus (B. J., 5:2, section 1) Gabath saoule, 30 stadia from Jerusalem, chosen retributively, as being Saul's residence, for the hanging of his seven sons "before the Lord" (i.e. as in the presence of Him the righteous Judge who appointed the retributive justice, <102114>2 Samuel 21:14 ff; 21:9), by the Gibeonites in revenge for his attempt to slay them in violation of the covenant. It is the Gibeah of Benjamin destroyed by the other tribes under the Judges (Judges 19; 20) for the flagrant abomination perpetrated there. It was then a "city" with the usual open "street" or square, having its "700 chosen men," probably the same as the "left handed men who could sling stones at an hair breadth and not miss" (<072015>Judges 20:15,16). The Levite left Bethlehem at "the tent pitching time of day" (<071909>Judges 19:9, margin), about three in the afternoon. At five he would "come over against Jehus," and at seven would be four miles N. of Jerusalem on the Shechem (Nablus) road toward mount Ephraim. Ramah and Gibeah were now near; Gibeah nearest. The suddenness of sunset in that region made him "turn aside" hither for the night, where the tragedy of the concubine ensued. The track N. of Gibeah branches into two, one leading to Bethel the "house of God,"

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the other to “Gibeah (= Geba) in the field” sadeh , “cultivated ground”), now Jeba, below which at the base of the hill from whence Gibeah is named was the cave (Syriac, the Hebrew “treeless meadows” will mean not their place of ambush but the open ground across which they advanced to the town) of Gibeah “where the liers in wait hid” ([072031](#)>Judges 20:31-33, margin).

”Gibeah of Benjamin” was occupied by Jonathan with 1,000 chosen men, three miles in the S. rear of the Philistine camp at Geba on the S. side of the wady Suweinit ([091302](#)>1 Samuel 13:2). Saul was in their front at Michmash, holding also mount Bethel on the N. side of the wady Suweinit. Jonathan smote the garrison at Geba, and the Philistines in consequence gathering a vast host drove Saul’s little army before them out of Bethel and Michmash down the eastern passes to Gilgal near Jericho, in the Jordan valley; took Michmash, Saul’s former quarters, and sent out plunderers

N., W., and E. Jonathan however held a force in Gibeah ([091402](#)>1 Samuel 14:2) where Saul, Samuel, and Ahiah the priest with the ephod joined him from Gilgal ([091307](#)>1 Samuel 13:7). Then followed the gallant stealthy assault of the Philistine garrison by Jonathan and his armor-bearer, the first knowledge of which was conveyed to Saul by his watchmen in Gibeah, who at dawn saw “the multitude melting away and beating down one another.” Saul first called the muster roll to discover the absentees; next he consulted the oracle of God; but when the noise in the Philistine host increased, with irreverent impatience ([232816](#)>Isaiah 28:16) he desired the priest to stop

the consultation, and put himself at the head of the people who, now that the Philistines fled, flocked to him from all their hiding places in Mount Ephraim.

GIBEON

Chief of the four Hivite (in 2 Samuel 21 called by the general name “Amorite”) cities which obtained a league from Joshua by guile (Joshua 9). “A great city like one of the royal cities, greater than Ai” ([Joshua 10:2](#)); “all its men were mighty.” Within Benjamin; by the main road. six and a half miles from Jerusalem; allotted to the priests ([Joshua 21:17](#)). Ninety-five men of Gibeon returned with Zerubbabel, and helped in repairing the wall of Jerusalem under Nehemiah ([Nehemiah 3:7](#); [7:25](#)). Here the Jews defeated Cestius Gallus and the Romans. Now el Jib, on a rounded chalk hill the limestone strata of which lie horizontally, forming terraces along which olives and vines abound, with a basin of broad valleys

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and plains below. E. of the hill is a spring and reservoir. The remains of a tank 120 ft. by 100 ft. are visible still amidst the trees lower down; this was “the pool of Gibeon” where Abner’s and Joab’s men had the encounter ending in Asahel’s death and issuing in Abner’s own murder.

At the “great waters of Gibeon” Johanan son of Kareah found the treacherous Ishmael (^{<244112>}Jeremiah 41:12). Here were encamped the five kings of the Amorites when Joshua came down on them from Gilgal (Josephus, Ant. 5:1, section 17). The “wilderness (midbar), pasture ground) of Gibeon” lay to the E. (^{<100224>}2 Samuel 2:24.) Here immediately at “the great stone in Gibeon,” some old landmark, Joab pursuing the Benjamite rebel Sheba among the towns of his tribe met and treacherously murdered Amasa (^{<102005>}2 Samuel 20:5-10). Retributively it was here also that Joab met his doom from Benaiah while clinging to the brazen altar of the tabernacle at Gibeon (^{<110228>}1 Kings 2:28-34; ^{<131639>}1 Chronicles 16:39-41.) To “the great high place” (whether Neby Samwil, the highest eminence about, at a mile’s distance, or the twin mount on the S. and close to el Jib) the tabernacle was removed from Nob after Saul’s slaughter of the priests there. David put the brazen altar before the tabernacle (^{<140105>}2 Chronicles 1:5) probably at the same time he removed the ark to Zion and appointed the priests under Zadok to offer the daily sacrifices, and Heman and Jeduthun to direct the music (^{<140103>}2 Chronicles 1:3). Here Solomon offered a thousand burnt offerings, and God appeared in a dream by night and gave him all and more than he asked (1 Kings 3). Then in a few years the tabernacle was taken down

and the holy vessels removed to the temple
([1 Kings 8:3](#)).

GIBEONITES

Their safety was covenanted by Israel (Joshua 9), even though obtained by a deceit, their ambassadors having taken old sacks and mended wineskins (the tear being tied up like a bag) and old mended sandals (“clouted,” i.e. mended coarsely); but they were made “hewers of wood and drawers of water.” Israel’s error was in making the treaty without inquiring of the Lord; a warning to the church of all ages against the dissimulation of the world, which seeks admission and union with the kingdom of God without real conversion, faith, and sanctification, when it suits its own carnal advantage. Saul in his zeal for Israel where God sanctioned it not, though wanting in zeal against Israel’s foe Amalek ([1 Samuel 15:18-20](#)) where God commanded it, sought to slay them, probably (2 Samuel 21) in the

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dark closing period of his reign seeking to atone for his deficiency as to Amalek and to win the divine favor and popularity with his people by this mis-timed and misplaced zeal. God remembers the sins of the fathers upon the children, and vindicates His righteousness as Ruler of the nations by making an entail of curse go down from one generation to another for the unexpiated guilt of bloodshed and violation of covenants. The three years' famine, the Lord's answer when consulted as to the cause, that it was "for Saul and his bloody house because he slew the Gibeonites," and after the execution of Saul's seven (seven, the sacred number, denotes the performance of a work of God) sons "the Lord being entreated for the hind," prove that David did not contrive or eagerly fall in with this device for ridding himself of the remainder of Saul's royal line. Nay, he showed by the honorable burial he gave their remains, and by sparing Mephibosheth, that he entertained no such feeling, nor had he by this time anything to fear from Saul's family. The whole matter was divinely ordered to teach solemn moral lessons of God's government to the king and the nation ([Exodus 20:5; 34:7](#); [Leviticus 26:34-40](#); [Numbers 14:18-34](#), especially [Numbers 35:33](#), "blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it"; [Isaiah 14:20,21; 65:6,7](#); [Jeremiah 2:9; 32:18](#)). The "water dropping upon them (the hanged or crucified seven) out of heaven" marked the cessation of the heaven sent drought and the point of time when the bodies might be taken down from the stakes and buried. Ordinarily bodies were taken down for burial before night

(<052122>Deuteronomy 21:22,23); but in this case guilt rested on the whole land, and therefore the expiatory sacrifice was to remain exposed to birds of prey (the greatest ignominy, <091744>1 Samuel 17:44) before Jehovah, until the cessation of the drought showed that His wrath was appeased.

GIBLITES

<061305> Joshua 13:5, which shows how wide were the limits designed for Israel which as yet it has not inherited. Of Gebal on the sea coast, at the foot Of the northern slopes of Lebanon (margin <110518>1 Kings 5:18; <198307>Psalm 83:7; <262709> Ezekiel 27:9). (But **see GEBAL**). Biblus was the seat of worship of the Syrian Adonis, Tammuz, which the Jews were seduced to worship (<260814>Ezekiel 8:14).

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GIDDALTI

<132504> 1 Chronicles 25:4; 6:33.

GIDDEL, CHILDREN OF

1.

<150247> Ezra 2:47; <160749> Nehemiah 7:49.

<150256> Ezra 2:56; <160758> Nehemiah 7:58.

GIDEON

(“a hewer”), i.e. warrior, or the hewer down of Baal (<231033>Isaiah 10:33). Of Manasseh; youngest son of Joash, of the Abiezrite family at Ophrah (<070611>Judges 6:11,15). Fifth of the judges of Israel, called by the angel of the Lord to deliver Israel from the seven years’ yoke of the Midianite hosts, which like swarming locusts consumed all their produce except what they could hide in caves and holes (<070602>Judges 6:2,5,6,11). There they fled, and “made” artificial caves besides enlarging natural caves for their purpose, God permitting them to be brought so low that their extremity might be His opportunity. Midian had long before with Moab besought Balaam to curse Israel, and through his counsel, by tempting Israel to whoredom with their and the Moabite women, had brought a plague on Israel, and had then by God’s command been smitten sorely by Israel

(<042517>Numbers 25:17,18; 31:1-16, etc.). But now after 200 years, in renewed strength, with the Amalekite and other plundering children of the E. they were used as God's instrument to chastise His apostate people. Crossing Jordan from the E. they spread themselves from the plain of Jezreel to the sea coast of Gaza. Affliction led Israel to crying in prayer. Prayer brought first a prophet from Jehovah to awaken them to a sense of God's grace in their former deliverances and of their own apostasy. Next the Angel of Jehovah came.

i.e. Jehovah the Second Person Himself. Former judges, Othniel, Ehud, Barak, had been moved by the Spirit of God to their work; but to Gideon alone under a terebinth in Ophrah, a town belonging to Joash, Jehovah appeared in person to show that the God who had made theophanies to the patriarchs was the same Jehovah, ready to save their descendants if they would return to the covenants. His second revelation was in a dream, commanding him to overthrow his father's altar to Baal and to erect an altar to Jehovah and offer a burnt sacrifice with the wood of the Asherah ("grove") or idol goddess of nature, probably a wooden pillar

(<051621>Deuteronomy 16:21). (**See ASHTORETH**) In the first revelation

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Jehovah acknowledged Gideon, in the second He commanded Gideon to acknowledge Him. As God alone, Jehovah will not be worshipped along with Baal ([<111821>1 Kings 18:21](#); [<262039>Ezekiel 20:39](#)). Gideon at the first revelation was knocking out (habat) with a stick wheat in the winepress, sunk in the ground or hewn in the rock to make it safe from the Midianites; for he did not dare to thresh upon an open floor or hardened area in the open field, but like poor gleaners ([<080217>Ruth 2:17](#)) knocked out the little grain with a stick. The address, “Jehovah is with thee thou mighty man,” seemed to Gideon, ruminating on the Midianite oppression which his occupation was a proof of, in ironical and sad contrast with facts. “If Jehovah be with us why is all this befallen us?” alluding to

[<053117>](#) Deuteronomy 31:17. But God’s words guarantee their own accomplishment. J EHOVAH (no longer under His character. “Angel of Jehovah,” but manifested as J EHOVAH) replied, “Go in this thy might (the might now given thee by M E , [<234029>Isaiah 40:29](#)), and thou shalt save Israel from the hand of the Midianites; have not I sent thee?” Then followed the requested “sign,” the Angel of the Lord with the end of the staff in His hand consuming with fire Gideon’s “offering” (minchah), not a strict sacrifice but a sacrificial gift), the kid and unleavened cakes (compare Genesis 18, the theophany to Abraham very similar). Compare and contrast the conduct of the angel and the acceptance of Manoah’s sacrifice in [<071320>](#) Judges 13:20. Gideon in gratitude built an altar and called it “Jehovah Shalom,” a pledge of “Jehovah” being now at “peace” with Israel again

(<242911>Jeremiah 29:11; 33:16). The “second” in age of Joash’s bullocks, “seven years old,” was appointed in the dream for an offering to Jehovah, to correspond to Midian’s seven years’ oppression because of Israel’s apostasy. Gideon with ten servants overthrew Baal’s altar and Asherah in the night, for he durst not do it in the day through fear of his family and townsmen. Joash, when required to bring out his son to die for the sacrilege, replied, “Will ye plead for Baal? he that will plead for him shall be put, to death himself, let us wait until the morning (not ‘shall be put to death while it is yet morning’) and see whether Baal, if he be a god, will plead for himself.” So Gideon got the surname “Jerubbaal,” “Let Baal fight,” i.e. vindicate his own cause on the destroyer of his altar; and as the Jews in contempt changed Baal in compounds to besheth, “Jerubbesheth,” “Let the shameful idol light.” Then the Spirit of God “clothed” Gideon as his coat of mail (<131218>1 Chronicles 12:18; <142420>2 Chronicles 24:20; <422449>Luke 24:49; <236110>Isaiah 61:10). His own clan the Abiezrites, Manasseh W. of Jordan, Zebulun, and Naphtali followed him. At his prayer the sign

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followed, the woolen fleece becoming saturated with dew while the earth around was dry, then the ground around being wet while the fleece was dry. Dew symbolizes God's reviving grace: Israel was heretofore the dry fleece, while the nations around were flourishing; now she is to become filled with the Lord's vigor, while the nations around lose it. The fleece becoming afterward dry while the ground around was wet symbolizes Israel's rejection of the gospel while the Gentile world is receiving the gracious dew. Afterward Israel in its turn shall be the dew to the Gentile world ([<330507>](#)Micah 5:7). Gideon pitched on a height at the foot of which the fountain Harod ("the spring of trembling," now perhaps Ain Jahlood) sprang ([<102325>](#)2 Samuel 23:25). Midian pitched in the valley of Jezreel ([<070633>](#)Judges 6:33). The timid were first thinned out of Gideon's army ([<052008>](#)Deuteronomy 20:8). In [<070703>](#)Judges 7:3, "whosoever is fearful let him return from mount Gilead," as they were then W. of Jordan, the mount in eastern Palestine cannot be meant; but the phrase was a familiar designation of the Manassites. To take away still further all attribution of the victory to man not God, the army was reduced to 300 by retaining those alone whose energy was shown by their drinking what water they lifted with their hands, not delaying to kneel and drink (compare as to Messiah [<19B007>](#)Psalms 110:7). Then followed Gideon's going with Phurah his servant into the Midianite host, and hearing the Midianite's dream of a barley cake overturning the tent, that being poor men's food, so symbolizing despised Israel, the "tent" symbolizing Midian's

nomadic life of freedom and power. The Moabite stone shows how similar to Hebrew was the language of Moab, and the same similarity to the Midianite tongue appears from Gideon understanding them. Dividing his 300 into three attacking columns, Gideon desired them in the beginning of the middle watch, i.e. at midnight (this and the morning watch dividing the night into three watches in the Old Testament), after him to blow the trumpets, break the pitchers, and let the lamps in their left hand previously covered with. the pitchers (a type of the gospel light in earthen vessels, <470406>2 Corinthians 4:6,7), suddenly flash on the foe, and to cry “the sword of Jehovah and of Gideon,” and to stand without moving round about the Midianite camp. A mutual slaughter arose from panic among the Midianites (a type of Christ’s final overthrow of antichrist, <230904>Isaiah 9:4-7), each trumpet holder seeming to have a company at his back. The remnant fled to the bank of the Jordan at **see ABELMEHOLAH** , etc. Then the men of Asher, Naphtali, and all Manasseh, who had been dismissed, returned to join in the pursuit. Gideon requested Ephraim to intercept the fleeing Midianites at the waters of

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Bethbarah and Jordan, namely, at the tributary streams which they would have to cross to reach the Jordan. A second fight ensued there, and they slew Oreb (the raven) and Zeeb (the wolf). Conder (Palestine Exploration, July, 1874, p. 182) observes that the nomadic hordes of Midian, like the modern Beni Suggar and Ghazawiyeh Arabs, come up the broad and fertile valley of Jezreel; their encampment lay, as the black Arab tents do now in spring, at the foot of the hill March (Nebi Dahy) opposite to the limestone knoll on which Jezreel (Zer'ain) stands. The well Harod, where occurred the trial which separated 300 men of endurance from the worthless rabble, was the Ain Jalud, a fine spring at the foot of mount Gilboa, issuing blue and clear from a cavern, and forming a pool with rushy banks and a pebbly bottom, 100 yards long. The water is sweet, though slightly tasting of sulphur, and there is ample space for gathering a great number of men. Concealed by the folds of the rolling ground the 300 crept down to Midian's camp in the valley. The Midianite host fled to Bethshittah (the modern village Shatta), in Zererath (a district connected with Zerthan or Zeretan, a name still appearing in Ain Zahrah, three miles W. of Beisan), and to the border of Beth Meholah (wady Maleh), a course directly down the main road to Jordan and Beisan. Thus, Midian fled ten or fifteen miles toward the Jordan. A systematic advance followed. Messengers went S. two days' journey to Ephraim; the lower fords of Jordan at Bethbarah were taken (Bethabara of the New Testament). Meantime Gideon, having cleared the Bethshan valley of Midianites, crossed at the southern end of Succoth (now Makhathet Abu Sus), and continued the pursuit along the eastern bank. The Midianites followed the right bank S. toward

Midian, intending to cross near Jericho. Here the men of Ephraim met them and executed Oreb and Zeeb, and sent their heads to Gideon “on the other side.” Thus, “the Raven’s Peak” and “the Wolf’s Den” seem identical with Ash el Ghorab and Tuweil el Dhiab.

Gideon’s victory over self was still greater than that over Midian; by a soft answer he turned aside Ephraim’s proud and unreasonable wrath at his not summoning them at the first: “is not the gleanings of grapes of Ephraim (their subsequent victory over the fleeing Midianites) better than the vintage of Abiezer?” than my first victory over them ([231026](#) Isaiah 10:26; [201501](#) Proverbs 15:1; 16:32). Contrast the unyielding temper of Jephthah ([071201](#) Judges 12:1, etc.). Then followed the churlish unpatriotic cowardice of Succoth and Peniel, in answer to his request for provisions, through fear of Midian and disbelief of God’s power to make victorious so small and so

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“faint” a force as Gideon’s 300. Coming unexpectedly on the host which thought itself “secure” amidst their Bedouin countrymen at Karkor, in a third battle he defeated them and slew Zebah and Zalmunnah the two kings (emirs) after battle, in just retribution for their having slain his kingly brothers in cold blood at Tabor; then he taught by corporal punishment with thorns the elders of Succoth to know their error, and beat down the tower of Penuel. Of 120,000 Midianites only 15,000 survived.

Declining the proffered kingdom because Jehovah was their king, Gideon yet made a gorgeous jeweled ephod with the golden rings the Israelites had got as booty, besides the ornaments (verse 21, golden crescents or little moons), and collars (ear pendants), and purple raiment, and collars about their camels’ necks. The ephod had the breastplate (choshen) and Urim and Thummim. Gideon “kept” it in his city Ophrah; wearing the breastplate, he made it and the holy ‘lot his means of obtaining revelations from Jehovah whom he worshipped at the altar. His sin which became a “snare” (means of ruin) to him and his house was his usurping the Aaronic priesthood, and drawing off the people from the one lawful sanctuary, the center of theocratic unity, and so preparing the way for the relapse to Baal worship at his death. But his unambitious spirit is praiseworthy; he, the great Baal fighter, “Jerubbaal,” instead of ambitiously accepting the crown, “went and dwelt in his own house” quietly, and died “in a good old age,” having secured for his country “quietness” for 40 years, leaving, besides 70 sons by wives, a son by a concubine, Abimelech, doomed to be by ambition as great a curse to his country as his father was in the

main a blessing.

GIDEONI

<040111> Numbers 1:11; 2:22; 7:60,65; 10:24.

GIDOM

<072045> Judges 20:45; between Gibeah and the cliff Rimmon (Rimmon, three miles E. of Bethel).

GIER EAGLE

racham = unclean (<031118>Leviticus 11:18; <051417>Deuteronomy 14:17). The Egyptian vulture (Bruce), Neophron perenopterus; “Pharaoh’s chicken,” sacred to Isis, and noted for parental affection, which the Hebrew name, still applied commonly, ra chamah , means. Its usefulness as the scavenger

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of cities has secured for it legal protection, so that it is penal to kill it. It feeds on carrion, lizards, etc. Unprepossessing in look; disgusting in habits.

GIFTS

So common in the East that there are 15 distinct Hebrew words for them. Minchah , from an inferior to a superior (<070315>Judges 3:15). Maseeth , vice versa (<170218>Esther 2:18). Berakah , “a blessing,” i.e. complimentary (<120515>2 Kings 5:15). Shochad , a bribe (<022308>Exodus 23:8; <121608>2 Kings 16:8). Many were not voluntary, but a compulsory exaction: tribute (<121703>2 Kings 17:3). “To bring presents” is to own submission (<196829>Psalm 68:29). That to a prophet was his consulting fee (<090907>1 Samuel 9:7), not a bribe (<091203>1 Samuel 12:3). To refuse a present was an insult; the wedding robe offered and slighted was the condemnation of the disrobed guest (<402211>Matthew 22:11). <010213> Genesis 2:13. (**See EDEN** .) The Septuagint, <240218>Jeremiah 2:18, identify it with the Nile; but the writer of Genesis, so well acquainted with Egypt, would never have connected the Nile with the Euphrates. The Cush which the Gihon “compassed” was the Asiatic not the African Cush (<011007>Genesis 10:7-10); The Septuagint being Alexandrian Jews, to glorify their adopted country, made the Nile one of the rivers of paradise. 2. A fountain near Jerusalem, where Solomon was anointed king (<110133>1 Kings 1:33,38,45). The “down” in going and “up” in returning show it was below the city. Manasseh built a wall outside the city of David from the

W. of Gihon in the valley (nachal), wady, or torrent, the word employed for the valley of Kedron or Jehoshaphat E. of Jerusalem; ge being employed for the valley of Hinnom S.W. of Jerusalem) to the entrance of the fish gate.” Hezekiah stopped its upper source, at some distance off, at a higher level (<143230>2 Chronicles 32:30), and “brought it straight down to the W. side of the city of David” (<143314>2 Chronicles 33:14). The Targum of Jonathan, Arable and Syriac, has Siloam for Gihon in 1 Kings 1. A wall from W. of Gihon to the fish gate (near the Jaffa gate, Jerome) would be the course of a wall enclosing the city of David (<143314>2 Chronicles 33:14). An aqueduct discovered lately (1872) runs from near the Damascus gate, on the Bezetha hill, to the souterrain at the convent of the Sisters of Zion. It probably brought the water from the pool N. of the tombs of the kings (probably the “upper pool,” <121817>2 Kings 18:17; <230703>Isaiah 7:3; 36:2, and “upper watercourse of Gihon” stopped by Hezekiah) to the pool of Bethesda.

GIHON

1.

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Siloam was the lower Gihon. It is suggested that the city of David was on the eastern hill, so Hezekiah by bringing it W. of the city of David brought it within the city, and so out of the enemy's reach. ^{<194802>}Psalm 48:2 confirms the view that mount Zion was to the N. of Moriah, the temple hill: "the joy of the whole earth is mount Zion, on the sides of the N. the city of the great King."

GILALAI

^{<161236>} Nehemiah 12:36.

GILBOA

("bubbling fountain"), namely, of Jezreel; see below. The mountain range N.E. of the plain, and over the city, of Jezreel, extending ten miles from W. to E. (^{<092804>}1 Samuel 28:4; 29:1.) The scene of the death of Saul and Jonathan (^{<093101>}1 Samuel 31:1; ^{<100106>}2 Samuel 1:6,21: "ye mountains (for there is not merely one mountain) of Gilboa, let there be no dew, neither rain upon you, nor fields of firstfruit offerings," i.e. producing fruit from which firstfruits are offered; ^{<092112>}1 Samuel 21:12; ^{<131001>}1 Chronicles 10:1,8). The Philistines encamped on the N. side of the plain at Shunem; Saul on the S. side, round the fount of Jezreel (Harod, ^{<070701>}Judges 7:1) at the foot of Gilboa. The fountain is still to be seen half a mile from Jezreel's ruins. The village Jelbou is on the mountain top. The height of the hill is about 500 ft. above the plain; the sides are as bare and barren as

David's poetical elegy desired them to be (excepting one green table land where perhaps the last struggle took place), and contrast strongly with the fertile plain beneath.

GILEAD

("a hard rocky region"). The mountainous range and the region E. of Jordan are meant by "mount Gilead," not some one mountain. Bashan ("soft level soil"), a fertile plateau, bounds it on the N.; the Arabian table land on the E.; Moab and Ammon on the S. (⁰⁵⁰³¹²>Deuteronomy 3:12-17); Jordan on the W.; Hieromax river (now Sheriat'el Mandhur) divides it from Bashan. The Jabbok divided Og's northern half of Gilead (now Jebel Ajlun) from Sihon's southern half (now Belka.). The valley of Heshbon was probably Gilead's southern bound. Mishor, "a table land," is used to denote the plateau S. and E. of Gilead. Thus Bezer was in the country of the Mishor ("plain country," KJV ⁰⁵⁰⁴⁴³>Deuteronomy 4:43), the smooth downs of Moab contrasting with the higher districts of Bashan northwards

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and the rugged country W. of the Jordan. One prominent peak is still called Jebel Jil'ad, "mount Gilead," the probable site of Ramath Mizpeh

(^{<061326>}Joshua 13:26), and the "Mizpeh of Gilead" from whence Jephthah passed over to Ammon (^{<071129>}Judges 11:29), an admirable place for assembling forces for war. Es-Salt, a town close by, is on the site of "Ramoth Gilead," the city of refuge in Gad. The mountains of Gilead, 2,000 or 3,000 ft. high, appear still more elevated from the W. owing to the depression of the Jordan valley 1,000 ft., and resemble a massive wall along the horizon; but when ascended they present a wide table land tossed about in wild confusion of undulating downs, clothed with rich grass and magnificent forests, and broken by three deep defiles, those of the Jarmuk, Jabbok, and Arnon" (Stanley, Sinai and Palestine) The high Arabian plateau makes them look low from the E. Pasturage abounds in Gilead more than in western Palestine, from whence Reuben and Gad chose it for their numerous flocks and herds (Numbers 32). The physical nature of the country affected the character of its people, who ever retained nomadic pastoral habits. (**See GAD** , which lay S. and W. by Jordan, stretching N. as far as the sea of Galilee.) Manasseh lay N. and E., and stretched S. to Mahanaim. Gilead's isolation kept its people in the background in Israel's history. Its aromatic spices and balm were exported to Egypt (^{<013725>}Genesis 37:25; ^{<240822>}Jeremiah 8:22).

Chedorlaomer attacked the giant Zuzim in Ham, i.e. probably Gilead; having first attacked the Rephaim in Ashteroth Karnaim, now the Hauran, afterward the Emim in Shaveh

Kiriathaim, the country subsequently of Moab. In Gilead Saul's son at Mahanaim tried to gain his father's throne (^{<100208>}2 Samuel 2:8,9). Here David found shelter and hospitality while fleeing from Absalom (^{<101722>}2 Samuel 17:22,27-29). Elijah the Tishbite was of Gilead, and in garb, abruptness, and active energy reflected his country's characteristics. Being a border land, it was exposed to the marauding tribes of the desert (^{<061701>}Joshua 17:1), and **see RAMOTH GILEAD** was thought the eastern key of Palestine (^{<112203>}1 Kings 22:3-6). Twice our Lord withdrew to the trans-jordanic hills: after His baptism; again just before His last stay at Jerusalem (^{<431039>}John 10:39,40). At Pella in the same region the disciples found the refuge from the siege of Jerusalem which their Lord had told them of beforehand; Cestius Gallus having providentially retired, and so given them the opportunity of fleeing (^{<402415>}Matthew 24:15,16).

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GILGAL

1. Hebrew: “the Gilgal,” i.e. rolling. Israel’s first encampment W. of Jordan (five miles) where they passed their first night after crossing, and set up the twelve stones taken from the river bed (^{<060403>}Joshua 4:3,19,20). Here they kept the first Passover in Canaan (^{<060510>}Joshua 5:10). On arising ground (“hill,” ^{<060503>}Joshua 5:3,9) in the hot sunken Ghor between Jericho and the Jordan, one mile and a half E. of Jericho; five miles and a half W. of Jordan (Josephus, Ant. 5:1, 4, 11). On the N. side of wady Kelt, one mile and a third from the tower of modern Jericho (Eriha); toward the E. is a tamarisk, “Shejaret el Ithleh,” which tradition makes the site of “the city of brass,” whose walls fell on their besiegers marching round them. A pool is 150 yards S.E. of the tree, such as Israel would need in their long encampment at Gilgal; it is built with well packed pebbles without cement.

S.E. of this are twelve or more small mounds, Tell ayla’t Jiljulieh, eight or ten ft. diameter, and three or four high, possibly remains of Israel’s camp (Conder, Palestine Exploration). The distances stated by Josephus accord with this site.

The Israelites born in the wilderness were here circumcised with stone knives (^{<060502>}Joshua 5:2 margin; ^{<020425>}Exodus 4:25), which “rolling” away of the reproach of uncircumcision gave the name. The sons under 20 years, when at Kadesh in the second year of the wilderness journey the murmuring nation was rejected (Numbers 14), had been already circumcised;

those born subsequently needed circumcision. As God abrogated at Kadesh the covenant, the sons of the rejected generation were not to receive the covenant rite. The manna and pillar of cloud were not withdrawn, because God would sustain the rising generation with the prospect of the ban being removed, and of the covenant temporarily suspended being renewed. The sentence was exhausted when they crossed the Zered and entered the Amorites' land ([050214](#)>Deuteronomy 2:14;

[042112](#)> Numbers 21:12,13), when all the sentenced generation was dead

([042663](#)>Numbers 26:63-65). Moses, himself under sentence to die, did not venture on the steppes of Moab to direct the circumcision of the younger generation without Jehovah's command. And the rule of divine grace is first to give, then to require; so first He showed His grace to Abraham by leading him to Canaan and giving the promises, then enjoined circumcision; also He did not give the law to Israel at Sinai until first He had redeemed them from Egypt, and thereby made them willing to promise obedience. So now He did not require the renewal of circumcision, the covenant sign of

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subjection to the law (^{<480503>}Galatians 5:3), until He had first showed His grace in giving them victory over Og and Sihon, and in making a way through Jordan, a pledge that He would fulfill all His promises and finally give them the whole land. The circumcision was performed the day after crossing Jordan, i. e. the 11th day of the first month (4:19). The Passover was kept on the 14th (verse 10). The objection that all could not have been circumcised in one day is futile. For the males in Israel at the census in Moab shortly before were 601,730 upward of 20 years old, besides 23,000 Levites of a month old and upward; at the outside all the males would be less than one million. Of these about 300,000 were 38 years old, therefore born before the census at Kadesh and circumcised already; so that only 600,000 would remain to be circumcised. The uncircumcised could easily be circumcised in one day with the help of the circumcised; the latter would prepare and kill the Passover lamb for their brethren whose soreness (^{<013425>}Genesis 34:25) would be no bar to their joining in the feast. The “reproach of Egypt rolled off” is (like “the reproach of Moab” ^{<360208>} Zephaniah 2:8, and “Syria” ^{<261657>}Ezekiel 16:57) that heaped on Israel by Egypt, namely, that Jehovah had brought them into the wilderness to slay them (^{<023212>}Exodus 32:12; ^{<041413>}Numbers 14:13-16; ^{<050928>}Deuteronomy 9:28). This “reproach of Egypt” rested on them so long as they were under the sentence of wandering and dying in the desert. The circumcision at Gilgal was a practical restoration of the covenant, and a pledge of their now receiving Canaan. No village was, or is, at Gilgal.

In ^{<330605>}Micah 6:5, “O My people, remember ... what Balak ... consulted, and what Balaam ... answered ... from Shittim unto Gilgal,” the sense is, Remember My kindness from Shittim. the scene of Balaam’s wicked counsel taking effect in Israel’s sin, from the fatal effects of which I saved thee, all along to Gilgal where I renewed the covenant with Israel by circumcision (^{<101915>}2 Samuel 19:15).

2. Gilgal from which Elijah and Elisha went down to Bethel (^{<120201>}2 Kings 2:1,2). Clearly distinct from: 1. Gilgal, which is below in the Ghor along Jordan, not above Bethel, which is 1,000 ft. above Jordan. Now perhaps the ruins Jiljilieh, a few miles N. of Bethel. Another Gilgal has been found four miles from Shiloh, and five from Bethel, which is 500 ft. lower; this may be the Gilgal of ^{<120203>}2 Kings 2:3. Gilgal not far from Shechem, beside the plains of Moreh (^{<051130>}Deuteronomy 11:30). ^{<061223>}Joshua 12:23, “king of the nations (goim) of Gilgal,” i.e. of the nomadic tribes, the aboriginal

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inhabitants of the country whose center was Gilgal. 4. To the N. of Judah (^{<061507>}Joshua 15:7). (**See GELIOTH**).

GILOH

A town in the hills of Judah (^{<061551>}Joshua 15:51); the native place of Ahithophel (^{<101512>}2 Samuel 15:12; 17:23).

GIMZO

Taken with its dependent villages by the Philistines under Ahaz (^{<142818>}2 Chronicles 28:18). N.W. of Judah, or in Dan; now Jimzu, a large village on a height surrounded by trees, S. of the road between Jerusalem and Jaffa, where the highlands sink down into the maritime plain.

GIN

A trap for birds or beasts, consisting of a net and a stick acting as a spring (^{<230814>}Isaiah 8:14).

GINATH

^{<111621>} 1 Kings 16:21,22.

GINNETHON

^{<161006>} Nehemiah 10:6; 12:16. The same as G INNETHO (^{<161204>}Nehemiah 12:4).

GIRDLE

Worn by men and women. The meezach was worn by men alone ([<181221>Job 12:21](#), margin). The common girdle was of leather, as the Bedouins now wear a red leather girdle with a long crooked knife and a pistol stuck in. The finer girdle was of linen ([<241301>Jeremiah 13:1](#)), often embroidered with gold ([<271005>Daniel 10:5](#); [<660113>Revelation 1:13](#)). Girded up, so as to confine the otherwise flowing robes, when active exertion was needed; from whence “gird up the hands” means “be in readiness for action” ([<421235>Luke 12:35](#);

[<600113>](#) [1 Peter 1:13](#); [<490614>Ephesians 6:14](#)). Fastened by a clasp, or tied in a knot, so that the ends hung in front. A costly present ([<091804>1 Samuel 18:4](#)). One end being folded back made a purse ([<401009>Matthew 10:9](#)). The abneeyt was the priest’s girdle of linen embroidered with wool; the high priest’s girdle on the day of atonement was of white linen only. The “needlework” on it was figuring on one side only, “cunning work” on two sides ([<022839>Exodus](#)

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28:39; the Mishna); or the “needlework” had the figures on both sides the same girdle, the “cunning work” different (Jarchi).

<022631>Exodus 26:31, “needlework” was of the embroiderer, “cunning work” of the skilled weaver. The “curious girdle” was made, as the ephod, of “gold, blue, purple, scarlet, and fine twined linen” (<022808>Exodus 28:8), it was the band for fastening the ephod, which is upon it, and of the same work, of one piece with it.

GIRGASHITES

(**See CANAAN**) <062411>Joshua 24:11. W. of Jordan. Sprung from the fifth sea of Canaan (<011016>Genesis 10:16).

GISPA

<161121> Nehemiah 11:21.

GITTAIM

(“two winepresses”). The dual of Gath (<100403>2 Samuel 4:3). The men of Beeroth, one of the Gibeonite towns (<060917>Joshua 9:17), took refuge, probably when persecuted by Saul (<102102>2 Samuel 21:2), in Gittaim. Benjamites occupied Gittaim with other towns N.W. of Jerusalem, on the return from Babylon (<161133>Nehemiah 11:33).

GITTITES

(**See GATH**) The 600 who followed David from Gath under “Ittai the Gittites,” “a stranger and an exile” (<101518>2 Samuel 15:18-20). Obed Edom, being a Levite, must have derived his title “the Gittite” from some incidental connection with Gath; others derive his name from the Levitical city of Gath-rimmon (<100610>2 Samuel 6:10); but it seems strange if “Gittite” be used in one sense of Ittai of Gath, and in a different sense of Obed Edom (<132604>1 Chronicles 26:4).

GITTITH

Title Psalm 8; Psalm 81; Psalm 84: An instrument, or else tune, invented in Gath, from whence David brought it after his sojourn there with Achish (<092702>1 Samuel 27:2). Others take it from garb, “a winepress,” being used on occasions of joy like the vintage; all three psalms having a joyous

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character. There may be an enigmatical reference to Messiah treading the winepress ([<236303>](#)Isaiah 63:3; [<661915>](#)Revelation 19:15):

GIZONITE, HASHEM THE

[<131134>](#) 1 Chronicles 11:34. Omitted in the parallel [<102332>](#)2 Samuel 23:32,33. Kennicott would read the proper name Gouni.

GLASS

[<182817>](#) Job 28:17, “crystal” or glass, the only allusion to glass in Old Testament The paintings at Benihassan and in tombs show that it was known in the reign of Osirtasin I, 1600 B.C. Egypt was probably the land of its discovery. A bead of 1500 B.C. was found at Thebes, of the same specific gravity as crown glass in England. Relics of the Phoenician trade in the shape of glass beads have been found in Cornwall and Ireland. A glass bottle with Sargon’s name was found in the N.W. Nimrud palace, the oldest specimen of transparent glass, older than 700 B.C. Pliny attributes the discovery to Phoenician sailors using natron to support saucepans (H.

N., 36:65). Probably vitreous matter was formed in lighting fires on the sand in a country producing natron or subcarbonate of soda. Pliny’s story may have originated in the suitability of the sand at the mouth of the Syrian river Belus for making glass, for which accordingly it was exported to Sidon and Alexandria, the centers of that manufacture. In

[<053319>](#)Deuteronomy 33:19 there seems allusion to the same: “they (of Zebulun on the N.W. seacoast) shall suck of the

abundance of the seas, and of treasures hid in the sand”; glass being a precious “treasure” in ancient times, and the sand of that coast being especially prized for its manufacture. The Egyptians could inlay it with gold and enamel, and permeate opaque glass with variously colored designs, and make the same hue and devices pass in right lines directly through the substance; and imitate precious stones. Glass is an emblem of brightness and colored glitter, rather than transparency, which “crystal” represents ([660406](#) Revelation 4:6). Hence it was not used for windows, which were simply openings furnished with shutters.

LOOKING GLASSES were made of polished metal, generally tin and copper mixed, not glass ([023808](#) Exodus 38:8 margin). [183718](#) Job 37:18, “the sky ... as a molten looking glass”; the polish of the metal representing the bright sky. In [461312](#) 1 Corinthians 13:12 the sense is: “now (in our present state) we see in a mirror (the reflection seeming behind, so that we see it through the mirror) darkly (in enigma)”; the ancient mirrors being at best unequal to

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ours, and often being tarnished and dim. The inadequate knowledge of an object gained by seeing it reflected in the ancient mirror, compared with the perfect idea formed by seeing itself directly, happily represents the contrast between the saint's present reflected and his future direct, immediate, and intuitive knowledge. Compare ^{<470318>}2 Corinthians 3:18;

^{<590123>} James 1:23. The word of God is a perfect mirror; but our minds imperfectly apprehend it, and at best see but the image indirectly, not the reality face to face. The luster of some mirrors found at Thebes, though buried for centuries, has been partially restored.

GLEANNING

The right was secured to the poor in harvest and vintage (^{<031909>}Leviticus 19:9,10; ^{<080206>}Ruth 2:6,8,9).

GLEDE

The kite (^{<051413>}Deuteronomy 14:13). Raah, so-called from its acute vision.

GLORY

Hebrew kabod , “weight,” alluded to ^{<470417>}2 Corinthians 4:17; “our lightness of affliction worketh out for us a weight of glory,” exceeding beyond all measure the affliction. “My glory” is my soul, man's noblest part; rather my tongue, as explained in ^{<440226>}Acts 2:26. So ^{<193012>}Psalms 30:12 margin; 57:8;

108:1. The tongue, as the soul's interpreter, is the glory of man above the brute, and the instrument of glorifying God, man's highest glory. David not only exults inwardly, but makes his "tongue" and "flesh" sharers of his joy. As God is the saints' glory (<240211>Jeremiah 2:11), so they are His glory (<241311>Jeremiah 13:11; <236203>Isaiah 62:3).

GNAT

<402324> Matthew 23:24 translated, "ye strain out a gnat," namely, in filtering liquors. Figuratively for "ye are punctilious about trifles" while reckless of enormities.

GOAD

A pointed instrument, eight feet long, often headed with iron (<091321>1 Samuel 13:21; <211211>Ecclesiastes 12:11). To "kick against the pricks" expresses unavailing resistance, as if cattle were to kick against the goads of their

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driver Who has them wholly in his power, as God has the recalcitrant sinner ([<440905>Acts 9:5](#)).

GOAT

- 1.** Wild goat, yeliym , the ibex of ancient Moab.
- 2.** The goat deer, or else gazelle, aqow .
- 3.** The atuwd , he goat, the leader of the flock; hence the chief ones of the earth, leaders in mighty wickedness; the ram represents headstrong wantonness and offensive lust ([<231409>Isaiah 14:9](#); [<381003>Zechariah 10:3](#); compare [<402532>Matthew 25:32,33](#); [<263417>Ezekiel 34:17](#)). As the word “shepherds” describes what they ought to have been, so “he goats” what they were; heading the flock, they were foremost in sin, so they shall be foremost in punishment. In Song 4:1 the hair of the bride is said to be “as a flock of goats that appear from mount Gilead,” alluding to the fine silky hair of some breeds of goat, the angora and others. Amos ([<300312>Amos 3:12](#)) speaks of a shepherd “taking out of the mouth of the lion a piece of an ear,” alluding to the long pendulous ears of the Syrian breed. In [<203031>Proverbs 30:31](#) a he goat is mentioned as one of the “four things comely in going,” in allusion to the stately march of the leader of the flock.
- 4.** Sair , the goat of the sin-offering ([<030903>Leviticus 9:3](#)), “the rough hairy goat” ([<270821>Daniel 8:21](#)). Sa’ir is used of devils ([<031707>Leviticus 17:7](#)), “the evil spirits of the desert”

(<231321>Isaiah 13:21; 34:14).

5. Azazeel , “the scapegoat” (<031608>Leviticus 16:8,10,26 margin) (**see ATONEMENT, DAY OF**). The “he goat” represented Graeco-Macedonia; Caranus, the first king of Macedon, was in legend led by goats to Edessa, his capital, which he named “the goat city.” The one-horned goat is on coins of Archclaus king of Macedon, and a pilaster of Persepolis. So

<270805> Daniel 8:5.

GOATH

<243139> Jeremiah 31:39. Named with the hill Garth. From gaah , “to low” as a cow, “the heifer’s pool” (Targum). But Syriac version, “to the eminence,” from gawah “to lose one’s breath,” namely, with ascending. S.W. outside the city of David, as Gareb was N.W. (Junius, in Poli Synopsis). Rather N.W. (Fergusson) [**see JERUSALEM** .]

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GOB

(“a pit”). The scene of encounter between David’s heroes and the Philistines ([<102118>2 Samuel 21:18,19](#)). “Gezer” in [<132004>1 Chronicles 20:4](#). In Septuagint and Syriac “Gath”; compare [<102120>2 Samuel 21:20](#); [<132006>1 Chronicles 20:6](#).

GOD

([See GENESIS](#) , on Elohim and Yahweh) ELOHIM expresses the might of the Creator and Sustainer of the universe.

ELYON , His sublimity,

([<011422>Genesis 14:22](#)), “the Most High.” SHADDAI , the “Almighty,” His all sufficiency ([<011701>Genesis 17:1](#); [<500419>Philippians 4:19](#); [<470305>2 Corinthians 3:5; 12:9](#)).

JEHOVAH , His unchangeable faithfulness to His covenanted promises to His people. ADONAI , His lordship, which being delegated to others as also is His might as E LOHIM , A DONAI and E LOHIM are used occasionally of His creatures, angels and men in authority, judges, etc.

([<190805>Psalm 8:5; 97:7 \(Hebrew\); 82:1,6,7](#).) “Lord” in small letters stands for Hebrew A DONAI in KJV, but in capitals (“LORD”) for J EHOVAH . E LYON ,

S HADDAI , and J EHOVAH are never used but of G OD ; Jehovah the personal God of the Jews, and of the church in particular.

ELOAH , the singular, is used only in poetry. The derivation is ‘aalah “to fear,” as [<013142>Genesis 31:42,53](#), “the fear of Isaac,” or ‘aalah “to be mighty.” The plural

E LOHIM : is the common form in prose and poetry, expressing that He combines in Himself all the fullness of divine perfections in their manifold powers and operations; these the heathen divided among a variety of gods. E LOHIM concentrates all the divine attributes assigned to the idols severally, and, besides those, others which corrupt man never of himself imagined, infinite love, goodness, justice, wisdom, creative power, inexhaustible riches of excellence; unity, self existence, grace, and providence are especially dwelt on, <020313>Exodus 3:13-15; 15:11; 34:6,7. The plural form hints at the plurality of Persons, the singular verb implies the unity of Godhead. The personal acts attributed to the Son (<430103>John 1:3;

<193306> Psalm 33:6; <200822>Proverbs 8:22-32; 30:4; <390301>Malachi 3:1, the Lord the Sender being distinct from the Lord the Sent who “suddenly comes”) and to the Holy Spirit respectively (<010102>Genesis 1:2; <19A430>Psalm 104:30) prove the distinctness of the Persons. The thrice repeated “LORD” (<040625>Numbers 6:25-27) and “Holy” (<230603>Isaiah 6:3) imply the same. But reserve was maintained while the tendency to polytheism prevailed, and as yet the redeeming and sanctifying work of the Son and the blessed Spirit was

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unaccomplished; when once these had been manifested the doctrine of the Trinity in Unity was fully revealed in New Testament.

The sanctions of the law are temporal rather than spiritual, because a specimen was to be given in Israel of God's present moral government. So long as they obeyed, Providence engaged national prosperity; dependent not on political rules or military spirit, as in worldly nations, but on religious faithfulness. Their sabbatical year, in which they neither tilled nor gathered, is a sample of the continued interposition of a special providence. No legislator without a real call from God would have promulgated a code which leans on the sanction of immediate and temporal divine interpositions, besides the spiritual sanctions and future retributions.

<130504> 1 Chronicles 5:4.

2. G O G A N D M A G O G . Magog was second son of Japhet, connected with Gomer (the Cimmerians) and Madai (Medes). In Ezekiel 38; 39, these two appear in the N. country, their weapon the bow, their warriors horsemen and notorious for cruel rapacity; probably the Scythians, the dominant Japhetic race between the Caucasus (Ghogh and Moghef are names still applied to its heights) and Mesopotamia from 630 to 600 B.C., who invaded Palestine and besieged Ascalon under Psammeticus. Gog is the ideal head of Magog the land and people; also prince of Rosh (Roxolani), Mesech (Moschi), and Tubal (Tibareni); <263802>Ezekiel 38:2, "the chief prince," rather "prince of Rosh" (the Scythian Tauri). Hengstenberg

supports KJV. The names resemble Russia and Moscow, but Slavi and Wends were the ancient name of the Russians. In <662008>Revelation 20:8 Gog and Magog are both peoples. The Scythians were expelled 596 B.C., just before Ezekiel wrote, after making their name a terror to Asia. The prophet naturally uses their name taken from familiar history to represent the anti-Christian confederacy about, to assail the Jews in the Holy Land before the millennium; <662007>Revelation 20:7-9, to represent the confederacy headed by Satan, and about to assail the beloved city after the millennium. Antiochus Epiphanes, the Old Testament antichrist, the “little horn” of the third world empire, who defiled Jehovah’s temple and altar with swine sacrifices and set up Jupiter’s altar there, prefigures the “king of fierce countenance” who, “when the transgressors shall come to the full, shall destroy the holy people” (<270810>Daniel 8:10-26); “the king of the N.” (compare <263902>Ezekiel

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39:2), who “shall do according to his will, and exalt and magnify himself above every god, and speak marvelous things against the God of gods, and shall enter also into the glorious land and plant the tabernacles of his palaces between the seas in the glorious holy mountain, and shall come to his end,” through Michael’s interposition, after a “time of trouble such as never was since there was a nation” ([<271121>Daniel 11:21-45; 12:1; <381309> Zechariah 13:9; 14:2,3](#)). Gog represents antichrist the beast; Magog the ten kingdoms leagued under him (Revelation 16—17). Haughty, blasphemous self confidence is his characteristic (2 Thessalonians 2). Sheba, Dedan, Tarshish, mercantile peoples, though not openly joining his invasion of Israel, yet from selfish love of gain, sympathize with it secretly ([<263813>Ezekiel 38:13; 39:6](#), “the isles”); they shall therefore share antichrist’s doom, the robber shall be robbed in righteous retribution, the spoiler spoiled, and the slayer slain. Where antichrist thought to find an inheritance he shall only find a grave, and that near his prototypes, the fire blasted cities of the Dead Sea. No weapon formed against God’s people shall prosper ([<235417>Isaiah 54:17](#)); not a fragment shall be left to defile the Holy Land.

GOLAN

A city of Bashan ([<050443>Deuteronomy 4:43](#)), allotted out of Manasseh to the Levites; one of the three cities of refuge E. of Jordan ([<062008>Joshua 20:8; 21:27](#)). Gaulanitis the province was named from it; E. of Galilee, N. of Hieromax separating it from Gadaritis. Jordan, from the sea of Galilee to its source at

Dan and Caesarea Philippi, was its western boundary. Now Jaulan, bounded on N. by Jedur (Ituraea) and on E. by Hauran. It is a well watered, grassy table land, once densely peopled, having numerous towns and villages, of which 11 are now inhabited. The western side, the supporting wall of the plateau, along the sea of Galilee, is steep and rugged. Og or his predecessors united principalities that were before distinct; after the Babylonian captivity the four provinces of Bashan became distinct; Gaulanitis, Trachonitis, Auranitis, and Batanaea.

GOLD

Emblem of purity (^{<182310>}Job 23:10), of nobility (^{<250401>}Lamentations 4:1). Zaahaab , “yellow gold,” as geld from gel , yellow. Sagur , “treasured gold “ (^{<110620>}1 Kings 6:20). Paz , “native gold” (^{<182817>}Job 28:17; Song 5:15). Betser , “gold earth,” i.e. raw ore (^{<182224>}Job 22:24). Kethem , figuratively (^{<183722>}Job

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37:22 margin) “golden splendor”; but Maurer literally, “gold is to be found in northern regions, but God cannot, be found out because of His majesty” (compare Job 28). Charuts , “dug out gold” (^{<200810>}Proverbs 8:10). It was not coined in ancient times, but is represented on Egyptian tombs as weighed out in the form of rings of fixed weight (^{<014321>}Genesis 43:21). Simon Maccabeus (1 Macc. 15) was the first who coined Jewish money. Arabia, Sheba, and Ophir, Uphaz, and Parvaim (used for “gold” in ^{<182224>}Job 22:24), were the gold producing countries. It is no longer found in Arabia. The Asiatics have always possessed more gold in ornaments than in money.

GOLGOTHA

Aramaic, Gulgaltha, Hebrew Gulgoleth . (**See CALVARY** , Latin) Greek (^{<422333>}Luke 23:33) Cranion, “a skull”; “Calvary” is from Vulgate The “place” of our Lord’s crucifixion and burial, not called in the Gospels a mount, as it is now commonly. “In the place where He was crucified was a garden, and in the garden a new sepulchre, ... hewn in stone wherein never man before was laid” (^{<422353>}Luke 23:53; ^{<431941>}John 19:41). The stone or rock perhaps suggested the notion of a hill. Moreover, the derivation of Golgotha (not “a place of skulls,” but “of a skull,” ^{<402733>}Matthew 27:33) implies a bald, round, skull-like mound or hillock, not a mount literally, but spiritually entitled to the name as being that sacred elevation to which our lifted up Lord would draw all hearts (^{<431232>}John 12:32). “Without the gate”

(<581312>Hebrews 13:12); “nigh to the city” (<431920>John 19:20); near a thoroughfare where “they that passed by reviled Him” (<402739>Matthew 27:39), and where “Simon a Cyrenian who passed by, coming out of the country,” was compelled to bear His cross (<411521>Mark 15:21). Ellicott thinks the arguments in favor of its proximity to the present traditional site preponderate; the nearness of the assumed site to that of Herod’s palace is important. (But **see JERUSALEM**) The explorations of Capt. Warren favor a site N. of Jerusalem.

GOLIATH

Perhaps a descendant of the old Rephaim, a remnant of whom, when dispersed by Ammon, took refuge with the Philistines (<050220>Deuteronomy 2:20,21; <102122>2 Samuel 21:22). Hebrew golleh means an exile. Simonis derives it from an Arabic root, “stout.” Gath is incidentally mentioned in Samuel as Goliath’s city. Now Moses records the spies’ report (<041332>Numbers 13:32,33) of Canaan, “there we saw the giants, the sons of

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Anak, which came of the giants; and we were in our own sight as grasshoppers.” Again in ^{<061121>}Joshua 11:21,22 it is written, “Joshua cut off the Anakims from the mountains, from Hebron, ... there was none of the Anakims left in the land of Israel, only in Gath and in Ashdod there remained.” Thus three independent witnesses, Moses, Joshua, and Samuel, in the most undesigned way confirm the fact that Goliath was a giant of Gath. His height, six cubits and a span, would make 9 ft. 2 in. Parisian measure, a height not unparalleled. But Septuagint and Josephus read four cubits and a span. His coat of mail, covering chest, back, and lower parts of the body, was “scale armor,” *qasqeseth* (compare ^{<031109>}Leviticus 11:9,10). Keil and Delitzsch for “target of brass” translated (*kidown*) “a brazen lance.” Goliath needed no target to cover his back, as this was protected by the coat of mail. [On the scene of battle [see ELAH](#) ; on the battle, etc., [see DAVID](#) and [see ELHANAN](#) .]

GOMER

1. Japhet’s oldest; son; father of Ashkenaz, Riphath, and Togarmah (^{<011002>}Genesis 10:2,3). A warlike ally of Magog (Scythia) Gog (^{<263806>}Ezekiel 38:6), coming from the N. The Cimmerians warred in northwestern Asia from 670 to 570 B.C. Originally dwelling in what is now southern Russia, the Ukraine (the Crimea betrays their name, the Cimmerian Bosphorus); then being dispossessed by the Scythians, they fled across the Caucasus into Armenia and Asia Minor; they warred with Lydia, and burnt the temple of Diana of Ephesus. They are the stock of the Cymry (as the Welsh call themselves; the

English gave them the name “Welsh,” i.e. foreigners, though originally they occupied the whole of the British isles but were driven back by succeeding invaders to the northwestern extremities, which their two divisions, the Gael of Ireland and Scotland and the Cymry of Wales, occupy), and gave their name to Cumberland. They once occupied the Cimbric Chersonese (Denmark). The Galatians were Celts, and so sprung from Gomer.

2. Daughter of Diblaim. Gomer = completion or ripeness, namely, of consummate wickedness; daughter of doubled layers of grape-cake

(^{<280103>}Hosea 1:3). One completely given up to sensuality. Hosea in vision (not in external act, which would be revolting to purity) takes by God’s command Gomer to wife, though a woman “of whoredoms”; symbolically teaching that out of this world, which whorishly has departed from the Lord, God takes a church to be sanctified by communion with Himself in

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Christ, as Gomer was sanctified by communion with the prophet, (^{<460714>}1 Corinthians 7:14). The Savior unites to Himself the unholy, to make it holy. [But **see HOSEA** .]

GOMORRAH

Traces of the catastrophe recorded in Genesis 19 are visible in the whole region about the Dead, or as Scripture calls it, the **see SALT SEA** . Volcanic agency and earthquake, accompanying the fire shower, may have produced the deep depression of the sea, and so arrested the Jordan's original onward course through the Arabah into the gulf of Akabah. The northern end of the lake is 1,300 ft. deep, the southern only 13 ft. below the surface. The southern division or bay of the sea most probably was formed at a late date. It abounds with salt, throws up bitumen, sulphur, and nitre on its shores. This answers to the vale of Siddim, "full of slime pits"

(^{<011410>}Genesis 14:10); and it accords with the destruction of the four cities of the plain by fire and brimstone, and with the turning of Lot's wife into a pillar of salt. Scripture does not say the cities were immersed in the sea, but that they were destroyed by fire from heaven (^{<052923>}Deuteronomy 29:23; ^{<244918>}Jeremiah 49:18; 50:40; ^{<360209>}Zephaniah 2:9; ^{<610206>}2 Peter 2:6; ^{<650104>}Jude 1:4- 7, "an example unto those that after should live ungodly"; ^{<300411>}Amos 4:11). So Josephus, B. J., 4:8, section 4. The traditional names of Usdum, and site of Zoar, the hill of salt, said to have been Lot's wife, favor the view that the cities lay either in or around the present southern

bay. Grove argues for the northern site that Abram and Lot near Bethel could not have seen the southern valleys ([011310](#)>Genesis 13:10) but could see the northern, and that what they saw was “the Ciccar of the Jordan,” whereas Jordan flowed into the northern end of the Dead Sea but not into the southern. But Genesis 13 probably means only that Lot, seeing the Jordan N. of the Dead Sea, and knowing the whole valley N. and S. to be well watered, chose it. Moreover, the catastrophes palpable to sight all round the southern end imply that the Jordan once flowed to the S. of that sea. Gomorrah means submersion; Arabic ghamara, to “overwhelm with water.” Gomorrah was one of the five cities of the vale of Siddim whose forces were routed by Chedorlaomer, until Abram helped them. Zoar or Bela alone of the five, at Lot’s request, escaped destruction by the fire from the Lord.

Jerusalem when corrupted (for “the corruption of the best is the worst of all corruptions”) is termed Sodom and her people Gomer ([230109](#)>Isaiah

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1:9,10); as the church apostate corrupted is termed “Babylon” (Revelation 17). Worse still are they who see Christ’s “mighty works” yet “repent not,” and who receive not the apostles’ teaching (<401015>Matthew 10:15; <410611>Mark 6:11). The profound depression of the plain of Gomorrah, the deepest on the earth, and its stagnant tropical air, answered to its sunken morals. DeSaulcy thinks that in Usdum and Um Zoghal traces of Sodom exist; and in Ain Feshkah (Goumran, Arabic) on the N. W. traces of Gomorrah. Rather in wady Amrah is to be sought a connection with Gomorrah. Tristram objects to the southern site for Sodom and Gomorrah that Chedorlaomer marching from mount Seir to Hazezon Tamar (Engedi) afterward meets the king of Sodom in the vale of Siddim, which therefore in the order ought to be rather at the northern end of the Dead Sea. Also Moses saw Zoar from mount Nebo (<053403>Deuteronomy 34:3), which he could not had it been at the S.E. of Dead Sea. He thinks that the southern bed of the sea was formerly deeper than now, and that it was raised by deposits brought from the Arabah. Lightning probably kindled the masses of sulphurous bitumen abounding around. Combining with an earthquake, the storm cast showers of ignited bitumen on the cities, so that “the smoke of the country” was “as the smoke of a furnace,” as beheld by Abraham. God often uses natural means in His most supernatural interventions.

GOPHER WOOD

<010614> Genesis 6:14. Perhaps cypress, kumar resembling gopher; suitable for shipbuilding; abounding in Babylonia and

Adiabene, the region which may have been that of Noah's building. It was here Alexander obtained timber for building his fleet.

GOSHEN

1. Three Egyptian homes in the Delta, and extending over part of Goshen, bore a name beginning with ka or ga, "a bull," namely, Mnevis, worshipped at On, representing Turn the unknown source of all existence. N.E. of Lower Egypt, having the Mediterranean on N., the desert on E., the Delta and the Tanitic branch of the Nile on W. (hence called the field of Zoan or Tanis, ^{<197812>}Psalm 78:12, 43), extending S. to the head of the Red Sea and nearly to Memphis. Also called the land of Rameses, in which Israel built (i.e. fortified anew) for Pharaoh Raamses and Pithom as treasure cities (^{<014711>}Genesis 47:11; ^{<020111>}Exodus 1:11). Joseph naturally placed his family on the border land between Egypt and Palestine, the promised land, and at the

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same time near himself at Tunis or else Memphis the capital of Egypt. Goshen corresponded to Wady-'t-Tumeylat. The fresh water canal runs through it from the Nile to Ismailia. From El Wady to the head of the gulf of Suez is three days' journey, the distance assigned in Exodus. The answer of Joseph's brethren to Pharaoh (^{<014628>}Genesis 46:28,34), "thy servants have been herdsmen from our youth," (Joseph so instructing them "that ye may dwell in ... Goshen, for every shepherd is an abomination to the Egyptians,") proves that Goshen was regarded by Egyptians as scarcely Egypt proper, though having many Egyptians in it, as is recorded during the ten plagues; also foreigners. [**See BERIAH** .] The names of some places in Goshen are Semitic, as Migdol and Baal-zephon. Joseph lived under the 12th or 13th dynasty, a native not a shepherd dynasty (as ^{<014634>}Genesis 46:34 proves). Pharaoh calls Goshen "the best of the land" (^{<014705>}Genesis 47:5-11), namely, for a pastoral people as Israel; for in tillage the parts of Egypt next the Nile are more fertile than Goshen. In Goshen Pharaoh implies he kept some of his cattle, over which he proposes to set Israelites as rulers of herdsmen. The separation of Israel from the plagues marks the distinctness of the land. Israel setting out from Rameses in Goshen in two days reached the edge of the Wilderness, and in one day more the Red Sea, i.e. from Rameses (on the old canal from the Tanitic arm of the Nile to lake Timsah) 30 miles direct to the ancient western shore. The Septuagint call Goshen "Gesen of Arabia;" and Pliny "the Arabic nome" from its bordering on Arabia. Now Esh-Shurkiyeh, well intersected by canals; Egypt's best province, yielding the largest revenue. 2. A district in S. Palestine,

between Gaza and Gibeon (^{<061041>}Joshua 10:41; 11:16), and a city (^{<061551>}Joshua 15:51); between the S. country (the Negeb) and the shephelah (the low hills between the mountain and plain, not as KJV “the valley “) of Judah. Doubtless named in remembrance of Israel’s original place of sojourn in Egypt.

GOSPELS

From the Old English god spel, “good news.” The providential preparations for the gospel attest its divine origin.

(1) The translation at Alexandria of the Old Testament into Greek (by the Septuagint), rendering the Jewish Scriptures accessible through that then universal language of the refined and polite to the literary of all nations. All possibility of questioning the existence or falsifying the contents of Old Testament prophecy was precluded thereby, however much the Jews who

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rejected Jesus would have wished to alter the prophecies which plainly identified Him as the foretold Messiah. The canon of the Old Testament having been completed, and prophecy having ceased before the Sept. translation, they could not deny that the divine knowledge derivable from it was complete.

(2) Greek and oriental philosophy had drawn attention to religious and moral speculations, which at once exposed and undermined paganism, and yet with all its endless labors gave no satisfactory answer to the questionings and cravings of man's spiritual being.

(3) The Roman empire had broken down the barriers between E. and W. and united almost the whole world, Asia, Africa, and Europe, in one, and established peace and good order, making possible the rapid transmission of the glad tidings from country to country; compare ^{<420201>}Luke 2:1; ^{<402221>}Matthew 22:21.

(4) The universal expectation in the East of a great king to arise in Judea, probably due to fragments of revelation (as the prophecy of Balsam, ^{<042417>}Numbers 24:17) such as led the wise men of the East to conic seeking "the king of the Jews."

(5) The settling of the Jews, and the consequent erection of synagogues, throughout all the towns of Asia. Greece, Italy, Africa, and western Europe. Hence by the reading of the law and the prophets in the synagogues everywhere each sabbath proselytes of righteousness were gathered from the Gentiles,

such as the eunuch or chamberlain of Candace, queen of the Ethiopians, a student of Scripture, Cornelius the centurion who “feared God with all his house, and gave much alms to the people, and prayed to God always.” These not being bound under the ceremonial yoke, as the original Jews, formed a connecting link with the Gentiles; and hence at Antioch in Pisidia, when the Jews rejected the preaching of Paul and Barnabas, these proselytes, with the Gentiles, “besought that these words might be preached to them the next sabbath, ... and on that day came almost the whole city together to hear the word of God” ([<441315>Acts 13:15-44](#)). So at Iconium ([<441401>Acts 14:1](#)), and at Thessalonica ([<441701>Acts 17:1-4](#)). Such were the “devout men, out of every nation under heaven,” the collected representatives of the world, to whom Peter preached with such success ([<440204>Acts 2:4-11](#)). The 3,000 converts of that day and the 5,000 of a few days after ([<440404>Acts 4:4](#)) would act as missionaries on their return to their several nations. To the Jews first in each synagogue abroad the

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apostles preached, and gathered many converts from among them; and then to the Gentiles. The Jews' national rejection of Jesus is no valid objection to the gospel, since He foretold it Himself (Matt 16:21; 26:2), and the Old Testament prophets did so too (²³⁴⁹¹⁶Isaiah 49:16; 21; 52; 53; Psalm 22); so that, fixing their eyes on the prophecies of Messiah's glory and kingdom which they wrested to mean His setting up a temporal kingdom at Jerusalem and overthrowing the Roman existing dominion, and shutting their eyes to the prophecies of His humiliation, "they knew Him not, nor yet the voices of the prophets which are read every sabbath," and yet in spite of themselves, like their types Joseph's brethren (⁰¹⁵⁰²⁰Genesis 50:20), "they have fulfilled them in condemning Him" (⁴⁴¹³²⁷Acts 13:27; 3:18). The harmony in Christ of prophecies seemingly so opposite, His temporal and temporary humiliation, and yet His spiritual dominion now and His final visible and everlasting kingdom, furnish conclusive proof of the Divinity of prophecies which no human sagacity could have anticipated or human agency fulfilled. The correspondence of the gospel event to the predictions of the Old Testament is thus established by the Jews, unwilling witnesses and therefore beyond suspicion. Graves (Pentateuch, 2:3,6) well says, had they universally embraced the gospel at its first publication, the sceptic might allege the prophecies to have been fabricated or altered to fit them to the events; the contrary is now certain. This is one great cause why the national conversion of the Jews is delayed "until the fullness of the Gentiles shall come in" (⁴⁵¹¹³⁵Romans 11:35). They continue guardians of the prophetic records until these shall have had their contents

examined, and their application ascertained, by every other nation in the world.

Genuineness and inspiration of the Four Gospels. The “prophets” in the Christian church who had the spiritual gift of “discerning spirits” were an effectual check on the introduction of a pseudo-inspired writing. Paul appeals to them on the inspiration of his letters (⁴⁶¹⁴³⁷1 Corinthians 14:37; 12:10; compare ⁶²⁰⁴⁰¹1 John 4:1). Thus, by the two-fold inspiration, that of the authors and that of the judges, the canonicity of the four Gospels, as of the other books of New Testament, is established. The anonymous fragment of the canon of the New Testament attributed to Caius a presbyter of Rome (published by Muratori, *Antiq. Ital.*, iii. 854, and known as the Muratorian Fragment), recognizes the Gospels (Luke and John, the sentences as to Matthew and Mark are obliterated) as inspired, and condemns as uninspired the Shepherd by Hermes, “written very recently in our own times,” i.e. in the first part of the second century, the age in which

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unmentioned by the others; also details of time, place, and numbers; also supplemental matter (^{<430219>}John 2:19), “destroy this temple,” accounting for the charge of the false witnesses unexplained in ^{<402661>}Matthew 26:61. In the prologue and elsewhere Christ’s characteristic aspect is His Divine glory breaking forth the brighter amidst the darkness of the Jews’ opposition. Each of the four, while recognizing the Lord’s other aspects, has one aspect prominent; and the four combine in one harmonious whole, joined by a spiritual not a mechanical unity. “Mutual intertexture is characteristic of Scripture. The second and third evangelists warranted the genuineness of each former Gospel with all the authority of the latter, by quoting its words. Thus they became joint vouchers for the genuine Gospels and joint opposers of the spurious. John authenticates the foregoing ones not by adopting but by omitting what they had related, and supplying what they omitted.” (Wordsworth.)

^{<320406>} Jonah 4:6-10. So Augustine, the Septuagint, and the Syriac explain the Hebrew qiqayown ; so modern Jews and Christians at Mosul (Nineveh). In gardens the arbor is often shaded with leaves of the bottle gourd; but the treelike sudden growth of the Ricinus, Palma Christi, or castor oil plant make it the more likely; so Jerome describes it, “within a few days you see the plant grown into a little tree”; and Celsius identifies it with the Punic and Syriac el keroa, or Ricinus, and the Hebrew is evidently from the Egyptian kiki, the same plant. The leaves are large and palmate, like a hand with outspread fingers (whence comes the name, Palma Christi), with serrated lobes. Castor oil is made from the seeds.

2. Wild gourds ([<120438>](#)2 Kings 4:38-41), paqot . It resembles the vine; and as several of the Cucurbitaceae, melons, pumpkins, etc., from their juiciness, in a hot climate are favourite articles of food, a noxious sort might easily be mistaken for a wholesome kind. The squirting or wild cucumber (Ecbalium elaterium; the fruit opening, from paaqah “to open,” and scattering its seeds when touched) and the colocynth (about the size of an orange) are such. The latter is favoured by the old versions, and its derivation also suits the dry gourds, when crushed, bursting or opening with a crashing noise. Gozan. A river ([<130526>](#)1 Chronicles 5:26; [<121706>](#)2 Kings 17:6; 18:11). There the captive Israelites were transported by Shalmaneser and Esarhaddon. Now the Kizzit Ozan, the golden river of Media, which rises in Kurdistan and ultimately falls into the White River, and so into the Caspian Sea. A

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bearing Him into all lands (^{<199901>}Psalm 99:1; 19:4), guided by the Spirit, intertwined with wheels in wheels of coincidences and variations, full of eyes, discerning the thoughts. The four in their spiritual ideal reveal the Saviour under a fourfold aspect.

(1) The lion denotes Christ's kingship, as "lion of the tribe of Judah." Matthew traces His line of succession to the throne from "David the king." The wise men (Matthew 2), according to Balaam's prophecy of the "sceptre to arise out of Israel," sought "the king of the Jews." The climax of the three temptations (Matthew 4) is Satan's offer of the kingdom. The Sermon on the Mount has the sententious tone of an authoritative king. Seven parables illustrate the true nature of the kingdom, for the Jews for whom Matthew writes looked for Messiah's kingdom. His claim of exemption from tribute, recorded in Matthew alone (^{<401724>}Matthew 17:24), marks Him Son and Heir of the kingdom. Matthew closes with His universal dominion (^{<402818>}Matthew 28:18-20).

(2) The ox or calf typifies patient toil (^{<460909>}1 Corinthians 9:9,10). Mark's representation of Christ corresponds; homely, earnest, minutely graphic, full of action rather than discourse, suited to the Roman practical character, it abruptly carries us at once into Christ's ministry of unceasing toil (Mark 1). The word variously translated "straightway," "immediately," "forthwith," "anon," "as soon as," "by and by" (*eutheos* occurs 27 times, though in Matthew but eight times, in Luke twice; an illustration of its energetic tone. Minute details are peculiar to his vivid style: "Jesus was with the wild beasts"

(<410113>Mark 1:13); “Zebedee with the hired servants”

(<410120>Mark 1:20); Boanerges (<410317>Mark 3:17); Jesus’ gestures (<410305>Mark 3:5); His successive acts in curing the deaf (<410733>Mark 7:33,34); the lingering glory on His countenance, and the people’s amazement (<410915>Mark 9:15). It presents the best picture of Jesus’ daily outward life.

(3) A man’s face denotes human sympathy. Luke’s Gospel presents the lowly humanity of the Son of man’s conception, birth, and childhood; it traces Him up to Adam, the common father of all men. The parables and miracles unique to Luke exhibit Christ’s human tenderness; the prodigal son, the good Samaritan, the grateful Samaritan leper, the publican’s prayer, Zaccheus, the raising of the Nain widow’s son.

(4) The eagle denotes high soaring heavenliness. John’s Gospel, say the fathers, is “the Gospel after the Spirit,” as the others are “after the flesh.” John supplies details of Andrew, Philip, Nathanael, Thomas, and Judas,

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and is therefore put in various connections, under the Spirit's guidance, for the church's edification. Fuller information as to all the facts of the case would clear away seeming discrepancies. It is enough for the harmonist to show a possible reconciliation (in the absence of fuller knowledge); this is sufficient even to meet a priori objections against the accurate truth of details, and such objections have no force against the gospel as a whole. "Substantial truth under circumstantial variety" is the most conclusive testimony, as proving the mutual independence of the witnesses, for had all four been alike their testimony would have been that of but one witness. At the same time all four, being supervised by the Spirit of God, are true in their order of events spiritually, though but one order is true chronologically. Mechanical uniformity is no necessary result of inspiration. The four are not mere annals or biographies, but spiritual records, "memoirs" adapted to various wants of the Christian life. A diatessaron, or continuous record compiled chronologically out of the four, fails in this, viz. the setting forth of the events under their mutual, manifold, spiritual relations. Christ's life, death and resurrection are represented from four different aspects to complete the view. Each Gospel has its distinctive character; the progression of the four reaches its climax in John, who portrays the divinity of the Son of God, as the former three portray His humanity. They are not four different Gospels, but one fourfold Gospel from the Holy Spirit, through four intelligent agents, each giving that view of the Lord Jesus which belonged to his own character and circumstances, and those of his immediate readers, and so by Divine Providence meeting severally the church's wants in all ages. Seeming discrepancies are a test of faith, whether in spite

of difficulties we will, because of the preponderating probabilities, believe all God's word. They are incentives for us more diligently to "search the Scriptures," which contain within themselves their own best vindication and harmony. The Gospels are fragmentary, complete spiritually but not historically; hence the seeming discrepancies. Those early churches which collected the canon saw the alleged discrepancies, but saw nothing in them incompatible with inspiration and truth; otherwise they would not have transmitted them: as in nature the seeming variations in the orbits of some planets are found, on fuller knowledge, to be in harmony with the general law.

F O U R F O L D G O S P E L . — Irenaeus (iii. 11), Athanasius (Syn. Scr., p. 55), Jerome (Matt., proem.) regarded the four living **see CHERUBIM** united in one as representing the fourfold gospel. Both are the chariot of God

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country also bore the name of the river, Gauzanitis (Ptolemy, Geog. v. 18); Mygdonia is the same name with the “M” prefixed. So Habor was a region and a river (the Khabour, the affluent of the Euphrates). The region is one of great fertility (Layard, Nineveh and Babylon). G. in G. Rawlinson’s view was the district on the river Habor or Khabour.

GRASS

Its rapid fading in the heat of Palestine is a frequent image of man’s frailty ([19A314](#)Psalm 103:14,15; 90:5,6; [234006](#)Isaiah 40:6,7). In [245011](#)Jeremiah 50:11 for “the heifer at grass” (i.e., fat and frisky), since the gender of “at grass” *dasha* , confounded with *desha* “grass”) does not agree with *eglah* “a heifer,” translated “a heifer threshing (treading out) grain.” The strongest were used for threshing, and as the law did not allow their mouth to be muzzled in threshing ([052504](#)Deuteronomy 25:4) they waxed wanton with superabundant food, an image of Judea’s insolent destroyers.

It is a coincidence undesigned, and therefore a mark of genuineness, that by three evangelists the “grass” is noticed in the miraculous feeding of the 5,000; John ([430610](#)John 6:10) saying, “there was much grass in the place” (a notable circumstance in Palestine, where grass is neither perennial nor universal; the latter rain and sunshine stimulate its rapid growth, but the scorching summer soon withers it and leaves the hills bare); Mark ([410639](#)Mark 6:39), with his usual graphic vividness,

mentioning “the green grass”; Matthew ([401419](#)>Matthew 14:19) simply stating Christ’s command to “sit down on the grass.” But in the feeding of the 4,000 the multitude in both Gospels ([401535](#)>Matthew 15:35; [410806](#)>Mark 8:6) are commanded to “sit down on the ground.” This delicate distinction disproves the notion that the two miracles are really different versions of the same miracle, as also that of the 12 (small) baskets ([kofinoi](#)) in the miracle of the 5,000, and the seven (larger) baskets ([spurides](#)) in that of the 4,000. Compare [401609](#)> Matthew 16:9,10 with [401420](#)>Matthew 14:20, [420917](#)>Luke 9:17; [[kofinoi](#)] being uniformly applied to the former miracle, [[spurides](#)] to the latter (Blunt, Undesigned Coincidences). In [400630](#)>Matthew 6:30 “the lily” is classed with “the grass of the field.” “Grass” must here be used for all that grows in the field, wild flowers as well as grasses, herbage.

GRASSHOPPER

[[See LOCUST .](#)]

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GRECIANS; GREEKS; GREECE

Called “Javan” ^{<011002>}Genesis 10:2. The Ionia on the W. of Asia Minor, whence perhaps emigrants originally passed to Attica and the Peloponnese. The Ionians of secular history however were a colony from Attica. Being the most eastern of the Greeks they were the first known to the Asiatics. Joel (^{<290306>}Joel 3:6) mentions the Grecians as the purchasers to whom the Tyrian slave merchants sold the children of Judah (800 B.C.). Ezekiel (^{<262713>}Ezekiel 27:13) mentions Javan (Greece) and Tyre as “trading in the persons of men.” Daniel (^{<270805>}Daniel 8:5,21; 11:3) foretold the rise of Alexander the Great, “the great horn between the eyes of the rough goat” which “came from the W. on the face of the whole earth, and touched not the ground (overrunning the earth with incredible swiftness, the ‘leopard’ 7:6), and smote the ram” (Medo-Persia). Zechariah (^{<380913>}Zechariah 9:13) represents Judah and Ephraim as the arrows filling God’s bow, “when I have raised up thy son, O Zion, against thy sons, O Greece” (Javan) thus foretelling that the Jewish Maccabees would punish Greece in the person of Antiochus Epiphanes, one of Alexander’s successors, in just retribution for her purchasing from Tyre as slaves” the children of Judah and Jerusalem.” Isaiah (^{<236619>}Isaiah 66:19) foretells that the Jews who survive His judgments He will send as missionaries to Javan to “declare My glory among the Gentiles.”

The most important function Greece performed in the gospel scheme was that it furnished the language adapted by its wide

use among the refined of all nations, as also by its marvelous flexibility, capability of forming new theological terms, and power of expressing the most delicate shades of meaning, for conveying to the world the glad news of salvation through Christ. Orally, it was generally used by the apostles in preaching, being then widely spoken; and it is the sole medium of the New Testament written word. The Greek of the New Testament and of the Grecians or Hellenist Jews was not Classical Greek, but Hebrew modes of thought and idiom clothed with Greek words. The Septuagint and the Hebrew are a necessary key to this New Testament Hellenistic Greek. The Grecians or Greek-speaking Jews were at once Jewish missionaries to the pagan, witnessing everywhere against the prevalent polytheism, and pioneers to prepare unconsciously the way for the gospel missionary. They formed the connecting link between the Hebrew Jews and the Gentiles.

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In ^{<442002>}Acts 20:2 “Greece” (Hellas) means Greece Proper, or “Achaia,” i.e. southern Greece including the Peloponnese, as opposed to Macedonia on the N.

In New Testament “Greek” ([HElleen](#) is distinguished from “Grecian” (Hellenist). “Greek” means either a native of Greece or else a Gentile in general (^{<451012>}Romans 10:12; 2:9,10, margin) “Grecian” is a foreign Jew, literally, one who speaks Greek, as contrasted with a home Jew, a “Hebrew,” dwelling in Palestine, or rather one speaking the sacred tongue, Hebrew, whether dwelling in Palestine or elsewhere. So Paul though of the Greek city Tarsus, calls himself a “Hebrew” and “of the Hebrews,” i.e. having neither parent Gentile (^{<500305>}Philippians 3:5; ^{<471122>}2 Corinthians 11:22). The first church at Jerusalem was composed of these two classes, the “Hebrew” and the “Grecian” Jews; from whence, when the Grecian widows complained of being “neglected in the daily ministrations” of alms, the seven chosen to rectify matters were all “Grecians,” judging from their Greek names, Stephen, Prochorus, etc.

”Greeks” in the strict sense, whether native Greeks or Gentiles in general, were not admitted to the Christian church until later. ^{<441120>}Acts 11:20, “Greeks” is the reading of the Alexandrinus manuscript rightly for “Grecians,” for the “Grecians”, were long before a recognized portion of the church (^{<440601>}Acts 6:1), and some of those “scattered abroad” were among them (for none of the seven” Grecian” deacons, except Stephen, was as yet martyred) [[see CHRISTIAN](#)]; the new name marking the

new epoch in the church. At first those scattered abroad “preached to, the Jews only” (the word is not “Hebrews” but “Jews,” including “Grecians”); afterward some of them preached to pagan “Greeks.” Their conversation was a new thing, a special “grace of God,” tidings of which reaching the Jerusalem church constrained them to send Barnabas as far as Antioch, who “when he had seen the GRACE of God was glad” and enlisted the cooperation of Paul who had been in vision already called to “bear Christ’s name unto the Gentiles” (^{<440915>}Acts 9:15). “Spake ALSO unto” is the true reading (^{<441120>}Acts 11:20, the Alexandrinus, the Vaticanus, the Sinaiticus manuscripts, and the Vulgate version). The “also” marks a further step than their “preaching unto the Jews (including ‘Grecians’) only.” It was with the Grecians (Hellenists) that Paul came into controversy at his first visit to Jerusalem (^{<440929>}Acts 9:29). Their Grecian or foreign culture and education made them clever disputants; hence, their keenness in controverting the new convert who had before sided with them against

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Stephen; the latter also was once a Grecian (Hellenist) Jew before his conversion to Christianity ([<440758>Acts 7:58; 6:9-14](#)).

GREYHOUND

[<203031>](#) Proverbs 30:31, margin, “girt in the loins,” referring to the slenderness of its body at the loins, as if tightly girt for grace and swiftness in running, so that it is classed among the “things which go well.” The ancient Egyptian paintings represent such close-girt hounds used in coursing. Gesenius understands [<203031>](#)Proverbs 30:31 “a war horse with ornamental trappings girt on its loins.” Maurer, “a wrestler with loins girt for the struggle.” Grove. [[See ASHTORETH .](#)] Translated rather “Asherah,” the image of the goddess. So [<122306>](#)2 Kings 23:6, where it is nonsense “Josiah brought out the grove (Asherah) from the house of the Lord”; Manasseh had “set this graven image of Asherah in the house” ([<122107>](#)2 Kings 21:7; 22:7; compare [<070307>](#)Judges 3:7). Also a “grove” could not be “set up under every green tree” ([<121710>](#)2 Kings 17:10; [<111423>](#)1 Kings 14:23; 18:19; [<023413>](#)Exodus 34:13). In [<012133>](#)Genesis 21:33 it is a different word, “Abraham planted a grove (eshowl) in Beersheba,” rather “a tamarisk tree,” a hardy evergreen fitted to be a memorial to his posterity that the well was theirs. The Asherah was upright, fixed or planted in the ground; of wood, so that it was capable of being “cut down and burned” ([<070625>](#)Judges 6:25,26; see [<111513>](#)1 Kings 15:13). “Maacbah had made an idol Asherah” (not” IN grove”). The worship of Asherah like that of Astarte or Ashtoreth, was

associated with Baal worship. Astarte is the personal goddess, Asherah her conventional symbol in some one of her attributes. The sacred tree in Assyrian sculptures is similar, a symbol of the goddess of nature. The stone “pillar” (as the Hebrew for “image” ought to be translated, [Exodus 34:13](#)) was Baal’s symbol; as the wooden pillar or tree was Astarte’s ([2 Kings 18:4](#)). The attempt to combine this with Jehovah worship is the subject of the prohibition ([Exodus 34:13](#)).

The Hebrew word translated “plain” (elon) signifies a grove or plantation; that of Mamre ([Genesis 13:18](#)), of Moreh ([Genesis 12:6](#)), of Zaanaim ([Judges 4:11](#)), of the pillar in Shechem ([Judges 9:6](#)), of Meonenim ([Judges 9:37](#)), of Tabor ([1 Samuel 10:3](#)).

Groves were associated with worship from ancient times, as the passages just quoted show. Pliny states that trees were the first temples. Their shade, solitude, and solemn stillness suggested this use. The superstitious abuse of them to idolatry and licentious rites caused the Divine prohibition of them

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for religious purposes; which prohibition Israel disregarded ([<241702>](#)Jeremiah 17:2; [<262028>](#)Ezekiel 20:28). Trees were also used for national assemblies ([<070906>](#)Judges 9:6,37), for burying the dead ([<013508>](#)Genesis 35:8; [<093101>](#)1 Samuel 31:14). Some trees are specially-noted: the tamarisk (eeshel) under which Saul abode in Gibeah ([<092206>](#)1 Samuel 22:6); the terebinth in Shechem under which Joshua, after writing the law of God, set up ([<062426>](#)Joshua 24:26) a great stone as a witness; the palm tree of Deborah ([<070405>](#)Judges 4:5); the terebinth of enchantments ([<070937>](#)Judges 9:37 margin, **see MEONENIM**); of wanderers ([<070611>](#)Judges 6:11, **see ZAANAIM**); [<091402>](#)1 Samuel 14:2, “a pomegranate tree in Migron” ([<091003>](#)1 Samuel 10:3). Tree worship, perhaps a distortion of the tradition of the tree of life and the tree of knowledge (Genesis 3), may be traced in Egypt, Arabia, Syria, Assyria, Persia, India, Thibet, Siam, China, Japan, Ceylon, the Philippine isles. The Druids venerated oak groves (Pliny, H. N., xvi. 44; Tacitus, Annals xiv. 30). The black priests in Africa alone may enter the sacred groves. The Etrurians worshipped a palm-tree.

GUARD

tabbach . The king’s executioner, literally, cook ([<013736>](#)Genesis 37:36, margrin; [<122508>](#)2 Kings 25:8; [<270214>](#)Daniel 2:14). Rats = “the runner” who carried dispatches ([<143006>](#)2 Chronicles 30:6), and also acted as military guard to the Jewish kings ([<101501>](#)2 Samuel 15:1). Mishmereth = “watchmen”

(<160409>Nehemiah 4:9,22).

GUDGODAH

see HOR HAGIDGAD

<051007> Deuteronomy 10:7.

GUNI

<014624> Genesis 46:24; <130713>1 Chronicles 7:13;
<042648>Numbers 26:48. A patronymic, the plural name
implying a family as well as an individual.

1.

2.

<130515> 1 Chronicles 5:15.

GUR, THE GOING UP TO

i.e., ascent to Gur or the lion's whelp, where Ahaziah was killed while fleeing from Jehu (<120927>2 Kings 9:27). It was "by Ibleam" (now Bel'amek), between Jezreel and "the garden house" (Beth-hag-gan, now Jenin). Now

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Kefr Kud. The similarity of the Hebrew letter daleth (d) and the Hebrew letter resh (r) led to their frequent interchange.

GUR-BAAL

Where Arabians dwelt (^{<142607>}2 Chronicles 26:7). Between Palestine and Arabia.

H

HAASHTARI

<130406> 1 Chronicles 4:6.

HABAIAH

<150261> Ezra 2:61; <160763> Nehemiah 7:63.

HABAKKUK

”The cordially embraced one (favorite of God), or the cordial embracer.” “A man of heart, hearty toward another, taking him into his arms. This Habakkuk does in his prophecy; he comforts and lifts up his people, as one would do with a weeping child, bidding him be quiet, because, please God, it would yet be better with him” (Luther). The psalm (Habakkuk 3) and title “Habakkuk the prophet” favor the opinion that Habakkuk was a Levite. The closing words, “to the chief singer on my stringed instruments,” imply that Habakkuk with his own instruments would accompany the song he wrote under the Spirit; like the Levite seers and singers, Asaph, Heman, and Jeduthun (<132501>1 Chronicles 25:1-5). A lyrical tone pervades his prophecies, so that he most approaches David in his psalms. The opening phrase (<350101>Habakkuk 1:1) describes his prophecy as “the burden which,” etc., i.e. the weighty, solemn announcement. Habakkuk “saw” it with the inner eye opened

by the Spirit. He probably prophesied in the 12th or 13th year of Josiah (630 or 629 B.C.), for the words “in your days” (<350105>Habakkuk 1:5) imply that the prophecy would come to pass in the lifetime of the persons addressed. In <241609>Jeremiah 16:9 the same phrase comprises 20 years, in <261225>Ezekiel 12:25 six years.

<360107> Zephaniah 1:7 is an imitation of <350220>Habakkuk 2:20; now Zephaniah

(<360101>Zephaniah 1:1) lived under Josiah, and prophesied (compare

<360305> Zephaniah 3:5,15) after the restoration of Jehovah’s worship, i.e. after the 12th year of Josiah’s reign, about 624 B. C. So Habakkuk must have been before this. Jeremiah moreover began prophesying in Josiah’s 13th year; now Jeremiah borrows from Habakkuk (compare <350213>Habakkuk 2:13 with <245158>Jeremiah 51:58); thus, it follows that 630 or 629 B.C. is Habakkuk’s date of prophesying (Delitzsch).

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Contents. — Habakkuk complains of the moral disorganization around, and cries to Jehovah for help (^{<350102>}Habakkuk 1:2-4); Jehovah in reply denounces swift vengeance (^{<350105>}Habakkuk 1:5-11) by the Chaldeans. Habakkuk complains that the Chaldees are worse than the Jews whom they are to be the instruments of chastising; they deal treacherously, sweep all into their net, and then “they sacrifice unto their net and burn incense unto their drag,” i.e. idolize their own might and military skill, instead of giving the glory to God (^{<050817>}Deuteronomy 8:17; ^{<231013>}Isaiah 10:13; 37:24,25). Habakkuk therefore, confident that God is of purer eyes than to behold evil (^{<350113>}Habakkuk 1:13), sets himself in an attitude of waiting for the Lord’s own solution of this perplexing apparent anomaly (^{<350201>}Habakkuk 2:1); Jehovah desires him accordingly, “write the vision” of God’s retributive justice plainly, so “that he may run that readeth it,” namely, “run” to tell to all the good news of the foe’s doom and Judah’s deliverance, or, as Grotius, run through it, i.e. run through the reading without difficulty. The issue must be awaited with patience, for it shall not disappoint; the lifted up soul, as that of the Chaldean foe and the unbelieving apostatizing Jew, is not accounted upright before God and therefore shall perish; but the just shall be accounted just by his faith and so shall live. The Chaldeans’ doom is announced on the ground of this eternal principle of God’s moral government. The oppressed nations “shall take up a parable,” i.e. a derisive song (compare ^{<231404>}Isaiah 14:4; ^{<330204>}Micah 2:4), whom Habakkuk copies, against their oppressor. It is a symmetrical whole, five stanzas; three of three verses each, the fourth of four, and the

last of two verses. Each stanza, except the last, begins with “woe.” All have a closing verse introduced with “for,” “but,” or “because.” Each strophe begins with the character of the sin, then states the woe, lastly confirms the woe
(<350202>Habakkuk 2:2-20). The prayer-song (Habakkuk 3) is the spiritual echo, resuming the previous parts of the prophecy, for the enlightenment of God’s people. Prayer, thanksgiving, and trust, are the spiritual key to unlock the mysteries of God’s present government of the earth. The spirit appears tumultuously to waver (from whence the title “Shigionoth” from shagah, “to wander”) between fear and hope; but faith at the end triumphs joyfully over present trials
(<350317>Habakkuk 3:17-19). Upon God’s past manifestations for His people, at Paran, Teman, and the Red Sea, Habakkuk grounds the anticipated deliverance of his people from the foe, through Jehovah’s interposition in sublime majesty; so that the believer can always rejoice in the God of his salvation and his strength. The interests of God’s righteous character, seemingly compromised in the Chaldees’

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successful violence, are what Habakkuk has most at heart throughout; to solve this problem is his one grand theme.

Paul quotes Habakkuk 1:5 in his warning to the unbelieving Jews at Antioch in Pisidia. Thrice Paul quotes [<350204>](#)Habakkuk 2:4, “the just shall live by his faith” (one fundamental truth throughout the Bible, beginning with Abram in [<011506>](#)Genesis 15:6); first in [<450117>](#)Romans 1:17, where the emphasis rests on “just,” God’s righteousness and the nature of justification being the prominent thought; secondly in [<480311>](#)Galatians 3:11, where the emphasis is on “faith,” the instrument of justification being prominent; thirdly in [<581038>](#) Hebrews 10:38, where the emphasis is on “live,” the continued life that flows from justification being prominent.

HABAZINIAH

Head of the Rechabites ([<243503>](#)Jeremiah 35:3).

HABERGEON

Coat of mail, covering the neck and chest. [<022832>](#)Exodus 28:32: “as the hole of an habergeon,” namely, for the head and neck to go through; the sacerdotal meel or robe of the ephod resembling it in form, but of linen. [<184126>](#) Job 41:26, margin, “breastplate.”

HABOR

(**See GOZAN**). Now the Khabour; omitting “by” in <121706>2 Kings 17:6; 18:11. But “Halah” a province, going directly before Habor in the same connection, favors KJV It would be awkward to say he put them “in Halah,” a province, and “in Habor,” a river. Probably the river Habor gave its name to the province. It joins the Euphrates at Circesium; the country adjoining abounds in mounds, the remains of Assyrian cities. The Khabour is mentioned in an inscription of the 9th century.

HACHALIAH

Nehemiah’s father (<160101>Nehemiah 1:1; 10:1).

HACHILAH, THE HILL

In a wood in the untilled land near Ziph, facing (<092319>1 Samuel 23:19,24, “south” of) the Jeshimon, i.e. the waste district. David and his 600 men lurked in the fastnesses of the hill; but as Saul approached withdrew to the

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wood (rather the choresh or village attached to **see ZIPH**) below. Saul bivouacked by the way or road which passed over or at the side of the hill. Then ensued David's taking of Saul's spear and cruse (23:14; 26:13). See the title of Psalm 54. There is an undesigned coincidence between David's language in ^{<191101>}Psalm 11:1, "how say ye to my soul, Flee as a bird to your mountain," and the independent history (^{<092620>}1 Samuel 26:20), "the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains," a confirmation of the genuineness of both psalm and history. From the rock of Ziph David came down to "the wilderness of Maon." Both names are still found in southern Judah. Conder (Palestine Exploration) identifies Hachilah with a high hill bounded by deep valleys N. and S. on which stands the ruin Yekin or Harbin, facing Jeshimon on the right. The "trench" where Saul pitched tent is the flat low plot between steep cliffs, the head of a large wady with water. David crossed the valley, and from either of the hill tops called to the hosts. There is only one hill E. of Ziph overlooking the desert, the rest are rolling downs at a lower level; on this one is Yekin, which is "Hachil," the liquids l and n being interchanged as often. The "trench" in which Saul lay (^{<092605>}1 Samuel 26:5) was the hollow, with a spring and cave in it, still to be seen beneath the crest of the hill. Another knoll is beyond this hollow; just as the Bedouins take up their quarters, not on a hill where they can be seen, but in a slight hollow so as at will to emerge forth at the right moment on a foe. It is contrary to their customs of war to lie in a trench of an encampment; however the sense may probably be (see margin), he lay within the wagon rampart.

HACHMONI, SON OF THE HACHMONITE

(<132732>1 Chronicles 27:32; 11:11). The former is the correct rendering; the Hebrew in both passages is the same. In <102308>2 Samuel 23:8 “the Tachmonite” names, in Chronicles given with “son of” (ben), are given without it, but with the definite article. Hachmonite was founder of a family; for the actual father of Jashobeam (a Korhite) was Zabdiel (<132702>1 Chronicles 27:2; 12:6).

HADAD

A name often recurring in the Syrian and Edomite dynasties, meaning the sun; so applied as the official title to the king, as supreme on earth as the sun is in the sky. It appears in Ben-hadad, son, i.e. worshipper, of Hadad;

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Hadad-ezer, helped by Hadad. It appears as **see HADAR** (<012515>Genesis 25:15; compare <130130>1 Chronicles 1:30,50). Nicolaus of Damascus (Fragm. 31), friend of Augustus Caesar (Josephus, Ant. 7:5, sec. 2), confirms <100803>2 Samuel 8:3 as to David's defeating Hadadezer or Hadarezer, king of Zobah, "when he went to recover his border at the river Euphrates"; Nicolaus says, "a certain Hadad, a native Syrian, had great power, ruling over Damascus and all Syria except Phoenicia (this accords with <100805>2 Samuel 8:5, 'the Syrians of Damascus came to support Hadadezer,' being his vassals); he contended against David king of Judea in many battles; in the last, which was by the Euphrates, he suffered defeat (making his third defeat: <100803>2 Samuel 8:3,5; 10:18), showing himself a prince of the greatest prowess."

1. Son of Ishmael (<012515>Genesis 25:15). The Attaei, Attene, Chateni, on W. of Persian gulf, seem his descendants (Ptol. 6:7, section 15; Plin. 6:32). Hadad, a mountain belonging to TEMA on the borders of the Syrian desert

N. of el-Medeenah, corresponds to the dwelling of this tribe.

2. King of Edom; conquered Midian on the field of Moab (<013635>Genesis 36:35); **see AVITH** was his capital.

3. King of Edom (Pan was his capital: <013639>Genesis 36:39); probably living when Moses wrote, for Moses does not record his death as he does that of his predecessors; last of the kings. In the later written <130150>1 Chronicles 1:50 Hadad's death is

recorded. The dukes that follow were not successors, but hereditary sheikhs who chose one emir or king to preside. Hadad's death does not therefore, as Smith's Bible Dictionary supposes, mark a change to the dukedom ([see EDOM](#)). "Hadad could hardly have been living after the times of the kings of Israel, to which period those who consider ^{<013631>}Genesis 36:31-48 an interpolation would assign the genealogy" (Speaker's Commentary).

4. Of the royal house of Edom (^{<111114>}1 Kings 11:14, etc.). In childhood escaped the massacre of every Edomite male by Joab, and fled into Egypt. Pharaoh gave him house, victuals, and land, and his wife Tahpenes the queen's sister in marriage, who bore him Genubath. At David's death, in spite of Pharaoh's entreaties he left Egypt for his own country. The Septuagint read Edom for Aram (Syria), ^{<111125>}1 Kings 11:25, thus making Hadad succeed in his attempt to regain rule over Edom, from whence he harassed Israel; but the Septuagint omits all as to Rezon, so that its authority is worth little here. Josephus (Ant. 8:7, section 6) reads as KJV;

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Hadad thus having failed to recover Edom joined Rezon in assailing Israel and received from him a portion of Syria; “he reigned over Syria” refers to Rezon, and is a repetition of verse 24.

HADAD-RIMMON

A city in the valley of Megiddo, or plain of Jezreel or Esdraelon; named from Hadad the Syrian sun god and **see RIMMON**, another Syrian idol. The scene of the national lamentation for Josiah’s death in the battle fought here with Pharaoh Necho (^{<122329>}2 Kings 23:29; ^{<143523>}2 Chronicles 35:23). Jerome calls the city Maximianopolis, from the emperor Maximian; not far from Jezreel.

HADAREZER, HADADEZER

Son of Rehob, king of Zobah. Helped by the Damascus Syrians (**see HADAD**); driven by David beyond the river Euphrates (^{<100803>}2 Samuel 8:3,5; 10:6-9; ^{<131803>}1 Chronicles 18:3; 19:7-19). After Joab’s first repulse of Ammon and their Syrian allies Hadarezer, undaunted by defeat twice (^{<100803>}2 Samuel 8:3,5), sent a host under the command of Shophach to assist his kinsmen of Maachah, Rehob, and Ishtob; David in person routed them completely at **see HELAM**; thus, the Syrian confederacy was overthrown, Hadarezer’s subordinate princes submitted to David who dedicated to Jehovah the 1000 “shields” or “weapons (shelet) of gold” taken in the first war; these were long known as king David’s (^{<220404>}Song of

Solomon 4:4;

<142309> 2 Chronicles 23:9). See **REZON** of Hadarezer's retainers escaped, and with "bands" marauded the thinly-peopled district between the Jordan and the Euphrates (<120502>2 Kings 5:2; <130518>1 Chronicles 5:18-22), then became master of Damascus, and as an "adversary" did "mischief" to Israel in Solomon's days (<111128>1 Kings 11:28-25). Edom invaded Israel during David's absence at the Euphrates; Psalm 44 by the sons of Korah alludes to this. Psalm 60 by David was composed after victory in part had been gained over Aram Naharaim (Syria of the two floods) and Aram (Syria) of Zobah the kingdom of Hadarezer, who had come to help his vassals of Mesopotamia, the region of the two rivers Tigris and Euphrates; after having conquered the two Syrias, Joab returned and smote Edom in the valley of Salt; Psalm 60 refers to the expedition subsequently undertaken to occupy Edom in revenge for Edom's invasion of Israel.

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HADASHAH

A town in the shephelah or low hills of Judah (^{<061537>}Joshua 15:37).

HADASSAH

Esther's original name (^{<170207>}Esther 2:7). Possibly the same name as "Atossa," Cyrus' daughter.

HADATTAH

A town in the extreme S. of Judah (^{<061525>}Joshua 15:25), the Qeri (the Hebrew margin) reads Hazor-hadattah, i.e New Hazor. So Eusebius and Jerome; but they place it near and E. of Ascalon, which is in the shephelah, whereas Joshua places it among towns of S. Judah. Now El-Hudhaira, S. of Jebel Khulil (Robinson).

HADID

=“sharp,” as being on a craggy height. Aditha, named by Eusebius, E. of Diospolis (Lydda or Lod, with which it is named ^{<150233>}Ezra 2:33;

^{<160737>} Nehemiah 7:37; 11:34), is probably Hadid. In Van de Velde's map el- Hadithah, three miles E. of Lydda.

HADLAI

^{<142812>} 2 Chronicles 28:12.

HADORAM

1. Son of Tou or Toi, king of Hamath; sent to congratulate David on his victory over Hadarezer ([<132810>1 Chronicles 28:10](#)), bearing costly presents in gold, silver, and brass (antiques according to Josephus). More likely to be the true name than “Jeram,” which contains the name of Jehovah ([<100810>2 Samuel 8:10](#)).

2. The contracted form of Adoniram ([<102024>2 Samuel 20:24](#); [<110406>1 Kings 4:6; 12:18](#)). Over the tribute, under David, Solomon, and Rehoboam. Stoned to death when sent as one of the old or moderate party, to appease the sedition; the choice of the superintendent of taxes for the purpose was consistent with the general lack of tact in Rehoboam.

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HADRACH, THE LAND OF

A region of Syria. (^{<380901>}Zechariah 9:1,2). Derived probably from H ADAR or **see HADAD** . Possibly another name for B IKATH A VEN (Amos 1:5). Maurer says it means in Syrian enclosed, i.e. Coelo-Syria, the western interior part of Syria; or its capital (Jerome). Hengstenberg makes it a symbolical name of Persia, Zechariah thereby avoiding offence to the government under which he lived; from haad strong, and raq weak; strong then, but soon to be weakened by Alexander its conqueror. But the context implies a Syrian region. Gesenius thinks Hadrach. a Syrian king.

HAGAB, THE CHILDREN OF

^{<150246>} Ezra 2:46. Also **see HAGABAH** (^{<160748>}Nehemiah 7:48; ^{<150245>}Ezra 2:45).

HAGAR

Perhaps related to the Arabic hegira, “flight.” Genesis 16; Genesis 21; 25:12. Abram’s bond-woman; an Egyptian received into his household during his sojourn in Egypt,. Taken as legal concubine at Sarai’s suggestion to raise a seed, in hope of his being the promised heir, when Sarai’s age seemingly forbade hope of issue by her. The marriage law was then less definitely recognized than at the beginning, and than subsequently. Lack of faith moved Sarai to suggest, and moved Abram to adopt, a fleshly device instead of waiting the Lord’s time and way. It

was punished by consequent family disquiet, and the bad example copied by the Ishmaelites has proved morally and physically a curse to the race. Abraham gave up Hagar, in violation of eastern custom, to Sarai's ill usage; so Hagar fled toward her native land Egypt, by the way through the wilderness toward Shur, probably Suez. The wilderness is identified with the N.E. part of that of Paran, now Al-jifar. The angel of Jehovah reminded her that as "Sarai's maid" she owed her submission, and promised that her son Ishmael should be father of a numerous nation. So she called Jehovah that spoke unto her "Thou God seest me" (Hebrew: "Thou art a God of seeing," a God who allows Himself to be seen), for she said, "Have I also seen (i.e. am I yet living and seeing) here, after seeing (God)?" ([Genesis 32:30](#); [Judges 13:22](#); [Exodus 20:19](#); [33:20](#)). The adjoining well was named Beer-lahai-roi, "the well of the seeing alive," i.e. at which one saw God and lived. This explanation involves a change of accents; but the KJV explanation involves a grammatical difficulty; Chald. supports KJV, "Thou art a God of seeing," i.e. the all seeing, from whose eye the helpless is not

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hidden in the lonely desert, and Beer-lahairoi, “the well of the living One who sees me,” i.e. of the ever living omnipresent Providence. In either view the words show Hagar was now no pagan, but had become in some degree a believer in the God of Abraham. Ishmael’s mocking at the feast which celebrated Isaac’s weaning was the occasion of Sarah’s saying, “Cast out this bond-woman and her son, for the son of this bond-woman shall not be heir with my son ... Isaac.” As Abram had laughed for joy at the promise of Isaac (^{<011717>}Genesis 17:17), and Sarai for incredulity (^{<011812>}Genesis 18:12-15), but afterward, at Isaac’s birth, for joyful gratitude, so Ishmael in derision and in the spirit of a persecutor, mocking (which contains the germ of persecuting) Isaac’s faith in God’s promises. Being the elder he prided himself above “him that was born after the Spirit,” i.e. by the Spirit-energized promise of God, which made Sarah fruitful out of the course of nature.

The history typifies the truth that the spiritual seed of Abraham by promise, Gentile as well as Jewish believers, take the place of the Jews the natural seed, who imagined that to them exclusively belonged the kingdom of God. Paul expounds Hagar to answer to Sinai and the law, which generates a spirit of “bondage,” as Hagar was a bond-woman, and that this must give place to the gospel dispensation and the church of grace, the “Jerusalem which is above.” The carnal and legalists shall not be heirs with the free New Testament believers (^{<480422>}Galatians 4:22-31). Abraham, at God’s command, did what Sarah said, though grievous to him. H. wandered with her

child (15 years was childhood when human life was so long, he was old enough to “mock”) in the wilderness of Beersheba; the water was spent in the bottle, and she cast him, soon worn out as a growing lad, under a shrub, having previously led him by the hand (for ^{<012114>}Genesis 21:14 means that Abraham put the bread and bottle, but not also the child, “on her shoulder”; so ^{<012118>}Genesis 21:18, “hold him in thine hand”). The lad’s own cry, still more than the mother’s, brought “the angel of God” (here only in Gen., usually “angel of J EHOVAH ”), i.e. GOD, the second Person (^{<012117>}Genesis 21:17,19,20), to his and her help. The child’s cry is the more potent with the Omnipotent, just because of its helplessness (^{<234029>}Isaiah 40:29; 41:17,18). God opened her eyes to see water where she had supposed there was only a dry wilderness. In our greatest extremity God has only to open our eyes and we see abundant help near. Real prayer will bring Him to our side (^{<120617>}2 Kings 6:17-20; ^{<422416>}Luke 24:16,31).
Hagar

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“took him a wife out of Egypt,” the land of idols and worldliness; untaught by the piety of Abraham and by God’s mercy to herself.

HAGARENES; HAGARITES

E. of Palestine. Fell by the hand of Reuben, Gad, and half Manasseh, in the time of Saul; these occupied their tents and land in eastern Gilead (¹³⁰⁵¹⁰1 Chronicles 5:10,18-20). Jetur, Nephish, and Nodab, Hagarites, are mentioned as “delivered into their hand, and all that were with them: for they cried to God in the battle (and they were helped against them), and He was entreated of them; because they put their trust in Him. And they took away their cattle ... camels ... sheep ... donkeys ... for there fell down many slain, because the war was of God. And they dwelt in their steads, until the captivity.” The spoil shows their wealth as nomadic tribes. In ¹⁹⁸³⁰⁶Psalms 83:6-8 “the tabernacles of the Hagarenes” are mentioned as distinct from the “Ishmaelites,” with whom and Moab, Gebal, Ammon, Amalek, Philistia, Tyre, and Assur, they confederated to invade suddenly Jehoshaphat’s land and take it in possession. The Hagarenes probably were named not from Ishmael’s mother Hagar directly, but from a district or town so-called; possibly now Hejer, capital and subdivision of the province el-Bahreyn in N.E. Arabia, on the Persian gulf.

HAGGAI

=“my feast.” A name given in anticipation of the joyous return from exile. Perhaps a Levite, as the rabbis say he was buried at

Jerusalem among the priests. Tradition represents him as returning with the first exiles from Babylon his birthplace, under Zerubbabel 536 B.C., when **see CYRUS** , actuated by Isaiah's prophecies concerning himself (44: 28; 45:1), decreed the Jews' restoration and the rebuilding of the temple, for which he furnished all necessaries. (**See EZRA** , **see AHASUERUS** , **see ARTAXERXES** , **see DARIUS**). In spite of Samaritan opposition the temple building went on under Cyrus and Cambyses (Ahasuerus <150406>Ezra 4:6); but under the Magian usurper Smerdis (Artaxerxes <150407>Ezra 4:7-23) the Samaritans procured a royal decree suspending the work. Hence, the Jews became so indifferent about it that when Darius came to the throne (521 B.C.), whose accession virtually nullified the usurper's prohibition, they pretended that as the prophecy of the 70 years applied to the temple as well as to the captivity in Babylon (<370102>Haggai 1:2), they were only in the 68th year, and that, the time not yet having come, they might build splendid

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cieled mansions for themselves. Haggai first, and Zechariah two months later, were commissioned by Jehovah (^{<370101>}Haggai 1:1) in Darius' (Hystaspes) second year, 520 B.C., to rouse them from their selfishness to resume the work which had been suspended for 14 years.

The dates of his four distinct prophecies are given.

I. (Haggai 1). On the first day of the 6th month of Darius' second year of reigning, 520 B.C. Reproves their apathy in leaving the temple in ruins; reminds them of their ill fortune because of their neglect of God's house. In consequence, within 24 days they began building under Zerubbabel (^{<370112>}Haggai 1:12-15).

II. (^{<370201>}Haggai 2:1-9). Predicts that the new temple's glory will exceed that of Solomon's temple; therefore the outward inferiority which had moved the elders to tears at the foundation laying (^{<150310>}Ezra 3:10-13) ought not to discourage them. Isaiah (Isaiah 60; 2:2-4), Jeremiah (^{<240316>}Jeremiah 3:16-18), and Ezekiel (Ezekiel 40—48), similarly, had foretold the glory of the latter house; but the temple then being built so far showed no signs of glory, Haggai shows wherein the glory should consist, namely, in the presence of Him who is "the Desire of all nations." Many object that the Hebrew "desire" (chemdath) being singular, and "shall come" being plural (bauw), the singular must be collective for "desirable things shall come," namely, silver and gold. But when two nouns

come together, one singular the other plural, the verb may agree with the latter. Besides Messiah is “all desires,” containing collectively all desirable things in Himself such as they missed in the present temple, splendor, riches, etc. (Song 5:16). The desires of all nations can find their satisfaction in Him alone. He embodies the “good things to come,” “to Him shall the gathering of the people be”

(<014910>Genesis 49:10). He comes in His veiled glory to the temple at His first advent (<402112>Matthew 21:12-14), in His revealed glory at His second advent (<390301>Malachi 3:1). The glory of the latter house did not exceed that of the former except in Messiah’s advent; the silver and gold brought to it scarcely equaled those of Solomon’s temple, and certainly all nations did not bring their desirable things to it. The KJV is therefore right. The masculine plural verb implies that the feminine singular noun is an abstract for a masculine concrete.

III. (<370210>Haggai 2:10-19). On the 24th day of the 9th month, when building materials were collected and the workmen had begun to build;

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from this time God promises to bless them. He rectifies their past error of thinking that outward observances cleanse away the sin of disobeying God, as for instance in respect to the temple building. (Holy flesh of sacrifice sanctifies the skirt in which it is carried, but cannot sanctify anything beyond, as bread: <030627>Leviticus 6:27. On the other hand, an unclean person imparts his uncleanness to anything he touches. So ceremonialism cannot sanctify the unclean person, but the unclean defiles all he touches).

IV. (<370220>Haggai 2:20-23). On the same day as III, addressed to Zerubbabel, the representative of the theocracy, who asked about the national revolutions foretold in II. (<370207>Haggai 2:7). Judah, whose representative Zerubbabel was, shall remain, as a signet ring secure, while God makes an end of other nations (<244628>Jeremiah 46:28). The time occupied by Haggai's prophecies is three months. The temple was completed in the sixth year of Darius' reign, 515-516 B.C. (<150614>Ezra 6:14). The style of Haggai is prose-like but pathetic in exhortation, vehement in reproof, and lofty in contemplating the glorious future, Repetitions (e.g., "saith the Lord, the Lord of hosts" <370102>Haggai 1:2,5,7; 2:4 thrice; "the Spirit" thrice in <370114>Haggai 1:14) and interrogations impart a simple earnestness of tone calculated to awaken from apathy to solemn attention. Haggai is referred to in <150501>Ezra 5:1; 6:14, and in New Testament, <581226> Hebrews 12:26: compare <370206>Haggai 2:6,7,22. The final earthly shaking of kingdoms is preparing the way for the "kingdom that cannot be moved." The Septuagint associate

Haggai and Zechariah in the titles of Psalm 137; Psalm 145—148; the Vulgate in the titles of Psalm 111; 145; the Syriac in those of Psalm 125; Psalm 126; Psalm 145—148. Haggai according to Pseudo-Epiphanius (*De Vitis Proph.*) first chanted the Hallelujah, the hymn of Haggai and Zechariah, in the second temple. The Hallelujah psalms belong certainly to the period after the return from Babylon.

HAGGERI

<131138> 1 Chronicles 11:38. But <102336>2 Samuel 23:36 has “Bani the Gadite,” of which Kennicott thinks Haggeri to be the corruption.

HAGGI

<014626> Genesis 46:26; <042615>Numbers 26:15. A patronymic.

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HAGGIAH

<130630> 1 Chronicles 6:30.

HAGGITH

=“a dancer”. One of David’s wives, Adonijah’s mother (<100304>2 Samuel 3:4).

HAI

(<011208>Genesis 12:8; 13:3) = Ai, with the Hebrew article [ha], which always accompanies Ai.

HAIR

Shaved closely by men, worn long by women, in Egypt. The Hebrews wore long beards; the Egyptians only in mourning did so. At the same time the Hebrews kept the distinction of sexes by clipping the hair of men (though hardly so much as we do; <031006>Leviticus 10:6; Hebrew: “let not loose (the hair of) your heads,” not “uncover,” etc.), but not of women (<461106>1 Corinthians 11:6, etc.; <420738>Luke 7:38). The law forbade them to “round the corners of their heads, or mar the corners of the beard”; for the Arabs in honour of the idol Orotal cut the hair from the temples in a circular form, and in mourning marred their beards (<031927>Leviticus 19:27; <240926>Jeremiah 9:26 margin, <244837>Jeremiah 48:37). **See BALDNESS** , being often the result of leprosy, disqualified for the priesthood

(<032120>Leviticus 21:20, Septuagint). Absalom's luxuriant hair is mentioned as a sign of beauty, but was a mark of effeminacy; its weight perhaps was 20, not 200 shekels, the numeral resh (r) having by a copyist's error been substituted for kaph (k) (<101426>2 Samuel 14:26). Nazarites wore it uncut, a sign of humiliation and self-denial, at the same time of dedication of all the strength, of which hair was a token, to God (<040605>Numbers 6:5; <071305>Judges 13:5; 16:17). Shaving the head was often practiced in fulfillment of a vow, as Paul did, the shaving being usually followed by a sacrifice in 30 days (<441818>Acts 18:18); probably his vow was made in some sickness (<480413>Galatians 4:13). Black was the favorite color. Song 5:11, the bridegroom's locks are "bushy" (curled), betokening headship; Song 4:1, the hair of goats in the East being fine like silk and flowing, the token of the bride's subjection; Song 1:5; 7:5, "purple," i.e. glossy black. <211205>Ecclesiastes 12:5, "the almond tree shall flourish." does not refer to white hair on the old, for the almond blossom is pink, but to the almond (lit. the wakeful) tree blossoming in winter, i.e. the wakefulness

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of old age shall set in. But Gesenius, “(the old man) loathes the (sweet) almond.” In Song 7:5, for “galleries” translated “the king is held (fascinated) with the flowing ringlets.” The hair was often platted in braids, kept in their place by a fillet. So Samson’s “seven locks” ([<071613>](#)Judges 16:13,19; compare [<540209>](#)1 Timothy 2:9; [<600303>](#)1 Peter 3:3). Egyptian women swear by their sidelocks, and men by their beards; the Jews’ imitation of this our Lord condemns ([<400536>](#)Matthew 5:36). Hair represents what is least valuable ([<401030>](#)Matthew 10:30); innumerable to man, but “all numbered” by God’s providence for His children. “Hair as the hair of women”

([<660908>](#)Revelation 9:8), long and flowing, a mark of semi-barbarous hosts ([<461114>](#)1 Corinthians 11:14,15).

HAKKATAN

= Katan, with [ha-], the article. ([<150812>](#)Ezra 8:12).

HAKKOZ

[<132410>](#) 1 Chronicles 24:10. In [<150261>](#)Ezra 2:61 Koz is a family of priests, the [ha-] being the article.

HAKUPHA, CHILDREN OF

[<150251>](#) Ezra 2:51.

HALAH

The name appears in Chalcitis (Ptolemy, 5:18), and Gla, a mound on the upper Khabour (¹²¹⁷⁰⁶2 Kings 17:6). A Median district and city.

HALAK, THE MOUNT

= “the smooth mountain,” “which goeth up to Seir” (⁰⁶¹¹¹⁷Joshua 11:17; 12:7); the southern extremity of Joshua’s conquests. Keil identifies it with the chalk cliffs crossing the valley of the Ghor, six miles S. of the Dead Sea; the southern limit of the Ghor, the northern limit of the Arabah.

HALHUL

A town in the Judah mountains. The hill is still so named, with ruins of walls and foundations, a mile to the left of the road from Jerusalem to Hebron, four miles front the latter. A mosque stands there, named Nebi

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Yunus, the prophet Jonah ([<061558>Joshua 15:58](#)). Close to Beitsur (Bethzur) and Jedur (Gedor).

HALI

A town on Asher's boundary ([<061925>Joshua 19:25](#)).

HALL

= [aulee](#) , the court or uncovered space, on a lower level than the lowest floor, in the midst of a house, as the high priest's ([<422255>Luke 22:55](#)). The “porch” ([proaulion](#)) was the vestibule leading to it ([<411468>Mark 14:68](#)). Also called [puloon](#) , the “gate” or “porch” ([<402671>Matthew 26:71](#)).

HALLOHESH

Lohesh with the article. Sealed the covenant with Nehemiah (10:24). Father of Shallum (3:12).

HAM

= “hot”.

1. The Egyptian [see KEM](#) (Egypt is singularly the land of Ham, [<197851>Psalm 78:51; 105:23](#)), “black”; the sun-burnt and those whose soil is black, as Ethiopia means. Father (i.e. ancestor) of Cush (Ethiopia), Mizraim ([see EGYPT](#)) , Phut (Libya), and Canaan. These mean races. not individuals. Egypt being the first civilized was singled out as the chief country of Hamite

settlements. (On the Hamitic or Cushite origin of Babylon, alleged by Scripture and confirmed by the vocabulary in ancient remains, [see CUSH](#) and [see BABEL](#)). Solid grandeur characterizes the Hamitic architecture, as in the earliest of Egypt, Babylonia, and S. Arabia. The first steps in the arts and sciences seemingly are due to the Hamites. The earliest empires were theirs, their power of organization being great. Material rather than moral greatness was theirs. Hence their civilization, though early, decayed sooner than that of the Semitic and Japhetic races. Egypt, fenced on the N. by a sea without good harbours, on the E. and W. by deserts, held its sway the longest. The Hamites of S. Arabia were at a very early date overcome by the Joktanites, and the Babylonians yielded to the Medes. Ammon, the god of N. Africa, is related to Ham. Ham is supposed to be youngest of Noah's sons from ^{<010924>}Genesis 9:24, but "younger (Hebrew: little) son" there probably means Noah's grandson, namely,

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Canaan, not Ham. Shem is put first, having the spiritual eminence of being father of the promised seed. The names Shem (the man of name or renown), Ham (the settler in hot Africa), and Japbet (father of fair descendants, or of those who spread abroad), may not have been their original names, but derived from subsequent facts of their history.

2. A place where Chedorlaomer smote the Zuzim ([Genesis 14:5](#)). If Zuzim be the same as Zamzummim, who dwelt in the territory afterward occupied by Ammon ([Deuteronomy 2:19-21](#)), Ham answers to Rabbath Ammon. Septuagint and Vulgate read baheem for bHam , i.e. with them, but KJV seems correct.

3. Simeonites went to the eastern entrance of the valley of Gedor in quest of pasture, and dispossessed the previous inhabitants, being men “of Ham” ([1 Chronicles 4:40](#)). Perhaps an Egyptian settlement, Egypt being closely connected with this southern part of Palestine.

HAMAN

(**See ESTHER**). Son of Hammedatha “the Agagite,” probably of Amalekite origin ([Numbers 24:7,20](#); [1 Samuel 15:8](#)). The Amalekites had from the first pursued Israel with unrelenting spite ([Exodus 17:16](#), margin; [Deuteronomy 25:17-19](#)), and were consequently all but exterminated by Israel ([1 Samuel 15:8](#); [30:17](#); [2 Samuel 8:12](#); [1 Chronicles 4:43](#)). A survivor

of such a race would instinctively hate Israel and every Jew. Elevated by one of those sudden turns which are frequent in despotic states where all depends on the whim of the autocrat, he showed that jealousy of any omission of respect which is characteristic of upstarts. These two motives account for his monstrous scheme of revenge whereby he intended to exterminate a whole nation for the affront of omission of respect on the part of the one individual, Mordecai. God's retributive judgment and over- ruling providence are remarkably illustrated; his wicked plot backfired on himself; the honours which he designed for himself he, in spite of himself, heaped on the man whom he so scornfully hated; and the gallows on which he meant to hang Mordecai was that on which he was hanged himself
(<190715>Psalm 7:15,16).

HAMATH

The chief city of upper Syria, in the valley of the Orontes, commanding the whole valley, from the low hills which form the watershed between the

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Orontes and the Liturgy, to the defile of Daphne below Antioch; this was “the kingdom of Hamath.” An Hamitie race ([<011018>Genesis 10:18](#)). Akin to their neighbours the Hittites. “The entering in of Hamath,” indicates that it (the long valley between Lebanon and Antilebanon) was the point of entrance into the land of Israel for any invading army, as the Assyrians and Babylonians, from the N. The southern approach to Hamath from Coelosyria between Libanus and Antilibanus formed the northern limit to Israel’s inheritance ([<041321>Numbers 13:21; 34:8](#); [<061305>Joshua 13:5](#)).

It was an independent kingdom under Tou or Toi in David’s time; Toi sent presents to David who had destroyed the power of Hadarezer, Toi’s enemy ([<100809>2 Samuel 8:9-11](#)).

Tributary to Solomon who built “store cities” in it ([<140804>2 Chronicles 8:4](#)) as staples for the trade which passed along the Orontes valley. Mentioned as an ally of the Syrians of Damascus in the Assyrian inscriptions of Ahab’s time.

Jeroboam II “recovered Hamath”

([<121425>2 Kings 14:25](#)); but it was subjugated soon by Assyria (18:34; [<300602> Amos 6:2,14](#)), Who calls it “Hamath the great.”

Solomon’s feast congregated all Israel “from the entering in of Hamath unto the river of Egypt” ([<110865>1 Kings 8:65](#)). The same point from which Solomon’s kingdom began was the point from which, according to Amos’ prophecy, began the triumph of Israel’s foes for Israel’s sin. From Antiochus Epiphanes it afterward got the name Epiphaneia. It has resumed its old name little changed, Hamah; remarkable for its great

waterwheels for raising water from the Orontes for the gardens and houses. The alah or high land of Syria abounds in ruins of villages, 365 according to the Arabs. Hamath stones have been found, four blocks of basalt inscribed with hieroglyphics, first noticed by Burckhardt in 1810; the characters in cameo raised from two to four lines, not incised, as other Syrian inscriptions. The names of Thothroes III and Amenophis I are read by some scholars in them. Burton thinks these inscriptions form a connecting link between picture writing and alphabetic writing. Probably they were Hittite in origin.

HAMATH-ZOBAH

Conquered by Solomon (^{<140803>}2 Chronicles 8:3).
Distinguished from “Hamath the great.”

HAMMATH

A fortified city in Naphtali (^{<061935>}Joshua 19:35). Meaning “hot baths,” namely, of Tiberias. Three hammam still send up hot sulphureous waters

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about a mile S. of the modern town, at the extremity of the ancient ruins. In <062132>Joshua 21:32 it appears as the Gershonite Levite city of refuge, HAMMOTH DOR. In <130676>1 Chronicles 6:76 HAMMON, Hammam Tubariyeh (Chabas).

HAMMEDATHA

Haman's father. Medatha with the definite article. (**See ESTHER** and **see HAMAN**). In Persian = double.

HAMMELECH

<243626> Jeremiah 36:26; 38:6. Jehoiakim at this time (the fifth year of his reign) had no grown up son. Jeconiah his successor was then but eleven (<122336>2 Kings 23:36; compare <122408>2 Kings 24:8). We must not then, with Smith's Bible Dictionary, translated "the king," but as a proper name, Hammelech, father of Jerahmeel and Malchiah.

HAMMER

Besides its ordinary sense, used for any overwhelming power, earthly (<245023>Jeremiah 50:23, "the hammer of the whole earth," Babylon, as Martel, "little hammer," was a title of the Frank king) or spiritual (<242329>Jeremiah 23:29, "is not My word like a hammer that breaketh the rock in pieces?").

Compare <340201>Nahum 2:1 margin

HAMMOLEKETH

Mother of A BIEZER ; meaning “the queen.” She reigned, according to tradition, over part of Gilead ([<130717>1 Chronicles 7:17,18](#)).

HAMMON

1. A city in Asher near great Sidon ([<061928>Joshua 19:28](#)).
2. A Levite city of Naphtali ([<130676>1 Chronicles 6:76](#)).

HAMMONAH

[<263916>](#) Ezekiel 39:16. The place near which Gog’s multitudes shall be buried, from whence it gets its name, meaning multitude. Grotius makes Jerusalem to receive the name Hammonah from the multitude of slain. After the cleansing of the land Jerusalem shall be known as the conqueror of multitudes.

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HAMMON GOG, THE VALLEY OF

=“the ravine (gey of Gog’s multitude.” After the burial of Gog and his multitude there, the ravine shall be so named, which had been called “the ravine of passengers (from Syria to Petra and Egypt) on the E. of the Dead Sea” (<263911>Ezekiel 39:11,15). Gog shall find a grave where he expected spoil. The publicity of the road, and the multitude of graves, will arrest the many passers by to observe God’s judgments, executed nigh the scene of judgment on Gog’s prototypes, Sodom and Gomorrah.

HAMOR

= “a large he-ass.” So (<014914>Genesis 49:14) Issachar. A Hivite; but Alex. manuscript, Septuagint, a Horite; prince of Shechem and the adjoining district, probably named from his son. Head of the clan named from him while yet alive “the children of Hamor.” (<013319>Genesis 33:19.) From them Jacob bought for 100 kesita (i.e. bars or rings of silver of a certain weight, perhaps stamped with a “lamb,” see margin, all the versions translated “lambs,” which were the original representative of wealth) a parcel of a field. Abraham bought only a burying place, Jacob a dwelling place, which long after was also Joseph’s burial place (<062432>Joshua 24:32) referred to by Stephen (<440716>Acts 7:16). “Jacob and our fathers were carried over into Sychem and laid in a sepulchre that Abraham bought ... of the sons of EMMOR ” (the Greek form of Hamor). Stephen with elliptical brevity sums up from six chaps, of Old Testament in one

sentence the double purchase (by Abraham from Ephron the Hittite, Genesis 23; and by Jacob from the children of Hamor), the double burial place (Abraham's cave of Machpelah and Jacob's ground near Shechem), and the double burial (of Jacob in the cave of Machpelah, and of Joseph in the ground at Shechem), just because the details were familiar to both himself and the Jewish council; not, as rationalism objects, because he was ignorant of or forgot the historical facts so notorious from the Old Testament In <070928>Judges 9:28 Hamor's name is made to Shechemites the signal of revolt from Israelite rule. The cruel retaliation by Simeon and Levi of Shechem's wrong to Dinah (Genesis 34) left a lasting soreness in the minds of the Hivite remnant, who even without such ancient grudge would be ready enough to cast off Israel's yoke and revert to their original government by Hivite sheikhs. (**See GAAL**).

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HAMUEL

[<130426>](#) 1 Chronicles 4:26.

HAMUL

[<014612>](#) Genesis 46:12. The H AMULITES sprang from him ([<042621>](#)Numbers 26:21).

HAMUTAL

Daughter of Jeremiah of Libnah, wife of king Josiah, mother of Jehoahaz and Mattaniah or Zedekiah ([<122331>](#)2 Kings 23:31; 24:18).

HANAMEEL

Son of Shallum, Jeremiah's cousin, from whom the prophet in prison bought a field in Anathoth while Jerusalem was being besieged by the Chaldeans, as a token to assure the Jews that a time of security would hereafter come when their land would once more be a safe possession ([<243207>](#)Jeremiah 32:7-12,44). Anathoth being a sacerdotal city with a thousand cubits of suburban fields, the land could not be alienated ([<032525>](#)Leviticus 25:25,34); but this did not prevent sales within the tribe of Levi, on the failure of the owner the next of kin could redeem the land.

[<130838>](#) 1 Chronicles 8:38; 9:44.

3. <131143>1 Chronicles 11:43.

4. CHILDREN OF Hanan: <150246>Ezra 2:46.

5. <160807>Nehemiah 8:7; 10:10. <151026> Ezra 10:26.

8. Storekeeper of the tithes (“treasurer of the treasuries”), <161313>Nehemiah 13:13, where priests, scribes, Levites, and laymen are represented.

9. Son of Igdaliah, “a man of God” (<243504>Jeremiah 35:4), so revered that none would call in question what was transacted in his chamber.

HANAN

1.

<130823> 1 Chronicles 8:23.

2.

6.

<151022> Ezra 10:22.

7.

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HANANEEL, TOWER OF

<160301> Nehemiah 3:1,24,32; 12:39. Either the same as “the tower of Meeah,”

i.e. the hundred, or next it, between the sheep gate and fish gate S. of Jerusalem. A breach reaching from it to the “gate of the corner” (<121413>2 Kings 14:13; <142609>2 Chronicles 26:9)

Jeremiah foretells (<243138>Jeremiah 31:38) shall be “rebuilt to Jehovah,” and “not thrown down any more for ever.”

Connected with “the corner gate” (which was on the other side of the sheep gate), also in <381410>Zechariah 14:10, where Ewald translated “on to the corner gate and tower of Hananeel on to the king’s wine presses.” <132504> 1 Chronicles 25:4,25.

2. The seer who rebuked **see ASA** king of Judah, 941 B.C., for buying the alliance of Benhadad I. of Syria, to help him against Baasha of Israel, instead of “relying on the Lord his God,” “whose eyes run to and fro throughout the whole earth to show Himself strong in behalf of those whose heart is perfect toward Him” (<241705>Jeremiah 17:5). So Asa lost the victory over Syria itself which faith would have secured to him. Hanani was imprisoned for his faithfulness (<141601>2 Chronicles 16:1-4,7-10; compare <242002> Jeremiah 20:2; <401403>Matthew 14:3). But Asa only thereby sealed his own punishment; by compromising principle to escape war he brought on himself perpetual wars (<111532>1 Kings 15:32). Jehu his son was equally faithful in reproving Baasha and Asa’s son Jehoshaphat (<111601>1 Kings 16:1,7; <141902> 2 Chronicles 19:2; 20:34).

3. <151019>Ezra 10:19,20. 4. Nehemiah's brother, who returned from Jerusalem to Susa and informed him as to Jerusalem, 446 B.C.; afterward made governor of Jerusalem under Nehemiah (1:2; 7:2). 5. <161231>Nehemiah 12:31,36.

HANANIAH

1. One of the singer Heman's 14 sons; chief of the 16th of the 24 courses into which the 288 Levite musicians were divided by king David; employed chiefly to "lift up the horn" (<132504>1 Chronicles 25:4,5,23).

HANANI

1.

2.

<142611> 2 Chronicles 26:11.

3.

<243612> Jeremiah 36:12.

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4. Son of Azur, the prophet of Gibeon, a priests' city (Jeremiah 28). In the fourth year of Zedekiah's reign Hananiah, in opposition to Jeremiah, foretold that Jeconiah and the captives at Babylon would return with all the vessels of the Lord's house within two years. This hope rested on Pharaoh Hophra (Apries). Judah already had designed a league with Edom, Ammon, Moab, Tyre, and Sidon against Babylon. Their ambassadors had therefore come to Jerusalem, but were sent back with yokes and a divine message from Jeremiah that their several masters must submit to Nebuchadnezzar's yoke, to whom God had given these lands and the very beasts of the field, or else be punished with sword, famine, and pestilence (Jeremiah 27). Hananiah broke off the yokes on Jeremiah's neck, in token of God's breaking off Nebuchadnezzar's yoke. Compare ^{<112211>}1 Kings 22:11,24,25. Jeremiah said Amen, praying it might be so; but warned him that for the broken wooden yokes he should have iron yokes, adding "Hananiah, the Lord hath not sent thee, but thou makest this people trust in a lie ... therefore ... this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah died the same year in the 7th month." In Zedekiah's 6th year the league with Pharaoh Hophra tempted Zedekiah to open revolt in violation of his oath to Nebuchadnezzar (^{<261712>}Ezekiel 17:12-20). A temporary raising of the siege of Jerusalem, through the Egyptian ally, was soon followed by the return of the Chaldaean army, the capture of Jerusalem, and the blinding of Zedekiah and his removal to Babylon (^{<263705>}Ezekiel 37:5). Each claimant to inspiration, as Hananiah, must stand two tests: does his prophecy accord with

past revelations of God's word? does the event verify it? Hananiah failed in both. Moreover, he promised sinners peace and safety without repentance. Hananiah's namesake in New Testament is a similar warning in stance of God's vengeance on the man "whosoever loveth and maketh a lie" (Acts 5); a foretaste of the final retribution ([662215](#)>Revelation 22:15). [130824](#)> 1 Chronicles 8:24.

7. ([See SHADRACH](#) , [see ANANIAS](#) .) Of the house of David ([270103](#)>Daniel 1:3,6,7,11,19; 2:17).

[130319](#)> 1 Chronicles 3:19. Identified by some with Joanna (the Jah or Jehovah being put at the beginning instead of at the end, as in Hanan-jah, "graciously given by Jehovah"), [420327](#)>Luke 3:27.

5.

[243713](#)> Jeremiah 37:13.

6.

8.

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9.

<151028> Ezra 10:28.

<023022> Exodus 30:22-28; <130930> 1 Chronicles 9:30;
<160308> Nehemiah 3:8,30, compare 12:41.

<161212> Nehemiah 12:12.

12. Ruler of the palace (as **see ELIAKIM** “over the house” of Hezekiah) along with Hanani, Nehemiah’s brother, at Jerusalem. <160702>Nehemiah 7:2,3, “a faithful man who feared God above many.” Had charge concerning setting watches, and opening and shutting the city gates. Prideaux argues from this Nehemiah at this time returned to Persia; but his presence in Jerusalem some time after the wall’s completion is implied in <160705>Nehemiah 7:5,65; 8:9; 10:1. Moreover, Gesenius (from <160208>Nehemiah 2:8) thinks habbirah in <160702>Nehemiah 7:2 means not the governor’s (tirshatha) palace, but the fortress of the Lord’s “house”; in this case Hananiah was a priest. But the charge as to the city gates implies a civil, not a sacerdotal, office. The Hebrew for “over (al) Jerusalem” may mean simply “concerning.”

10.

11.

13.

<161023> Nehemiah 10:23.

HAND

Symbol of skill, energy, and action. “Strength of hand.” Also control. To “kiss the hand” expresses adoration (<183127>Job 31:27). “Fill one’s hand” is consecrating him a priest (<022841>Exodus 28:41 margin, <071705>Judges 17:5; <111333>1 Kings 13:33). To “lift up the hand” is to swear (<011422>Genesis 14:22), the hand being raised in appeal to God above; also the attitude of benediction (<030922>Leviticus 9:22). To “give the hand” assures of faithfulness and friendship (<121015>2 Kings 10:15); also submission, “she hath given her hand,”

i.e. surrendered to her conqueror (<245015>Jeremiah 50:15; <250506>Lamentations 5:6). The hand of God is His eternal purpose and executive power (<440428>Acts 4:28,30); His providential bounty (<19A428>Psalm 104:28); His firm hold preserving His saints (<431028>John 10:28,29; <053308>Deuteronomy 33:8). His “heavy hand,” affliction (<193802>Psalm 38:2). God’s “right hand” denotes His omnipotence. “The right hand,” being more proficient than the left hand, is the place of honour (<19B001>Psalm 110:1; <402533>Matthew 25:33), “the left” is the place of dishonour (<402664>Matthew 26:64).

The Hebrews in reckoning the four quarters faced the E. So “in front” or “before them” was E.; “at the back,” or “behind,” W.; “the right hand,” S.; “the left hand,” N. The accuser in a trial stood “at the right hand” of the

accused, so Satan at Joshua's right hand ([<380301>Zechariah 3:1](#); [<19A906>Psalm 109:6](#)); but the Advocate Messiah also is at the believer's "right hand," to defend his cause effectively ([<191608>Psalm 16:8, 109:31](#)); therefore Paul could say ([<450831>Romans 8:31,33,34](#)), "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

"The hand of the Lord on" the prophets is the Holy Spirit's extraordinary and powerful impulse, His felt impression inspiring them ([<111846>1 Kings 18:46](#); [<120301>2 Kings 3:15](#); [<150103>Ezra 1:3; 3:14](#)). His "good hand upon" His people means His gracious help ([<160208>Nehemiah 2:8](#); [<420166>Luke 1:66](#)). "Laying on of hands" was usual in blessing; as the Lord Jesus blessing the infants ([<411016>Mark 10:16](#)), Jacob blessing Ephraim and Manasseh ([<014814>Genesis 48:14](#)); also in laying guilt and punishment upon persons accused ([<051309>Deuteronomy 13:9; 17:7](#)); also in constituting magistrates, as Moses did in appointing Joshua his successor ([<042718>Numbers 27:18](#)); also setting apart the Levites ([<040810>Numbers 8:10](#)). Also the offerer put his hand upon the head of his burnt offering ([<030104>Leviticus 1:4](#)), thereby identifying himself with it, and making it his representative to bear typically the death which his sin deserved. Also in ordaining ministers ([<440606>Acts 6:6; 13:3](#); [<540414>1 Timothy](#)

4:14; <550106>2 Timothy 1:6). The impartation of the Spirit was connected with the symbolical laying on of hands; “Joshua was full of the spirit of wisdom, FOR Moses had laid his hands upon him”

(<053409>Deuteronomy 34:9). The “gift” in Timothy was “BY (did,) the putting on of Paul’s hands” as the chief instrument (<550106>2 Timothy 1:6), but “WITH (meta) the laying on of the hands of the presbytery,” implying accompaniment rather than direct instrumentality. Compare Acts 8: 17; 9:17; 19:1-6; the apostles and others specially appointed by God had powers of miraculously conferring spiritual gifts and qualifications, such as have not been transmitted; so in confirming those already baptized. Bishops in confirming and ordaining now can only pray for the gift of the Holy Spirit to be bestowed on the candidates, not give it.

HANDICRAFT

(**See CIVILIZATION** , **see BRASS**). Jewish workmen, as distinguished from the pagan workmen in ancient times, were not slaves, nor were their trades hereditary. After the captivity it was deemed at once honourable and

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necessary for a father to teach his son a trade. (Mishna, Pirke, ab. 2:2). Hence, Joseph the carpenter taught the holy Jesus his trade; and many of His own country marveled that works so mighty should be wrought by one like themselves, an artisan: “is not this the carpenter?” ([<410603>Mark 6:3](#)).

HANDKERCHIEF

=“napkin.” The two translations of the same term, [[soudarion](#) , the Graecized Latin sudarium, literally, that wherewith the sweat is wiped off. A PRON , [simikinthion](#) , the Graecized Latin semicinctium (wider than the cinctus). Sudarium means:

- (1)** a wrapper to fold up money in, [<421920>Luke 19:20](#);
- (2)** a cloth about a corpse’s head ([<431144>John 11:44](#), [Lazarus 20:7](#), our Lord), brought from the crown under the chin;
- (3)** a handkerchief worn on the head, as the Bedouin’s keffieh ([<441912>Acts 19:12](#)). The semicinctium was the artisan’s linen garment for the front of the body.

HANES

[<233004>](#) Isaiah 30:4, the same as Tahpanhes or Daphne, a fortress on the N.E. frontier of Egypt, to which the Jews sent ambassadors with presents for the reigning Pharaoh (perhaps Zet or Sethos of the 23rd dynasty), as also to the neighbouring Zoan his capital. Gesenius, less probably, makes Hanes to be Heracleopolis, W. of the Nile in central Egypt.

HANGING

Criminals were usually put to death before hanging, for ignominy ([061026](#)>Joshua 10:26). The bodies were removed before nightfall in order not to defile the land ([052122](#)>Deuteronomy 21:22,23). Hence our Lord's body as those of the two thieves was taken from the cross before the "high day" of the approaching "sabbath" ([431931](#)>John 19:31).

HANGINGS

1. Masak , "the covering before the door (rather 'the curtain for the entrance,' so KJV distinguishes the words rightly at [040326](#)>Numbers 3:26) of the tabernacle" ([022636](#)>Exodus 26:36,37); of variegated stuff "wrought with needlework" ("the work of' the embroiderer"), hung on five pillars of

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acacia wood; the curtain, unlike the hangings at the sides and back of the court, could be drawn up or aside at pleasure.

Another before the entrance of the court (<022716>Exodus 27:16). The term also is used in connection with the veil of the holy of holies, the “veil of the covering” (<023512>Exodus 35:12).

2. Qelaim , hangings of fine twined linen for the walls of the court of the tabernacle, like our tapestry (<022709>Exodus 27:9).

HANIEL

<130739> 1 Chronicles 7:39,40.

HANNAH

= “grace”. The favorite wife of Elkanah, a Levite of Ramathaim Zophim. His other wife Peninnah, who had sons and daughters, acted as “her adversary provoking her sore for to make her fret, because the Lord had shut up her womb”; and this “year by year when she went up to the house of Jehovah,” and when her husband gave her a double portion of the flesh at the sacrificial meal (Hebrew: one portion for two persons; to show her he loved her as dearly as if she had sons), which aggravated Peninnah’s enmity; “therefore (instead of joy such as a festive season usually produces) she wept and did not eat” (1 Samuel 1). Elkanah comforted her saying, “Am not I better to thee than ten sons?” Polygamy begets jealousies, and is its own punishment (<011604>Genesis 16:4-6). Her sorrow drove her the more closely to God; “in bitterness of soul” she “prayed unto

Jehovah and wept sore, and vowed, O Lord of hosts (who hast therefore all powers at Thy command), if Thou wilt, indeed look on the affliction of Thine handmaid and wilt give a man child, then I will give him unto Jehovah all his life, and no razor shall come upon his head.” Her desire for a son was subordinate and subsidiary to her higher desire that he should be the instrument of a religious revival, then so much needed in Israel. As Samson, the last divinely sent deliverer, was a Nazarite from the womb so Hannah desired that her son should have Samson’s consecration but without Samson’s declension. Her vow implies how much she felt the need of some extraordinary instrument being raised to stem the tide of evil; hence instead of leaving it optional how long the Nazarite vow should last she destined her son to a vow for life. “Only her lips moved but her voice was not heard (a proof how real prayer may be, though unspoken, for the still water is often deepest while the shallow stream babbles loudest), therefore Eli the high priest thought her drunken.” Hasty judgments are

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often uncharitable, love thinketh no evil. It had been better if he had been as faultfinding where it was really needed, namely, with his own dissolute sons. To his reproach, which one already overweighted should have been spared, she meekly replied: “No, my lord; I am a woman of a sorrowful spirit, I have drunk no strong drink, but have poured out (emptying of all its contents, the definition of true prayer, <196208>Psalm 62:8) my soul before Jehovah.” Eli’s reproof was turned into blessing, “the God of Israel grant thee thy petition.” So she went her way and did eat, and her countenance was no more sad, for prayer dispels care (<500406>Philippians 4:6). In due time “Jehovah remembered her,” and gave her a son whom she named SAMUEL

, i.e. heard of God, “because I have asked him of the Lord.” She did not go up again to the sanctuary until she had weaned him (the Hebrew weaning was not until three years of age) and could present him to the Lord for ever. The mention of Elkanah’s offering “his vow” shows that he too had vowed for the birth of a son by his beloved Hannah His prayer, “only the Lord establish His word,” refers to their joint hopes that their son might be an instrument of spiritual blessing to Israel. The three bullocks offered were, one a burnt offering whereby Samuel was consecrated to Jehovah, the other two the festal offering, i.e. the burnt offering and the thank offering which Elkanah presented yearly. Hannah in presenting the child to Eli made herself known as the woman who had prayed for him in that place years before; “Jehovah hath granted what I asked, therefore I also make him one asked of Jehovah, as long as he liveth he shall be as one asked of Jehorah.” The translation

“lent” is unsuitable. Jehovah had given, not “lent,” Samuel to her; still less could she “lend” him to Jehovah. Elkanah then “worshipped Jehovah.”

Hannah followed with her song of praise, the prototype of the Virgin Mary’s song and Zacharias’ song ([<420146>Luke 1:46 ff](#), and [<420168>Luke 1:68 ff](#)), as Samuel typifies Jesus (compare Psalm 113). Hannah regards her case as an illustration of the eternal principle of God’s moral government which was to find its highest realization in God’s “Anointed,” King Messiah. Joy in the Lord’s salvation is the final portion of the now afflicted righteous, founded on the holiness of God (2:2). Proud speech escapes not God’s cognizance (verse 3); Peninnah’s case is a sample of the universal law, “by God actions are weighed” ([<270527>Daniel 5:27](#)). Keil translated “to Him actions are weighed,” i.e. His (God’s) actions are just; alleging that it is men’s hearts not their actions that are weighed ([<201602>Proverbs 16:2; 21:2; 24:12](#)). Israel’s now insulting foes shall yet be brought to account; “the bows of

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the mighty shall be broken,” and stumbling Israel shall be “girded with strength.” “The barren bears seven,” i.e. many children, seven being the sacred number indicating divinely covenanted fullness and perfection. “And she that hath many children is waxed feeble;” “Jehovah bringeth down to the grave and bringeth up”: soon to be illustrated in Israel’s history under Samuel (1 Samuel 4—7). “He will keep the feet of His saints, and the wicked shall be silent in darkness”: the humble saints will be “kept” finally

([600105](#)1 Peter 1:5; 5:5-7), whereas the now loud boasting wicked shall be silenced ([650115](#)Jude 1:15; [402212](#)Matthew 22:12,13) in perpetual darkness. Her prophetic anticipations have been and are being fulfilled. The Philistine oppressors have long passed into oblivion, but trodden down Israel survives, awaiting the day when “the adversaries of Jehovah shall be broken to pieces,” when “He shall judge the ends of the earth, and give strength unto His King, and exalt His Anointed,” in whom alone the divine kingdom finds its culmination (Psalm 2).

Hannah made and brought Samuel yearly a coat (*meeiyl*), the term for the coat of the high priest, which it resembled, though of simpler material and less ornament; it marked his close spiritual relation to Jehovah and His high priest) when she accompanied Elkanah to the yearly sacrifice. Her devoting him to Jehovah was, in accordance with Eli’s prayer, followed by God giving her three more sons and two daughters, for He rewards superabundantly any sacrifice we make for Him ([142509](#)2 Chronicles 25:9;

<470910> 2 Corinthians 9:10,11).

HANNATHON

A city on the N. boundary of Zebulun (<061914>Joshua 19:14).

HANNIEL

<043423> Numbers 34:23.

HANOCH

1.

<012504> Genesis 25:4. H ENOCH , <130133>1 Chronicles 1:33.

<014609> Genesis 46:9; <020614>Exodus 6:14; Nun. 26:5. From him sprung the H ANOCHITES .

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HANUN

1. Son of Nahash, king of Ammon 1037 B.C. David had in his outlawry by Saul received kindness from Nahash; naturally, as Nahash was (1 Samuel 11) Saul's enemy and neighbour of Moab with which David's descent from the Moabitess Ruth connected him. He therefore at Nahash's death sent a message of condolence to his son Hanun. As gratitude, kindness, and sympathy characterized David's conduct, so ingratitude, uncharitable suspiciousness, and insolent injustice characterized Hanun. Insulting the ambassadors (by shaving half the beard, which is a foul insult in oriental estimation, and cutting off their skirts) brought on himself and his country a disastrous war which ended in the capture of Rabbah and of the royal crown, and the cruelest retaliations on their fighting men of their own cruelties to Israel (2 Samuel 10; 12:30,31; 1 Chronicles 19—20).

2.

<160313> Nehemiah 3:13. 3. <160330>Nehemiah 3:30.

HAPHRAIM

A city of Issachar (<061919>Joshua 19:19), meaning "the two pits." Probably now el-Afuleh.

HARA

<130526> 1 Chronicles 5:26. Pul and Tiglath Pileser carried the men

of Reuben, Gad, and half Manasseh away to Hara while most were taken to Habor. The name may be akin to Aria and Aryans, the Greek for Media and the Medes. Probably H ARAN , the Mesopotamian city whither Abram came from Ur, where he received his second call from God ([see ABRAHAM](#)), and where his brother Nahor's children settled ([<011131>Genesis 11:31; 24:10; 27:43; 25:20](#)) in Padan Aram = the low and beautiful region at the foot of the hills below mount Masius, between the Khabour and the Euphrates. Here still is a town bearing the old name Harran, whose people retained until lately the Chaldean language and idols; upon the Belilk (in ancient times, Bilichus), an affluent of the Euphrates. Called Charran [<440702>Acts 7:2,4](#). The scene of Crassus' defeat. At our Lord's time in Abgarus' kingdom of Edessa.

HARAN

was Terah's firstborn son, oldest brother of Abram (who is named first in

[<011127>](#) Genesis 11:27, because heir of the promises), father of Lot, and Milcah

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who married her uncle Nahor, and Iscah or Sarai who married her uncle Abram, being “daughter (i.e. granddaughter) of his father not of his mother” (^{<012012>}Genesis 20:12). That Haran was oldest brother appears from his brothers marrying his daughters, Sarai being only ten years younger than Abram (^{<011717>}Genesis 17:17). Haran died in Ur, his native place, before his father. In the Hebrew the country Haran begins with ch, the man Haran with h, as also the Haran the Gershonite Levite under David of Shimei’s family (^{<132309>}1 Chronicles 23:9). Hara begins with h; Caleb’s son by Ephah (^{<130246>}1 Chronicles 2:46) begins with ch. Jewish tradition makes Haran to have been cast into Nimrod’s furnace for wavering during Abram’s fiery trial.

HARARITE

= “mountaineer.” ^{<102311>}2 Samuel 23:11,33; compare ^{<131134>}1 Chronicles 11:34,35. Kennicott would read in both Sam. and Chronicles “Jonathan, son of Shammah (David’s brother Shimei) the Hararite.”

HARBONA

Third of the seven eunuchs of Ahasuerus. Suggested the hanging of Haman on his own gallows (^{<170119>}Esther 1:19; 7:9).

HARE

arnebeth Reckoned unclean on the ground that it “chews the cud, but divideth not the hoof” ([<031106>Leviticus 11:6](#); [<051407>Deuteronomy 14:7](#)). It brings up from the (esophagus and chews again its food; but there is no genuine rumination, neither it nor the hyrax (“coney”) or shaaphan have the special stomach of the ruminants. Rodent animals, as the hare and the hyrax, keep down the undue growth of their teeth, which grow during life, by grinding with their jaws. The sacred legislator did not design the classification of a scientific naturalist or a comparative anatomist, but to furnish a popular mode of recognizing animals the flesh of which was not to be eaten. The rule in verse 27, “whatsoever goeth upon his paws” (as the dog, cat, and beasts of prey), sufficiently excludes from the clean the hyrax and the hare. The Parsees still abominate the hare. The hare, though having a divided foot, has not a cloven hoof, which was a requisite for legal cleanness. True ruminants have four stomachs, molar teeth, and a jawbone suited for the circular movement of chewing the cud. The hare has none of these marks, and has in the upper jaw incisor teeth, which ruminants have not. But hares

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retain the cropped food within the hollows of their cheeks and masticate it at leisure, which in phenomenal language is “chewing the cud,” and is so described by even so close an observer of nature as the poet Cowper. The ancient Britons rejected it as food. The Palestinian hare, *Lepus Syriacus*, was of a fur buff or yellowish-grey color, the hare of the desert (Sinaiticus) darker and smaller. The rabbit (*Lepus cuniculus*) seems to be unknown in Syria and Palestine.

HAREPH

<130251> 1 Chronicles 2:51. H ARIPH , C HILDREN O F (<160724>Nehemiah 7:24), called also Jorah in <150218>Ezra 2:18; 112 returned from Babylon with Zerubbabel (<161019>Nehemiah 10:19).

HARETH, FOREST OF

David’s refuge when by Gad’s counsel he quitted the “hold” of the cave of Adullam, or else Mizpeh of Moab (<092205>1 Samuel 22:5). Ganneau would identify with Herche (= forests) near Yale; but Septuagint and Josephus speak of “the city of Hareth.” There could have been no forests in that part of Palestine. It answers to Kharas, a mile above Keilah, among inaccessible ravines, but easily reached from the valley of Elah. Ruined walls, cisterns, and caves are to be seen. (Conder, Palestine Exploration) (**See KEILAH .**)

HARHAS

<122214> 2 Kings 22:14. H ASRAH in <143422>2 Chronicles 34:22.

HARHUR, CHILDREN OF

<150251> Ezra 2:51; <160753>Nehemiah 7:53.

HARIM

<132408> 1 Chronicles 24:8.

2. CHILDREN OF Harim; 1017 came up with Zerubbabel from Babylon (<150239>Ezra 2:39; 10:21; <160742>Nehemiah 7:42; 10:5).

3. Rehum or Harim (by transposition of letters):
<161203>Nehemiah 12:3,15.

1.

4.

<150232> Ezra 2:32; 10:31; <160735>Nehemiah 7:35; 10:27.

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HARLOT

(On the spiritual “harlot” see **ANTICHRIST** and ^{<230121>}Isaiah 1:21; Revelation 17; contrast Revelation 12 and **B EAST** .)

Fornication was regarded by the unconverted Gentiles as a thing indifferent in itself, having no moral guilt intrinsically; hence in the Jerusalem decree (Acts 15) it is classed with things which Gentile usage allowed but Jewish law forbade. The moral abomination of it is elsewhere condemned as excluding from heaven (^{<460609>}1 Corinthians 6:9-20). The general Hebrew term zownah expresses any licentiousness in the married or unmarried; so the Greek **porneia** in

^{<400532>} Matthew 5:32. Zarah and nokriyah , “the strange woman,” implies that foreign women were those often found among the harlot class. In

^{<200517>} Proverbs 5:17-20 “strange” seemingly contrasts with one’s own rightful wife; another term, qudeeshaah , “consecrated woman” (in ^{<013821>}Genesis 38:21,22; ^{<052317>}Deuteronomy 23:17; ^{<280414>}Hosea 4:14), refers to the abominable worship of the Syrian Astarte or Venus by prostitution. By divine retribution in kind Israel’s sin was made its punishment: “My people have gone a whoring (spiritually as well as literally) from under their God

... therefore your daughters shall commit whoredom, and your spouses shall commit adultery.” What ye do of your own will, desert your divine Father and Husband, your daughters and wives shall do against your will, desert you and Him. The people’s idolatry became the source of dishonour to those to whom their honour was dearest, their wives and daughters.

“The men of Babylon made Saccoth Benoth” their idol in Samaria ([2 Kings 17:30](#)); the idol’s name means “booths for their daughters,” referring to their prostitution in this detestable worship. The masculine qadesh , “Sodomites,” implies male prostitution in the same vile worship ([Deuteronomy 23:17](#); [1 Kings 14:24](#); [15:12](#); [22:46](#); [2 Kings 23:7](#); [Job 36:14](#)). Tamar veiled herself and sat by the wayside as a consecrated harlot (qedeesh) under a vow, and was so regarded by Judah. Herodotus (1:199) mentions the impure custom in the Babylonian worship of Mylitta, so that of the Dea Syra at Byblos very anciently. Singing and harping about a city was the badge of a harlot ([Isaiah 23:16](#)). Male relatives exercised unlimited power in punishing unchaste women for the family dishonour ([Genesis 38:24](#)). A priest’s daughter playing the whore was burnt to death ([Leviticus 21:9](#)). The children of a harlot could not inherit with legitimate children ([John 8:41](#); [Deuteronomy 23:2](#)), but “bastard” means probably one born of incest or adultery; so the rabbis explain [Judges 11:1,2](#).

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HARNEPHER

<130736> 1 Chronicles 7:36.

HAROD, THE WELL OF

<070701> Judges 7:1,3. Gideon's encampment, where the 300 who drank the water from their hands were selected. The word Harod is played upon," whosoever is trembling (hared) let him return." Now Ain Jalud; the hill Moreh is Jebel Duhy, From it two of David's 37 warriors of the body guard are called each "the H ARODITE ," namely, S HAMMAH and E LIKA (<102325>2 Samuel 23:25).

HAROEH

= the seer. <130252>1 Chronicles 2:52.

HAROSHETH OF THE GENTILES

So called from the mixed races that inhabited it. A city in Naphtali W. of the lake Merom (El Huleh), from which the Jordan passes in an undivided stream. Sisera, captain of Jabin II king of Canaan, resided there (<070402>Judges 4:2). Jabin's own residence and seat of government was Hazor, N.W. of Harosheth. To Harosheth Barak pursued Jabin's routed army. Joshua

(<061106>Joshua 11:6,10) had 150 years before routed the confederate kings of northern Canaan, headed by Jabin I, at the

waters of Merom, the first occasion of Israel's having to encounter "chariots and horses." Joshua "houghed (hamstrung) their horses and burned their chariots with fire" in firm faith and obedience to God's prohibition against their fighting the foe with his own weapon ([Deuteronomy 17:16](#)).

Unbelieving fear subsequently altered Israel's policy, so that they shrank from battling with the enemy's chariots in plains such as the Jordan valley, beside which Harosheth stood ([Joshua 17:16-18](#); [Judges 1:19](#)), and at last adopted chariots in their armies under the kings: [2 Samuel 8:4](#), David; [2 Samuel 15:1](#), Absalom; [1 Kings 1:5](#), Adonijah; [1 Kings 4:26](#), Solomon. Hazor was rebuilt in the interval between Jabin I and Jabin II; the latter of whom was the first who threw off Israel's yoke and oppressed Israel in turn (for their previous oppressors, the kings of Mesopotamia and Moab, Chushan Rishathaim and Eglon, were outside not within the promised land, as Jabin II). After the defeat by Barak, Hazor and Harosheth and northern Canaan remained permanently in Israel's hand.

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HARP

kinnor With ten strings, played on with a plectrum (quill), according to Josephus; but also with the hand by David ([<091623>1 Samuel 16:23; 18:10; 19:9](#)). Jubal invented it, the simplest kind of stringed instrument, and the "organ" (ugab), rather the "pipe," the simplest kind of wind instrument; his brother Jabal was "father of such as dwell in tents and have cattle." The brotherhood accords with the fact that the leisure of a nomad life was well suited to the production and appreciation of music ([<010420>Genesis 4:20,21](#)). The harp was the earliest of all musical instruments, and the national instrument of the Hebrews. They used it, not as the Greeks, for expressing sorrow, but on occasions of joy and praise ([<013127>Genesis 31:27; <142028>2 Chronicles 20:28; <193302>Psalm 33:2](#)); therefore, it was hung on the willows in the Babylonian captivity ([137:2; <183031>Job 30:31](#)). The words "My bowels shall sound like an harp" ([<231611>Isaiah 16:11](#)) do not allude to the sound as lugubrious, but to the strings vibrating when struck. There was a smaller harp played with the hand, as by the walking prophets ([<091005>1 Samuel 10:5](#)), besides the larger, with more strings, played with the plectrum. Its music, as that of other instruments, was raised to its highest perfection under David ([<300605>Amos 6:5](#)). It was an important adjunct to the "schools of the prophets." [<101231> 2 Samuel 12:31](#). Possibly a "threshing instrument." In modern Palestine no such instrument as our harrow exists, and it is unlikely it did in ancient times.

HARSHA

<150252> Ezra 2:52; <160754> Nehemiah 7:54.

HART

ayal . The male of the stag, Cervus Duma. Resorting to the mountains (Song 8:14); sure-footed there (<102234>2 Samuel 22:34; <350319>Habakkuk 3:19). Monogamous and constant in affection (<200519>Proverbs 5:19). In <194201>Psalm 42:1 the verb is feminine; the hind therefore, not the hart, is meant; her weakness intensifies her thirst. The emblem of activity (<233506>Isaiah 35:6). So Naphtali is described by Jacob prophetically (<014921>Genesis 49:21), “a hind let loose.” His active energy was shown against Jabin the Canaanite oppressor

HARROW

charits

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(<070406>Judges 4:6-9; 5:18). The Targums say he first told Jacob that Joseph was yet alive; “he giveth goodly words.” The Hebrews sheluchim , “the apostles,” answers to shelucha “let loose.” So the prophecy hints at what Isaiah (52:7) more clearly unfolds, “how beautiful upon the mountains are the feet of him that bringeth good tidings.” Easily agitated (Song 2:7; 3:5), so that the hunter must advance on them with breathless caution if he would take them; an emblem of the resting (<360317>Zephaniah 3:17) but easily grieved Holy Spirit (<261643>Ezekiel 16:43; <401807>Matthew 18:7; <490430>Ephesians 4:30). The thunder so terrifies them that they prematurely bring forth (<192909>Psalm 29:9). The case of their parturition, through the instinct given them by God’s care, stands in contrast to the shepherd’s anxiety in numbering the months of the flock’s pregnancy, and is an argument to convince Job (39:1-3) of God’s consummate wisdom; why then should he harbour for a moment the thought that God, who cares so providentially for the humblest creature, could be capable of harshness and injustice toward His noblest creature, man? The masculine ayal , Septuagint [[elafos](#) , is the fallow deer (Dama communis) or the Barbary deer (Cervus Barbarus) according to Appendix, Smith’s Bible Dictionary Timid and fleet especially when seeking and not able to find pasture (<250106>Lamentations 1:6); emblem of Zion’s captive princes at Babylon. Septuagint and Vulgate read eylim , “rams.” Ajalon abounded in the ayal , whence it took its name. Ajeleth, “the hind,” in the title Psalm 22 symbolizes one shot at by the archers and persecuted to death, namely, Messiah; as the persecutors are symbolized by

“bulls,” “lions,” “dogs.” The addition “of the morning”

(shahar) implies prosperity dawning after suffering. The hind is emblematic of the grace, innocence, and loveliness (Song 2:9) of the Antitype to Joseph (^{<014923>}Genesis 49:23,24). The hind’s sure footing in the rocks typifies the believer’s preservation in high places and difficulties. The Arabs call a deer by a like name to the Hebrew, (iyal). The deer is represented on the slabs at Nineveh, and seems to have abounded anciently in Syria, though not there now.

HARUM

^{<130408>} 1 Chronicles 4:8.

HARUMAPH

^{<160310>} Nehemiah 3:10.

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HARUPHITE

<131205> 1 Chronicles 12:5.

HARUZ

<122119> 2 Kings 21:19.

HASADIAH

Zerubbabel's son (<130320>1 Chronicles 3:20). Meaning "beloved of Jehovah," marking the hopeful spirit of the returned exiles.

HASENUAH

Senuah with the article (<130907>1 Chronicles 9:7).

HASHABIAH

1. "Regarded by Jehovah" (<130615>1 Chronicles 6:15).

2. Chronicles 9:14.

<132630> 1 Chronicles 26:30, one of the Hebronites (a chief Levite family sprung from Hebron, Kohath's son).

With 1,700 men he had charge of all business appertaining to the Lord's and to king David's service. Called "ruler of the Levites, son of Kemuel" (<132717>1 Chronicles 27:17).

5. <143509>2 Chronicles 35:9.

6. <150819>Ezra 8:19.

7. <150824>Ezra 8:24.

8. <160317>Nehemiah 3:17.

9. <161011>Nehemiah 10:11; the “chief” (12:24,26). <161115>
Nehemiah 11:15.

11. <161122>Nehemiah 11:22.

12. <161201>Nehemiah 12:1,10,21,26.

3.

<132503> 1 Chronicles 25:3,19.

4.

10.

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HASHABNAH

<161025> Nehemiah 10:25.

HASHABNIAH

1.

<160310> Nehemiah 3:10.

<160905> Nehemiah 9:5.

2.

HASHBADANA

<160804> Nehemiah 8:4.

HASHEM

<131134> 1 Chronicles 11:34. J ASHEN in <102332>2 Samuel 23:32.

HASHMANNIM

Hebrew for “princes shall come out of Egypt” (<196831>Psalm 68:31); rich nobles, whence the Maccabees took their name Asmonaeans. The Egyptian civil name of Hermopolis Magna was Hashmen. The idol of wisdom, Hermes, Thoth, gave his name to the city; thus the derived term Hashmannim means “wisest Egyptian princes.” These as well as distant Ethiopians

shall turn to the true God.

HASHMONAH

The stage of Israel's journeyings near Mount Hor, next before Moseroth ([<043329>](#)Numbers 33:29; 20:28; [<051006>](#)Deuteronomy 10:6). Heshmon ([<061527>](#)Joshua 15:27), an "uttermost city of Judah toward the coast of Edom southward," like Kedesh outside the natural frontier of Palestine, in the extreme N. of the desert. At Ain Hasb, N.W. of the Arabah, is a pool still of sweet living water, surrounded by verdure, and with traces of ruins (Robinson, Biblical Research, 2:119).

HASHUB, HASSHUB

1.

[<130914>](#) 1 Chronicles 9:14; Neh, 3:11.

2.

[<160323>](#) Nehemiah 3:23.

3.

[<161023>](#) Nehemiah 10:23.

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4.

<161115> Nehemiah 11:15.

HASHUBAH

See HASADIAH .

HASHUM, CHILDREN OF

1. 223 in Ezra, 328 in Nehemiah, came back with Zerubbabel (<160722>Nehemiah 7:22; <150219>Ezra 2:19). Many causes which we can only conjecture may have produced the variation; some gave in their names to go who did not go; others joined the caravan subsequently (<161018>Nehemiah 10:18, <151033>Ezra 10:33).

2.

<160804> Nehemiah 8:4.

HASHUPHA

<160746> Nehemiah 7:46. H ASUPHA more correctly (<150243>Ezra 2:43).

HASSENAAH, CHILDREN OF

<160303> Nehemiah 3:3. Senaah with the article (<160738>Nehemiah 7:38). Compare the kindred name of a cliff,

Seneh (<091404>1 Samuel 14:4).

HATACH

<170405> Esther 4:5-10.

HATHATH

<130413> 1 Chronicles 4:13.

HATIPHA, CHILDREN OF

<150254> Ezra 2:54; <160756>Nehemiah 7:56.

HATITA, CHILDREN OF

<150242> Ezra 2:42; <160745>Nehemiah 7:45.

HATTIL, CHILDREN OF

”Children of Solomon’s slaves” (<150257>Ezra 2:57,58;
<160759>Nehemiah 7:59,60).

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HATTUSH

<130322> 1 Chronicles 3:22. Lord A. Hervey identifies Shemaiah with Shimei, Zerubbabel's brother. Thus Hattush would be Zerubbabel's nephew. An Hattush "of the sons of David" (<150802>Ezra 8:2). An Hattush in <161202>Nehemiah 12:2. The one and the same Hattush may be meant in all the passages. But the same name in the same family may be repeated in different generations; the Hattush in <130322>1 Chronicles 3:22 seems distinct from the Hattush of <150802> Ezra 8:2; <161202>Nehemiah 12:2.

1.

2.

<160310> Nehemiah 3:10.

HAURAN

<264716> Ezekiel 47:16,18. Extending from near Damascus southward as far as the Jabbok. The Greek Auranitis. Derived from hur "a cave," as it abounds in cisterns excavated for storing water or else grain. With rugged Trachonitis (on the N.), mountainous Batanaea (on the E.), and Gaulanitis (on the W.), it formed ancient Bashan. It was N. of the plains of Moab (<244821>Jeremiah 48:21). The country is level and among the richest in Syria, free from stones except on a few low volcanic tells here and there. It is still the granary of Damascus. Ruins of Roman towns abound with buildings untenanted, though perfect

with walls, roofs, and doors of black basalt rock, there being no timber in the Hauran. Besides the Roman architectural magnificence traceable in some buildings, each village has its tank and bridge. The style of building in Um er Ruman, in the extreme S., is not Roman but almost like that of Palmyra. El Lejah is a rocky plain N.W. of Hauran proper, and is full of deserted towns and villages. El Gebel is a mountainous region between Hauran and the eastern desert.

<011007> Genesis 10:7.

2. Descendants of Havilah, son of tush, probably intermingled with the descendants of Havilah the Joktanite Havilah. So one people was formed, occupying Khawlan, the fertile region in the N.W. portion of Yemen or Arabia Felix. The Joktanite settlement was probably the earliest, the Arabs tracing the name Khawlan (which is another form of Havilah or Chavilah, with the ending n) to a descendant of Kahtan or Joktan. The region is fertile, abounding in myrrh, well watered, and populous. The Havilah

HAVILAH

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bordering on the Ishmaelites “as thou goest to Assyria” ([<012518>](#)Genesis 25:18), also on Amalek ([<091507>](#)1 Samuel 15:7), seems distinct. This Havilah is not as the former Havilah in the heart of Yemen, but on the border of Arabia Petrea toward Yemen, between the Nabateans and the Hagarites; the country of the Chauloteans.

HAVOTHJAIR

See **BASHAN HAVOTH-JAIR** .

HAWK

neets ; implying strong and rapid flight. Migratory in S. Europe and parts of Asia; so [<183926>](#)Job 39:26, “doth the hawk fly by thy wisdom, and stretch her wings toward the S.?” Of the dozen lesser raptores, birds, in Palestine nearly all are summer migrants; the Falco saker and lanarius, besides the smaller Falco melanopterus, Hypotriorchis subbuteo or the hobby, etc. The sacred monuments show that one kind was sacred in Egypt. The Greek name implies sacredness, hierax.

HAY

The Hebrew has no word for it, chatsir ([<202725>](#)Proverbs 27:25; [<231506>](#)Isaiah 15:6) expressing grass as well as hay. For in the hot East the grass becomes hay as it stands; compare [<400630>](#)Matthew 6:30. It was cut as it was used, and not stacked ([<193702>](#)Psalms 37:2; 72:6; 129:7). [<300701>](#)Amos 7:1,

“the latter growth,” is that which springs up after mowing. Chashash ([<230524>Isaiah 5:24](#)) is not “chaff,” but the withered grass. In [<231506>Isaiah 15:6](#); [<202702>Proverbs 27:2](#), translated “the hay grass.”

HAZAEEL

King of Damascus from 886 to 840 B.C. Sent by his master Benhadad originally to Elisha to ask if he would recover from his sickness. The prophet answered he might recover (the disease not being fatal), but “that he should surely die.” Then Elisha gazing at Hazael burst into tears (typifying Him who wept over Jerusalem, [<421941>Luke 19:41](#)), and said his weeping was “because I know the evil thou wilt do unto Israel ... their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.” Hazael replied, expressing surprise at such a one as he being about to do so ([see EHISHA](#) for the true translated of [<120813>2 Kings 8:13](#)). Herein Elisha

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fulfilled Elijah's commission, that he should appoint Hazael king of Syria to be the Lord's scourge of his guilty people (<111915>1 Kings 19:15). Hazael having murdered Benhadad became king, and fought with Ahaziah king of Judah, and Jehoram of Israel, for Ramoth Gilead (<120828>2 Kings 8:28). The atrocities foretold (the same as in <281316>Hosea 13:16) were doubtless perpetrated by him when in Jehu's days

“Jehovah cut Israel short, and Hazael smote them in all the coasts of Israel, from Jordan eastward, all ... Gilead, the Gadites, Reubenites, Manassites, from Aroer by the Arnon, even Gilead and Bashan” (<121032>2 Kings 10:32,33).

Jehovah therefore threatened, and executed his threat,

“for three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron; and I will send a fire into the house of Hazael,” etc. (Amos 1:3.)

The very same image is used in the independent history (an undesigned coincidence and mark of genuineness), concerning the king of Syria's oppression of Israel under Jehoahaz, Jehu's son: “he made them like the dust by threshing” (<121307>2 Kings 13:7).

A black marble obelisk of the central palace of Nimrud, now in the British Museum, is inscribed with the names of Hazael and Benhadad of Syria, and Jehu of Israel, mentioned as tributaries of Shalmanuubar king of Assyria. The tribute from Jehu is

mentioned, gold, pearls, precious oil, etc. The name Hazael means “whom God looks on,” implying some connection with the true God (El). El was also in the name of ELisha, who appointed him in the name of El; probably he assumed this name because of this call. Benhadad means on the contrary “worshipper of Hadad,” the Syrian idol. Hazael led the Syrians, we read in the Assyrian monuments, in confederacy with the Hittites, Hamathites, and Phoenicians, against Assyria; at Antilibanus the Assyrians slew 16,000 of his warriors, and took 1,100 chariots. Three years later Hazael submitted to the Assyrians when they again invaded Syria.

It was after this, when the Assyrians were prevented by internal troubles from continuing to invade, that Hazael assailed Gilead toward the close of Jehu’s reign (about 860 B.C.), and held Israel in a kind of subjection (¹²¹³⁰³2 Kings 13:3-7,22). He took Gath and even “set his face to go up to

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Jerusalem” (12:17) in Joash’s reign (^{<142423>}2 Chronicles 24:23,24), “and destroyed all the princes of the people from among the people” (it was God’s righteous retribution, for it was “the princes of Judah” who with flattering “obedience” at Jehoiada’s death persuaded Joash to “leave the house of the Lord God of their fathers, to serve groves and idols,” ver. 17,18, and stoned Zechariah son of Jehoiada, who “testified against them,” ver. 19-22), and sent all the spoil to Damascus; Jehovah delivering “a very great host into the hand of a small company of Syrians, because the Jews had forsaken the Lord God of their fathers” (ver. 23,24). Joash saved Jerusalem only by

“sending to Hazael all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah his fathers had dedicated, and his own hallowed things, and all the gold in the treasures of the house of the Lord, and in the king’s house” (^{<121218>}2 Kings 12:18).

Hazael died about 840 B.C., after a 46 years’ reign.

Jehoash, son of Jehoahaz, recovered from Benhadad, Hazael’s son, the cities taken by Hazael. Jeroboam II still further “restored the coast of Israel from the entering in of Hamath unto the sea of the plain,” according to Jonah’s prophecy, through the Lord’s great compassion (^{<121325>}2 Kings 13:25; 14:25-27). Hazael’s cruelty and ambition failed to secure a lasting dynasty; see ^{<241711>}Jeremiah 17:11.

HAZAI AH

^{<161105>} Nehemiah 11:5.

HAZAR-

All the compounds of H AZER were in the wilderness or its borders. Hazer is the “court” or quadrangle of a palace; and applies to the villages of rovers, semi-permanent collections of dwellings, such as still exist, rough stone walls being covered with tent cloths, holding thus a middle place between the tent and the town.

HAZAR-ADDAR

Between Kadesh Barnea and Azmon (⁴³⁴⁰⁴Numbers 34:4).
A landmark on the southern boundary of the promised land.

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HAZAR-ENAN

= “village of springs.” Here the northern boundary terminated ([Numbers 34:9,10](#)), and the eastern boundary began. Identified with Ayun ed Dara, a fountain in the midst of the central chain of Antilibanus; in Van de Velde’s map, latitude 33 degrees 49’, longitude 36 degrees 12’. Ruins mark the spot. Thus, the E. and W. declivities of the northern part of the Antilibanus range, excluding the Damascus plain and its contiguous valleys, were included in the borders of the promised land (Speaker’s Commentary, [Numbers 34:9](#)).

HAZAR-GADDAH

probably now El Ghurra (Conder). A town on the S. of Judah ([Joshua 15:27](#)). H AZAR -H ATTICON , “the middle village “; on the boundary of Hauran ([Ezekiel 47:16](#)). H AZAR -S HUAL , “fox or jackal village”; in southern Judah, between Hazar-Gaddah and Beersheba ([Joshua 15:28](#); [19:3](#); [1 Chronicles 4:28](#); [Nehemiah 11:27](#)); now Saweh. H AZAR - S USAH , “horse village”; belonging to Simeon, in southern Judah ([Joshua 19:5](#); [1 Chronicles 4:31](#)); possibly made a depot for horses in the trade with Egypt in Solomon’s time; the name may be changed from some ancient name, as the import of horses was prohibited, and not practiced until David’s and Solomon’s time. In the Quarterly Statement of the Pal. Expl. the sites of Hazar-Shual and Hazar-Gaddah are

described as walled towns of flint, answering to the meaning of Hazar, an “enclosure.”

HAZARMAVETH

= “the court of death.” Third of Joktan’s sons (<011026>Genesis 10:26). Hadramaut, a province in S.E. of Arabia, abounding in myrrh and frankincense, but deadly in climate, whence it derives its name. Called Atramitae by the Romans and Greeks. The most powerful of the Arab tribes. Between the modern Yemen which lies on the W. and the Mahra country. Shibam is its capital.

HAZEL

luz . Rather the “almond,” <013037>Genesis 30:37 (Gesenius).

HAZELEPONI

With the article, “the Tzelelponite” (<130403>1 Chronicles 4:3).

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HAZERIM

The villages or “enclosures” ([see HAZAR](#)) of the wandering Avvim, the ancient occupants of southwestern Palestine ([<050228>Deuteronomy 2:28](#)).

HAZEROTH

The stage after Kibroth Hattaavah in Israel’s wanderings ([<041135>Numbers 11:35; 12:16; 33:17; <050101>Deuteronomy 1:1](#)). Now El Ain, famed for its spring, on Israel’s probable route (which Ain el Hudherah is not) by the wady es Zulukah. But Clark identifies Hazeroth with Bir eth Themed, many miles further on the march northwards. Several valleys converge round El Ain, which with other springs make this region the oasis of the E. of the peninsula.

HAZEON TAMAR

= “pruning of palms.” The old name of [see ENGEDI](#) , famed for palms. Perhaps this was “the city of palm trees” ([<070116>Judges 1:16](#)) (though Jericho is generally called so: [<053403>Deuteronomy 34:3](#)), from which the Kenites, the tribe of Moses’ father-in-law, went into the wilderness of Judah with the children of Judah. Thus, Balaam standing on a height opposite Jericho, and seeing the western shore of the Dead Sea to Engedi, appropriately speaks of the Kenite as having fixed his “nest” in the cliff there ([<042421>Numbers 24:21](#)).

HAZIEL

<132309> 1 Chronicles 23:9.

HAZO

Son of Nahor by Milcah (<012222>Genesis 22:22). There is a Chazene in Mesopotamia, and another in Assyria (Strabo, 16:736).

HAZOR

= “enclosed.” (See HAROSHETH .)

1. In Naphtali, on a height overlooking Lake Merom (<061101>Joshua 11:1,10, “head of all those kingdoms,” i.e. the chief city of northern Palestine; 12:19; 19:36; <070402>Judges 4:2,17; <091209>1 Samuel 12:9). Burnt by Joshua in order not to leave such a strong place in his rear; rebuilt and made the

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second Jabin's seat whence he oppressed Israel. Fortified by Solomon as a point of defense at the entering into Palestine from Syria and Assyria; its fortification was one among the works which necessitated a "levy" of taxes (^{<110915>}1 Kings 9:15). Its inhabitants were carried to Assyria by Tiglath Pileser (^{<121529>}2 Kings 15:29). Now Tell Khuraibeh, "the ruins," according to Robinson; but there are no old ruins there and no cisterns. Rather Tel Hara, where is an ancient fortress, and walls, ruins, and pottery (Our Work in Palestine, Palestine Exploration Fund).

2. A city in the extreme S. of Judah (^{<061523>}Joshua 15:23).
3. H AZOR -H ADATTAH , "the new Hazor" as distinguished from the former; also in southern Judah (^{<061525>}Joshua 15:25).
4. A city N. of Jerusalem, where the Benjamites resided after the return from Babylon (^{<161133>}Nehemiah 11:33).

HEADRESS

The head was usually uncovered. In ^{<031006>}Leviticus 10:6 the sense of "uncover (literally, let loose) not your heads" is "let not your hair fall loosely from your head" as in mourning. When needful the head was covered with the mantle; the radiid and tsaiph were so used, the veil also. In ^{<182914>}Job 29:14, "my judgment (justice) was as ... a diadem," translated "a turban," or head-dress of linen rolled around (tsaniph). It and the flowing outer "robe" characterize an oriental grandee or

high priest (<380305>Zechariah 3:5). The [tsaniyph] was worn also by an adorned lady (<230323>Isaiah 3:23, “hoods” or mitres), also by kings, <236203>Isaiah 62:3. The pe-eer was a holiday ornamental head-dress; (<236103>Isaiah 61:3) “beauty for ashes” (a play on similar sounds, pe-eer epher), to give them the ornamental headdress worn on joyous occasions (<262417>Ezekiel 24:17) for the ashes cast on the head in mourning (<101319>2 Samuel 13:19). The high priest’s “mitre” was a twisted band of linen coiled into a cap, like a turban, with a plate or crown of gold in front,. Instead of this the ordinary priests wore “bonnets” (rather caps) “for glory and for beauty.” In <236110>Isaiah 61:10, “as a bridegroom decketh himself with ornaments” (pe-eer), translated” with the priests’ ornamental head-dress,” appropriate to the “kingdom of priests,” consecrated to offer spiritual sacrifices to God continually (<021906>Exodus 19:6; <660510>Revelation 5:10; 20:6). The pe-eer refers especially to the jewels and ornaments with which the turban is decorated. In <261610>Ezekiel 16:10 “I girded thee about with fine linen” may refer to the turban. In <262315>Ezekiel 23:15 “exceeding in

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dyed attire,” translated “redundant in dyed turbans,” i.e. with ample dyed turbans; the Assyrians delighted in ample richly dyed headdresses anti robes. In ^{<270321>}Daniel 3:21 for” hats” translated “outer mantles.”

HEART

Often including the intellect as well as the affections and will; as conversely the “mind” often includes the feeling and will as well as the intellect.

^{<450121>} Romans 1:21, “their foolish heart was darkened.”

^{<490118>}Ephesians 1:18, “the eyes of your understanding (the Vaticanus manuscript; but the Sinaiticus and Alexandrinus manuscripts ‘heart’) being enlightened.” Thus, the Scripture implies that the heart and the head act and react on one another; and in men’s unbelief it is the will that perverts the intellectual perceptions. ^{<430717>}John 7:17, “if any man be willing to (Greek) do, he shall know.” “Willingness to obey” is the key to spiritual knowledge. See

^{<241709>} Jeremiah 17:9; ^{<280711>}Hosea 7:11, “Ephraim is like a silly dove without heart,” i.e. moral understanding.

HEATH

Hebrew aroer , arar ; Arabic dnax; the Juniper sabina or savin with small scale-like leaves, close to the stem, a gloomy looking bush on a sterile soil, symbolizing “the man that trusteth in man and maketh flesh his arm, and whose heart

departeth from the Lord” (<241706>Jeremiah 17:6); the Hebrew means “naked”; such is he whose defense is other than Jehovah, a shrub in a barren soil, contrasted with the “tree spreading out her roots by the river,” i.e. the man that trusteth in Jehovah (<241707>Jeremiah 17:7,8; compare <244806> Jeremiah 48:6, margin).

HEATHEN

(See GENTILES .)

HEAVEN

From “heaved up;” so “the heights” (<19E801>Psalm 148:1). The Greek [ouranos](#) and the Hebrew shamaim , are similarly derived. It is used of the surrounding air wherein “the fowls of heaven” fly (<010126>Genesis 1:26, compare <010120>Genesis 1:20); from whence the rain and hail fall (<051111>Deuteronomy 11:11). “I will make your heaven as iron,” i.e. your sky hard and yielding no rain (<032619>Leviticus 26:19). “The four quarters of heaven” (<244936>Jeremiah 49:36) and “the circuit of heaven” (<182214>Job 22:14)

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refer to the atmospheric heaven. By metaphor it is represented as a building with foundations and pillars ([<102208>2 Samuel 22:8](#); [<182611>Job 26:11](#)), with an entrance gate ([<012817>Genesis 28:17](#)) and windows opened to pour down rain ([<010711>Genesis 7:11](#), compare [<120702>2 Kings 7:2](#); [<390310>Malachi 3:10](#)). [<183718>Job 37:18](#), “spread out the sky ... strong ... as a molten looking glass,” not solid as “firmament” would imply, whereas the “expanse” is the true meaning ([<010106>Genesis 1:6](#); [<234424>Isaiah 44:24](#)), but phenomenally like one of the ancient mirrors made of firm molten polished metal.

Matthew, who is most Hebraistic in style, uses the plural, the Hebrew term for heaven being always so. “The heaven of heavens” ([<051014>Deuteronomy 10:14](#)) is a Hebraism for the highest heavens. Paul’s “third heaven” ([<471202>2 Corinthians 12:2](#)) to which he was caught up implies this superlatively high heaven, which he reached after passing through the first heaven the air, and the second the sky of the stars ([<490410>Ephesians 4:10](#)). [<580726>Hebrews 7:26](#), “made higher than the heavens,” for Christ “passed through the heavens”

([<580414>Hebrews 4:14](#), Greek), namely, the aerial heaven and the starry heaven, the veil through which our High Priest passed into the heaven of heavens, the immediate presence of God, as the Levitical high priest passed through the veil into the holy of holies. The visible heavens shall pass away to give place to the abiding new heaven and earth wherein shall dwell righteousness ([<19A225>Psalm 102:25-27](#); [<236517>Isaiah 65:17](#); [66:22](#);

<610307>2 Peter 3:7,13; <662101>Revelation 21:1;
<581226>Hebrews 12:26-28). “The kingdom of the heavens” in Matthew, for “the kingdom of God” in Mark and Luke, is drawn from <270426>Daniel 4:26, “the heavens do rule,” (<270244>Daniel 2:44) “the God of heaven shall set up a kingdom which shall never be destroyed.” It consists of many stages and phases, issuing at last in heaven being brought down fully to earth, and the tabernacle of God being with men (<662102>Revelation 21:2,3,10, etc.). The plurality of the phases is expressed by “the kingdom of the heavens.”

The Bible is distinguished from the sacred books of false religions in not having minute details of heavenly bliss such as men’s curiosity would crave. The grand feature of its blessedness is represented as consisting in holy personal union and immediate face to face communion with God and the Lamb; secondarily, that the saints are led by the Lamb to living fountains of water, and fed with the fruit of the tree of life in the midst of the paradise of God, the antitype of the former Adamic paradise. It is no longer merely a garden as Eden, but a heavenly “city” and garden combined, nature and art no longer mutually destructive, but enhancing

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each the charm of the other, individuality and society realized perfectly (Revelation 2,3,7,21,22). No separate temple, but the whole forming one vast “temple,” finding its center in the Lord God Almighty and the Lamb, who are the temple to each and all the king-priests reigning and serving there. This was the model Moses was shown on Sinai ([<580701>Hebrews 7:1-6](#)). The earthly tabernacle was its pattern and figure ([<580923>Hebrews 9:23,24](#)). The “altar” ([<660609>Revelation 6:9](#)) and the “censer,” etc. ([<660803>Revelation 8:3](#)), the “temple” in heaven ([<661119>Revelation 11:19; 14:17; 15:5,8](#)), are preliminary to the final state when there shall be “no temple therein”

([<662122>Revelation 21:22](#)), for the whole shall be perfectly consecrated to God. Negatives of present provisional conditions and evils form a large part of the subordinate description of heaven’s bliss: no marriage ([<422034>Luke 20:34-36](#)), no meats for the belly ([<460613>1 Corinthians 6:13](#)), no death, no sorrow, crying, pain; no defilement, no curse, no night, no candle, no light of the sun, for the Lord God giveth them light ([<662104>Revelation 21:4,27; 22:3,5](#)).

Heaven is not merely a state but a place. For it is the place where Christ’s glorified body now is; “the heaven must receive Him until the times of restitution of all things” ([<440321>Acts 3:21](#)). Thither He will “receive His people to Himself” after He hath “prepared a place for them” ([<431402>John 14:2-4](#)), that where He is there His servants may be ([<431226>John 12:26](#)). From heaven, which is God’s court, angels are sent down to this earth, as the multitude of the heavenly host (distinct from the

host of heaven,” <440742>Acts 7:42), and to which they return (<420213>Luke 2:13-15; 22:43). God Himself is addressed “Our Father who art in heaven.” His home is the parent home, the sacred hearth of the universe.

HEBER

EBER means “beyond.”

1. The father of Peleg and ancestor of Abraham (<011024>Genesis 10:24, 25); marking that Arphaxad’s descendants were now crossing over or beyond the great rivers on their way to Mesopotamia and thence to Canaan. In

<420335> Luke 3:35, Heber = Eber.

2. <161220>Nehemiah 12:20.

<130513> 1 Chronicles 5:13. 4. <130812>1 Chronicles 8:12,22. Abed or Obed is substituted in Septuagint for 2,3,4.

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HEBER

1.

<014617> Genesis 46:17, <042645>Numbers 26:45.

<130418> 1 Chronicles 4:18.

2.

<130817> 1 Chronicles 8:17.

4. Heber the Kenite (<070411>Judges 4:11,17; 5:24), husband of Jael, descendant of Hobab “priest, of Midian,” who was himself a Kenite resident in Midian. The Kenites migrated with the children of Judah into the wilderness of Judah at the time of the conquest of Canaan (<070116>Judges 1:16). They had accompanied Israel to Canaan at Moses’ request (<041029>Numbers 10:29, etc.). (**See HAZEZON TAMAR**) Besides this general migration Heber’s family migrated to Kedesh in Naphtali, the debatable ground between northern Israel and Jabin.

HEBREW; HEBREWS

Shem is called “the father of all the children of Eber,” as Ham is called “father of Canaan.” The Hebrews and Canaanites were often brought, into contact, and exhibited the respective characteristics of the Shemites and the Hamites. The term “Hebrews” thus is derived from Eber (<011021>Genesis 10:21,

compare <042424>Numbers 24:24). The Septuagint translated “passer from beyond” (perates), taking the name from eeber “beyond.” Abram in Palestine was to the inhabitants the stranger from beyond the river (<011413>Genesis 14:13). In entering Palestine he spoke Chaldee or Syriac (<013147>Genesis 31:47). In Canaan he and his descendants acquired Hebrew from the Hamitic Canaanites, who in their turn had acquired it from an earlier Semitic race. The Moabite stone shows that Moab spoke the same Hebrew tongue as Israel, which their connection with Lot, Abraham’s nephew, would lead us to expect. In the patriarchs’ wanderings they never used interpreters until they went to Egypt. In Israel’s bondages in the time of the judges they never lost their language; but in the 70 years’ captivity in Babylon their language became in a great degree Aramaic or Chaldee, and they adopted the present Hebrew alphabet. Thus it is proved the Israelites spoke the languages of the surrounding peoples. The sense of <011021>Genesis 10:21 is: as in <011006>Genesis 10:6-20 the three Hamite settlements are mentioned, Babylon, Egypt, Canaan, so next the Shemite races are spoken of as commencing at the most easterly point of the Hamites, namely, Babylon and the Euphrates. Shem was “father of all the children of Eber,”

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i.e. of the nations settled eastward, starting from beyond the Euphrates. The name Hebrews, applied to them in relation to the surrounding tribes already long settled in Canaan, continued to be their name among foreigners; whereas “Israelite” was their name among themselves

([<013914>Genesis 39:14,17; 43:32](#); [<090406>1 Samuel 4:6,9](#)). In New Testament the contrast is between “Hebrews” and those having foreign characteristics, as especially the Greek or any Gentile language ([<440601>Acts 6:1](#); [<500305>Philippians 3:5](#) ([see GREEK](#) , [see GRECIAN](#)), [<471122>2 Corinthians 11:22](#); [<422338>Luke 23:38](#)). The name Hebrews is found in Genesis and Exodus more than in all the other Books of the Bible, for it was the international name linking Jacob’s descendants with the nations; Israel is the name that separates them from the nations. After the constitution of Israel as a separate people (in Exodus) Hebrews rarely occurs; in the national poetry and in the prophets the name does not occur as a designation of the elect people among themselves. If, as seems implied in Genesis 10, Eber be a patronymic, his name must be prophetic (as Peleg is) of the migrations of his descendants.

HEBREW LANGUAGE

Called “the language of Canaan” ([<231918>Isaiah 19:18](#)), as distinguished from that of Egypt; “the Jewish” as distinguished from Aramean ([<121826>2 Kings 18:26,28](#)). ([See HEBREW](#) above.) Internal evidence also favors its Palestinian origin; as yam “the sea,” in oldest documents used for the west. It is Semitic, as distinguished from the Indo-Germanic, Indo-

European, Aryan, or Japhetic languages. The Semitic includes Aramaean or Chaldee and Syriac on the N.E., the Arabic on the S., the Ethiopic between the Hebrew and Arabic, the Hebrew, and kindred Phoenician or Canaanite.

In Hebrew and the other Semitic languages gutturals preponderate. Consonants are not grouped round one vowel, yet a consonant always begins a syllable. The Semitic languages are less matured and polished, and more impulsive than deliberative. The roots have three letters. The conjugations of verbs are threefold:

- 1.** Expressing intensity or repetition by a change within the root.
- 2.** Reflexiveness or causation by addition to the root.
- 3.** Passives by “u” or “a” in the first syllable. Modifications of the root idea are marked by changes within the root, not by additions. The a sound marks activity; the “e” and “o” sounds rest or passiveness. Intensity and

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repeated action are expressed by doubling the consonant. The neuter gender is unknown, because Semitic imagination endows with life every object in nature and makes it male or female. Mental qualities are represented by physical members: strength by the “hand” or “arm”; anger by the “nostril” (aph); favor by the “shining face”; displeasure by the “falling of the countenance.” Go, way, walk, course express spiritual motion. Tenses or times of verbs are twofold (not three as with us, past, present, future). What the mind realizes is put in the past, even though it may be future; what the mind regards as about to be, or being, realized is put in the future; so that the future may be used of the historic past, and the preterite of the prophetic future. The vowels were not originally written; latterly they were put as points under the consonants, which are read from right to left. The particles are few; hence subtle reasonings cannot be expressed. The Greek is the language of philosophy; the Hebrew of imagination and intuition. The sentences are a succession of coordinate propositions, not of propositions molded by interdependence and mutual subordination into complete periods. The style is pictorial: “Behold!” is of frequent occurrence; and the process of doing, as well as the act, is stated, as “he arose and went,” “he put forth his hand and took,” “he lifted up his voice and wept.” Symbolical phrases are frequent: “incline the ear”; “stiffen the neck,” i.e. to be perverse; “to uncover the ear,” i.e. to reveal.

Adam, Eve, Abel, etc., are pictorial names, possibly Hebrew equivalents for the original names. The fall has among its evil effects caused a severance between names and things. The Bible retains some of the original connection, all the ancient

names being significant of things. The choice of essentially the same language as that of commercial Sidon and Tyre for the divine revelation was a providential arrangement for diffusing the knowledge of His law widely among the Gentiles. There may be a Hamitic element in Hebrew, considering that the Canaanites who spoke it when Abram entered Canaan were Hamites; even though they probably acquired it from earlier Semitic occupants of Canaan, they would infuse a Hamitic element themselves. The vocabulary of the oldest Babel monuments is Hamitic. The Aramaic is decidedly Semitic, and was Abraham's original tongue. The Hamites and Nimrod took the lead in building Babel, which entailed the confusion of tongues; their tongue accordingly is found more confounded into endless varieties of dialect than the Semitic and Japhetic, whose dialects bear a nearer resemblance among themselves than the Turanian and other Hamitic dialects. As Hebrew sprang from the confusion

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of Babel, it cannot have been the language of Adam and the whole earth when there was but one speech; still, though an offshoot like the rest, it may retain most of the primitive type, a view which the Hebrew Bible names favor, though these be modified from the original form. The Shemites and Japhetites have had a higher moral civilization, and so a purer language. The Hebrew terms for **see SIN** , **see ATONEMENT** , **see GOD** , **see JEHOVAH** , and many such theological ideas, must have conveyed to the Gentiles, wherever fragments of the Hob. revelation reached, many fruitful germs of divine truth. The sacred books of Moses gave a fixity to the language, so that no essential change of language is observable in the books of different ages until the Babylonian captivity; thenceforward Chaldee became largely mixed with Hebrew (See <160808>Nehemiah 8:8.)

HEBREWS, EPISTLE TO THE

Canonicity . — Clement of Rome (1st century A.D.) refers to it oftener than any other canonical New Testament book, adopting its words as on a level with the rest of the New Testament. As the writer of this epistle claims authority Clement virtually sanctions it, and this in the apostolic age. Westcott (Canon, 22) observes, it seems transfused into Clement's mind. Justin Martyr quotes its authority for applying the titles "apostle" and "angel" to the Son of God. Clement of Alexandria refers it to Paul, on the authority of Pantaenus of Alexandria (in the middle of the second century) saying that as Jesus is called the "apostle" to the Hebrews, Paul does not in it call himself so, being apostle to the Gentiles; also that Paul prudently omitted

his name at the beginning, because the Hebrews were prejudiced against him; that it was originally written in Hebrew for the Hebrews, and that Luke translated it into Greek for the Greeks, whence the style resembles that of Acts. He however quotes the Greek epistle as Paul's, so also Origen; but in his Homilies he regards the style as more Grecian than Paul's but the thoughts as his. "The ancients who handed down the tradition of its Pauline authorship must have had good reason for doing so, though God alone knows the certainty who was the actual writer," i.e. probably the transcriber or else interpreter of Paul's thoughts. The Peshito old Syriac version has it. Tertullian in the beginning of the third century, in the African church, ascribes it to Barnabas. Irenaeus in Eusebius quotes it. About the same time Caius the presbyter of Rome mentions only 13 epistles of Paul, whereas if epistle to Hebrews were included there would be 14. The **see CANON** fragment of Muratori omits it, in the beginning of the third century. The Latin church did not recognize it as Paul's for a long

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time subsequently. So Victorinus, Novatian of Rome, and Cyprian of Carthage. But in the fourth century Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 397), and other Latins quote it as Paul's; the fifth council of Carthage (A.D. 419) formally recognizes it among his 14 epistles.

Style . — The partial resemblance of Luke's style to it is probably due to his having been companion of Paul: "each imitated his teacher; Luke imitated Paul flowing along with more than river fullness; Mark imitated Peter who studied brevity" (Chrysostom). But more familiarity with Jewish feeling, and with the peculiarities of their schools, appears in this epistle than in Luke's writings. The Alexandrian phraseology does not prove Apollos' authorship (Alford's theory). The Alexandrian church would not have so undoubtfully asserted Paul's authorship if Apollos their own countryman had really been the author. Paul, from his education in Hebrew at Jerusalem, and in Hellenistic at Tarsus, was familiar with Philo's modes of thought. At Jerusalem there was an Alexandrian synagogue (^{<440609>}Acts 6:9). Paul knew well how to adapt himself to his readers; to the Greek Corinthians who idolized rhetoric his style is unadorned, that their attention might be fixed on the gospel alone; to the Hebrews who were in no such danger he writes to win them (^{<460920>}1 Corinthians 9:20) in a style attractive to those imbued with Philo's Alexandrian conceptions and accustomed to the combination of Alexandrian Greek philosophy and ornament with Judaism. All the Old Testament quotations except two (^{<581030>}Hebrews

10:30; 13:5) are from the Septuagint, which was framed at Alexandria. The interweaving of the Septuagint peculiarities into the argument proves that the Greek epistle is an original, not a translation. The Hebrew Old Testament would have been quoted, had the original epistle been Hebrew

Pauline authorship . — This is further favored by internal evidence. The superiority of Christianity to Judaism in that the reality exceeds the type is a favorite topic of Paul. Compare this epistle with <470306>2 Corinthians 3:6-18; <480323> Galatians 3:23-25; 4:1-9,21-31. Herein allegorical interpretation, which the Alexandrians strained unduly, is legitimately under divine guidance employed. The divine Son is represented as the image of God; compare 1:3, etc., with Paul's undoubted epistles, <501706>Philippians 2:6; <510115>Colossians 1:15-20; His lowering Himself for man's sake (<580209>Hebrews 2:9) with <470809>2 Corinthians 8:9; <502007>Philippians 2:7,8; His final exaltation (<580208>Hebrews 2:8; 10:13; 12:2) with <461525>1 Corinthians 15:25-27; His "mediator" (unique to Paul) office (<580806>Hebrews 8:6) with <480319>Galatians 3:19,20; His sacrifice for

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sin prefigured by the Jewish sacrifices (Hebrews 7—10) with <450322>Romans 3:22-26; <460507>1 Corinthians 5:7. “God of peace” is a phrase unique to Paul (<581320>Hebrews 13:20 with <451533>Romans 15:33; <520523>1 Thessalonians 5:23). So “distributed gifts of the Holy Spirit” (<580204>Hebrews 2:4) with (Greek) “divisions of gifts ... the same Spirit” (<461204>1 Corinthians 12:4); “righteousness by faith” (10:38; 11:7) with the same quotation (<350204>Habakkuk 2:4); <450117>Romans 1:17; 4:22; 5:1; <480311>Galatians 3:11; <500309> Philippians 3:9. “The word of God ... the sword of the Spirit”

(<580412>Hebrews 4:12) with <490617>Ephesians 6:17. Inexperienced Christians are “children needing milk,” i.e. elementary teaching; riper Christians, as full grown men, require strong meat (<580512>Hebrews 5:12,13; 6:1 with <460301>1 Corinthians 3:1,2; 14:20; <480409>Galatians 4:9; <490413>Ephesians 4:13). Believers have “boldness of access to God by Christ” (<581019>Hebrews 10:19 with <450502> Romans 5:2; <490218>Ephesians 2:18; 3:12). Afflictions are a fight (10:32 with <500130>Philippians 1:30; <510201>Colossians 2:1). The Christian life is a race (<581201>Hebrews 12:1 with <460924>1 Corinthians 9:24; <500312>Philippians 3:12-14). The Jewish ritual is a service (<580901>Hebrews 9:1-6 with <450904>Romans 9:4); a “bondage,” as not freeing us from consciousness of sin and fear of death

(⁵⁸⁰²¹⁵Hebrews 2:15 with ⁴⁸⁰⁵⁰¹Galatians 5:1). Paul's characteristic "going off at a word" into a long parenthesis, playing upon like sounding words, and repeating favorite words, quotations from the Old Testament linked by "and again" (⁵⁸⁰¹⁰⁵Hebrews 1:5; 2:12,13, with ⁴⁵¹⁵⁰⁹Romans 15:9-12; 2:8 with ⁴⁶¹⁵²⁷ 1 Corinthians 15:27; ⁴⁹⁰¹²²Ephesians 1:22; 10:30 with ⁴⁵¹²¹⁹Romans 12:19).

Reception in the East before the West. — No Greek father ascribes the epistle to any but Paul, for it was to the Hebrews of Alexandria and Palestine it was mainly addressed; but in the western and Latin churches of N. Africa and Rome, which it did not reach for some time, it was long doubted owing to its anonymous form, not opening as other epistles though closing like them; its Jewish argument; and its less distinctively Pauline style. Insufficient evidence for it, not positive evidence against it, led these for the first three centuries not to accept it. The fall of Jerusalem previous to the full growth of Christianity in N. Africa curtailed: contact between its churches and those Jews to whom this epistle is addressed. The epistle was, owing to distance, little known to the Latin churches. Muratori's Canon does not notice it. When in the fourth century at last they found it was received as Pauline and canonical (the Alexandrians only doubted its authorship, not its authority) on good grounds in the Greek churches, they universally accepted it. The churches of the East and

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sounding words (^{<580608>}Hebrews 6:8, 13:14), confirm the view that the present Greek text is the original one.

Divisions . — The doctrinal body of the epistle is divided into three parts: ^{<580701>} Hebrews 7:1-25; ^{<580726>} Hebrews 7:26—9:12; ^{<580913>} Hebrews 9:13—10:18. Its theme is, Christ our High Priest forever after the order of Melchizedek, The first part sets forth what this is, in contrast to the Aaronic priesthood. The second that He is Aaron's Antitype in the true holy place, by His previous self sacrifice on earth, and is mediator of the better covenant which the old only typified. The third part that His offering through the Eternal Spirit is of everlasting power, as contrasted with the unavailing cycle of legal offerings. The first half of this third part (^{<580913>} Hebrews 9:13-28) shows that both our present possession of salvation and the future completion of it are as certain as that He is with God, reigning as Priest and King, once more to appear, no longer bearing our sins but bringing consummated salvation; the second half (^{<581001>} Hebrews 10:1-18) reiterates the main position, Christ's high priesthood, grounded on His self-offering, its kingly character and eternal accomplishment of its end, confirmed by Psalm 40 and Psalm 110 and Jeremiah 31 (Delitzsch.) The first main portion, chapters 1 through 6, prepares the way for the doctrinal. The third (^{<581019>} Hebrews 10:19 through Hebrews 13) resumes the exhortation of the first (compare ^{<581022>} Hebrews 10:22,23 with ^{<580414>} Hebrews 4:14-16); its theme is, our duty now while waiting for the Lord's second advent.

HEBRON

1. Third son of Kohath; younger brother of Amram, father of Moses and Aaron ([Exodus 6:18](#)). The family of Hebronites sprang from him. In the 40th year of David's reign 2,700 of them, at Jazer in Gilead, "mighty men of valor," superintended for the king the two and a half tribes "in matters pertaining to God and the king" ([1 Chronicles 26:30-32](#)); Jerijah was their chief. Also Hashabiah and 1,700 Hebronites were officers "in all the Lord's business and the king's service" on the W. of Jordan. [1 Chronicles 2:42,43](#).

3. A city in the hill country of Judah, originally Kirjath (the city of) Arba ([Joshua 15:13; 14:15](#)). "Arba was a great man among the Anakims, father of Anak." (See [Joshua 21:11](#); [Judges 1:10](#).) Twenty Roman miles S. of Jerusalem, and twenty N. of Beersheba. Rivaling Damascus in antiquity. Built seven years before Zoan in Egypt ([Numbers 13:22](#)).

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6:10; 10:34; compare ^{<451526>}Romans 15:26; ^{<440245>}Acts 2:45; 4:34; 11:29). Anticipations of Jerusalem's doom occur (^{<580608>}Hebrews 6:8; 8:13; 10:25,37; 12:27). A reference to James's martyrdom at Jerusalem probably occurs (^{<581307>}Hebrews 13:7) (A.D. 62). Paul's first imprisonment at Rome ended

A.D. 63, so that this epistle was probably written in A.D. 63, shortly before his release. It was certainly before Jerusalem's overthrow, for he implies the temple service was then going on (^{<581310>}Hebrews 13:10; 8:4,5; 9:6,7). The mode of address, hortatory not commanding, is just such as Paul would have used in addressing Jews. He enjoins obedience to church rulers (^{<581307>}Hebrews 13:7,17,24), thus meeting the possible objection that by writing this epistle he was interfering with the prerogative of Peter the apostle of the circumcision, and with the bishop of Jerusalem (James's successor, if by this time James was martyred). Hence his delicate mode of address: "I beseech you, brethren, suffer the word of exhortation"

(^{<581322>}Hebrews 13:22).

The difference of style from that of his epistles to Gentiles was to be expected. But distinctively Pauline phrases and ideas occur, as shown above. Compare the Greek idiom, ^{<581305>}Hebrews 13:5, with ^{<451209>}Romans 12:9; 13:18, "we trust we have a good conscience," with ^{<442301>}Acts 23:1; 24:16; ^{<470112>}2 Corinthians 1:12; 4:2; ^{<550103>}2 Timothy 1:3. He quotes the Old Testament as a "Hebrew of the Hebrews" (^{<500305>}Philippians 3:5) writing to Hebrews, "God spoke to

our fathers,” not “it is written.” The use of Greek, not Hebrew, and the quotation of the Septuagint version of Old Testament prove, that it was written not merely for Hebrew but for Hellenistic Jew converts in Palestine and the East. Many had left Jerusalem and settled in Asia Minor in the troubled times that preceded the fall of the city. The epistle comforts them, persecuted as they were by Jewish brethren, and disheartened at the prospect of soon losing their distinctive national privileges, by showing that in Christ they have a better Mediator than Moses, a better sabbath than the Judicial, a better atonement than the sacrifices, and a better Jerusalem than the earthly one. He fortifies them with arguments against their unbelieving brethren. Established in the faith by this epistle they were kept from apostasy; migrating to Pella they escaped the doom of Jerusalem. Throughout the epistle no allusion occurs to the admission of Gentiles to the church, and no direction as to the proper relations of Hebrew to Gentile Christians. The comparative purity of the Greek, the periodic style, and the frequent plays upon similarly

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Design . — The superiority of the gospel over Judaism is shown in its introduction by the Son of God, infinitely higher than the angels, or Moses through whom the Hebrews received the law. The legal priesthood and sacrifices did not perfect as to salvation, but those of Christ do. He is the substance and antitype, to which they, the shadow and type, must give place. They kept men removed from immediate communion with God; we have direct access through the opened veil, Christ's flesh. Hence, as having such privileges we should incur the heavier condemnation if we apostatize (a temptation then pressing upon Hebrew Christians when they saw Christians persecuted, while Judaism was tolerated by the Romans and fanatically upheld by the Jewish authorities). The Old Testament patterns of faith must be their encouragement to persevering endurance. The epistle ends in the Pauline manner with exhortations and prayers for them, and especially his wonted apostolic salutation, "grace be with you all," his "token (of identification) in every epistle" ([2 Thessalonians 3:17,18](#); so [1 Corinthians 16:21,23](#); [Colossians 4:18](#)). Every one of his epistles has the same closing greeting, which is not in any epistle of the other apostles in Paul's lifetime. After his death it occurs in the last New Testament book, Revelation, and subsequently in the epistle of Clement of Rome. This proves that by whomsoever the body of the epistle was committed to writing (whether an amanuensis or else a companion of Paul, such as Luke was, transfusing Paul's inspired sentiments into his own inspired diction), Paul by his express "token" at the close sanctions the whole as his own.

Persons addressed and date of writing. — As there was no

exclusively Jewish Christian church he does not address the rulers, but the Jews of the Palestinian and adjoining churches, Jerusalem, Judea, and Alexandria, wherein Jewish Christians formed the majority. It was from Alexandria the epistle came to the knowledge of Christendom. The internal notices accord with Jerusalem being the church primarily addressed. He addresses the Jews as “the people of God” (⁵⁸⁰²¹⁷Hebrews 2:17; 4:9; 13:12), “the seed of Abraham,” the stock on which Gentile Christians are grafted (compare

⁴⁵¹¹¹⁶ Romans 11:16-24). But they must come out from earthly Jerusalem, and realize their having “come to the heavenly Jerusalem” (⁵⁸¹²¹⁸Hebrews 12:18-23; 13:13). Those addressed are presumed to be familiar with temple services, with discussions of Scripture (32 Old Testament quotations occur, including 16 from Psalms), and with the Alexandrian philosophy. Some of them had relieved the distressed with their goods (⁵⁸⁰⁶¹⁰Hebrews

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Well known at Abram's entrance into Canaan, 3,780 years ago ([014218](#)>Genesis 42:18). Hebron was the original name, changed to Kirjath Arba during Israel's sojourn in Egypt, and restored by Caleb, to whom it was given at the conquest of Palestine ([012302](#)>Genesis 23:2; [061413](#)>Joshua 14:13-15). The third resting place of Abram; Shechem was the first, Bethel the second. Near Hebron was the cave of Machpelah, where he and Sarah were buried. Now El Khalil, the house of "the friend" of God. Over the cave is now the mosque El Haran, from which all but Muslims are excluded jealously (though the Prince of Wales was admitted), and in which probably lie the remains of Abraham and Isaac, and possibly Jacob's embalmed body, brought up in state from Egypt ([015013](#)>Genesis 50:13). Near it was the oak or terebinth, a place of pagan worship. Hebron was called for a time also Mamre, from Abram's ally ([012319](#)>Genesis 23:19; 35:27). It was made a Levite city of refuge ([062111](#)>Joshua 21:11-13). Still there is an oak bearing Abraham's name, 23 ft. in girth, and covering 90 ft. space in diameter. In Hebron, David reigned over Judah first for seven and a half years ([100505](#)>2 Samuel 5:5). Here Absalom set up the standard of revolt. On the return from Babylon some of the children of Judah dwelt in Kirjath Arba ([161125](#)>Nehemiah 11:25). After various vicissitudes it fell into the Moslems' hands in A.D. 1187, and has continued so ever since.

It is picturesquely situated in a narrow valley running from N. to S. (probably that of Eshcol, whence the spies got the great cluster of grapes, [041323](#)> Numbers 13:23), surrounded by rocky

hills, still famed for fine grapes.

S. of the town in the bottom of the valley is a tank, 130 ft. square by 50 deep. At the western end is another, 85 ft. long by 55 broad. Over the former probably David hung Ishbosheth's murderers (<100412>2 Samuel 4:12).

4. A town in Asher; spelled in Hebrew differently from the former Hebron. Abdon is read in many manuscripts

HEDGE

geder and mesukah . It was customary to surround vineyards with a wall of loose stones or mud, often crowned with thorns to keep off wild beasts; so Israel fenced by God (<198012>Psalm 80:12; <402133>Matthew 21:33). The haunt of serpents (<211008>Ecclesiastes 10:8; “whoso breaketh an hedge a serpent shall bite him,” i.e., maliciously pulling down his neighbour's hedge wall he brings on himself his own punishment; <051914>Deuteronomy 19:14; <300519>Amos 5:19), and of locusts in cold weather (<340317>Nahum 3:17), “which camp in the hedges in the cold day (the cold taking away their power of flight), but

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when the sun ariseth ... fleeaway;” so the Assyrian hosts shall suddenly disappear, not leaving a trace behind. Maundrell describes the walls round the gardens of Damascus, they are built of great pieces of earth hardened in the sun, placed on one another in two rows, making a cheap, expeditious, and in that dry country a durable wall. Isaiah (5:5) distinguishes the “hedge” (mesukah) and the “wall” (geder); the prickly tangled “hedge” being an additional fence ([<330704>Micah 7:4](#)). [<201519>Proverbs 15:19](#), “the way of the slothful is as an hedge of thorns”; it seems to lain as if a hedge of thorns were in his way (20:4; 22:13; 26:13), whereas all is clear to the willing. The narrow path between the hedges of vineyards is distinct from the “highways” ([<421423>Luke 14:23](#); [<042224>Numbers 22:24](#)).

HEGAI, OR HEGE

([<170203>Esther 2:3,8,15](#).) Eunuch, or chamberlain, in charge of the women of Ahasuerus’ harem. Akin to the Sanskrit aja, eunuch. Hegias is mentioned by the pagan Ctesias as of Xerxes’ (= Ahasuerus) court.

HEIFER

eglah , parah . Used, not for plowing, but for the easier work of treading out grain. Cattle were not yoked together but trod it singly, or drew a threshing sledge over it, and were free to eat of it, being unmuzzled ([<052504>Deuteronomy 25:4](#)). An image of Israel’s freedom and prosperity; but, saith God, “I passed over upon her fair neck,” i.

e. I will put the Assyrian yoke upon it (<281011>Hosea 10:11); in <280416>Hosea 4:16 translated “Israel is refractory (tossing off the yoke) as a refractory heifer.” She had represented God under the calf form (<111228>1 Kings 12:28), but it is herself who is one, refractory and untamed (<300401>Amos 4:1). “Ye kine (cows, feminine, marking effeminacy) of Bashan,” richly fed, effeminate, nobles of Israel; compare <300309>Amos 3:9,10,12,15. Jeremiah (<244620>Jeremiah 46:20) says “Egypt is like a very fair heifer” appropriately, as Apis was worshipped there under the form of a fair bull with certain spots; in verse 15 Septuagint and Vulgate read “thy valiant one,” namely, Apis. As the gadfly attacks the heifer so “destruction cometh” on Egypt, namely, Nebuchadnezzar the destroyer or agitator sent by Jehovah; Vulgate translated suitably to the image of a heifer, “a goader,” qerets . Harassing severely may be meant, rather than utter destruction. <231505>Isaiah 15:5, Moab’s “fugitives shah flee unto Zoar,” on the extreme boundary S. of the Dead Sea, raising their voices as “an heifer of three years old,” i.e. one in full vigor but not yet

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brought under the yoke, just as Moab heretofore unsubdued is now about to be subjugated. Maurer translated “Eglath shehshijah” the third Eglath, to distinguish it from two others of the name.

HEIFER, RED.

Numbers 19. The ordinance was for cleansing, not atonement. Contact with death, the visible penalty of sin ([Genesis 2:17](#)), was a defilement requiring purgation before one could have communion with the congregation of the living Israel ([Isaiah 4:3](#)). The defilement being but ceremonial (though at the same time conveying instruction as to real defilement) needed only ceremonial cleansing. The victim was a female, whereas the greater offerings for sin were male. No part came on the altar; even the blood was not sprinkled there, but before the tabernacle, and not by the high priest but by his son. No charge was given as to its being burnt in a clean place, but simply “without the camp,” entire with skin and dung. The “red” pointed not so much to the blood of Christ as to the earth color (adam) meaning “red earth”), the flesh being the object of the purifying; also to sin, deep dyed as “scarlet,” and associated with the flesh ([Isaiah 1:18](#)). The Mishna, Parah 3:2, states that the children sent to fetch water for the red heifer sacrifice from Siloam were mounted on bulls in order to have their feet off the ground, so as to escape pollution. Not the blood but the “ashes” were what purified the flesh; the blood-sprinkling before the tabernacle indicated a connection with atonement. The priest and the gatherer of the ashes remained

unclean until evening, because the whole rite referred to defilement. A portion of the ashes mixed with running water was sprinkled on the unclean person, on the third and seventh days (a week, one revolution of time, being required before the cleansing was complete), with a bunch of hyssop; cedar wood and a bit of scarlet were also thrown into the fire that burnt the heifer. The hyssop's supposed detergent properties were the reason for its use; cedar from its durability and its odor counteracting corruption; scarlet, as being the life color and used as medicine to strengthen the heart, symbolized life. The meaning of the rite is divinely declared in Hebrew 9:13, "if the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The Egyptian priests, the Persians according to the Zendavesta, the Romans, and Greeks, and the modern New Zealanders, have had strict rules as to defilement by contact with the dead. The

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widespread deaths in the camp owing to Korah's rebellion and its sequel suggested the enactment of a ceremony presently after, relieving the people of the dread of further penalty because of the defilement contracted by the presence of so many corpses, the sad evidences of sin's awful penalty, and perpetually teaching them to look forward to a deeper purgation by a greater atonement. The sinless Antitype had to bear the reproach of associating with sinners (^{<420530>}Luke 5:30; 15:2). As the heifer was east "without the camp," so Christ was cut off from fellowship with the representatives of the theocracy, and crucified between two thieves outside of Jerusalem (^{<581311>}Hebrews 13:11,12).

HEIR

(**See BIRTHRIGHT** . **See INHERITANCE** refers exclusively to land.) The Mosaic law enforced a strict entail; the property was divided among the sons, the oldest receiving a double portion (the father not having the right, as the patriarchs had, of giving a special portion to a favorite son:

^{<014822>} Genesis 48:22), the rest equal shares (^{<052117>}Deuteronomy 21:17). If there were no sons it went to the daughters, on condition that they married in their own tribe; otherwise they forfeited the inheritance (^{<042708>}Numbers 27:8 ff; ^{<043606>}Numbers 36:6 ff). The son of an heiress, as with the Athenians, bore the name not of his father but of his maternal grandfather. If there were no daughters the property went to the brother; if no brother, to the paternal uncle; lastly, to the next of

kin. The aim was to keep the land in the family and tribe. Succession thus was a matter of right, not of favor; the Hebrew *yarash*, “to inherit,” means possession and even forcible possession

(<050212>Deuteronomy 2:12; <071124>Judges 11:24). A distribution of goods (personal, *ousia*) was sometimes made in the father’s lifetime (<421511>Luke 15:11-13); the land (real property, *kleeronomia*) could only be divided after the father’s death (<421213>Luke 12:13). If a brother died childless the surviving brother should wed his widow and raise seed to his brother. The Mosaic law herein adopted existing usages, which also prevail still in S. Africa, Arabia, among the Druses and tribes of the Caucasus (<013808>Genesis 38:8,9; <052505>Deuteronomy 25:5-10; <402223>Matthew 22:23-25).

Childlessness was regarded as such a calamity that the ordinary laws of forbidden degrees of affinity in marriage (<031816>Leviticus 18:16) were set aside. Moses allowed the obligation to be evaded, if the brother-in-law preferred the indignity of the widow loosing his shoe off his foot, in token of forfeiting all right over the wife and property of the deceased, as casting the shoe over a place implies taking possession of it (<196008>Psalm 60:8; 108:9); also

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the indignity of her spitting in his face, so that his name becomes a byword as the barefooted one, implying abject meanness. The office then devolved on the nearest kinsman ([080220](#)>Ruth 2:20; 3:9-13; 4:1-12). Naomi, being past age of marriage, Boaz takes Ruth her daughter-in-law, and has also to redeem the sold inheritance of Elimelech, Naomi's husband. The child born is reckoned that of Naomi and Elimelech ([080417](#)>Ruth 4:17), Chilion being passed over. Naomi, not Ruth, sells the land ([080403](#)>Ruth 4:3).

A Jew could never wholly alienate his land by sale ([032523](#)>Leviticus 25:23,24). A kinsman, or the owner, could at any time redeem it at a regulated charge ([032523](#)>Leviticus 25:23-27). At the year of jubilee it reverted without charge ([032528](#)>Leviticus 25:28). [243206](#)>Jeremiah 32:6-9: Elimelech's nearest kinsman would not exercise his right of redemption, lest he should mar his own inheritance; namely, if he should have but one son by her, that son would be Elimelech's legal son, not his; so the succession of his own name would be endangered. The inalienability of land made Naboth reject as impious Ahab's proposal ([112103](#)>1 Kings 21:3); typifying Christ's inalienable inheritance of a name more excellent than that of the angels ([580104](#)>Hebrews 1:4). Houses in walled towns (not in unwalled villages, as being connected with the land) and movables could be alienated for ever; a wise law, essential to progress and marking the superiority of Jewish legislation to that of most nations. Wills were unknown among the Jews until Herod made one. The subdivision of land by the absence of the law of primogeniture, and the equal division

among sons except double to the oldest, suited a country like Palestine of hills and valleys, not admitting much horse labour and agricultural machinery on the large scale which large farms require. Small farms suited the hand labour required for the terraces reaching to the tops of the hills. The numerous towns in Galilee, moreover, had their wants best supplied by numerous petty farms. Subdivision tends also to the multiplication of population, and so to repairing the waste of life caused by wars. It attaches large numbers to their country, as proprietors, eager to defend the soil which is their own, and on which each ate of his own vine and fig tree (²³³⁶¹⁶Isaiah 36:16).

HELAH

¹³⁰⁴⁰⁵ 1 Chronicles 4:5.

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HELAM

E. of Jordan and W. of Euphrates, where Hadarezer and the Syrians were defeated by David ([2 Samuel 10:16,17](#)).

HELBAH

A town of Asher, not far from Sidon ([Judges 1:31](#)).

HELBON

=“fat.” “The wine of Helbon and white wool” Ezekiel ([Ezekiel 27:18](#)) makes Damascus supply to Tyre. Not Aleppo, which is a long overland journey from Damascus, but a village still called Helbon, three hours and a half journey N. of Damascus, high up in a wild glen of Anti-Lebanon; still famed for the finest grapes, also a depot for wool through its trade with the Bedouin shepherds. [1 Chronicles 27:15](#).

2. A Jew from Babylon, from whom and Tobijah and Jedaiah the gold and silver which they presented toward building the temple were to be taken, and crowns made for Joshua’s head, afterward to be deposited in the temple as a memorial of the donors (as Cornelius’ prayers and ahns of faith “came up for a memorial before God,” [Acts 10:4](#)), until Messiah should come. Haldai means “robust”; called also Helem ([Zechariah 6:10,14](#)).

HELEB

<102329> 2 Samuel 23:29. HELED in <131130>1 Chronicles 11:30.

HELEK

<042630> Numbers 26:30; <061702>Joshua 17:2.

HELEPH

The place from which Naphtali's boundary commenced (<061933>Joshua 19:33). Now the ancient site called Beitlif (Van de Velde).

HELDAI

1.

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HELEZ

[<102326>](#) 2 Samuel 23:26; [<131127>](#)1 Chronicles 11:27; 27:10. “The Pelonite,” of which “the Paltite” is a corruption.

HELI

Father of Joseph, husband of the Virgin Mary. Probably the brother of Jacob, Mary’s father ([<420323>](#)Luke 3:23). (**See GENEALOGY OF JESUS CHRIST**).

HELKAI

[<161203>](#) Nehemiah 12:3,10,12,15.

HELKATH

The town where the boundary of Asher began, proceeding from S. to N. ([<061925>](#)Joshua 19:25.) Allotted to the Gershonite Levites ([<062131>](#)Joshua 21:31). H UKOK in [<130675>](#)1 Chronicles 6:75.

HELKATH HAZZURIM

=“the field of strong men” (Vulgate), “the field of swords” (Gesenius). The smooth ground near the pool of Gibeon, where Joab’s men and Abner’s men fought and slew one another, and so brought on a general engagement.

HELL

Representing two distinct words: Gehenna and Hades (Greek), Shoel (Hebrew). [Gehenna] is strictly “the valley of Hinnom” (<061508>Joshua 15:8; <161130> Nehemiah 11:30); “the valley of the children of Hinnom” (<122310>2 Kings 23:10); “the valley of the son of Hinnom” (<142803>2 Chronicles 28:3); “the valley of dead bodies,” or Tophet, where malefactors’ dead bodies were cast, S. of the city (<243140>Jeremiah 31:40). A deep narrow glen S. of Jerusalem, where, after Ahaz introduced the worship of the fire gods, the sun, Baal, Moloch, the Jews under Manasseh made their children to pass through the fire (<143306>2 Chronicles 33:6), and offered them as burnt-offerings (<240731>Jeremiah 7:31; 19:2-6). So the godly Josiah defiled the valley, making it a receptacle of carcass and criminals’ corpses, in which worms were continually gendering. A perpetual fire was kept to consume this putrefying matter; hence it became the image of that awful place where all

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that are unfit for the holy city are cast out a prey to the ever gnawing “worm” of conscience from within and the “unquenchable fire” of torments from without. ^{<410942>}Mark 9:42-50, “their worm dieth not.” implies that not only the worm but they also on whom it preys die not; the language is figurative, but it represents corresponding realities never yet experienced, and therefore capable of being conveyed to us only by figures. The phrase “forever and ever “ ([eis tous aionas aioonoon](#)) occurs 20 times in New Testament: 16 times of God, once of the saints’ future blessedness, the three remaining of the punishment of the wicked and of the evil one: is it likely it is used 17 times of absolute eternity, yet three times of limited eternity? The term for “everlasting” ([aidiois](#)) in ^{<650106>}Jude 1:6, “the angels who kept not their first estate He hath reserved in everlasting chains under darkness unto the judgment of the great day,” is from a word meaning absolutely “always” ([aei](#)). [Gehenna](#) is used by our Lord Jesus (^{<400529>}Matthew 5:29,30; 10:28; 23:15,33; ^{<421205>}Luke 12:5); with the addition “of fire,” ^{<400522>} Matthew 5:22; 18:9; ^{<410947>}Mark 9:47; and by James (^{<590306>}James 3:6).

Our present meaning of “hell” then applies to [Gehenna], but not to the other word [Hadees] or [Showl]. “Hell” formerly did apply when the KJV of the Bible was written; it then meant “hole,” “hollow,” or unseen place. Sheol comes from a root “to make hollow,” the common receptacle of the dead below the earth (^{<041630>}Numbers 16:30; ^{<053222>}Deuteronomy 32:22), deep (^{<181108>}Job 11:8), insatiable (^{<230514>}Isaiah 5:14; Song 8:6).

“Hell,” Hades, often means the “grave” (<181413>Job 14:13). In the Old Testament time, when as yet Christ had not “abolished death and brought life and immortality to light through the gospel” (<550110>2 Timothy 1:10), death and the intermediate state represented by Hades suggested thoughts of gloom (as to Hezekiah,

<233809> Isaiah 38:9-20), lit up however with gleams of sure hope from God’s promises of the resurrection (<191610>Psalm 16:10,11; 17:15; <232619>Isaiah 26:19; <281314> Hosea 13:14; <271202>Daniel 12:2). Hints too occur of the spirit’s being with God in peace in the intermediate state (<210321>Ecclesiastes 3:21; 12:7;

<192306> Psalm 23:6; 139:8; <235702>Isaiah 57:2). The passages which represent Hades and the grave as a place where God can no longer be praised mean simply that the physical powers are all suspended, so that God’s peruses can be no longer set forth on earth among the living. The anomalous state in which man is unclothed of the body is repulsive to the mind, and had not yet the clear gospel light to make it attractive as Paul viewed it (<500121>Philippians 1:21-23; <470506>2 Corinthians 5:6-8). To the bad Hades was depicted as a place of punishment, where God’s wrath reached to the

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depths (<053222>Deuteronomy 32:22; <300902>Amos 9:2; <190917>Psalm 9:17; 49:14; Isaiah 14). Thus, the unseen state even in Old Testament was regarded as having a distinction between the godly and the ungodly; <201432>Proverbs 14:32, “the wicked is driven away in his wickedness, but the righteous hath hope in his death”; so Psalm 1. This is further confirmed by the separation of the rich man and Lazarus, the former in “hell” (Hades), the latter in “Abraham’s bosom” (<421623>Luke 16:23), and in the penitent thief’s soul going to be with Jesus in “paradise,” the word implying the recovery in heavenly bliss of the paradise lost by Adam (23:43). “Tartarus,” the pagan Greek term for the place of enchainment of the Titans, rebels against God, occurs in <610204>2 Peter 2:4 of the lost angels; the “deep,” or “abyss,” or “bottomless pit,” <420831>Luke 8:31; <660911>Revelation 9:11. The firm faith and hope of an abiding heavenly city is unequivocally attributed to the patriarchs (<581116>Hebrews 11:16-35);. so all the believing Israelites (<442607>Acts 26:7; 23:6-9). Hades, “hell,” is used for destruction (<401123>Matthew 11:23; 16:18). Jesus has its keys, and will at last consign it to the lake of fire which is the second death; implying that Christ and His people shall never again be disembodied spirits. <660118>Revelation 1:18; 20:13,14: I can release at will from the unseen world of spirits, the anomalous state wherein the soul is severed from the body. The “ **see SPIRITS IN PRISON** ” (<600319>1 Peter 3:19) mean the ungodly antediluvians shut up in this earth, one vast prison, and under sentence of death and awaiting execution (<232422>Isaiah 24:22); not the prison of Hades. It is solemnly significant of the certainty of hell that He

who is Love itself has most plainly and fully warned men of it, that they may flee from it. **See TOPHET** , the scene of human immolations by fire to Moloch amidst sounds of drums (**tof** to drown the cries of the victims, symbolized the funeral pyre of Sennacherib's Assyrian army, and finally the lake of fire that shall burn for ever the lost (^{<233033>}Isaiah 30:33). In an Assyrian tablet of the goddess Ishtar, daughter of Sin, the moon goddess, Hades is described as having seven gates," the house of the departed, the house from within which is no exit, the road the course of which never returns, the place within which they long for light, where dust is their nourishment and their food mud, light is never seen, in darkness they dwell, spirits like birds fill its vaults, over the door and its bolts is scattered dust!" What a contrast to the gospel (^{<550110>}2 Timothy 1:10).

HELON

Father of **see ELIAB** .

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HELPS

One class of ministrations in the early church, [antilepsiees](#) ([<461228>](#)1 Corinthians 12:28). A lower department, as “governments” are a higher; for instance, deacons who helped in relieving the poor, baptizing and preaching, subordinate to higher ministers ([<440601>](#)Acts 6:1-10; 8:5-17); others helped with their time and means in the Lord’s cause ([<461303>](#)1 Corinthians 13:3; [<041117>](#)Numbers 11:17). Americans similarly use “helps” for “helpers.” In [<451208>](#) Romans 12:8 “he that giveth” answers to “helps,” “he that ruleth” to “governments,” as bishops or presbyters ([<540517>](#)1 Timothy 5:17; [<581317>](#)Hebrews 13:17,24).

HEM OF GARMENT

The beged or outer robe was a quadrangular, plaid-like cloth, worn so that two corners hung in front. The corners were ornamented with a tassel, in which was a “riband of blue” or dark violet thread (so narrow was the ribbon), according to the command [<041538>](#)Numbers 15:38,39, where for “put upon,” etc., translated” add to the fringes of the borders a thread of blue,” that “looking on it they might remember all the commandments of the Lord, and do them.” The blue symbolized the heavenly origin of the commandments. The Jews adjusted the threads and knots so as to represent the 613 precepts of which the law was thought to consist. The other threads were made white (according to tradition), to represent purity ([<230118>](#)Isaiah 1:18). The Pharisees enlarged their

fringes as a show of piety
([402305](#) Matthew 23:5). In later times, the Jews have worn the talit or fringed garment of a smaller size and as an underdress. It is used especially at morning prayer in the synagogue. The tsitsit is the Hebrew term for the fretted or fringed edge, the ordinary mode of finishing the robe, the ends of the woof thread being left that the cloth might not unravel. The supposed sanctity of the “hem” explains why the woman with the issue of blood and other sick persons touched Jesus’ hem in particular ([400920](#) Matthew 9:20; 14:36).

HEMAM, OR HOMAM

[013622](#) Genesis 36:22. Hence comes Homaima, a place to the S. of Petra.

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HEMAN

<130206> 1 Chronicles 2:6; <110431>1 Kings 4:31. Probably the same as 2; though a Levite by birth he was reckoned in the family of Zerah, of Judah, as dwelling among them.

2. Grandson of Samuel; a Kohathite (<130631>1 Chronicles 6:31-38,44). Colleague of **see ASAPH** and **see ETHAN** (see both) or Jeduthun (“the praise man”) in arranging the vocal and instrumental music of the temple service, under David “after that the ark had rest” (<131516>1 Chronicles 15:16- 22; 25:1-3). Lord A. Hervey makes Heman 14th in descent from Levi. Called “the king’s seer in the matters (words) of God, to lift up the horn,” inheriting by God’s gift the spirit of prophecy of his grandfather. Heman had 14 sons and three daughters. The sons were each the head of one of the 25 wards of Levites, “instructed in the songs of the Lord.” Heman the Kohathite probably, or his father, married an heiress of the house of Zerah (see 1), and so, though by birth son of Joel, he is legally called the Ezrahite or son of Zerah in the title of Psalm 88, as Ethan is named the author in the title of Psalm 89, and other psalms have Asaph in the title. Not that Psalm 89, was actually by Heman; it was by “sons of Korah” who attributed the authorship to Heman by way of honour (Hengstenberg).

HEMATH

<130255> 1 Chronicles 2:55.

1.

HEMDAN

<013626> Genesis 36:26. H AMRAM or A MRAM , <130141>1 Chronicles 1:41. Humeidy and Hamady are of the five families of the Amran tribe, S.E. of Akaba; also “the children of Hamyde” S. of Kerak, S.E. of the Dead Sea, and toward el Busaireh or Bozrah, toward Petra.

HEMLOCK

So Celsius and the learned Ben Melech explain rosh (<281004>Hosea 10:4; <300612> Amos 6:12). (**See GALL**). Gesenius explains, from the etymology, “poppy heads.” Possibly many plants of bitter juice are meant. [Rosh] grew in grainfields rankly, and bore a berry or fruit. <052918>Deuteronomy 29:18; <240915> Jeremiah 9:15; 23:15; <250319>Lamentations 3:19. Not necessarily poisonous.

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HEN

<380614> Zechariah 6:14 =“favor”, the same person as Josiah (“God founds or supports”), <380610>Zechariah 6:10.

HEN

<402337> Matthew 23:37; <421334>Luke 13:34. As “the **see EAGLE** stirring up her nest, fluttering over her young, spreading abroad her wings, taking, bearing them on her wings,” represents the Old Testament aspect of Jehovah in relation to Israel under the law (<053211>Deuteronomy 32:11), so the “hen,” Christ the lowly loving Son of God gathering God’s children under His overshadowing wing, in the gospel (<080212>Ruth 2:12; <191708>Psalm 17:8; 91:4). So Jehovah “passed over” (**see PASSOVER** , **see EXODUS**), or sprang forward to overshadow Israel from the destroying angel (<021213>Exodus 12:13).

HENA

A city with its king subjugated by Assyria before Sennacherib’s invasion of Judea (<121913>2 Kings 19:13). Associated with Sepharvaim or Sippara (now Mosaib), probably therefore in Babylonia or on the Euphrates. Near Mosaib is still an And, probably Hena. The Assyrian inscriptions mention Anat, a town on an island in the Euphrates, some distance below its union with the Chabour. The present Anat is on the right bank, but ruins lower down on the left bank are so-called. On some of the

string of islands between Anat and the ruins Hena seems to have been situated.

HENADAD

<150309> Ezra 3:9; compare <160318>Nehemiah 3:18,24; 10:9.

<042632> Numbers 26:32,33; 27:1.

HEPHER

1.

2.

<130405> 1 Chronicles 4:5,6.

<131136> 1 Chronicles 11:36; not in the catalogue <102334>2 Samuel 23:34, etc.

4. A place in ancient Canaan, whose king was conquered by Israel (<061217>Joshua 12:17), W. of Jordan; so Solomon's commissariat district (<110410>1 Kings 4:10), named with Socoh. Distinct from Gath-Hepher in Zebulun.

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HEPHZIBAH

=“my delight is in her”. Jehovah’s name for Jerusalem when restored to His favor ([<236204>](#)Isaiah 62:4); instead of being as now “desolate” and “forsaken.” As the prophets naturally mould their prophecies in a form suggested by the facts of the day, Hezekiah’s marriage to Hephzibah, Manasseh’s mother ([<122101>](#)2 Kings 21:1), would obviously suggest itself. Hence Isaiah terms restored Jerusalem both Hephzibah and Beulah, i.e. “married.” The marriage of Hezekiah moreover was at a late period of his reign, after his sickness and recovery described in Isaiah 38. Indeed Hezekiah’s desire of life in that sickness was mainly because, being childless then, he was leaving no successor to the kingdom (Josephus); to which God’s words may refer, “set thine house in order,” i.e. make arrangements as to the succession to the throne, That sickness was probably in the 14th year of his reign ([<233601>](#)Isaiah 36:1). Manasseh was only 12 years old at his father’s death; so that if Isaiah’s prophecies are at all in the order of their delivery, this late prophecy, chap. 62, concerning Hephzibah would be just at the time of Hezekiah’s marriage to her; his reign in all being 29 years, the marriage was after the 14th year and before the 12th year preceding Hezekiah’s death, i.e. between the 11th and 17th years of his reign. These undesigned coincidences accord with truth.

HERD

Cattle formed a considerable part of Israel’s wealth. The full

grown ox was seldom slaughtered, being more useful for plowing, threshing, and carrying burdens. The people's act, recorded in ^{<091432>}1 Samuel 14:32, was one of excess. The third year was the time for breaking to service (^{<231505>}Isaiah 15:5). Fattening for beef is not practiced in the East. Grazing is afforded in the South region (the Negeb), Carmel, Dothan, and Sharon. The ox ate foliage too in Bashan and Gilead (^{<195010>}Psalms 50:10). Uzziah "built towers in the desert" (wasteland) to guard the pasturing cattle. When pasture failed "provender," Hebrew a mixture of various grains, was used. ^{<233024>}Isaiah 30:24, "clean (chamits , 'salted') provender," or well fermented maslin, composed of grain, beans, vetches, hay, and salt, which beasts of burden in the East relish. The Arabs say, "sweet provender is as bread to camels, salted provender as confectionery." Also chopped straw (^{<231107>}Isaiah 11:7; 65:25).

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The sense in ^{<390403>}Malachi 4:3 is, “Ye shall go forth, and grow up, as calves of the stall,” which when set free from the stall disport with joy; the believer’s future joy at the Lord’s second coming (^{<232509>}Isaiah 25:9; 61:10; ^{<600108>} 1 Peter 1:8). When harvest was over, and open pastures failed because of the heat, the ox was fed in stalls (^{<350317>}Habakkuk 3:17) until vegetation returned. Saul himself had herded cattle, and Doeg his chief herdsman was high in his favor (^{<091105>}1 Samuel 11:5; 21:7). Joseph’s brethren were assigned the office as an honourable one by Pharaoh (^{<014706>}Genesis 47:6). Hezekiah and Uzziah, when the land was less disturbed by hostile inroads, revived cattle tending which had previously declined (^{<142610>}2 Chronicles 26:10; 32:28,29).

HERESH

=“artificer”. ^{<130915>}1 Chronicles 9:15.

HERESY

^{<461118>} 1 Corinthians 11:18,19. “Schisms” meant “divisions” through differences of opinion of recent standing. “Heresies” meant schisms inveterate. “Sect” (Greek “heresy” ^{<440517>}Acts 5:17; 15:5. Paul means by “there must be heresies among you,” that sin must bear its natural fruit, as Christ foretold (^{<421701>}Luke 17:1), and schisms (compare ^{<461225>}1 Corinthians 12:25) must eventuate in mattered secessions or confirmed schisms. “Heresy” did not yet bear its present meaning, doctrinal error. However see its use ^{<442414>}Acts

24:14.

HERMAS

One at Rome to whom Paul sends greeting (<451614>Romans 16:14). A Greek name. Irenaeus, Tertullian, and Origen attribute to him “The Shepherd,” supposed by some to have been written in the episcopacy of Clement I; others deny Hermas of Romans 16 to be the author. Its author appears from internal evidence to have been married and to have had children, and to have been a lay mystic. Originally in Greek, but now only in a Latin version entire. An inferior kind of Pilgrim’s Progress in three parts: the first has four visions, the second 12 spiritual precepts, the third ten similitudes shadowing forth each some truth. Each man, according to it, has a bad and a good angel, who endeavour to influence him for evil and good respectively.

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HERMES

=“saluted”. [<451614>](#)Romans 16:14. One of the seventy, and bishop of Dalmatia afterward, according to tradition (?).

HERMOGENES

[<550115>](#) 2 Timothy 1:15: “all they which are (now) in Asia (when they were in Rome, or else in Nicopolis where they had escorted him, and where he was apprehended on his way to Rome) turned away from me,” “ashamed of my chain, “unlike Onesiphorus, not standing by me but forsaking me; [<550116>](#)2 Timothy 1:16. “of whom are Hermogenes and Phygellus,” specified as persons from whom such unchristian cowardice was not to be expected; often probably spoken of in conversations between Paul and Timothy when together in Asia.

HERMON

=“mountain nose, or peak”. The highest of the Antilibanus range, at its S. end. N.E. of Palestine ([<061201>](#)Joshua 12:1), over against Lebanon ([<061117>](#)Joshua 11:17), adjoining Bashan ([<130523>](#)1 Chronicles 5:23). Called Sion, “the lofty,” distinct from Zion at Jerusalem ([<050448>](#)Deuteronomy 4:48); among the Amorites Shenir, rather Senir, i.e. cataract or else breastplate, from senar to clatter ([<050308>](#)Deuteronomy 3:8,9; [<262705>](#)Ezekiel 27:5); among the Sidonians Sirion, the breastplate, a name given from the rounded snowy top glittering

in the sun, from shaarah “to glitter” (<192906>Psalm 29:6). A center to Syria and Palestine; the watershed of the Jordan fountains, and of the Syrian Abana and Pharpar of Damascus, the Orontes of Antioch, and the Leontes. Bashan, Damascus, Syria, and Israel converged there. It had numerous Baal sanctuaries, which gave it a name (**see BAAL HERMON**) very anciently. Rising 9,500 feet, it is seen even from the Jordan valley and the shores of the Dead Sea. Lebanon means the “white” mountain, the Mont Blanc of Palestine. Now Jebel es Sheykh, “the old white-headed man’s mountain,” referring to the long streaks of snow remaining in the ravines radiating from the center, when the snow has disappeared elsewhere, like an old man’s scanty white locks. Jebel esh Tilj, “the mount of ice.” Shenir and Hermon are mentioned distinctly, Song 4:8. The whole was called Hermon. The part held by the Sidonians was “Sirion,” that by the Amorites Shenir, infested by devouring “lions” and swift though stealthy “leopards,” in contrast to “the mountain of myrrh” (Song 5:6), the mountain of the Lord’s house (<230202>Isaiah 2:2), the good land (<233509>Isaiah 35:9). In <198912>Psalm

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89:12 Tabor is made the western, Hermon the eastern landmark. Thus, N., S., E., and W. represent the whole earth. “The **see DEW** of Hermon” (^{<19D303>}Psalm 133:3) is used proverbially of an abundant, refreshing dew. The distance precludes the possibility of the literal dew of Hermon “descending upon the mountains of Zion.” But a Hermon dew was a dew such as falls there, the snow on the summit condensing the summer vapors which float in the higher air, and causing light clouds to hover round and abundant dew to fall on it, while the air is elsewhere without a cloud and the whole country parched. The “ointment” sets forth “how good” and “precious” is brotherly “unity”; the dew “how pleasant” it is. Zion is the mountain where this spiritual dew descends, as pleasant as the natural dew that descends on Hermon.

It has three summits, a quarter of a mile from each other; hence arises the plural “Hermons” (^{<194206>}Psalm 42:6), not “Hermonites.” A rude wall of massive stones surrounds the crest of the peak, within are the remains of a small ancient temple. Jerome refers to this, and no doubt it is one of those Baal high places set up by the former inhabitants, and so often condemned in the Old Testament. A circle of temples surrounded Hermon, facing its summit, so that Hermon seems to have been the great sanctuary of Baal. At the top, says Capt. Warren, is a plateau comparatively level; here are two small peaks lying N. and S., about 400 yards from each other. The third peak is 500 yards to the W. On the southern peak a hole scooped out is surrounded by an oval of hewn stones; at its southern end is the temple nearly destroyed, with Roman

moldings, and of later date than the stone oval, of stones from 2 to 8 ft. long, 2 1/2 broad and thick.

HEROD

Of Idumean descent (Josephus, Ant. 14:1, section 3). The Idumeans were conquered and brought to Judaism by John Hyrcanus, 130 B.C. Thus the Herods, though aliens by birth, were Jews in faith. They made religion an engine of state policy. Eschewing Antiochus Epiphanes' design to Graecize Jerusalem by substituting the Greek worship and customs for the Jewish law, the Herod's, while professing to maintain the law, as effectively set at nought its spirit by making it a lever for elevating themselves and their secular kingdom. For this end Herod adorned gorgeously the temple with more than Solomonic splendor. Thus a descendant of Esau tried still to get from Jacob the forfeited blessing (⁰¹²⁷²⁹Genesis 27:29,40), in vain setting up an earthly kingdom on a professed Jewish basis, to rival Messiah's spiritual

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kingdom, as it was then being fore-announced by John Baptist. The “HERODIANS ” probably cherished hopes of Herod’s kingdom becoming ultimately, though at first necessarily leaning on Rome, an independent Judaic eastern empire. The Jewish religion thus degraded into a tool of ambition lost its spiritual power, and the theocracy becoming a lifeless carcass was the ready prey for the Roman eagles to pounce upon and destroy (⁴⁰²⁴²⁸Matthew 24:28).

1. HEROD THE GREAT (Matthew 2; ⁴²⁰¹⁰⁵Luke 1:5), second son of Antipater (who was appointed by Julius Caesar procurator of Judaea, 47 B.C.) and Cypros, a noble Arabian. At the time of Antipater’s elevation, though only 15 (or as other passages of Josephus make probable, 20), he received the government of Galilee and soon afterwards Coelo-Syria. He skillfully gained the favor of Antony, who made him and his elder brother Phasael joint tetrarchs of Judea. Forced to abandon Judaea by the Parthians, who supported Antigonus the representative of the Asmonaeon dynasty, Herod fled to Rome (40 B.C.), where he was well received by Antony and Octavian, and made by the senate “king of Judea.” With Roman help he took Jerusalem (37 B.C.), slew his leading adversaries there, including the whole Sanhedrin except two, and established his kingly authority. Undertaking next for Antony an expedition to Arabia against Malchus, he thereby escaped taking share in the war between Antony his patron and Octavian. After the battle of Actium he gained, by a mixture of humility and boldness at Rhodes, the favor of Octavian the conqueror, who confirmed him in the kingdom, and added several cities along with the province of Trachonitis and district of Paneas. But external

prosperity did not save him from internal troubles, the fruits of his own lust and insatiable cruelty. He put to death successively Hyrcanus, his wife Mariamne's grandfather, Mariamne herself to whom he had been passionately attached, his two sons by her, Alexander and Aristobulus, and just four days before his death signed the order for executing their bitter accuser, his oldest son Antipater. At last, seized with a fatal disease in the stomach and bowels, he became more cruel than ever; he ordered that the nobles whom he had called to him should be slain immediately after his decease, that there might be no lack of mourners at his death.

It was at this time that he ordered the slaughter of all males, from two years old and under, in and about Bethlehem, the foretold birthplace of the expected Messiah. Josephus does not notice this, probably both because of his studied reserve as to Jesus' claims, and also because the slaughter of a

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comparatively few infants in a village seemed unimportant as compared with his other abounding deeds of atrocity.

Macrobius long subsequently

(A.D. 410) says that “when Augustus heard that among the children whom Herod ordered to be killed Herod’s own son (Antipater) was slain, he remarked, It would be better to be one of Herod’s swine than Herod’s sons,” punning on the similar sounding Greek terms for son and swine,

[[hus](#) , [[huios](#) . Herod being a professed Jew his swine as unclean were safe from death, his sons were not. Josephus records what illustrates the Scripture account of the massacre of the innocents; “Herod slew all those of his own family who sided with the Pharisees, looking forward to a change in the royal line” (Ant. 17:2, section 6). As Matthew says, “Herod privily called the wise men and inquired of them diligently what time the star appeared.” So Josephus says: “an Essene, Menahem, foretold when Herod was a boy he should be king. Accordingly when he was in full power he sent for Menahem and inquired of him how long he should reign. Menahem did not define the time, but in answer to Herod’s question whether ten years or not, replied, Yes 20, nay 30 years” (Ant. 15:10, section 5). Herod’s keenness to establish his dynasty, jealousy of any rival, craft, hypocrisy, cruelty, recklessness of any sacrifice to gain his object, appear as vividly in the Scripture narrative as in Josephus. The wise men’s question, “Where is he that is born king of the Jews?” was precisely one to excite Herod’s jealousy. For Herod was not a born Jew, much less born king of the Jews, but an Idumean alien, made king by the anti-Jewish world power, Rome. Unimportant as the event seemed to the world, the murder of the innocents was the

consummation of his guilt before God, and places him among the foremost of Satan's and the world's foretold (^{<243115>}Jeremiah 31:15) representative adversaries of the Lord and His church, answering to the Pharaoh who oppressed Christ's type, Israel, murdering the male children in the nation's infancy in order to stifle the nation's first beginnings; but in vain, for God secured the nation's exodus from Egypt by the tyrant's overthrow, just as subsequently He saved Jesus and destroyed Herod, and in due time "called His (antitypical) Son out of Egypt"

(^{<400215>}Matthew 2:15; compare ^{<281101>}Hosea 11:1). Herod's death and Jesus' birth therefore must have been at least four years before the era known as A.D.

Ambition was his ruling passion. For its sake he compromised the Jewish religion which he professed, in order to conciliate Rome, by offerings to the Capitoline Jupiter at his elevation to the throne. He rebuilt the temple

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Alexander in Egypt, and Gessius Florus in Judaea, in the latter case Berenice accompanying him.

HERODIANS

<402215> Matthew 22:15, etc.; <411213> Mark 12:13, etc. Upholders of the Herodian dynasty, regarding it as the safeguard against direct pagan rule which the Jews loathed, and also as the best compromise between the ancient faith and pagan civilization. Hence they were said to look upon Herod the Great, Antipus, and Agrippa successively as Messiah. Thus, the Herod's were forerunners of the coming antichrist, and like the Old Testament antichrist, Antiochus Epiphanes (Daniel 8,11), they paved the way to apostasy by an introduction of Greek refinements, theaters, etc., and a blending of honours to pagan gods along with the recognition of Jehovah and the law. (See above the HERODS , and 1 Macc. 1:10-16). A falsely presumed political necessity was their plea for supporting the Herod's, however unfaithful to God, and even for supporting the Roman government, in so far as the Herodian dynasty leant on it. Thus on the side of maintaining the Jewish polity they coincided with the Pharisees; on the side of their lax and scarcely orthodox views and means for maintaining it, they had common ground with the Sadducees. Hence what is termed "the leaven of Herod" (<410815> Mark 8:15) is "the leaven of the Sadducees"

(<401606> Matthew 16:6). After Christ's miracle on the sabbath "the Pharisees went forth and straightway took counsel with the H. against Him how they might destroy Him" (<410306> Mark

3:6). The legal zealots joined with the Jewish politicians, adherents of the ruling dynasty, in getting rid of One who thwarted the views of both alike by setting up a spiritual kingdom adverse both to legalism and to the temporal kingdom of Herodianism. The same coalition appears at the close of Christ's ministry: "the Pharisees sent unto Him their disciples with the Herod" as "spies, feigning themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor" ([402215](#)Matthew 22:15,16; [411213](#)Mark 12:13; [422020](#)Luke 20:20). With flattering words to Him as "not accepting the person of any" (by which compliment they "tempted" Him to pronounce against Caesar) they asked "Is it lawful for us to give tribute to Caesar?" designing if He said "no" to give Him up to the Roman governor, if "yes" to stir up the people against Him as violating the law ([051715](#)Deuteronomy 17:15). "He perceived their craftiness, and said, Why tempt ye Me? show Me a penny." Their acceptance of Caesar's currency showed they accepted as a fact Caesar's rule: "Render to Caesar the things

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and Sidon offended him, “but came with one accord and, having made Blastus the king’s chamberlain their friend, desired peace because their country” was dependent on the king’s country for grain, etc. (¹¹⁰⁵⁰⁹1 Kings 5:9,11; ²⁶²⁷¹⁷Ezekiel 27:17). Then upon a set day” Herod arrayed in royal apparel sat upon his throne and made an oration. And the people gave a shout, saying It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost. But the word of God (which he had thought to stifle) grew and multiplied.” So Belshazzar (Daniel 5); “pride teeth before destruction” (²⁰¹⁶¹⁸Proverbs 16:18). Josephus states that Herod said in his pain, “I whom you call a god am ordered to depart this life immediately. Providence thus instantly reproves the lying words you just now addressed to me, and I who was by you called immortal am immediately to be hurried away by death.” Thus fell he whom the world called Agrippa the Great! a monument to warn proud men, “Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth” (²³⁴⁵⁰⁹Isaiah 45:9).

HEROD AGRIPPA II. Son of Herod Agrippa I and Cypros, grandniece of Herod the Great. Being but 17 at his father’s death (A.D. 44), he was thought too young to succeed his father in the kingdom, but six years later (A.D. 50) the emperor Claudius conferred on him Chalcis which had been under his uncle, shortly before deceased (A.D. 48). Then (A.D. 52) he was transferred to the tetrarchies formerly held by Philip and Lysanias with the title “king.”

Accurately he is called so in ^{<442513>}Acts 25:13; 26:2,7. Nero added several cities of Galilee and Persea to his kingdom (A.D. 55). Five years later Paul pleaded before him (**see FESTUS** , who naturally consulted him on a question of Jewish law). The great pomp with which he and his sister Berenice (whose connection with him caused grave suspicion) “entered into the place of hearing with the chief captains and principal men of the city” accorded with his character, fond of show. In the last Roman war he took part with the Romans in the destruction of his nation in the same spirit of cold cynicism with which he met the impassioned appeal of the apostle. After the fall of Jerusalem he retired with Berenice to Rome, where he died in the third year of Trajan (A.D. 100). He was the last of the race of Herod commemorated in history. ^{<442513>}Acts 25:13 represents his losing no time in going to Caesarea to salute the new Roman governor. In exact consonance with this Josephus (Bell. Judg., 2:15, section 1; Life, section 11) records his anxiety to stand well with the Roman governors,

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Jamnia, with the title “tetrarch.” He ruled justly, without taking part in the intrigues which rent his family asunder. He built Caesarea Philippi at the site of Paneas, near the sources of the Jordan (^{<401613>}Matthew 16:13). His wife was Salome, daughter of Herod Philip I and Herodias. He died at Julius, the city which he raised Bethsaida into, A.D. 34. As he died childless his dominions were added to the Roman province, Syria.

HEROD A GRIPPA I. Son of Aristobulus Herod the Great’s son) and Berenice. Imprisoned by Tiberius for an unguarded speech. Caius Caligula, A.D. 37, on his accession set him free, and gave him the governments formerly held by the tetrarchs Philip and Lysanias, Abilene, etc., with the title of “king” (^{<441201>}Acts 12:1). Galilee and Peraea were added to his dominions on the exile of Herod A NTIPAS (see above), whom, notwithstanding the kindnesses he formerly when in difficulties received from him, Agrippa supplanted by intrigues at Rome. By services to Claudius, Caligula’s successor, he secured in return the addition of Judaea and Samaria, so that now his kingdom equaled that of Herod the Great. Unlike his predecessors he strictly kept the law. A legend states that once he burst into tears on reading in a public service ^{<051715>}Deuteronomy 17:15, on which the Jews exclaimed, “Be not distressed, thou art our brother,” namely, by half-descent from the Hasmonaeans. It was on his entreaty at the risk of his interest and life that Caligula desisted from his attempt to set up his statue in the temple, which so engrossed the Jews that for a time they let the Christians alone

(<440931>Acts 9:31). To “please the Jews” he slew James the brother of John, and imprisoned Peter with the intention of bringing him forth to the people for execution after the Passover (“Easter”). Love of popularity was his ruling principle, to which his ordinary humanity was made to give way. Self seeking vanity led him to design Peter’s death, but the issue was his own death. The church’s “prayer without ceasing” (<236206>Isaiah 62:6,7; <421807>Luke 18:7) saved Peter, whereas the church’s Lord avenged His own and her cause on the church’s persecutor. In the fourth year of his reign over the whole kingdom (A.D.

44) he attended games at Caesarea “in behalf of the emperor’s safety” (possibly on his return from Britain), according to Josephus (Ant. 19:8). When he appeared in the theater in a robe all of silver stuff which shone in the morning light, his flatterers saluted him as a god, and suddenly he was afflicted with a terrible pain in the bowels, of which he died in five days, in the 54th year of his age. The sacred writer unveils the unseen world in his account, which Josephus so remarkably confirms. The authorities of Tyre

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that are Caesar's, and to God the things that are God's." Man as made in the image of God owes himself to God

([<010127>](#)Genesis 1:27; 9:6; [<441729>](#)Acts 17:29; [<590309>](#)James 3:9; [<421508>](#)Luke 15:8,9). Because Judah had not given herself to (God, she was now under Caesar. "Their question therefore was as if an adulterer were to ask, was it lawful for him to pay the penalty of his adultery" (Claudius). [<141208>](#)2 Chronicles 12:8; [<242704>](#)Jeremiah 27:4-18;

[<451301>](#) Romans 13:1; [<600213>](#)1 Peter 2:13,14; [<431911>](#)John 19:11. Obedience to Caesar is an application of the higher principle of obedience to God, from whom all power is; Christ's reply unites rather than separates the Christian's political and religious duties. Yet, such is man's perversity, they had the impudence soon after at Jesus' trial before Pilate to say, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a king" ([<422302>](#)Luke 23:2).

HERODION

Rom 16:11. Whom Paul sends greetings to, calling him "my kinsman."

HERON:

anaphah . An unclean bird ([<031119>](#)Leviticus 11:19; [<051418>](#)Deuteronomy 14:18). Rather "the great plover," thick kneed, Charadrius oedicephus, widely spread in Europe, Asia, and N. Africa. It lives on slugs, worms, frogs, and toads

(Speaker's Commentary). But Gesenius derives it from anaph "to snort angrily," which applies well to the heron, an irritable, voracious, bird, frequenting marshes. The addition "after her kind" implies that a genus is meant.

HESED, THE SON OF

Benhased: <110410>1 Kings 4:10.

HESHBON

The Amorite king Sihon's capital (<042126>Numbers 21:26, etc.). On the western border of the high plain, mishor (<061317>Joshua 13:17), on the boundary between Reuben and Gad. Now Hesban, 20 miles E. of Jordan, on a line with the N. of the Dead Sea. In the poem, "there is a fire gone out of Heshbon, ... it hath consumed Ar of Moab Woe unto thee, Moab: he hath given his sons ... and his daughters ... unto Sihon," the poet paints Heshbon's triumph over Moab, and Moab's misery; but suddenly the scene changes, and Israel is introduced as conquering the conqueror: "We have

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shot at them, Heshbon is perished.” etc. At Jahaz, a little S. of Heshbon, Israel overthrew Sihon ([<050232>Deuteronomy 2:32,33](#)). Heshbon was rebuilt by Reuben ([<043237>Numbers 32:37](#)), but assigned to the Levites in connection with Gad ([<062139>Joshua 21:39](#)). It passed from Israel into the hands of its former masters the Moabites before the captivity. It is included accordingly in Isaiah’s ([<231504>Isaiah 15:4](#)) and Jeremiah’s ([<244802>Jeremiah 48:2,34,45](#)) denunciations of Moab. Playing upon the meaning of Heshbon (a place of devising counsel) Jeremiah says, “in Heshbon they (the Chaldaeans) have devised evil against Moab.” The old proverb shall hold good again; as anciently Sihon seized Heshbon, and issued forth thence as a devouring flame against Moab, so now the Chaldeans shall seize Heshbon and make it their starting point to destroy Moab.

The ruins stand on a low hill, and are a mile in circuit, but do not include a single entire building. On the southern base of the hill is an ancient reservoir; compare Song 7:4, “thine eyes are like the fish pools in Heshbon (deep, quiet, full, reflecting the bridegroom’s image) by the gate of Bathrabbim” (daughter of a multitude; a crowded thoroughfare of Heshbon). The bride is calm amidst the crowd.

HESHMON

Near Beersheba ([<061527>Joshua 15:27](#)). Probably Azmon on the southern boundary of Judah ([<043404>Numbers 34:4](#)); but according to Conder El Meshash.

HETH

Son of Canaan, Ham's son; from whence sprung the Hittites, occupying the hill country of Judah near Hebron. But the race enlarged its borders so that they with the Amorites represent all Canaan ([060104](#)>Joshua 1:4;

[261603](#)> Ezekiel 16:3, "thy father was an Amorite, thy mother an Hittite"). See [012303](#)> Genesis 23:3-20. Esau's marriage to one of the daughters of Heth "grieved the mind" of Isaac and Rebekah, for their morals were lax and their worship idolatrous ([012634](#)>Genesis 26:34,35; 27:46). In Solomon's and in Joram's times there were independent Hittite kings ([111029](#)>1 Kings 10:29; [120706](#)> 2 Kings 7:6). In the Egyptian monuments they are called the Kheta, who made themselves masters of Syria.

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HETHLON

On the northern border of the promised land (^{<264715>}Ezekiel 47:15; 48:1). “The way of Hethlon” is the pass at the N. end of Lebanon from the Mediterranean coast to the plain of Hamath, i. e. the entrance of Hamath (^{<043408>}Numbers 34:8).

HEZEKI:

i.e. Hizkiah shortened =“strength of Jehovah” (^{<130817>}1 Chronicles 8:17).

HEZEKIAH

=“strength of Jehovah.”

1. Twelfth king of Judah; son of the unbelieving Ahaz and Abi or Abijah; ascended the throne at the age of 25 in 726 B.C. Of his faithfulness it is written (^{<121805>}2 Kings 18:5) “he trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him, for he clave to the Lord, and departed not from following Him but kept His commandments.” Probably his mother, being daughter of Zechariah “who had understanding in the visions of God” (^{<142605>}2 Chronicles 26:5), was pious, and her influence counteracted the bad example of his father. In the very first year and first month of his reign the Lord put it “in his heart to make a covenant with the Lord God of Israel” (2 Chronicles 29), so he opened and repaired the doors of the Lord’s house

which had been “shut up,” and charged the Levites not to be negligent but to “sanctify” the house and “carry forth the filthiness out of the holy place,” and to light the lamps, to burn incense, and to offer burnt offerings as in former times; all which, to the shame and disaster of Judah, had latterly been neglected. They did so, and moreover sanctified all the vessels which Ahaz had “cast away in his transgression.” Then an atonement was made for the kingdom, the sanctuary, and Judah, with a sin offering of seven bullocks, seven rams, seven lambs, and seven he-goats; then followed the burnt offering, while “the Levite singers sang with the words of David and Asaph the seer, and the trumpets sounded.” The priests were too few to flay the burnt offerings which the congregation “of a free heart” brought in; therefore the Levites helped them “until the other priests had sanctified themselves, for the Levites were more upright in heart to sanctify themselves than the priests.” So “Hezekiah rejoiced that God had prepared the people, for the thing was done suddenly.” Then followed the Passover,

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in the second month, “because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem,” so as to keep it in the regular month (^{<040910>}Numbers 9:10,11; compare ^{<021206>}Exodus 12:6,18). Hezekiah by letter invited not only Judah, but also Ephraim and Manasseh, to it: “Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, escaped out of the hand of the king of Assyria.” The majority “laughed the messengers to scorn; nevertheless, divers of Asher, Manasseh, and Zebulun (Ephraim and Issachar also) humbled themselves and came to Jerusalem.” Also “in Judah the hand of God was to give them one heart to do the commandment of the king by the word of the Lord”

(^{<143002>}2 Chronicles 30:2,12,18,23; ^{<243239>}Jeremiah 32:39). Owing to the want of priests several were not duly cleansed and sanctified, yet did eat the Passover; but Hezekiah prayed for them, “the good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary.” So “the Lord hearkened to Hezekiah and healed the people.” “And Hezekiah spoke comfortably unto all the Levites that taught the good knowledge of the Lord,” assuring them of God’s pardon upon their “making confession to the Lord God” for the people, so that “the whole assembly took counsel and kept other seven days with gladness.” “So there was great joy in Jerusalem, for since Solomon’s time there was not the like ... and the priests blessed the people
... and their prayer came up to the Lord’s holy place, even unto

heaven.”

Next, all Israel present went out to break the images, cut down the groves (see **ASHTORETH** , Asheerah), and throw down the high places and altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. “Hezekiah also broke in pieces the brazen serpent that Moses made,” for previously “Israel did burn intense to it, and he called it Nehushtan” (piece of brass, nothing better: <121804>2 Kings 18:4); a practical condemnation of “relics” when superstitiously venerated. Yet in spite of the warning the brazen serpent was revered by professing Christians in the church of Ambrose at Milan! (Prideaux, Connex., 1:19). The Passover must have been five or six years later than the purification of the temple, which was in Hezekiah’s first year; for it was not until the sixth year of Hezekiah that the king of Assyria took Samaria (ver. 9,10); its fall prepared many in Israel to accept humbly Hezekiah’s invitation (<143006>2 Chronicles 30:6,9). Hezekiah also provided for the maintenance of the priests and Levites by commanding the payment of tithes; he ordered also

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their courses of service, and “in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered”: a good motto for Christians ([510323](#)>Colossians 3:23).

Isaiah the prophet was the great supporter of Hezekiah in his pious efforts; but not without opposition from drunken scoffers, who asked “whom shall he (Isaiah) teach knowledge? them that are weaned from the milk?” i.e., does he take us for babes just weaned, that he presumes to teach us?

([232809](#)>Isaiah 28:9) “for precept upon precept, line upon line, here a little and there a little,” i.e., for he is constantly repeating the same thing as if to little children, and as one teaching young beginners how to make the strokes of a letter and join line to line; the scorers imitated Isaiah’s stammering like repetitions, in Hebrew [tsaw] [latsar], [qaw] [laqaw]. The simplicity of divine teaching offends proud scorers ([120511](#)>2 Kings 5:11,12; [460123](#)>1 Corinthians 1:23); but children in knowledge needed to be spoken to in children’s language ([401313](#)>Matthew 13:13). Isaiah replies, You will have a sterner teacher with stammering and foreign speech to convict you of unbelief (Isaiah 28). Ahaz the former king’s counselors recommended worldly alliances and compromises of principle for political expediency, instead of Isaiah’s counsel to rest on Jehovah alone. Shebna was one of these half hearted, self indulgent, and ostentatious officers at court. His father’s name is not given, though his office is,” the scribe” ([121818](#)>2 Kings

18:18; 19:2); whereas the fathers of Eliakim and Joah, with Shebna, are named. The reason appears quite incidentally in <232215>Isaiah 22:15, “Say unto Shebna ... this treasurer over the house (prefect of the palace), What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here?” i.e. as being a foreigner (his name is un-Hebrew like, he was probably a Syrian brought from abroad to Ahaz’ court) thou hast no paternal burying place or kindred here. He was degraded; but (probably upon his repentance) the lower yet honourable office of “scribe” or secretary of state was given him, and in that office he is mentioned as if faithful (<233702>Isaiah 37:2, etc.), so that the sentence of exile and humiliation, “tossed like a ball into a large country, and there the chariots of his glory becoming the shame of his lord’s house,” was apparently reversed, though Jewish tradition says he was tied to the horses’ tails by the enemy to whom he designed to betray Jerusalem, but who thought he mocked them. (**See ELIAKIM**). It is possible that, unwarned by the past, he relapsed into treachery, and then were fulfilled Isaiah’s prophetic threats, which but for

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he brought forth the word of God from its obscurity ([<110432>](#)1 Kings 4:32; [<211209>](#) Ecclesiastes 12:9; [<202501>](#)Proverbs 25:1).

2. Son of Neariah, of Judah ([<130323>](#)1 Chronicles 3:23; [<360101>](#)Zephaniah 1:1).

HEZION

King of Syria, father of Tabrimon: grandfather of Benhadad. Possibly =Rezou, Solomon's contemporary ([<111518>](#)1 Kings 15:18; 11:23).

HEZIR

1.

[<132415>](#) 1 Chronicles 24:15.

[<161020>](#) Nehemiah 10:20.

2.

HEZRAI

in the Qeri or Hebrew margin; H EZRO in the Hebrew text, the kethibh or Hebrew text ([<102335>](#)2 Samuel 23:35): "the Carmelite." Once perhaps an adherent of Nabal ([<131137>](#)1 Chronicles 11:37). [<014612>](#) Genesis 46:12; [<080418>](#)Ruth 4:18; E SROM [<400103>](#) Matthew 1:3.

HIDDAI

<102330> 2 Samuel 23:30, “of the brooks (torrents) of Gnash.”

HURAI

<131132> 1 Chronicles 11:32.

HEZRON

1.

<014609> Genesis 46:9; <020614>Exodus 6:14; <042606>Numbers 26:6.

2.

HIDDEKEL

Tigris. A river of **see EDEN** , going “eastward to Assyria” (<010214>Genesis 2:14). “The great river” (<271004>Daniel 10:4). From hai “lively,” and digla “an arrow,” in early Babylonian; equivalent to Tigra in Aryan. Now called by the Arabs Dijleh.

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history states that the mother city Jerusalem alone escaped, whereas “all the defended cities of Judah” fell before Sennacherib ([<233601>Isaiah 36:1](#)); also in verse 10, “Be still and know that I am God, I will be exalted in the earth,” is God’s reply to Hezekiah’s prayer, “O Lord our God save us, that all the kingdoms of the earth may know that Thou art the Lord” ([<233720>Isaiah 37:20](#)). Also verse 5,” God shall help her ... right early,” Hebrew at the turning of the morning ([<193005>Psalm 30:5 ff](#)). On the previous night the cause of the city of God seemed desperate and the Assyrian triumphant, but “when they (the Jews) arose early in the morning, behold they (the Assyrians) were all dead corpses” ([<233736>Isaiah 37:36](#)). In ver. 8-10 Sennacherib’s overthrow is made the earnest of the final cessation of wars throughout the earth under the Prince of Peace, after He shall have made “desolations” of the adversary.

[<197603>](#) Psalm 76:3, “there broke He the arrows of the bow ... shield ... sword ... battle,” implies that by one stroke at Jerusalem (which opposes the view that Libnah was the scene of the Assyrian overthrow) God ended completely the war. [<197606>](#)Psalm 76:6,8 imply that it was by Jehovah’s direct interposition. The “death sleep” of the host at God’s rebuke is described vividly ([<197605>](#)Psalm 76:5,6), the camp so recently full of life now lying still as death. “The stout hearted are spoiled, they have slept their sleep At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.” God’s “cutting off the breath (spirit) of princes” ([<197612>](#)Psalm 76:12) implies probably that Rabshakeh and

other leaders fell on the same night. “Let all that be round about Him bring presents unto Him that ought to be feared” (<197611>Psalm 76:11) accords with the fact recorded <143222>2 Chronicles 32:22,23. The assurance of God’s help in Psalm 75 accords with <233721>Isaiah 37:21-35; also the omission of the N. among the quarters from whence help is expected accords with the Assyrian attack being from the N.

Hezekiah died in his 56th year after a 29 years’ reign, 697 B.C. He was buried “in the chiefest (or highest) of the sepulchres of the sons of David, and all Judah and Jerusalem did him honour at his death” (<201007>Proverbs 10:7). His “acts and goodness were written in the vision of Isaiah ... and in the book of the kings of Judah and Israel” (<143232>2 Chronicles 32:32,33). A fitting accompaniment of the religious reformation he wrought was his setting” the men of Hezekiah” (Isaiah, Micah, Joah, etc.) to “copy out” some of the 3,000 proverbs which Solomon spoke 300 years before: thus

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Chronicles 32:22,23: “thus the Lord saved Hezekiah from Sennacherib

And many brought gifts unto the Lord (doubtless impressed with His great majesty and power in the miraculous destruction of the Assyrians) to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.” The spoils of the Assyrian army left in panic, as on a different occasion (^{<120715>}2 Kings 7:15), would add to Hezekiah’s wealth. The sending of the embassy so long after his recovery is accounted for by Babylon being then regarded in respect to Judah as “a far country” (^{<233903>}Isaiah 39:3), also by the impossibility of sending sooner during Sennacherib’s invasion; moreover another object of the princes of Babylon, which was famed for astronomy, was “to enquire of the wonder that was done in the land” (^{<143225>}2 Chronicles 32:25,26,31), i.e. the recession of the shadow on Ahaz’s dial. Hezekiah was “glad”; it was not the act but the ostentatious spirit, and the unbelief tempting him to rest on Babylon, proud of its alliance, instead of on Jehovah, which called forth God’s retributive threat that Babylon, the instrument of his and Judah’s sin, should be the instrument of their punishment (^{<233905>}Isaiah 39:5-

7); fulfilled 120 years afterward. Ingratitude to God, and pride, were his fault in this affair; “Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up,” “God leaving him to try him, that He might know all that was in his heart” (^{<050802>}Deuteronomy 8:2). But when the believer’s foot slides, it slides the deeper into humility. First, Hezekiah frankly confessed “all”; unlike Saul and Asa,

submitting to God's servant though his subject (<233904>Isaiah 39:4; <141607>2 Chronicles 16:7-10; <091520>1 Samuel 15:20,21), and "humbling himself for the pride of his heart," and "accepting the punishment of his iniquity" (<032641>Leviticus 26:41) meekly, and even finding cause for thanksgiving in the mitigating fact foretold by implication, "there shall be peace and truth in my days." Not the language of mere selfishness, but of one feeling that the national corruption must at last lead to the threatened judgment, and thanking God for the stroke being deferred yet for a time. The prophecy of the carrying away to Babylon, in the form of a rebuke, forms the connecting link between the former portion of Isaiah's prophecies (1—39), which relate to the deliverance from Assyria, and the latter (40—66) as to the deliverance from Babylon, more than a century and a half later.

Psalm 46 and Psalm 76 commemorate Sennacherib's overthrow. Two coincidences in Psalm 46 occur: "the city of God" (verse 4) is that wherein "God is in the midst," so that "she shall not be moved," just as

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HIEL

=“God liveth”. Native of Bethel. Rebuilt, i.e. restored as a fortified town, Jericho in Ahab’s reign, who hoped through fortifying it (for Hiel was Ahab’s profane and reckless tool) to have on his borders a city securing to himself the passage of Jordan. In Hiel was fulfilled Joshua’s curse on the rebuilder of Jericho ([<060626>Joshua 6:26](#)), “he shall lay the foundation in (i.e. at the price of) his firstborn (Abiram), and in (i.e. at the price of) his youngest son (Segub) shall he set up the gates of it.” The builder paid for its restoration by the loss of all his Sons, from the firstborn to the youngest. The Benjamites, by Joshua’s allotment ([<061821>Joshua 18:21](#)), inhabited it, and it is called “the city of palms” ([<070313>Judges 3:13](#); [<101005>2 Samuel 10:5](#)); but not until Ahab’s time, when men cast off all fear of Jehovah, was Joshua’s curse fulfilled, when Hiel presumed to fortify it ([<111634>1 Kings 16:34](#)). The walls had been miraculously cast down, and it was against their being rebuilt that the curse was leveled. The sin marks how deeply Israel had fallen; the curse how God will not let His word be transgressed with impunity.

HIERAPOLIS

[<510413>](#) Colossians 4:13. Associated as the seat of a church with the neighbouring Colossae and Laodicea; on a height between the rivers Lycus and Meander, within a few miles of one another; the three churches were probably all founded by Epaphras. Now Pambouk Kalessi. Hot calcareous springs are

near, which have deposited curious encrustations. There is a frozen cascade, the surface wavy, as of water suddenly petrified. A mephitic cavern, Plutonium, was in ancient times connected with the worship of Cybele, from from whence the city was designated Hierapolis, “the sacred city.”

HIEROGLYPHICS

One of the earliest modes of representing visibly the words or ideas already orally expressed. For many centuries the key to these representations was altogether unknown; but a piece of granite found near Rosetta by the French army in 1798, and now in the British Museum, contains a decree in honour of Ptolemy Epiphanes (204 B.C.) written in hieroglyphics with a Greek translation alongside. Also the shaft of an obelisk brought to England from Philae in the S. of Egypt contains a hieroglyphic inscription of its dedication to the gods by Ptolemy Physcon and Cleopatra (146 B.C.)

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and at the base a Greek inscription. Champollion, by comparing the Greek names Ptolemy and Cleopatra with the hieroglyphics corresponding, made out letter by letter. Young and others have perfected the transcription of Hebrew and the Egyptian hieroglyphic. Thus the derivation from Egyptian of many of the Hebraized words in Exodus is proved, confirming its having been written by one in such circumstances as Moses was. The hieroglyphics originally were picture writing, but in the form handed down to us on oldest monuments they are phonetic with occasionally an accompanying picture of the object in order to make the group of hieroglyphic letters which form the word more intelligible. Thus to the names of individuals the figure of a man is attached; such characters called determinatives. The initial of the Egyptian (Ahom) for eagle is A, so an eagle became the representative of A; a lion (Egyptian Labo) is L; an owl (Mowlad), M.

HIGGAION

=“meditation”, from hagah “to meditate.” Found <190916>Psalm 9:16; 19:14; 92:3 margin “upon the harp with musing” (<250361>Lamentations 3:61). A call to solemn reflection on God’s dealings. The Selah (a pause in the music) follows to give time for meditation.

HIGH PLACES

Archaeological and scientific researches have made it evident that in the varying forms of early religions, and in lands far distant from each other, high places were selected for worship

of a sacrificial character. This was so especially among the Moabites ([<231502>Isaiah 15:2; 16:12](#); [<042328>Numbers 23:28](#)). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, were on heights. Such sites consecrated of old would naturally be resorted to in after times as sanctuaries. Not only these, but heights originally dedicated to idols ([<043352>Numbers 33:52](#); [<032630>Leviticus 26:30](#)). The law forbade sacrificial worship elsewhere save at the one national sanctuary. Old usage however strove against the law, and too frequently reasserted itself. The high places polluted by idol worship ([<122309>2 Kings 23:9](#)) were condemned by all the kings that worshipped Jehovah. But those sacred to Jehovah ([<143212>2 Chronicles 32:12; 33:17](#)) were tolerated by less thoroughly reforming kings; and sacrifices and burnt incense were offered on them ([<111203>1 Kings 12:3; 14:4; 15:35](#)). Hezekiah and Josiah removed them utterly, as opposed to the letter of the law and mostly to the spirit of

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it too ([<121804>2 Kings 18:4; 23:5 margin](#); [<143403>2 Chronicles 34:3](#)). In the time of the judges ([<070625>Judges 6:25,26; 13:16-23](#); [<090710>1 Samuel 7:10; 16:5](#)), and while the temple was yet unbuilt ([<110302>1 Kings 3:2](#)), and in the Israelite northern kingdom where religious order could not be preserved, owing to the severance from Judah ([<111830>1 Kings 18:30](#)), greater latitude was allowed. But the strict rule was against it, except where God especially ([<132126>1 Chronicles 21:26](#)) sanctioned sacrifice on some one occasion at a place ([<051204>Deuteronomy 12:4-11](#); [<031703>Leviticus 17:3,4](#); [<430420>John 4:20](#)). The priests whom the kings of Judah ordained to burn incense in the high places were called Chemarim; compare [<281005>Hosea 10:5](#); [<360104>Zephaniah 1:4](#) idol priests not having reached the age of puberty, meaning “ministers of the gods,” the Tyrian camilli, (black attired ministers, subordinate to the priests, they felled the victim), from chaamar “to be black.” The high places of Dan and Bethel were already sacred by usage; so Jeroboam found it easy to induce the people to forsake the temple and cherubim at Jerusalem for his calves in Dan and Bethel. Bamoth, the Hebrew for “high places,” became so common that the term was used for a shrine in a valley or a city ([<121709>2 Kings 17:9](#); [<261631>Ezekiel 16:31](#); [<240731>Jeremiah 7:31](#)). In [<262029>Ezekiel 20:29](#), I said ... what is the high place whereunto ye go? And the name thereof is called Bamah unto this day,” the sense is, You ought to have long since put away the name, and the high place which it expresses; the very name implies it is not sanctioned by Me; therefore your sacrifice even to ME in it (much more to idols) is only a “provocation” to Me

(<262028>Ezekiel 20:28). In <261616> Ezekiel 16:16,” of thy garments thou didst take and deckedst thy high places with divers colors,” the sense is: as a harlot spreading her tent of divers colors to lure victims, so Israel set up on the high places, not stone chapels, but tents hung with colored tapestry, as the “woven hangings of (Asherah) Astarte” (the right translation for “grove”) (<122307>2 Kings 23:7).

Asa in one place is said to have taken away the high places, in another not so; also Jehoshaphat similarly. The seeming discrepancy occurs not only between Kings and Chronicles, but even between different passages of the same chronicler. Doubtless the godly kings at first tried to put down entirely the high places, but afterwards yielded to the general usage of the people in cases where the high place was to Jehovah; where it was to idols they put them down utterly. “They opposed impiety but winked at error” (Hall). So rooted was the practice that the removal of the high places was made by Rabshakeh a taunt against Hezekiah as if it were an impious

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innovation against Jehovah's honour; evidently he knew that the act had provoked the enmity of a considerable party among the Jews.

HIGH PRIEST

In Hebrew "THE priest," and in books after the Pentateuch "the great priest," "the head priest," or "chief priest" ([2 Kings 25:18](#)). In

[Leviticus 4:3](#) and elsewhere "the priest that is anointed," for he alone of the priests was anointed on the head in consecration, "the crown of the anointing oil of his God" ([Leviticus 21:12](#)), i.e. the holy oil was poured on his head like a crown ([Exodus 29:7](#)), a uniquely-compounded ointment ([Exodus 30:22-33](#)) which it was death to imitate or to put upon a stranger. Certain priests, "apothecaries," manufactured it ([Nehemiah 3:8](#)); this oil was wanting in the second temple. The anointing of the ordinary priests was limited to sprinkling their garments with the anointing oil ([Exodus 28:41 ff](#); [Exodus 29:21](#); [Leviticus 8:30](#)), which does not sanction the Jewish tradition that the oil was smeared on the forehead of the ordinary priests with the finger. The high priest's special designation, "the priest that is anointed" (4:3), implies a marked distinction between his anointing and theirs, besides what was common to both, namely, the "sprinkling." Love is compared to it, streaming down from Aaron's head upon his beard, then to his skirts

(<19D202>Psalm 132:2). Christ, the antitypical High Priest, was anointed with the fullness of the Spirit (<270924>Daniel 9:24; <441038>Acts 10:38; <430334>John 3:34); from Him the Spirit in measure streams on His members who touch by faith the hem of His garment (<400920>Matthew 9:20; <430116>John 1:16).

Besides the girdle common to all the priests the high priest wore also the curious girdle of the ephod. Of eight articles of priestly dress the coat or tunic, girdle, breeches, and bonnet or turban belonged also to the common priests; the breastplate, ephod with the curious girdle, mitre (instead of the ordinary priest's turban) and robe of the ephod were peculiar to the high priest. The breastplate (choshen , "ornament," literally) was two spans' long by one broad, but doubled it became a square, fastened by rings and chains of gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two rings in the ephod above the curious girdle. On it were the 12 stones in four rows, with the 12 tribes engraven in the order of the encampment; just as the names of the 12 tribes were on the 12 pearl gates, and in the 12 foundations (of precious stones) of the New Jerusalem wall the names of the 12 apostles of the Lamb.

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He represented the whole chosen nation as “a kingdom of priests” ([<021906>](#)Exodus 19:6). In other nations the priesthood was dissevered from every other class, but in Israel Levi held the priesthood rightfully belonging to all, and only delegated to one tribe and family as representing the whole; as [<040810>](#)Numbers 8:10 proves. This trust was delegated to Levi only until all the children of God could exercise it suitably. Christianity restores the suspended relation of God’s people as all king-priests unto God ([<600209>](#)1 Peter 2:9; [<660106>](#)Revelation 1:6). In the Jewish church there was a delegation of the priesthood to one tribe and family; not so in the Christian church, which unites under the antitypical Melchizedek the kingdom and priesthood which were distinct in Israel. United to Messiah, the spiritual Israel the church shall form one grand heavenly king-priesthood as literal Israel shall be the earthly king-priesthood among the nations ([<236106>](#)Isaiah 61:6; 66:21). Christian ministers as distinct from laymen are never called in New Testament [hieries](#) , “sacerdotal priests,” as the Jewish priests were. The high priest alone entered the holy of holies once a year; but we have “boldness to enter” it through the rent veil of Christ’s flesh continually ([<581019>](#)Hebrews 10:19,20). He alone consulted God by the mysterious Urim and Thummim; we have truly our fellowship with the Father of lights ([<620103>](#)1 John 1:3; 2:20; [<590117>](#)James 1:17,18), having our “unction from the Holy One” and knowing all things. The high priest’s death prefigured Christ’s who sets the bloodstained captive free ([<043525>](#)Numbers 35:25).

The first separation of Aaron to the priesthood, which previously belonged to the firstborn, occurs in Exodus 28, after the directions for the tabernacle and its furniture. Previously Moses bidding him lay up the pot of manna before the Lord implied that the ark would, when made, be under his charge. His being taken up with Nadab and Abihu to see the glory of the God of Israel foreshadowed his hereditary priesthood; also 27:21; 29:9,24.

Josephus, Septuagint, and Scripture favor the view that the 12 breastplate stones were the Urim and Thummim. Answers were given by Jehovah to the high priest ([<431151>John 11:51](#)) while wearing them and the ephod ([<091403>1 Samuel 14:3,18,19; 23:2,4,9,11,12; 28:6; <100523>2 Samuel 5:23; <072028>Judges 20:28](#)). “Judgment” was the breastplate’s chief significance ([<022830>Exodus 28:30](#)), “Aaron shall bear the judgment of ... Israel upon his heart before the Lord continually,” namely, the judicial sentence of justification, often represented by a particular kind of robe ([<236110>Isaiah 61:10; 62:8](#)). So the white linen robe expresses the righteousness or justification of the saints ([<660304>Revelation 3:4,5; 19:14](#)). Joshua the high priest represented the nation

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on its trial before God, at first in filthy garments to represent its guilt, Satan accusing; then by Messiah's intercession justified; therefore the filthy garments are removed and a change of raiment is given and a fair mitre put on his head (Zechariah 3). Thus "the breastplate of righteousness" or "judgment" symbolizes Israel's 12 tribes accepted on the ground of the high priest's sacrificial intercession before God (^{<042321>}Numbers 23:21). Thummim expresses perfections, Urim lights. Israel's perfect justification in "the Lord her righteousness" and her consequent ultimate prosperity are thus symbolized (^{<236001>}Isaiah 60:1; 62:1,2). Levi the priest tribe is called "God's holy one," privileged to bear the Urim and Thummim because of proved faithfulness (^{<053308>}Deuteronomy 33:8). Israel's justification in the person of her high priest is the ground of her receiving through him communications of God's will. Her children's being "taught of Jehovah" is so connected with "His laying her stones with fair colors" (^{<235411>}Isaiah 54:11-17). S. Clark (Speaker's Commentary) thinks that some means of casting lots were kept in the bag formed by the doubled fold of the choshen or breastplate, and that these were the Urim and Thummim: ^{<022815>}Exodus 28:15-30, "thou shalt put in the breastplate of judgment the Urim and Thummim." But this passage suits at least as well the view that the Urim and Thummim were the 12 precious stones put into the piece of cunning (skilled weaver's) work, and representing Israel "perfected" and "shining with light" because justified before God, as the view that they were some distinct means of lot casting, inside the fold of the [choshen]. (**See URIM AND THUMMIM**).

The ephod consisted of blue, purple, and scarlet yarn and “fine twined linen,” wrought in “work of the skilled weaver”; the high priest’s distinctive vestment ([090228](#)>1 Samuel 2:28; 14:3; 21:9; 23:6,9; 30:7) to which “the breastplate of judgment” was attached ([022806](#)>Exodus 28:6-12,25-28; 39:2-7). It consisted of a back piece and a front piece joined by shoulder straps; verse 28 translated “two rings of gold shalt thou make, and put them on the two shoulder pieces of the ephod, low down in the front of it, near the joining, above the band for fastening it” (Speaker’s Commentary). Below the arms the two pieces were kept in place by a band attached to one of the pieces (“the curious girdle of the ephod”), “of the same work, of one piece with it” (verse 8). Two onyx stones, each inscribed with the names of six tribes, clasped together on the shoulders the back and front pieces. An ordinary linen ephod was worn by other priests ([092218](#)>1 Samuel 22:18); by Samuel, only a Levite ([100218](#)>2 Samuel 2:18); and by David (6:14).

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when stripped at the games. This paved the way for the attack on Jehovah's worship by Antiochus Epiphanes the Old Testament Antichrist (1 Macc. 1; 2 Macc. 4:12-15). This attack roused the national zeal for their religion, and a brilliant succession of high priests arose in the Asmoneean family who combined civil rule and independent sovereignty with the high priesthood. Judas Maccabeus (Josephus, Ant. 12:10, section 6) was high priest of the nation, but more probably Jonathan his brother was "the first of the sons of Asamoneus who was high priest" (Life, section 1). They were of the course of Joiarib, the first of the 24 courses, (¹³²⁴⁰⁷<1 Chronicles 24:7>). The Asmonaeen dynasty lasted from 153 B.C. down to Aristobulus, Mariamne's brother, murdered by Herod 35 B.C. The independence of the Asmonesian priest kings lasted until Pompey took Jerusalem and removed the diadem from Hyrcanus. Herod deposed and substituted high priests at will. In the New Testament we see Annas high priest at the beginning of John Baptist's ministry with Caiaphas second priest, but Caiaphas chief and Annas second at our Lord's crucifixion. Ananias, the same perhaps as Ananus murdered by the Zealots before Jerusalem's fall; was the one to whom Paul hastily said, "God shall smite thee, thou whited wall!" (Acts 23) Theophilus, son of Ananus, was the high priest from whom Saul received the letters of authority, for persecution, to the Damascus synagogue (Acts 9). Phannias was the last, dragged reluctantly by the Zealots and chosen by lot, "a mere rustic who scarcely knew what the high priesthood meant." This shocking impiety, to them a subject of sport, drew tears from the other priests who beheld their law turned into ridicule (Josephus, B. J. 4:3, section 8). So ended the high priesthood, which had lasted

for at least 14 centuries and comprised upward of 76 high priests! But One in whom the priesthood found its perfection had come, and the types in spite of Jewish resistance must withdraw before the Antitype who abideth for ever.

HILEN

A city of Judah allotted to the priests ([<130658>](#)1 Chronicles 6:58). Holon in

[<062115>](#) Joshua 21:15.

HILKIAH

=“Jehovah is my portion.”

1.

[<121837>](#) 2 Kings 18:37.

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the fourth king from the end. There are but two names for the intervening 240 years, Ahitub and Zadok. The histories supply four or five for the interval. Jehoiada in Athaliah's and Joash's reigns, Zechariah, his son **see AZARIAH** in Uzziah's reign, Urijah in **see AHAZ** reign, and **see AZARIAH** under Hezekiah. Josephus (Ant., 20:10) brings up the number to 18. Seraiah ends the series, taken by Nebuzaradan and slain by Nebuchadnezzar, along with Zephaniah, the second priest or sagan (^{<122518>}2 Kings 25:18). Seraiah's son, Jehozadak or Josedech, was carried captive

(^{<130615>}1 Chronicles 6:15). Excepting Jehoiada, who overthrew Athaliah, and Azariah who withstood Uzziah, the kings took the lead in great religious movements. David arranged the temple service and 24 priest courses; Solomon dedicated the temple; Jehoshaphat directed Amariah and the priests as to teaching the people; Hezekiah led the reformation, and urged on Azariah; Josiah encouraged the priests in the service of the Lord's house. On the other hand the priests truckled to the idolatrous Manasseh; the high priest Urijah was Ahaz' ready tool in copying the Damascus altar, supplanting Jehovah's brazen altar (^{<121610>}2 Kings 16:10-16). No instance is recorded of consulting the Lord by Urim and Thummim after David. The prophets seem to have superseded the high priests as media of revealing God's will (2 Chronicles 15; 2 Chronicles 18; ^{<142014>}2 Chronicles 20:14; ^{<121902>}2 Kings 19:2; 22:12-14; ^{<242101>}Jeremiah 21:1,2). Yet Nehemiah seems to have expected the return of a "priest with Urim and Thummim" (^{<160765>}Nehemiah 7:65). The early cessation of responses proved by this favors the view that consultation was not the

essential but the incidental use of “the breastplate of judgment.”

Josedech died in Babylon. His son Jeshua cooperated zealously with Zerubbabel in the restoration of Israel’s temple and polity along with Haggai and Zechariah. His successors were Joiakim, **see ELIASHIB** , Joiada, Johanan (Jonathan), and Jaddua (**see ALEXANDER**) (¹⁶¹³⁰⁴Nehemiah 13:4-7; 12:10,11).

Josephus (Ant., 11:8, section 5, etc.) states that Jaddua’s brother Manasseh was at Sanballat’s request made the first high priest of the Samaritan temple by Alexander the Great. Simon the Just, second after Jaddua, was reputed the last of the Great Synagogue and the finisher of the Old Testament canon. Jesus and Onias adopted the Greek names Jason and Menelaus, and to gain the Syro-Greek kings’ favor began to forsake the Jewish laws for Greek customs. A gymnasium at Jerusalem was built for the apostate Jews, and they endeavoured to conceal their circumcision

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accompany the gospel preaching. The plate with “Holiness to the Lord” implies “He is made unto us sanctification” ([<460130>1 Corinthians 1:30](#)). Aaron was washed because sinful, Jesus was baptized “to fulfill all righteousness.” Aaron was anointed with oil, Jesus with the Holy Spirit without measure ([<441038>Acts 10:38](#); [<430334>John 3:34](#)). Aaron was consecrated with the blood of beasts, Christ with His own blood. The high priest could only marry a virgin or a priest’s widow, typifying Christ’s wedding to His Godhead our manhood in purity, and also wedding to Him the church and its members individually as “a chaste virgin” ([<661404>Revelation 14:4](#); [<471102>2 Corinthians 11:2](#)). His not going out of the sanctuary to mourn for the dead typifies that death and mourning shall be abolished by Christ, that where He is they cannot come ([<662104>Revelation 21:4](#); [<233510>Isaiah 35:10](#); [25:8](#)). To draw nigh to God by any other high priest, or to say self-sufficiently” all the congregation are holy,” incurs Korah’s guilt and penalty (Numbers 16).

Phinehas, son of Eleazar, is the last of Eleazar’s line before Eli ([<072028>Judges 20:28](#)). Eli in [<090103>1 Samuel 1:3](#), the next, is of Ithamar’s line. Josephus supplies the interval by stating that Joseph Abiezer, i.e. Abishua, was the last high priest of Phinehas’ line before Zadok. How the transfer to Ithamar’s line occurred we do not know; possibly by Abishua’s son at his death being under age, and Eli so succeeding. Down to David the high priests officiated in Shiloh in Ephraim, Joshua’s tribe; under David and thenceforth in Jerusalem of Judah, David’s

tribe: the secular power from the first influencing the ecclesiastical. During the captivity of the ark and its neglect in Saul's days Samuel the prophet stands prominent as the interpreter of God's will, and Ahiah the high priest is more in the background (<072027>Judges 20:27,28; <131303>1 Chronicles 13:3; <090702>1 Samuel 7:2; 14:18). (See **ABIATHAR** in relation to Zadok). The high priest at Solomon's dedication of the temple in the 11th year of his reign was probably Zadok's grandson, Azariah, son of Ahimaaz, for Zadok was old at Solomon's accession (<110402>1 Kings 4:2; <130609>1 Chronicles 6:9,10); the notice that he executed the priest's office in Solomon's temple must refer to the Azariah of verse 9, not of verse 10. The non-mention of his name at the dedication shows how the royal power overshadowed the priestly. From David to Jeconiah there are twenty kings, but from Zadok to Jehozadak but 13 high priests, in <130608>1 Chronicles 6:8-15. The six first tally well to the six first kings, Amariah the sixth priest answering to Jehoshaphat the sixth king from David; also the five last tally to the five last kings, Hilkiah son of Shallum, fourth from the end, tallying to Josiah,

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2. High priest ([<122204>2 Kings 22:4](#), etc.; [<143409>2 Chronicles 34:9](#), etc.; [<130613>1 Chronicles 6:13](#); [<150701>Ezra 7:1](#)). In the 18th year of Josiah's reign the king directed him to have the Lord's house repaired out of the money contributed by the people. So faith, fully did the workmen execute their task that no reckoning was made with them of the money entrusted to them. Hilkiyah in the course of the repairs "found the book of the law of the Lord, given by the hand of Moses," and being not able to read it himself gave it to Shaphan to read ([<122208>2 Kings 22:8](#), etc., margin of [<143414>2 Chronicles 34:14](#)). Possibly Moses' own autograph copy, but "by the hand of Moses" may mean only that God gave it by means of him ([35:6](#); [<430117>John 1:17](#); [<480319>Galatians 3:19](#); [<020935>Exodus 9:35](#) margin, [35:29](#); [<161029>Nehemiah 10:29](#)). Still the place where it was found, the temple, and its not having been found before but only brought to light during the repairs, and that by the high priest, identify it with the original temple copy deposited by Moses' command by the side of the ark within the veil ([<053109>Deuteronomy 31:9,26](#)). The two tables of the Decalogue were in the ark ([<110809>1 Kings 8:9](#)); the book of the law by the ark, probably in a chest, securing its safety, attesting its divine authority, and witnessing against Israel's breach of the covenant of which the ark was the symbol. The expression "the book of the law," not a book of laws, must refer to the well known book, the Pentateuch, not to some book then coming to light for the first time. Hilkiyah "found" it, not "forged" it under the name of Moses, as rationalists in despite of the text conjecture. Shaphan "read therein" (not the whole, which would require a different phrase, [<122302>2 Kings 23:2](#))

to the king. The threats and curses of the law against transgressors (Leviticus 26; Deuteronomy 28; 29) were prominent in the passages read, and so overwhelmed the king that he tore his clothes. Probably Josiah, owing to the neglect of the law in Manasseh's and Amon's ungodly reigns, had never heard the law read from before. The intimate acquaintance with both its words and truths which the psalmists and prophets long before Josiah's time display establishes the certainty of the Pentateuch's prior existence and of its being the basis of their inspired utterances. Deuteronomy, the repetition of the law in a summary, was the leading portion read, just as at the reading in the feast of tabernacles every seventh year, the year of release, not the whole Pentateuch but lessons from it day by day were read (¹⁶⁰⁸¹⁸Nehemiah 8:18; 9:3-5, etc.; ⁰⁵⁰¹⁰⁵Deuteronomy 1:5; 31:9-13). "The covenant," and the words "with all their heart and soul" (¹²²³⁰²2 Kings 23:2,3), answer to the same in ⁰⁵²⁹⁰¹Deuteronomy 29:1; 30:2; compare also ¹⁴³⁵⁰³ 2 Chronicles 35:3 with ⁰⁵³³¹⁰Deuteronomy 33:10. Josiah's final and utter

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destruction of idolatrous symbols, removal of wizards, and keeping of the Passover were the fruits of his hearing Deuteronomy 16,18. Allusions also occur to ^{<032305>}Leviticus 23:5; 22:1,5; 3:2-5; ^{<040820>}Numbers 8:20-22; 9:3, in ^{<143501>} 2 Chronicles 35:1,6,11,12. Jeremiah's frequent references to Deuteronomy are well known; compare ^{<241103>}Jeremiah 11:3-5, where he quotes ^{<052726>}Deuteronomy 27:26. This correspondence is doubtless due to the prominence given to Deuteronomy in reading the book of the law just then found; the finding and the reading would naturally interest Jeremiah deeply and tinge his prophecies. Josiah read (i.e. caused to be read) "all the words of the book of the covenant found in the house of the Lord," i.e. all the essential parts, "the commandments, statutes, and rights," without the reasons and exhortations, narratives, etc.; just as Joshua (8:32-35) did at Ebal and Gerizim. The directions for the reading of the law every seventh year or year of release, also the direction (^{<051718>}Deuteronomy 17:18,19) that a copy of the law should be made for the king distract from that of the priests and Levites, imply a paucity of readers and of copies (compare ^{<141709>}2 Chronicles 17:9; ^{<121406>}2 Kings 14:6; 18:5,6). Shaphan the professional "scribe" read it to Josiah, who as well as Hilkiyah probably could not read, for reading and writing were confined to the "scribes," excepting a few who like Moses had learned in Egypt (^{<440722>}Acts 7:22). The ignorance of the law which this narrative implies accords with the prevalence of idolatry and of a low state of education ever since Jehoshaphat's alliance with Ahab, except in Hezekiah's reign.

Hilkiah was employed by Josiah also to consult Huldah the prophetess for him, and to help with Zechariah and Jehiel, “rulers of the house of God,” in celebrating the Passover (<143420>2 Chronicles 34:20-22; 35:2,8). <130645> 1 Chronicles 6:45. 4. <132611>1 Chronicles 26:11. 5. <160804>Nehemiah 8:4; perhaps the same as the Hilkiah in 12:7,21. 6. <240101>Jeremiah 1:1. 7. <242903> Jeremiah 29:3.

HILL

Hebrew gibeah , a carved, rounded hill; frequent in the Holy Land. Har , mistranslated “hill;” it means a mountain range or district (<022404>Exodus 24:4,12,13,18; <041440>Numbers 14:40,44,45). The “hill” in <061509>Joshua 15:9, compare 8, is the Mount of Olives. “The hills,” <050107>Deuteronomy 1:7; <060901> Joshua 9:1, is the mountain district of Judah, Benjamin, and Ephraim (<041329>Numbers 13:29). The “holy hill,” “hill of Jehovah,” etc., <190304>Psalm 3:4; 24:3, is mount Zion. Carmel should be called the mount, not “a hill” (<120109>2

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Kings 1:9; 4:27; compare ^{<111819>}1 Kings 18:19). Maleh should be “ascent,” not hill (^{<090911>}1 Samuel 9:11, margin).

In ^{<420928>}Luke 9:28,37, “the hill” ([**oros**]) is the mountain of transfiguration. In 1:39 “the hill country” ought to be translated “the mountain country” of Judah.

HILLEL

Of Pirathonin mount Ephraim, father of the judge A BDON (^{<071213>}Judges 12:13,15).

HIND

(**See HART**).

HINGE

In the Hauran the door was often a stone slab with a stone pivot above and below of the same piece, fitting into corresponding sockets. (^{<202614>}Proverbs 26:14). As the door moves round the same center, and cannot be separated from it, it moves indeed, but not forward; so the slothful man lies now on this side now on that, but will not be torn from his bed.

HINNOM, VALLEY OF

(**See HELL**). “The son of Hinnom” was some ancient hero who encamped there (Stanley, Sinai and Palestine, 172). S.W.

and S. of Jerusalem; from 50 to 100 yards wide at the sweep round the S.W. corner of the so-called mount Zion. An aqueduct on nine low arches, 290) yards from the Jaffa gate, crosses the valley, and conveys water from “the pools of Solomon” to the temple mount, below which is “the lower pool.” The reservoir, supposed by some to be “the upper Pool,” or **see GIHON** , is 700 yards from the Jaffa gate. The valley where it runs between the “hill of evil counsel” and the S.W. corner of Jerusalem is pierced with many sepulchral recesses. It opens out into an oblong space, the site of Topher, where now are gardens watered by Siloam, before it meets the valley of Jehoshaphat or Kedron on the S.E. At the E. end of it is a bed of clay worked still by potters, the probable site of “the potters’ field,” Aceldama.

HIRAH

<013801> Genesis 38:1,12.

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HIRAM; HURAM

(Hiram in Chronicles usually, except ^{<131401>}1 Chronicles 14:1, in the ketibh, the original Hebrew text).

1. King of Tyre. Sent carpenters, masons, and cedars to David to build his palace (^{<100511>}2 Samuel 5:11). Eupolemon (see Polyhistor, *Fragm. Hist. Greek*, 3 fr. 18), apparently on the authority of Dius and Menander of Ephesus in the time of Alexander the Great, states, “David reduced the Syrians near the Euphrates, and Commagene, the Assy. fins, and Phoenicians in Gilead, Edom, Ammon, Moab, Ituraeans, and Nabathaeans; and made an expedition against Suron (Hiram?) king of Tyre and Phoenicia, and compelled them all to pay tribute to the Jews.” This confirms 2 Samuel 8; 9, and adds particulars drawn probably from Phoenician or other non-Israelite sources.

Hiram was “ever a lover of David” (^{<110501>}1 Kings 5:1,10-12). So he made a “league” with his son Solomon (*beriyt* , “a covenant,” recognizing Jehovah, and guaranteeing to Jewish sojourners at Tyre religious liberty). The mention that “there was peace between Hiram and Solomon” may hint at there having been once war between Hiram and David, before Hiram became “a lover of David.” Hiram gave Solomon for the temple cedars and firs, and gold, six score talents, according to all his desire, and Solomon in return gave Hiram 20,000 measures of wheat and 26 measures of pure oil yearly; the mercantile coast cities being dependent on the grain and olive abounding region

of Palestine (^{<441220>}Acts 12:20 end). Solomon also gave Hiram 20 cities in Galilee, which did not satisfy him, and which therefore he called **see CABUL** (^{<110911>}1 Kings 9:11-14,27-32). Tyre is threatened with punishment for delivering the Jewish captives to Edom, and not remembering “the brotherly covenant,” namely, between Hiram and David and Solomon. Hiram sent also in the navy expert shipmen to **see OPHIR** from Ezion-Geber, with Solomon’s servants; and a navy With Solomon’s navy of Tharshish (^{<111022>}1 Kings 10:22) to share in the Mediterranean trade.

Dius assigns to Hiram a 34 years’ reign, and names Abibal as his father, Baleazar as his son and successor. Josephus (Ant. 8:2, section 8) States that the correspondence between Hiram and Solomon was kept in his day among the Tyrian archives.

2. King Hiram sent to Solomon an overseer of workmen skilled in working gold, silver, brass, iron, stone, wood, purple, linen, etc. Bezaleel, similarly

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(^{<023102>}Exodus 31:25), but by supernatural endowment, combined weaving with metallurgy. He cast the two great brass pillars of the temple, and made the lavers, shovels and basins (^{<110713>}1 Kings 7:13,14-40). He is called “my father,” i.e. a title of honour, counselor, master workman (^{<014508>}Genesis 45:8). “Son of a widow of Naphtali,” but in ^{<140213>}2 Chronicles 2:13,14, of one “of the daughters of Dan,” i.e. she was by birth a Danite, and married into Naphtali. When her husband died she married again, as widow of a Naphtalite, a Tyrian to whom she bore Hiram Blunt (Undesigned Coincidences) makes her of the colony Dan or Laish in Naphtali, bordering on Sidoninn or Tyrian territory.

HITTITES

Descended from Cheth or **see HETH** , second son of Canaan. A peaceable and commercial people when first brought before us at Kirjath Arba or Hebron (^{<012319>}Genesis 23:19; 25:9). Their courteous dignity of bearing towards Abraham is conspicuous throughout. As he took the Amorites as his allies in warfare, so he sought: from the Hittites a tomb.

The Amalekites’ advance necessitated their withdrawal to the mountains (^{<041329>}Numbers 13:29). In Joshua (^{<060104>}Joshua 1:4; 9:1; 11:3,4; 12:8) they appear as the principal power occupying upper Syria, between Palestine and the Euphrates. The Egyptian monuments represent them (Sheta) as forming a confederacy of chiefs, Egypt’s opponents in the valley of the Orontes, during the 19th and 20th dynasties of

Manetho, including Joshua's time. Sethos I took their capital Ketesh near Emesa, 1340 B.C. Two or three centuries later the Assyrian inscription of Tiglath Pileser (1125 B.C.) mentions them. As the Philistines appear in Joshua (<061303>Joshua 13:3; <070303>Judges 3:3) predominant in S. Canaan toward Egypt, so the Hittites in the N. Their military power is represented in Joshua as consisting in chariots (<111029>1 Kings 10:29; <120706>2 Kings 7:6). A hieroglyphic inscription of Rameses II mentions Astarte (Ashtoreth) as their god. Uriah, the unsuspecting, self-denying patriot, whom David so wronged though of his own bodyguard "the thirty," was a Hittite, and showed the chivalrous bearing which Ephron the Hittite and his people had showed of old. The names of Hittites mentioned in Scripture, Adah, Ahimelech, etc., seem akin to **see HEBREW**. G. Smith has just discovered their capital lying about half way between the mighty cities of the Euphrates valley and those of the Nile. Their art forms the connecting link between Egyptian and Assyrian

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art. The name of their capital is identical with that of the Etruscans. This implies a connection of the Hittites with that people.

HIVITES

Hebrew always in the singular = “midlanders” (Ewald), “villagers” (Gesenius). Their abode was about Hermon and Lebanon ([<061103>Joshua 11:3](#), “under Hermon in the land of Mizpeh”; [<070303>Judges 3:3](#), “from mount Baal-hermon unto the entering in of Hamath”); toward Tyre ([<102407>2 Samuel 24:7](#)), and Sichem or Shechem ([<013411>Genesis 34:11](#)), and Gibeon ([<060901>Joshua 9:1,7](#)). Descended from Ham ([<011017>Genesis 10:17](#)). (**See AVIM** , with whom Septuagint identify them). A warm, impulsive, unsuspecting people, as their readiness to accept the cunning proposition of Simeon and Levi shows; peaceful and commercial, more keen to gain cattle and wealth than to wage war, as the same story shows; as also that of Abimelech ([<070833>Judges 8:33— 9:53](#)). The Shechemite idol Baalberith, “Baal of the covenant,” was a god of peace not war. Their not revenging themselves on Jacob’s family, as he feared, is another proof of their quiet spirit. The Gibeonite Hivites showed the same unwarlike spirit, with the additional element of craft wherewith they in their turn deceived Israel, as Jacob’s sons had deceived their forefathers.

HIZKIAH

[<360101>](#) Zephaniah 1:1.

2. H IZKIJAH , <161017>Nehemiah 10:17.

HOBAB

=“beloved”. Only in <041029>Numbers 10:29, <070411>Judges 4:11. Not probably “father-in-law,” but as the Hebrew Chathan often means, “brother in law,” of Moses. Son of Raguel = Reuel (as Gazah = Azzah), <020218>Exodus 2:18. Moses’ entreaty, “Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes,” implies that Hobab was younger than Moses’ father-in-law could now have been. Reuel had seven grown daughters when Moses first went into the wilderness at 40, and now Moses was 80. It is therefore probable that by this time Reuel’s son Jethro had succeeded him in his hereditary priesthood.

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Moreover, Hobab is not Jethro ([Exodus 18:27](#)), for Jethro left the Israelites for his own land Midian before they reached Sinai, whereas Hobab accompanied them and settled in Canaan ([Judges 1:16; 4:11](#)). Hobab and Jethro (= “excellency”) were probably brothers of Zipporah, Moses’ wife, and sons of Reuel; Hobab the younger, and therefore not bound, as Jethro the elder, to his own tribe by the duties of an hereditary priesthood. We do not hear of Jethro after his departure from Israel before Sinai. As Jethro helped Moses in counsel as a judicious administrator, so Hobab helped him as the experienced Arab sheikh familiar with the tracks, passes, and suitable places of the wilderness for an encampment, quick eyed in descrying the far off shrubs which betoken the presence of water, and knowing well where there was danger of hostile attacks. The ark of the covenant was their main guide ([Numbers 10:33](#)). But divine guidance does not preclude human; nay, the God of ordinary providence works by natural means and is the same as the God of special grace.

Moses’ words to Hobab, “We are journeying unto the place of which the Lord said, I will give it you,” imply Israel’s assured faith in God’s promise; as sure as if it were in their hands. So the believer answers every allurements to make this pilgrimage world his rest ([Hebrews 13:14; 11:13-16](#)). He is no longer in the Egypt of the world in spirit, nor is he yet in the heavenly Canaan; he is on the way, and has no doubt of the end ([2 Timothy 1:12](#)). He tries to persuade all others to join him, for, whereas other riches are diminished by sharing, these are increased: “Come thou with us, and we will do thee good;

for the Lord hath spoken good concerning Israel.” Holy importunity succeeds at last. Hobab said: “I will not go, but I will depart to mine own land and kindred.” Moses replied: “Leave us not, I pray thee ... and it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.” The Kenite complied, and in due time shared in Israel’s blessing in Canaan. So ^{<380823>}Zechariah 8:23. Going with those with whom God is, we shall share in their blessing from God (^{<620103>}1 John 1:3). So Ruth experienced, who did not need to be entreated, but entreated to go with her godly mother-in-law (1:16,17). Hobab’s family by joining Israel escaped Amalek’s doom (^{<091506>}1 Samuel 15:6). If we suffer with Israel in the wilderness, we shall reign with Israel in Canaan (^{<550212>}2 Timothy 2:12; ^{<422228>} Luke 22:28,29).

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HOBAAH

N. of Damascus. To it Abram pursued Chedorlaomer ([<011415>](#)Genesis 14:15). It means a hiding place. Tradition makes Masjad Ibrahim, “the prayer place of Damascus,” at the village of Burzeh, three miles N. of Damascus, the scene of his thanksgiving to God after routing the kings. Nicolaus of Damascus makes him to have reigned there (Josephus, Ant. 1:7, section 2). The Jews make Jobar near Burzeh to be Hobah.

HOD

[<130737>](#) 1 Chronicles 7:37.

HODAIAH

Among the latest mentioned of Judah’s royal line ([<130324>](#)1 Chronicles 3:24). [<130907>](#) 1 Chronicles 9:7.

3. Head of “the children of Hodaviah” or Hodevah (who returned with Zerubbabel); akin to the name Judah ([<150240>](#)Ezra 2:40; 3:9, margin; [<160743>](#) Nehemiah 7:43).

HODESH

Possibly a second name of one of Shaharaim’s two wives, Hushim and Baara ([<130809>](#)1 Chronicles 8:9).

HODIAH

1. One of Mered's two wives. Mother to the fathers or founders of Keilah and Eshtemoa (^{<130419>}1 Chronicles 4:19). The same as Jehudijah (but Keil gives reason for Hodiah being a man (see **JEHUDIJAH**)) "the Jewess" (verse 18), to distinguish her from his other wife Bithiah ("worshipper of Jehovah"), an Egyptian princess, daughter of Pharaoh, a convert from idolatry.

2. H ODIJAH . ^{<160807>}Nehemiah 8:7; 9:5; 10:10,13,18.

HODAVIAH

1.

^{<130524>} 1 Chronicles 5:24.

2.

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HONGLAH

Third of Zelophehad's five daughters, in whose case a daughter's right of inheritance was decided, in the absence of sons ([<042633>](#)Numbers 26:33; 27:1; 36:11; [<061703>](#)Joshua 17:3).

HOHAM

King of Hebron ([<061003>](#)Joshua 10:3). One of the five kings pursued down the pass of Beth-horon, and taken in the cave of Makkedah and slain.

HOLON

1. A town in the mountains of Judah; allotted to the priests ([<061551>](#)Joshua 15:51; 21:15); H ILEN in [<130602>](#)1 Chronicles 6:2. A city of Moab, in "the plain country" or level downs (mishor) E. of Jordan.

HOLY SPIRIT; HOLY GHOST

In the New Testament used in the KJV In the Old Testament "the Holy Spirit" ([<195111>](#)Psalm 51:11; [<236310>](#)Isaiah 63:10,11). The Hebrew ruwach , and Greek [pneuma](#) , is the same for both "Spirit" and "Spirit." His personality is proved by attributes and acts being attributed to Him peculiarly.

[<010102>](#) Genesis 1:2, "the Spirit of God moved upon the face of the waters" at creation, as distinct from the Word's operation

(<010103>Genesis 1:3). He “strove with man” before the flood (<010603>Genesis 6:3). He “came upon” Saul (<091010>1 Samuel 10:10) and “upon David,” and then “the Spirit of Jehovah departed from Saul” (<091613>1 Samuel 16:13,14). David prays “take not Thy Holy Spirit from me” (<195111>Psalm 51:11). Israel “vexed God’s Holy Spirit,” though He had “put His Holy Spirit within” Moses, Israel’s leader, and “the Spirit of Jehovah” had “caused Israel to rest” in the promised land after his wilderness wanderings (<236311>Isaiah 63:11,12,14). He is invoked in prayer to revive Israel long dead spiritually and politically (<263709>Ezekiel 37:9): “Come, O Life breath, and breathe upon these slain, that they may live.” Song 4:16, the Heavenly Bridegroom calls for (<431416>John 14:16) the Holy Spirit first as the” N. wind” to “awake,” i.e. arise strongly as a Reprover (<431608>John 16:8-11), then like the S. wind to “come” gently as the Comforter (<431416>John 14:16). He first clears away the mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness; then He infuses spiritual warmth, causing the “spices” (i.e. graces) to “flow out” (<470406>2 Corinthians 4:6). The coming renewal or “regeneration” of the earth

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shall be through God's "sending forth His creating Spirit" (<19A430>Psalm 104:30; <233215>Isaiah 32:15). The restorations after the flood, and on a smaller scale every spring after winter's deadness, are an earnest of it (<401928>Matthew 19:28; <662105>Revelation 21:5).

At the opening of New Testament it is written respecting our Lord's body "that which is conceived in her is of the Holy Spirit" (<400120>Matthew 1:20); and to Mary herself the angel said, "the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (<420135>Luke 1:35). His personal agency is marked by His "descending in a bodily shape like a dove" upon Christ at His baptism (<420322>Luke 3:22; <430132>John 1:32,33). His office is distinguished from that of Christ, and yet identified with it: "I will pray the Father, and He shall give you A NOTHER Comforter ... the Spirit of truth I will not leave you comfortless, I will come to you." The Father

"sends the Holy Spirit the Comforter in Christ's name," (i.e. representing Christ: Christ absent in the flesh, that He may be more than ever present in Spirit): <431416>John 14:16-18,26. The Father gives, promises, and sends Him, but is not sent. The Son must go that He may come (16:7-14), so that "it is expedient" for the church that Christ should go away, in order that Christ's finished work may be applied to the soul by the Holy Spirit (<430739>John 7:39). "He shall receive ... take of Mine, and show it unto you." The Son "sends" forth "the Spirit of truth which proceedeth from the Father" (15:26). The Constantinopolitan Council (A.D. 381) therefore added to the

Nicene Creed “who proceedeth from the Father.” The western churches added “and from the Son,” which Scripture sanctions, though originally inserted by Reccared, king of a portion of Spain, A.D. 589, at the third council of Toledo; opposed by Leo III., bishop of Rome; accepted by Pope Nicholas I.; but always rejected by the eastern churches.

His Godhead, distinct personality, and oneness with the Father and the Son, are implied in the baptismal formula enjoined by Christ (^{<402819>}Matthew 28:19). As Christ intercedes for us in heaven, so the Holy Spirit intercedes in us on earth, “for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God” (^{<450826>}Romans 8:26); thus He “helpeth our infirmities,” and is the Paraclete in both senses, as Intercessor and Comforter. He calls and qualifies ministers for their work. ^{<441301>}Acts 13:1,2, the Holy Spirit said, “Separate Me Barnabas and Saul for the work whereunto I have called

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them.” He makes them “overseers over the flock” (Acts20:28). He “hears,” “speaks,” “teaches,” “guides into all truth,” “glorifies Christ,” “receives of Christ’s things,” namely, from the Father and Son, “and shows them,” “brings all Christ’s words to His people’s remembrance,” “shows things to come,” “knoweth the things of God,” “searcheth all things, yea the deep things of God,” and “reveals them” to the Spirit taught ([<460209>](#)1 Corinthians 2:9-15); therefore is divine. Ananias’ “lying” to Him is called “lying unto God” ([<440503>](#)Acts 5:3,4,9), and “tempting (putting to the proof) the Spirit of the Lord.” “Where He is, there is liberty” ([<470317>](#)2 Corinthians 3:17). The writers of Holy Scripture “spoke as they were moved by the Holy, Spirit,” “not by the will of man” ([<610121>](#)2 Peter 1:21). “The Spirit of Jehovah spoke by David” ([<102302>](#)2 Samuel 23:2), and “God testified against Israel by His Spirit in His prophets,” and “gave His good Spirit to instruct them”

([<160930>](#)Nehemiah 9:30,20). The sin against Him is unpardonable, whereas sin against the Son is pardonable; because the former is against Him who alone can make the Son’s work effectual to each soul ([<401231>](#)Matthew 12:31,32). “Except a man be born of the Spirit he cannot enter the kingdom of God”

([<430305>](#)John 3:5). “God sends,” in the case of His sons by adoption, “the Spirit of His Son into their hearts crying, Abba, Father” ([<480406>](#)Galatians 4:6; [<450815>](#) Romans 8:15,17). They are “led by the Spirit of God” who “beareth witness with their spirit, that they are the children

of God.” “After they have believed, they are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the (final) redemption of the purchased possession”

(<490113>Ephesians 1:13,14; also <470121>2 Corinthians 1:21,22). The sanctification of believers is His especial work (<530213>2 Thessalonians 2:13; <600102> 1 Peter 1:2). We are warned not to “grieve” or “quench” Him (<490430>Ephesians 4:30; <520519>1 Thessalonians 5:19).

Between Christ’s ascension and return continues the dispensation of the Spirit; the true church is now “the temple of the Holy Spirit,” in which believers are “living stones” “builded together for an habitation of God through the Spirit”

(<490222>Ephesians 2:22); “living in the Spirit and walking in the Spirit” (<480525>Galatians 5:25); “by one Spirit baptized into one body ... and made to drink into one Spirit,” for “no man can say that Jesus is the Lord, but by the Holy Spirit” (<461203>1 Corinthians 12:3,13; 6:19; 3:16,17; <470308>2 Corinthians 3:8; <441901>Acts 19:1-5). All the various spiritual gifts and graces “that one and the selfsame Spirit worketh, dividing to every man severally as He will” (<461211>1 Corinthians 12:11; <480522>Galatians 5:22).

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In Old Testament the law was in the foreground, the Holy Spirit less prominent; in New Testament the Holy Spirit is prominent, the law in the background. Jesus was anointed with the Spirit without measure; we receive a measure out “of His fullness” ([<430116>](#)John 1:16; 3:34). Jesus by His unction became Messiah or Christ ([<236101>](#)Isaiah 61:1). We receive a share of this “unction,” whereby “we know all things” needful for salvation ([<620220>](#)1 John 2:20). The full outpouring of the Holy Spirit on Israel and on the nations is yet future ([<234403>](#)Isaiah 44:3; 36:25-27; [<381210>](#)Zechariah 12:10; [<290228>](#)Joel 2:28), of which the earnest was given on Pentecost ([<440216>](#)Acts 2:16,21); the law of God, which is love, being written on the heart, instead of on stone as the Decalogue ([<243133>](#)Jeremiah 31:33,34; [<580808>](#)Hebrews 8:8,12; 10:16,17; [<470303>](#) 2 Corinthians 3:3).

The triune benediction puts the Holy Spirit on a level with the Father and the Son, one God. So [<660104>](#)Revelation 1:4,5, where “the Seven Spirits before God’s throne,” coming between God “who is, was, and is to come,” and Jesus Christ, can only mean the ONE sevenfold divine Spirit ([<231102>](#)Isaiah 11:2,3).

HOMAM

([<130139>](#)1 Chronicles 1:39); H EMAM , Genesis 36. Homaima now, in ruins, between Petra and Ailath, on the ancient road behind the mountain.

HONEY

([See BEE](#)). Bees deposit it in the crevices of rocks ([<198116>Psalm 81:16](#)), and in hollow trees. Its “dropping” symbolizes speech, sweet, loving, and profitable (Song 4:11). The word of God ([<191910>Psalm 19:10](#)). As wine and meat express strong spiritual nourishment in faith, so honey and milk sometimes symbolize incipient faith (Song 5:1). The vegetable honey exuded from trees, as the Tamarix mannifera, and is found only in small globules which must be carefully collected and strained, so that it cannot be what Jonathan ate in the wood ([<091425>1 Samuel 14:25](#)), or the “wild honey” which John Baptist ate ([<400304>Matthew 3:4](#)).

Honey was forbidden in meat offerings, for it soon turns sour and was used for making vinegar (Pliny, 21:48). It produces fermentation, which is a symbol of the working of corruption in the heart ([<030211>Leviticus 2:11,12](#);

[<460507>](#) 1 Corinthians 5:7).

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HOOK

For fishing ([<300402>](#)Amos 4:2). In [<184102>](#)Job 41:2 translated, “canst thou put a rush rope into his nose? or bore his jaw through with a hook?” or ring attached by a cord to a stake; such rings were put through the mouth of a fish to keep it secure, yet alive, in the water. Wild beasts were led about by the same means. [<261904>](#)Ezekiel 19:4, “they brought him with chains,” rather hooks such as were fastened in a wild beast’s nose. So in the Assyrian remains at Khorsabad captives are represented with a hook in the nose or upper lip, and a cord attached in the king’s hand. So God threatens the Assyrian king himself. with retribution in kind, “I will put My hook in thy nose” ([<233729>](#)Isaiah 37:29), as thou didst to others. So the last antichrist shall fare, of whom Sennacherib is type ([<263804>](#)Ezekiel 38:4). So [<143311>](#)2 Chronicles 33:11, “in the thorns,” rather perhaps “the captains of the host of the king of Assyria took Manasseh with hooks” or “rings” passed through his lips (Maurer). Might not the “thorns” be the instrument of chastising him, just as it was that used by Gideon upon the elders of Succoth ([<070807>](#)Judges 8:7,16)? In [<264043>](#)Ezekiel 40:43 the “hooks” are “fastened” in the walls to hang the meat from for roasting, or else to hang up animals to flay them.

HOPHNI AND PHINEHAS

”Sons of Belial,” who, though knowing externally and professionally, “knew not the Lord” experimentally and practically ([<090212>](#)1 Samuel 2:12, compare [<242216>](#)Jeremiah

22:16; <560116>Titus 1:16). Greediness, violent rapacity, wherewith they made themselves fat with the chiefest of the offerings of God's people, (and this in the sanctuary itself, so that "men abhorred the offering of the Lord,") and even lust indulged with the women assembling at the door of the tabernacle, were their crying sins. These in accordance with the prophecies of a man of God, and of Samuel, brought on both a violent death in one day. In vain Israel relied on the ark of God when Hophni and Phinehas were its escort. If Eli had "restrained them" firmly when "they made themselves vile," and had Israel thoroughly amended their ways, the ark, so far from falling into the foe's hands, would have been the pledge of victory over the foe (<240704>Jeremiah 7:4; <234802>Isaiah 48:2). (**See ELI**) (1 Samuel 2; 3; 4)

HOR

1. The mount in which Aaron died (<042022>Numbers 20:22,23,25-28). An archaic form of har , "mountain." The only instance in which the proper

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name comes first, “Hor the mountain,” the mount upon the mountain. It “rises like a huge castellated building from a lower base” (Stanley, Sinai and Palestine, 86). Now Jebel Harun” by the coast (or ‘edge’) of the land of Edom” (^{<043337>}Numbers 33:37,38). On the E. side of the Arabah, close to Petra. The white chalk summit rises on a dark red sandstone bore rock, 5,300 feet above the Mediterranean. On the northernmost of its two summits is shown a square building with dome, called the tomb of Aaron. A flight of steps cut in the rock leads up a precipice to it. The roof is decorated with ostrich shells and such like ornaments. It is an ordinary Moslem weh; over the door is an inscription stating that the building was restored by Es Shimani, son of Mohammed Calain, sultan of Egypt, by his father’s orders, in the year 739 of the Hegira; square almost, 28 ft. by 33 ft., having two chambers one above the other. The host encamped in the Arabah below at Moseroth (^{<043330>}Numbers 33:30), or Mosera (^{<051006>}Deuteronomy 10:6). (**See AARON**). His death resembled Moses’ in being on a mountain, but differed from it in being in the presence of Moses and Eleazar on the mount to which they ascended “in the sight of all the congregation.” Moses’ death was in solitude, but with Gilead’s heights, and Benjamin’s hills, and the rich Jordan valley in view; whereas Aaron’s last looks rested on rugged Edom, and chalky mount Seir, and the red sandstone rocks round Petra, and the dreary Arabah.

2. The name Hor is applied to the whole western crest of Lebanon, 80 miles long from the E. of Sidon to the entering in

of Hamath (Kalat el Husn close to Hums, i.e. ancient Hamath); the northern boundary appointed to Israel ([043408](#)>Numbers 34:8).

HOR HAGIDGAD

A desert stage in Israel's journey ([043332](#)>Numbers 33:32). Gudgodah in [051007](#)> Deuteronomy 10:7: "the cavern" or else "the summit" of Gidgad, according as the first letter in Web. be "ch" (as in the Received Text and Syriac) or "h" (as Septuagint and Vulgate and Samaritan text read). The Arabic jedjad means a hard level tract such as the summit of a mountain range would be.

HORAM

King of Gezer, who helped Lachish, but fell before Joshua ([061033](#)>Joshua 10:33).

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HOREB

=“dry, dried up.” The designation of the northern part of the Sinaitic range, so Rephidim is made to be situated in it ([<021706>](#)Exodus 17:6). Sinai was the central mass of mountains including the particular peak from which the law was given. So the name “Sinai” is most used from [<021911>](#)Exodus 19:11 to

[<040301>](#) Numbers 3:1, where Israel is described as at or about the scene of the giving of the law. But, in Deuteronomy, where Israel appears no longer in that region, “Horeb” is used. Sinai means “sharp pointed,” “toothed” (Knobel), the point Ras Sufsafeh. ([See EXODUS](#) and [see SINAI](#)).

HOREM

A fortified place of Naphtali. Now Hurah, near Yarun, the ancient Iron.

HORI

1. Son of Lotan, son of Seir, brother to Hemam ([<013622>](#)Genesis 36:22,30). The H ORITES (troglodytes or inhabitants of caves, probably excavators of the remarkable ones near Petra) inhabited mount Seir (the thickly bushy, or rugged, shaggy) before Esau’s invasion ([<011406>](#)Genesis 14:6; Deut, 2:12,22; [<183006>](#) Job 30:6,7).

2.

<041305> Numbers 13:5.

HORMAH

Joshua (<061214>Joshua 12:14) struck its king. In ancient times, Zephath (<070117>Judges 1:17). Capital of a Canaanite tribe in S. Palestine. Taken by Judah and Simeon (<070117>Judges 1:17). Judah appropriated it (<061530>Joshua 15:30; <092603>1 Samuel 26:30). But Simeon's territory was so blended with that of Judah that elsewhere it is enumerated among Simeon's towns (<130430>1 Chronicles 4:30). In <041445>Numbers 14:45 it is called Hormah by anticipation. After Israel's unbelief, consequent on the spies' report, and subsequent presumptuous advance toward Canaan, in defiance of the Lord who no longer would go with them since they had refused to go when He invited them, the Amalekites from the hill "smote them and discomfited them even unto Hormah" Then followed the wandering in the wilderness for 38 years. Then they came again to Hormah (<042103>Numbers 21:3), i.e. the place under the ban (<032728>Leviticus 27:28,29), devoted to destruction. "Zephath" is compared with es Safah on the S.E. frontier of Canaan, the pass by which Israel probably ascended from the Et Tih desert and the Arabah. Rowlands

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however identifies it with Sebatah where are extensive ruins, and near is a ruined fortress El Meshrifeh, the presumed site of the “watchtower.” The site suggested in the Speaker’s Commentary is some miles E. of Sebatah, namely, Rakhmah, an anagram of Hormah, the more permanent name. Israel marching N.N.W. from the Arabah, past Rakhmah or Hormah, would come to the wide plain, es Sir, the “Seir” of [Deuteronomy 1:44](#). Twenty miles’ further march would have brought them to Arad royal city ([Numbers 21:1](#)); but before they could reach it the king drove them back to Hormah Numbers 15—19 belong to the dreary period of the 38 years’ wandering after a year spent at Sinai; Numbers 20 presents them at the same point they started from 38 years before, Kadesh, in the 40th year; Numbers 21 introduces Arad assailing Israel and taking prisoners, then defeated by Israel in answer to prayer, and Hormah utterly destroyed. Israel not wishing to remain there marched S.E. The Canaanites reoccupied the place and restored it under the old name Zephath. Not until northern Canaan was subdued did Israel reach it again in the extreme S., and Joshua conquered the king. Finally under the judges Judah and Simeon consummated the ban of Moses and his contemporaries on it, so that henceforth its name was permanently Hormah. This sets aside the objection to [Numbers 14:45](#) and [Numbers 21:3](#) as if these passages were post- Mosaic because of [Judges 1:17](#).

HORN

qeren . Trumpets were perhaps at first merely horns perforated

at the tip. In

<060604> Joshua 6:4,5, instead of “trumpets of rams’ horns,” translated “jubilee trumpets.” Rams’ horns would scarcely have been effective enough. Hajobeel, from jabal “to stream violently with noise,” is the name for a long wind instrument like a horn. Used for summoning to war, or for public proclamations (<070327>Judges 3:27; 7:18). The horn was also used for a flask to contain oil (<091601>1 Samuel 16:1); also to contain stibium or antimony to beautify the eyelashes and eyelids of women; from whence Job’s daughter drew her name Keren-happuch, “horn of stibium,” in contrast to Job’s “horn defiled in the dust” formerly (<181615>Job 16:15).

The “horn” being the instrument of the oxen’s strength is the symbol of power (<112211>1 Kings 22:11). The “horns of the **see ALTAR** ” were simply projections from the four corners. The peak of a hill is called a horn.

<230501> Isaiah 5:1, “a very fruitful hill” Hebrew “a horn of the son of oil,” as the Swiss Shreckhorn, Wetterhorn, Celtic cairn. In <350304>Habakkuk 3:4, “He had

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horns coming out of His hand” means, He had the emblems of power wielded by His hand (L. de Dieu), or else rays” (i.e. lightnings): <191808>Psalm 18:8 (Maurer). So <023429>Exodus 34:29,30,35, qaaran , “to horn,” is used in the sense to emit rays. Livingstone mentions a horn-shaped cap as worn by Africans; married Druse women wear silver horns on their heads.

The ram with two horns (<270803>Daniel 8:3) represents the Medo-Persian double power. The “notable horn” of the “he goat” (<270805>Daniel 8:5) is Alexander the Great who on coins is represented with horns. The four horns in <380118>Zechariah 1:18 represent the four ruling powers of the world, to be superseded finally by Messiah’s kingdom: Babylon, Medo-Persia, Greece, and Rome. (On “the little horn” of the third and of the fourth world powers (<270708>Daniel 7:8; 8:9) **see ANTICHRIST**). On Egyptian and Roman coins, and in Assyrian sculptures, are figures of gods with horns, symbolical of power. “A horn of salvation” means mighty instrument of salvation (<420169>Luke 1:69).

HORNET:

tsireah . Whence Zoreah is named (<061538>Joshua 15:38). In <022328>Exodus 23:28, “I will send hornets before thee, which shall drive out the Hivite,” etc., is perhaps figurative for I will send terror on them (<060211>Joshua 2:11; <050225> Deuteronomy 2:25), so that they will flee as if before a swarm of hornets. So “bees” (<050144>Deuteronomy 1:44;

<19B812>Psalm 118:12).

HORONAIM

=“two caverns.” Gave their name to a town of Moab (<231505>Isaiah 15:5; <244803> Jeremiah 48:3,5,34). On an eminence from which there was a “descent.” Ptolemy’s “Avara” is identified with Horonaim Sanballet, the opponent of the rebuilding of the Jerusalem wall (<160407>Nehemiah 4:7; 2:10), was an Horonite.

HORSE

In Scripture used for war-like purposes, not agriculture (except in treading out grain for threshing, <232828>Isaiah 28:28, where for “horsemen” translated “horses”). Job’s magnificent description refers to the war horse (<233901>Isaiah 39:19-25), “hast thou clothed his neck with thunder?” i.e. with the power of inspiring terror. Rather “with majesty” (Umbreit), “with quivering mane” (Maurer). The Greek connection between mane ([fobee](#)) and terror ([fobos](#)) favors A.V. which is more poetic. “Canst thou make him afraid

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(rather ‘make him spring’) as a grasshopper?” So in <290204>Joel 2:4 war horses are compared to locusts. Their heads are so like that the Italian for “locust” is cavaletta, “little horse.” “The glory of his nostrils is terrible: he paweth in the valley and rejoiceth in strength, he goeth on,” etc.; “he swalloweth the ground with fierceness,” i.e. draws it in fierce impatience toward him with his hoof, as if he would “swallow” it. “Neither believeth he (for joy) that it is the sound of the trumpet,” rather “he will not stand still at the sound.” “He saith among the trumpets, Ha, ha!” his mettlesome neighing expressing his eagerness for battle, which “he smelleth,” snuffeth, i.e. discerneth, “the thunder (i.e. thundering voice) of the captains.” (**See CHARIOT**). The donkey is the emblem of peace. The bride is compared to “a company of horses in Pharaoh’s chariots” (Song 1:9), namely, in ardor and beauty (Song 1:4, “run”; Song 1:5, “comely”), and in forming “a company” militant, orderly, and numerous (<661907>Revelation 19:7,14). The qualities which seemed preeminent in the enemy Pharaoh’s hosts at the Red Sea really belonged to Israel. Maurer translated “I compare thee to my mare in chariots of (i.e. received from) Pharaoh,” but the plural “chariots” requires the collective sense “a company of horses.” The “cutting off of the horse from Jerusalem” prophetically symbolizes the cessation of war (<380910>Zechariah 9:10). Not the horse’s speed or utility but his “strength” is his characteristic in Scripture (<193317>Psalm 33:17).

Two names are used in Hebrew, both Persian in origin: sus

from Susa, and parash from Pares. The [cuwc] was of stronger make, used for the war chariot; the [parash] more for riding. Perhaps in <021409>Exodus 14:9 “horsemen” mean “chariot riders.” Certainly no Egyptian monument represents horsemen. Translated in <110426>1 Kings 4:26, “forty (rather ‘four,’ a copyist’s error, as <140925>2 Chronicles 9:25 proves. Also 1400 chariots suit 4000 horses, two horses for each chariot and a reserve horse: 1:14; <111026>1 Kings 10:26) thousand chariot horses and twelve thousand riding (i.e. cavalry) horses”; <262714>Ezekiel 27:14, “with (chariot) horses and riding horses” (KJV “horsemen”).

<232107> Isaiah 21:7, “a chariot with a couple of horsemen”; rather “a cavalcade of horsemen riding in pairs.” In <110428>1 Kings 4:28; <170814>Esther 8:14; <330101>Micah 1:13, rekesh “dromedary”; rather “a courser,” a “racehorse,” for such purposes as the royal post. In <111028>1 Kings 10:28,29, the sense seems that the Egyptians regularly brought horses to a mart in S. Palestine (Septuagint and Vulgate name the mart in their translation), of the Hebrew Koa. In A. V. Mi-Kveh is translated “linen yarn”) and handed them to the king’s

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dealers at a fixed price, 150 shekels for one horse, 600 for a chariot, including its two draught horses and one reserve horse.

In ^{<011215>}Genesis 12:15 horses are not mentioned among the possessions which Abram acquired during his sojourn in Egypt. But in 47:17 they stand foremost among the Egyptians' possessions. In later times, the greater contact of Egypt with Canaanite and Arab nomads' accounts for the introduction of horses. The camel, one of Abram's possessions in Egypt, is not mentioned in Joseph's time nor on the Egyptian monuments. Their early possession of the desert of Sinai makes it certain they knew and must have used the camel there, "the ship of the desert," but they avoid mentioning it as being unclean. Saddles were not used until a late period. Horses' hoofs hard "as flint" were a good point in days when shoeing was unknown (^{<230528>}Isaiah 5:28). White horses were emblematic of victory (^{<660602>}Revelation 6:2; 19:11,14). Horses were consecrated to the sun, since that luminary was supposed to drive a fiery chariot through the sky (^{<122311>}2 Kings 23:11). They were driven in procession to meet the rising sun.

HORSELEACH

(^{<203015>}Proverbs 30:15). Typifying rapacious and cruel covetousness. The "two daughters" who come out of her are the two words "give," "give" (see ^{<203014>}Proverbs 30:14). 'Aluquah, from an unused Hebrew root, "adhere."

HOSAH

1. A city of Asher (^{<061929>}Joshua 19:29) on Israel's border next Tyre.

2. One of David's first doorkeepers ("porters") to the ark on its reaching Jerusalem (^{<131638>}1 Chronicles 16:38). A Merarite Levite (^{<132610>}1 Chronicles 26:10,11,16) having charge at the "gate Shallecheth" and the ascending causeway.

HOSANNA

"Save we pray": the multitude's cry at Christ's triumphal entry into Jerusalem (^{<402109>}Matthew 21:9,15; ^{<411109>}Mark 11:9,10; ^{<431218>}John 12:18). Taken from Psalm 118, which they were wont to recite at the feast of tabernacles in "the great Hallel" (Psalm 113—118), in responses with the priest, while they waved willow and palm branches with rejoicings. The seventh or last day of the feast was called "the Great Hosanna." The boughs too were

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called hosannas. They often transferred the joyous usages of this feast to other occasions of gladness, as that of our Lord's approach in triumph to His capital. (**See FEASTS** , on the prophetic significance of the Hosanna cry and the feast of tabernacles which is especially associated with consummated salvation). <580928>Hebrews 9:28; <660709>Revelation 7:9,10: Israel shall join the Hosanna cry and say, "Blessed be the King that cometh in the name of the Lord" (<421938>Luke 19:38; 13:35; <19B825>Psalm 118:25,26; <231201>Isaiah 12:1-3).

HOSEA

Placed first of the minor prophets in the canon (one collective whole "the book of the prophets," <440742>Acts 7:42), probably because of the length, vivid earnestness, and patriotism of his prophecies, as well as their resemblance to those of the greater prophets, Chronologically Jonah was before him, 862 B.C., Joel about 810 B.C., Amos 790 B.C., Hosea 784 to 722 B.C., more or less contemporary with Isaiah and Amos. Began prophesying in the last years of Jeroboam II, contemporary with Uzziah; ended at the beginning of Hezekiah's reign. The prophecies of his extant are only those portions of his public teachings which the Holy Spirit preserved, as designed for the benefit of the universal church. His name means salvation. Son of Beer, of Issachar; born in Bethshemesh. His pictures of Israelite life, the rival factions calling in Egypt and Assyria, mostly apply to the interregnum after Jeroboam's death and to the succeeding reigns, rather than to his able government. In <280208>Hosea 2:8 he makes no allusion to Jehovah's restoration of Israel's coasts

under Jeroboam among Jehovah's mercies to Israel. He mentions in the inscription, besides the reign of Jeroboam in Israel, the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, though his prophecies are addressed primarily to Israel and only incidentally to Judah; for all the prophets whether in Judah or Israel regarded Israel's separation from Judah, civil as well as religious, as an apostasy from God who promised the kingship of the theocracy to the line of David. Hence Elijah in Israel took twelve stones to represent Judah as well as Israel (<111831>1 Kings 18:31). Eichhorn sees a Samaritanism in the masculine suffix of the second person ([ak]).

S TYLE A ND S UBJECT . Abrupt, sententious, and unperiodic, he is the more weighty and impressive. Brevity causes obscurity, the obscurity being designed by the Spirit to call forth prayerful study. Connecting particles are few. Changes of person, and anomalies of gender, number, and

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construction, abound. Horsley points out the excessively local and individual tone of his prophecies. He specifies Ephraim, Mizpah, Tabor, Gilgal, Bethel or Bethaven, Jezreel, Gibeah, Ramah, Gilead, Shechem, Lebanon, Arbela. Israel's sin, chastisement, and restoration are his theme. His first prophecy announces the coming overthrow of Jehu's house, fulfilled after Jeroboam's death, which the prophecy precedes, in Zachariah, Jeroboam's son, who was the fourth and last in descent from Jehu, and conspired against by Shallum after a six months' reign ([2 Kings 15:12](#)). The allusion to Shalmaneser's expedition against Israel as past, i.e. the first inroad against Hoshea whose reign began only four years before Hezekiah's, accords with the inscription which extends his prophesying to the reign of Hezekiah ([2 Kings 17:1,3; 18:9](#)). He declares throughout that a return to Jehovah is the only remedy for the evils existing and impending: the calf worship at Bethel, established by Jeroboam, must be given up ([Hosea 8:5,6; 10:5; 13:2](#)); unrighteousness toward men, the necessary consequence of impiety towards God, must cease, or sacrifices are worthless ([Hosea 4:2; 6:6](#), based on Samuel's original maxim, [1 Samuel 15:22](#)). The Pentateuch is the foundation of his prophecies. Here as there God's past favors to Israel are made the incentive to loving obedience ([Hosea 2:8; 11:1; 12:9; 13:4](#), compare [Exodus 20:2](#)). Literal fornication and adultery follow close upon spiritual ([Hosea 4:12-14](#)). Assyria, the great northern power, which Israel foolishly regards as her friend to save her from her acknowledged calamities, Hosea foresees will be her destroyer ([Hosea 5:13; 7:11; 8:9; 12:1; 14:3; 3:4; 10:6;](#)

11:11). Political makeshifts to remedy moral corruption only hasten the disaster which they seek to avert; when the church leans on the world in her distress, instead of turning to God, the world the instrument of her sin is made the instrument of her punishment. Hosea is driven by the nation's evils, present and in prospect, to cling the more closely to God. Amidst his rugged abruptness soft and exquisite touches occur, where God's lovingkindness, balmy as the morning sun and genial as the rain, stands in contrast to Israel's goodness, evanescent as the cloud and the early dew (²⁸⁰⁶⁰³Hosea 6:3,4; compare also ²⁸¹³⁰³Hosea 13:3; 14:5-7).

D IVISIONS . There are two leading ones: Hosea 1—3; Hosea 4—14. Hosea 1; Hosea 2; and Hosea 3 form three separate cantos or parts, for Hosea 1—3 are more prose than poetry. Probably Hosea himself under the Spirit

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combined his scattered prophecies into one collection. Hosea 4—14, are an expansion of Hosea 3.

On his marriage to **see GOMER** Henderson thinks that there is no hint of its being in vision, and that she fell into lewdness after her union with Hosea, thus fitly symbolizing Israel who lapsed into spiritual whoredom after the marriage contract with God on Sinai. But an act revolting to a pure mind would hardly be ordained by God save in vision, which serves all the purposes of a vivid and as it were acted prophecy. So the command to Ezekiel (^{<280404>}Hosea 4:4-15). Moreover it would require years for the birth of three children, which would weaken the force of the symbol. In order effectively to teach others Hosea must experimentally realize it himself (^{<281210>}Hosea 12:10). Gomer, daughter of Diblaim, was probably one associated with the lascivious rites of the prevalent idolatries. Hosea's union in vision with such an one in spite of his natural repugnance would vividly impress the people with God's amazing love in uniting Himself to so polluted a nation. Hosea's taking her back after adultery (Hosea 3), at the price of a slave, marks Israel's extreme degradation and Jehovah's unchangeable love yet about to restore her. The truth expressed by prophetic act in vision was Israel's idolatry (spiritual impurity, "a wife of whoredoms") before her call in Egypt and in Ur of the Chaldees (^{<062414>}Joshua 24:14) as well as after it. So also the Saviour took out of an unholy world the church, that He might unite her in holiness to Himself.

No more remarkable prophecy exists of Israel's anomalous and

extraordinary state for thousands of years, and of her future restoration, than 3:4, 5: “Israel shall abide many days without a king (which they so craved for originally), without a sacrifice (which their law requires as essential to their religion), without an image ... ephod ... teraphim (which they were in Hosea’s days so mad after). Afterward shall Israel return and seek the Lord their God, and David their king ... in the latter days.” But first must come her spiritual probation in the wilderness of trial (<280214>Hosea 2:14) and her return to the Egypt of affliction (<280813>Hosea 8:13; 9:3), not literal “Egypt” (<281105>Hosea 11:5).

New Testament references: <281101>Hosea 11:1 = <400215>Matthew 2:15; <280606>Hosea 6:6 = <400913>Matthew 9:13; 12:7; <280110>Hosea 1:10; 2:1,23 = <450925>Romans 9:25,26; <281314>Hosea 13:14 = <461555>1 Corinthians 15:55; <280109>Hosea 1:9,10; 2:23 = <600210>1 Peter 2:10; <281008>Hosea 10:8 = <422330>Luke 23:30; <660616>Revelation 6:16; <280602> Hosea 6:2 = <461504>1 Corinthians 15:4; <281402>Hosea 14:2 = <581315>Hebrews

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13:15. The later prophets also stamp with their inspired sanction Hosea's prophecies, which they quote. Compare [<280111>](#)Hosea 1:11 with [<231112>](#)Isaiah 11:12,13; [<280403>](#)Hosea 4:3 with [<360103>](#)Zephaniah 1:3; [<280406>](#)Hosea 4:6 with [<230513>](#) Isaiah 5:13; [<280710>](#)Hosea 7:10 with [<230912>](#)Isaiah 9:12,13; [<281012>](#)Hosea 10:12 with [<240403>](#)Jeremiah 4:3.

HOSHAI AH

1.

[<161232>](#) Nehemiah 12:32.

[<244201>](#) Jeremiah 42:1; 43:2.

2.

HOSHAMA

Son of Jehoiachin, or Jeconiah ([<130318>](#)1 Chronicles 3:18). In Jehoiachin's capture by Nebuchadnezzar his mother and wives are mentioned, but not his sons ([<122412>](#)2 Kings 24:12, 15), and he is doomed to be "childless" in [<242230>](#) Jeremiah 22:30. Either there is confusion of the genealogies in 1 Chronicles 3, or, as [<400112>](#)Matthew 1:12 says "Jeconias begat Salathiel," by "childless" Jeremiah means he should have no lineal heir to the throne, as Jeremiah adds, "no man of his seed shall prosper ... sitting upon the throne of David."

HOSHEA

Nineteenth and last king of Israel. Succeeded Pekah, whom he conspired against and slew, (fulfilling [Isaiah 7:16](#)), 737 B.C., “in the 20th year of Jotham,” i.e, 20th after Jotham became sole king ([2 Kings 15:30,33](#)). An interreign elapsed of eight years before Hoshea mounted the throne, 729 B. C., the 12th year of Ahaz ([2 Kings 17:1-3; 18:9](#)). “He did evil in the sight of Jehovah, but not as the kings of Israel before him.” Tiglath Pileser had carried off the golden calf from Dan, and Shalmaneser from Bethel, in his first invasion ([2 Kings 15:29](#); [Hosea 10:14](#)). So he had not the same temptation to calf worship as his predecessors. Hezekiah’s piety probably in the last years of his reign influenced him.

Shalmaneser cruelly stormed Betharbel, and made Hoshea tributary. But Hoshea secretly, made alliance with So or Sabacho, king of Egypt (of an Ethiopian dynasty, the 25th of Manetho, Shebek I in the hieroglyphics, 725 B.C.), and ceased to bring tribute. “Shalmaneser” therefore invaded Israel and shut up Hoshea in Samaria, and after a siege of upward of two years (not “three “full years, for it began in Hoshea’s seventh and ended in his

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ninth year of reign) “the king of Assyria,” Sargon, Shalmaneser’s successor, who usurped the throne (according to the Assyrian monuments), took him and “bound him in prison” (^{<121704>}2 Kings 17:4-6), the sixth year of Hezekiah’s reign, 722 B.C. Hoshea’s imprisonment was not before the capture of Samaria, but the sacred writer first records the eventual fate of Hoshea himself, then details the invasion as it affected Samaria and Israel. His speedy removal is graphically depicted (^{<281007>}Hosea 10:7); “as for Samaria her king is cut off as the foam upon the water.” Sargon in the Assyrian inscriptions thus writes: “Samaria I looked at, I captured; 27,280 men (or families) who dwelt in it I carried away; I appointed a governor over them, and continued the tribute of the former people”: like Julius Caesar’s memorable “I came, I saw, I conquered.” So exactly ^{<232804>}Isaiah 28:4 describes the eager absorption of Samaria by Shalmaneser and Sargon “as the hasty fruit (the early fig, bikuwrah , a great delicacy) before the summer, which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up.” Sargon in the inscriptions describes his transporting prisoners from Babylon to “the land of the Hittites” (Samaria), exactly as ^{<121724>}2 Kings 17:24. ^{<053244>} Deuteronomy 32:44; ^{<041308>}Numbers 13:8. Oshea = “salvation”. JAH added makes it Joshua, i.e. Jehovah’s salvation.

HOSHEA

=Joshua.

1.

2.

<132720> 1 Chronicles 27:20.

<161023> Nehemiah 10:23.

HOSPITALITY

The law as to strangers and the poor encouraged it (<031933>Leviticus 19:33,34; 25:14,15,23, etc.; <051507>Deuteronomy 15:7). Exemplified in Abraham, Genesis 18; Lot, 19; Reuel, <020220>Exodus 2:20; Manoah, <071315>Judges 13:15; the old man of Gibeah (its inhospitality is instanced as a sign of how lost to all right feeling its people were), <071917>Judges 19:17-21. The Lord Jesus illustrates it in the good Samaritan, promises to reward it, and regards its exercise toward His disciples as being towards Himself, and will count it as one proof of the love whose crowning joy shall be the invitation, "Come ye blessed of My Father," etc. (<421030>Luke 10:30-37; <401042>Matthew 10:42; 25:43).

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The apostles urge the duty ([<451213>Romans 12:13](#); [<540510>1 Timothy 5:10](#); [3:2](#); [<560108> Titus 1:8](#); [<581302>Hebrews 13:2](#); [<600409>1 Peter 4:9](#)).

HOTHAM

[<130732>](#) 1 Chronicles 7:32.

HOTHAN

[<131144>](#) 1 Chronicles 11:44.

HOTHIR

[<132504>](#) 1 Chronicles 25:4,28.

HOUR

(**See DAY**). Ahaz' sundial implies the Jews' acquaintance with hours before the Babylonian captivity. During it, they would certainly meet with that division of time which prevailed for ages at Babylon. The Egyptians too in early times knew it, Lepsius says as far back as the 5th dynasty. Astronomers knew in ancient times the "hour," that is the 24th part of a civil day; its use in common life is said not to have begun until the fourth century A.D. The hour which is the 12th part of the natural day, between sunrise and sunset, is of the same length as the astronomical hour only at the equinoxes. In our Lord's days the Jews must have had dials, and clepsydrae or water hourglasses, as these were long known to the Persians with whom they had

been so closely connected. Christ alludes to the day hours, <431109>John 11:9, “are there not twelve hours in the day?” The 3rd, 6th, and 9th hours are mentioned often as the regular hours of prayer (<440215>Acts 2:15; 3:1; 10:9).

HOUSE

Known to man as early at least as Cain; the tent not until Jabel, the fifth in descent from Cain (<010407>Genesis 4:7,17,20). The rude wigwam and the natural cave were the abodes of those who, being scattered abroad, subsequently degenerated from the primitive civilization implied in the elaborate structure of Babel (<011103>Genesis 11:3,31). It was from a land of houses that Abram, at God’s call, became a dweller in tents (<011201>Genesis 12:1; <581109>Hebrews 11:9). At times he still lived in a house (<011727>Genesis 17:27); so also Isaac (<012715>Genesis 27:15), and Jacob (<013315>Genesis 33:15).
In

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Egypt the Israelites resumed a fixed life in permanent houses, and must have learned architectural skill in that land of stately edifices. After their wilderness sojourn in tents they entered into possession of the Canaanite goodly cities.

The parts of the eastern house are:

(1) The porch; not referred to in the Old Testament save in the temple and Solomon's palace ([<110706>1 Kings 7:6,7](#); [<141508>2 Chronicles 15:8](#); [<264007>Ezekiel 40:7,16](#)); in Egypt (from whence he derived it) often it consisted of a double row of pillars; in [<070323>Judges 3:23](#) the Hebrew word (the front hall) is different. The porch of the high priest's palace ([<402671>Matthew 26:71](#);

[[puloon](#) , which is translated "gate" in [<441017>Acts 10:17](#); [12:14](#); [14:13](#); [<662112> Revelation 21:12](#)) means simply "the gate." The five porches of Bethesda ([<430502>John 5:2](#)) were cloisters or a colonnade for the use of the sick.

(2) The court is the chief feature of every eastern house. The passage into it is so contrived that the court cannot be seen from the street outside. An awning from one wall to the opposite shelters from the heat; this is the image, [<19A402>Psalm 104:2](#), "who stretchest out the heavens like a curtain."

At the side of the court opposite the entrance was the:

(3) guest chamber ([<422211>Luke 22:11,12](#)), Hebrew lishkah , from laashak , to recline; where Samuel received his guests

(<090922>1 Samuel 9:22). Often open in front, and supported by a pillar; on the ground floor, but raised above the level. A low divan goes round it, used for sitting or reclining by day, and for placing beds on by night. In the court the palm and olive were planted, from whence the psalmist writes, “I am like a green olive tree in the house of God”; an olive tree in a house would be a strange image to us, but suggestive to an eastern of a home with refreshing shade and air. So

<199213> Psalm 92:13, “those that be planted in the house of the Lord shall flourish in the courts of our God.” Contrast the picture of Edom’s desolation, “thorns in the palaces, nettles and brambles in the fortresses ... a court for owls” (<233413>Isaiah 34:13).

(4) The stairs. Outside the house, so that Ehud could readily escape after slaying Eglon (<070323>Judges 3:23), and the bearers of the paralytic, unable to get to the door, could easily mount by the outside stairs to the roof, and, breaking an opening in it, let him down in the midst of the room where Jesus was (<410204>Mark 2:4). The Israelite captains placed Jehu upon their

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garments on the top of the stairs, as the most public place, and from them proclaimed “Jehu is king” ([<120913>2 Kings 9:13](#)).

(5) The roof is often of a material which could easily be broken up, as it was by the paralytic’s friends: sticks, thorn bushes ([bellan]), with mortar, and marl or earth. A stone roller is kept on the top to harden the flat roof that rain may not enter.

Amusement, business, conversation ([<090925>1 Samuel 9:25](#)), and worship ([<441009>Acts 10:9](#)) are carried on here, especially in the evening, as a pleasant and cool retreat ([<101102>2 Samuel 11:2](#)) from the narrow filthy streets of an eastern town.

Translated [<090926>1 Samuel 9:26](#), “about daybreak Samuel called (from below, within the house, up) to Saul upon the top (or roof) of the house (where Saul was sleeping upon the balcony, compare [<120410>2 Kings 4:10](#)), Rise up,” etc. On the flat roof it was that Rahab spread the flax to dry, hiding the spies ([<060206>Joshua 2:6](#)). Here, in national calamities, the people retired to bewail their state ([<231503>Isaiah 15:3](#); [<244838>Jeremiah 48:38](#)); here in times of danger they watched the foe advancing ([<232201>Isaiah 22:1](#), “thou art wholly gone up to the housetops”), or the bearer of tidings approaching ([<101824>2 Samuel 18:24,33](#)). On the top of the upper chamber, as the highest point of the house, the kings of Judah made idolatrous altars to the sun and heavenly hosts ([<122312>2 Kings 23:12](#); [<241913>Jeremiah 19:13; 32:29](#)). Retributively in kind, as they burnt incense to Baal the god of fire, the Chaldeans should burn the houses, the scene of his worship, with fire ([<360105>Zephaniah 1:5](#)). On the top of the house the tent was spread for Absalom’s incestuous act with his father’s

concubines, to show the breach with David was irreparable (<101621>2 Samuel 16:21,22). On the housetop publicly the disciples should proclaim what Jesus privately taught them (<401027>Matthew 10:27; <421203>Luke 12:3). Here Peter in prayer saw the vision (<441009>Acts 10:9). From the balustraded vast roof of Dagon's temple the 3,000 Philistines witnessed Samson's feats (<071627>Judges 16:27). By pulling down the two central pillars on which in front the roof rested, he pulled down the whole edifice. Here the people erected their booths for the feast of tabernacles (<160816>Nehemiah 8:16). The partly earth materials gave soil for grass to spring in rain, speedily about to wither, because of the shallowness of soil, under the sun's heat like the sinner's evanescent prosperity (<121926>2 Kings 19:26; <19C906>Psalm 129:6). Though pleasant in the cool evening and night, at other times the housetop would be anything but pleasant; so "it is better to dwell in a corner of the housetop (though there exposed to wind, rain, heat, and cold) than with a brawling woman in a

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wide house” (a house of community, i.e. shared with her) ([<202109>](#)Proverbs 21:9).

(6) The “inner chamber.” [<112030>](#)1 Kings 20:30; 22:25 should be translated (fleeing) “from chamber to chamber.” The “guest chamber” was often the uppermost room (Greek [huperoon](#) , Hebrew [aliyah](#)), a loft upon the roof ([<440113>](#)Acts 1:13; 9:37; 20:8,9), the pleasantest room in the house. Eutychus from “the third loft” fell down into the court. Little chambers surround the courtyard, piled upon one another, the half roof of the lower forming a walking terrace of the higher, to which the ascent is by a ladder or flight of steps. Such “a little chamber” the Shunammite woman made (built) “on the wall” of the house for Elisha ([<120410>](#)2 Kings 4:10, compare [<111719>](#)1 Kings 17:19). Ahaziah fell down from such an “upper chamber” with a projecting latticed window ([<120102>](#)2 Kings 1:2). The “summer house” was generally the upper room, the “winter house” was the lower room of the same house ([<243622>](#)Jeremiah 36:22; [<300315>](#)Amos 3:15); or if both were on the same floor the “summer house” was the outer, the “winter house” the inner apartment. An upper room was generally over gateways ([<101833>](#)2 Samuel 18:33). Poetically, “God layeth the beams of His upper chambers (Hebrew) in the waters, whence “He watereth the hills” ([<19A403>](#)Psalm 104:3,13).

(7) Fireplaces are seldom in the houses; but fire pans in winter heated the apartment. [<243622>](#)Jeremiah 36:22 translated he stove (a brazen vessel, with charcoal) was burning before him.”

Chimneys were few ([<281303>](#)Hosea 13:3), simple orifices in the wall, both admitting the light and emitting the smoke. Kitchens are first mentioned in [<264623>](#)Ezekiel 46:23,24. A fire was sometimes burned in the open court ([<422255>](#)Luke 22:55,56,61); Peter warmed himself at such a fire, when Jesus on His trial in the large hall, open in front to the court, with arches and a pillar to support the wall above, “turned and looked” on him. Cellars often were made under the ground floor for storage, “secret chambers” ([<402420>](#)Matthew 24:20). Sometimes the granary was “in the midst of the house” ([<100406>](#)2 Samuel 4:6).

(8) The cisterns cut in the limestone rock are a leading feature in the houses at Jerusalem, varying from 4 ft. to 30 ft. in width, 8 inches to 30 inches length, 12 inches to 20 inches depth. Almost every house has one, and some as many as four. The rain water is conducted from the roofs into them. Hence the inhabitants within Jerusalem never suffered from want of water in the longest sieges, whereas the besiegers have often suffered. So

[<160925>](#) Nehemiah 9:25, “cisterns hewn” margin, compare [<121831>](#)2 Kings 18:31;

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<142610> 2 Chronicles 26:10 margin,” Uzziah cut out many cisterns.” Israel’s forsaking God for earthly trusts is called a “forsaking of the fountain of living waters” for “broken cisterns that can hold no water” (<240213>Jeremiah 2:13).

<200515>Proverbs 5:15, “drink waters out of thine own cistern,” means, enjoy thine own wife’s love, seek none else. So the heavenly spouse is called “a fountain sealed” (Song 4:12).

(9) The foundation was an object of great care. “Great stones” were brought for that of the temple. Often they dug down to the rock and by arches (though not mentioned in Scripture, <264016>Ezekiel 40:16 should be translated “porches”) built up to the surface. Metaphorically, man’s foundation is in the dust (<180410>Job 4:10). The wise man digs down to the rock (<420648>Luke 6:48), hearing and doing Christ’s sayings. Christ is the only foundation (<460311>1 Corinthians 3:11, etc.). The apostles become “foundations” only by identification with Him, confessing and building themselves, and others on Him (<490220>Ephesians 2:20). Simon became the “rock” by identifying himself with Him; but when he identified himself with “Satan” in his dislike of the cross, Jesus called him so (<401616>Matthew 16:16- 19,22,23).

(10) The windows were small and latticed, in the sense of glass. Metaphorically the eyes, looking out from the eyelids which open and shut like the casement of a window (<211203>Ecclesiastes 12:3). Christ “looketh forth at the windows ... showing Himself through the lattice,” the types and prophecies were lattice glimpses of Him to the Old Testament

congregation (Song 2:9; <430856>John 8:56). The legal “wall of partition” was only removed by Christ’s death (<581020>Hebrews 10:20). Even still He shows Himself only to faith, through the windows of His word and the lattice of ordinances and sacraments (<431421>John 14:21), not full vision (<461312>1 Corinthians 13:12); an incentive to our looking for His coming in person (<233317>Isaiah 33:17).

(11) The walls being often of mud can be easily dug through by a robber (<180419>Job 4:19; 24:16; 15:28). When deserted they soon become “heaps.” So hopes of peace with God which rest on no scriptural promises are like walls built with untempered mortar (tapheel) (<261310>Ezekiel 13:10-16). The mortar with which the leper’s house was to be re-plastered is appropriately (as leprosy would mostly appear among the poor) called “mud mortar”

(aaphaar) (<031442>Leviticus 14:42). In many houses the cattle are in a lower

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part of the same dwelling ([<012432>Genesis 24:32](#); [<092824>1 Samuel 28:24](#) [<420207>Luke 2:7](#)).

Drafted or beveled stones with a rustic boss are not, as was supposed, peculiar to Jewish architecture; but stones of enormous length (as in the Haram wall, and in the base of the tower of David) compared to their height generally are. Roman work on the contrary has often the height greater than the length.

HUKKOK

On the boundary of Naphtali ([<061934>Joshua 19:34](#)). Now it is Yakuk, a village W. of the upper end of the sea of Galilee. Tradition places here Habakkuk's tomb.

HUL

Aram's second son ([<011023>Genesis 10:23](#)). Coelo-Syria may have come from Chul or Hul. Else, Ard el Hhuleh near the Jordan's source. Else Golan, Djaulan.

HULDAH

The prophetess consulted by [see JOSIAH](#) when [see HILKIAH](#) found the law. Wife of Shallum, keeper of the wardrobe; living in the suburbs ([see COLLEGE](#)) of Jerusalem.

HUMTAH

A city of Judah in the mountain district ([<061554>](#)Joshua 15:54).

HUPHAM

H UPPIM . [<014621>](#)Genesis 46:21; [<130712>](#)1 Chronicles 7:12,15;
[<042638>](#)Numbers 26:38,39.

HUPPAH

[<132413>](#) 1 Chronicles 24:13.

HUR

=“hole”.

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[<023102>](#) Exodus 31:2-5; [<130205>](#) 1 Chronicles 2:5,19,20,50,51; 4:1,4. Josephus makes him husband of Miriam (?), Ant. 3:8, section 4. With Aaron Hur. held up Moses' hands in the battle with Amalek ([<021710>](#)Exodus 17:10-12). Again with Aaron had charge of the People in Moses' absence on mount Sinai, as his representative ([<022414>](#)Exodus 24:14). "The father (founder) of Bethlehem," which as late as the 13th century A.D. was famed for tapestry weaving, the art for which Bezaleel his grandson was famed. Jesse was said to have woven veils of the sanctuary.

2. Fourth of the five Midianite kings slain with Balaam after the affair of Peor ([<043108>](#)Numbers 31:8). These "princes" were "dukes (i.e. vassals) of Sihon king of the Amorites" ([<061321>](#)Joshua 13:21). Sihon "had fought against the former king of Moab, and taken all his land" ([<042126>](#)Numbers 21:26). So, Balak was not hereditary king, but probably a Midianite; as Zippor, i.e. a bird, is like the Midianite names Oreb "crow," Zeeb "wolf"; imposed upon Moab as king by Sihon.

1.

3.

[<110408>](#) 1 Kings 4:8, margin, Benhur.

[<160309>](#) Nehemiah 3:9.

4.

HURAM

<130805> 1 Chronicles 8:5. (**See HIRAM**).

HURI

<130514> 1 Chronicles 5:14.

HUSHAH

<130404> 1 Chronicles 4:4. Of Judah.

HUSHAI

”The Archite” (<061602>Joshua 16:2; Archi, or Erech, belonging to the children of Joseph, on the S. bound of Ephraim, between Bethel and Ataroth). “Friend,” “companion” or privy councillor of David. Probably aged, as David says (<101532>2 Samuel 15:32-34,37; 16:16; <132733>1 Chronicles 27:33) “if thou passest on with me, thou shalt be a burden unto me” (compare 19:35). By **see DAVID** ’S suggestion he returned to the city, and feigned to be now **see ABSALOM** ’S friend, as he had been that of his father. The policy was crooked and dishonourable; but it was overruled to Absalom’s

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ruin by adopting Hushai's sinister counsel, rather than **see AHITHOPHEL**'S satanically wise advice. He veiled his treachery with religious hypocrisy, saluting Absalom twice with "God save the king," and justifying his seeming desertion of "his friend" David, which surprised even Absalom, with the pretence so flattering to Absalom's vanity, "nay, but whom Jehovah and this people and all Israel choose, his will I be"; i. e., Jehovah's choice and the whole people's is so clear, that I had no alternative left but to accept it as a matter of duty (!); and inspiring confidence by reminding him how faithfully he had served his father, and that "as I have served in thy father's presence, so will I be in thy presence." How little usurpers can trust the sincerity of their courtiers! God punished Absalom's own treachery to his father, and religious hypocrisy, in kind ([2 Samuel 15:7,8](#)). God does not sanction evil, and condemns those who "do evil that good may come," but allows evil to be punished by evil. Hushai spoke in hyperboles, as suited to the shallow man he was addressing, of the irresistible might with which the whole nation would light upon David "as the dew falleth on the ground." so that "of the men with him there should not be left so much as one." Fear of his father's valor, indecision, and vanity were all acted on by Hushai's plausible counsel that, instead of pursuing David at once, Absalom should wait to collect all Israel, and lead them to battle in person. The counsel seemed safe, and at the same time gratified Absalom's boasting spirit. Hushai artfully assumed that all Israel "from Dan to Beersheba" would follow him; whereas it was much more likely that after the first surprise of the rebellion gave place to greater deliberation, a large force would gather round the rightful king. Hushai communicated

Absalom's decision to Zadok and Abiathar, and these through Jonathan and Ahimaaz to David. Hushai probably died before Solomon's reign, for Zabud son of Nathan was "the king's friend" under Solomon. But Baanah son of Hushai was a commissariat officer of Solomon in Asher and Aloth (<110405>1 Kings 4:5,16).

HUSHAM

<013634> Genesis 36:34,35.

HUSHIM

1. "Children of Dan" (<014623>Genesis 46:23); a clan, for the word is plural. In <042642> Numbers 26:42 S HUHAM .

2.

<130712> 1 Chronicles 7:12.

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3.

[<130808>](#) 1 Chronicles 8:8,11.

HUSKS

Greek [keratia](#) (“horns”), the horn-like pods of the carob tree, abounding in Syria and Egypt, *Ceratonia siliqua* ([<421516>](#)Luke 15:16). The sweet pithy pulp affords food for pigs, and also for very poor men. Tradition makes it the Baptist’s food in the wilderness; from whence it is called also John’s bread. It has been exported to England for feeding cattle.

HUZ

Uz ([<012221>](#)Genesis 22:21).

HUZZAB

Commonly represented as queen of Nineveh. Rather the Zab country, E. of the Tigris, watered by the upper and lower rivers, Zab Ala and Zab Asfal. A-diab-ene, the best part of Assyria representing the whole. The “Zab” is named in the inscription of Tiglath Pileser I in the 12th century B.C.

([<340207>](#)Nahum 2:7). Gesenius connects it with [<340206>](#)Nahum 2:6, “the palace shall be dissolved, and shall flow away” (Henderson) “... though firmly established” (see margin).

HYENA

<241209> Jeremiah 12:9, “speckled bird.” But Septuagint “the hyena,” in parallelism to the “lion” in <241208>Jeremiah 12:8; tsabuwa the Arabic word for hyena corresponds. Zeboim (<091318>1 Samuel 13:18) means “the valley of hyenas.” But the Hebrew [‘ayit] joined to it always means a bird; and “speckled” symbolizes the blending of paganism with the utterly diverse, divinely-ordained law.

HYMENAËUS

”Having put away a good conscience,” and so “concerning faith having made shipwreck” (for when one’s faith does not better his morals, his moral defects will corrupt his faith), therefore “delivered (by Paul) to Satan to learn not to blaspheme” (<540120>1 Timothy 1:20). “Erred concerning the truth, saying that the resurrection is past already, overthrowing the faith of some” (<550217>2 Timothy 2:17,18). Satan is lord of all outside the church (<442618>Acts 26:18); he, by God’s permission, afflicts saints and executes

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wrath on the disobedient ([<460505>1 Corinthians 5:5](#); [<471207>2 Corinthians 12:7](#); [<490427> Ephesians 4:27](#); [<180102>Job 1:2](#)). Paul, as an infallible apostle, had powers not transmitted to fallible successors ([<471008>2 Corinthians 10:8](#); [<401817>Matthew 18:17,18](#)). His sentence pronounced at Rome took effect on Hymenaeus at Ephesus, in the form of some bodily sickness (so [<440505>Acts 5:5,10; 13:11](#);

[<461130> 1 Corinthians 11:30](#)), that he should learn not to blaspheme, (**See EXCOMMUNICATION**). Hymenaeus after excommunication was probably restored in the interim between 1 Timothy and 2 Timothy, and troubled the church again.

Gnosticism, or the pretension to extraordinary spiritual knowledge above what is written, was Hymenaeus' heresy, in concert first with Alexander, afterwards with Philetus. The Gnostics ([<610316>2 Peter 3:16](#)) "wrested Paul's words" ([<450604>Romans 6:4](#); [<490206>Ephesians 2:6](#); [<510212>Colossians 2:12](#)) as though the resurrection was merely the spiritual raising of souls from the death of sin ([<430524>John 5:24,25](#)). The difficulties of the resurrection ([<441732>Acts 17:32; 26:8](#)), the supposed evil inherent in matter, and the disparagement of the body, tended to this error ([<510223>Colossians 2:23](#)). Paul confutes this by showing that, besides the raising of the soul now from the death of sin, there shall be also hereafter a raising of the saint's body from the grave ([<430528>John 5:28,29](#)), as the fruit of JESUS' bodily resurrection (1 Corinthians 15).

HYMNS

Hebrew tehillim : in direct praise to God (^{<441625>}Acts 16:25; ^{<590513>}James 5:13). Not restricted to church worship; but used to exhilarate Christians in social parties. “Psalms,” mizmor , were accompanied with an instrument, carefully arranged.

“Songs,” Greek **oodai** , Hebrew shir , were joyous lyric pieces on sacred subjects; contrast the reveling, licentious songs of pagan feasts

(^{<300810>}Amos 8:10). The accompaniment is the “melody of the heart,” not the lyre. Tertullian (Apology, 39) records that at the love feasts (agapae), after the water was furnished for the hands and the lights lit, according as any remembered Scripture or could compose (compare ^{<461426>}1 Corinthians 14:26, improvised psalms), he was invited to sing praises to God for the general good. The heart is the seat of true psalmody, “singing with grace in your hearts to the Lord”

(^{<510316>}Colossians 3:16; ^{<490519>}Ephesians 5:19). Some generally accepted confession, in the form of a hymn, appears in ^{<540316>}1 Timothy 3:16; the short unconnected sentences, with words similarly arranged, almost in the same number of syllables, the clauses in parallelism

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(the principle of Hebrew versification) antithetically arranged, each two forming a pair which contrasts heaven and earth, the order reversed in each new pair, flesh and spirit, angels and Gentiles, world and glory; the first and the last clauses correspond, “manifested in the flesh . . . received up into glory.” So Pliny, 1:10, ep. 97: “the Christians are wont on a fixed day, before dawn, to meet and sing a hymn in alternate responses to Christ as God.” Christ and His disciples sang a hymn after the Passover and the Lord’s supper ([402630](#)Matthew 26:30; [411426](#)Mark 14:26). Probably it was the Great Hallel or paschal hymn, usually sung after the Passover by the Jews, namely, Psalm 113—118.

Hyssop: ezob . Not our “hyssop,” the *Hyssopus officinalis*, which is not found in Syria or Arabia. “The hyssop that springeth out of the wall,” being the smallest of plants, can hardly be the one used for sprinkling, but is a tufty wall fern, a miniature hyssop with lance-shaped leaves ([110433](#)1 Kings 4:33). Maimonides makes the sprinkling hyssop to be the marjoram (*origanum*) with long, straight stalk, downy leaf, and white blossom ([021222](#)Exodus 12:22); common in Palestine and near mount Sinai; an aromatic plant. J. F. Royle thought that the caper plant (*Capparis spinosa*) meets all the requirements of Scripture:

- 1.** It is found in Egypt, the desert, and Palestine.
- 2.** It grows among stones and upon walls, and trails like a bramble, in contrast to the stately cedar of Lebanon (compare [070915](#)Judges 9:15).

3. It has a long stick or stem (^{<431929>}John 19:29, compare ^{<402748>}Matthew 27:48) wherewith the sponge of vinegar might be lifted to our Lord. **4.** It has the requisites needed for purifying. Its Arab name asuf is akin to [ezowb]. It is “a bright green creeper which climbs out of the fissures of the rocks” (Stanley). It is used medicinally for cleansing, as in ulcers, leprosy, etc. (Pliny H.N., 20, section 59). However, the “scarlet” band may have tied the hyssop on the cedar to make it convenient for sprinkling. Septuagint and ^{<580919>}Hebrews 9:19 translates ezob “hyssop.” Maimonides says the legal hyssop was used as a condiment. Porphyry (De Abstin., 4:7) says the Egyptian priests ate it mixed with their bread; so the marjoram ([zaatar]) is used in a mixture, dukkah, a food of the poorer classes (Lane, Modern Egypt, 1:200; ^{<021222>}Exodus 12:22; ^{<031404>}Leviticus 14:4,51; ^{<041906>}Numbers 19:6,18; ^{<195107>}Psalms 51:7). The reason why the soldiers presented to Christ a sponge attached to the end of a “reed” (calamus), with hyssop, was, as the vinegar would quench His thirst, so the aromatic scent of the hyssop would

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refresh Him. So it is associated with the fragrant “cedar wood” in

<031404> Leviticus 14:4,6,51. So that the Greek “hyssop” and the origanum or marjoram of the Jewish tradition seem the plant intended. Gesenius includes under ezob the hyssop of the shops, and other aromatic plants, mint, wild marjoram, etc.; so that a suitable sprinkler could be always found, whether in Jerusalem or the desert.

I

IBHAR

David's next son after Solomon ([<100515>2 Samuel 5:15](#); [<130306>1 Chronicles 3:6, 14:5](#)); born in Jerusalem.

IBLEAM

A city with dependent villages, belonging to Manasseh, yet situated in Asher or Issachar (probably the latter). (See GUR) Near Jenin ([<070127>Judges 1:27](#); [<061711>Joshua 17:11](#); [<120927>2 Kings 9:27](#)). Perhaps the **see BILEAM** of [<130670>1 Chronicles 6:70](#) (which see, and **see GATHRIMMON**).

IBNEIAH

[<130902>](#) 1 Chronicles 9:2,3,8,9. A chief man in Benjamin at their first settlement in Jerusalem.

IBRI

[<132427>](#) 1 Chronicles 24:27. Elsewhere translated "Hebrew."

IBZAN

Of Bethlehem (probably in Zebulun, as "Ephratah" or "Judah" is not added, [<061915>Joshua 19:15](#)). Judged Israel for seven

years after Jephthah (<071208>Judges 12:8,10). He took in 30 daughters in law from abroad for his 30 sons, and sent abroad (i.e. gave away in marriage) his 30 daughters, which is an additional reason for Phoenicians not Philistines having been his neighbours.

ICHABOD

=“where is the glory?” (<090419>1 Samuel 4:19-22). Born at the time of Israel’s defeat by the Philistines, and his father Phinehas’ death; named accordingly by his dying mother. “When she heard that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed.” In vain did the women by her cheer her, “Fear not, for thou hast borne a son.” “She answered not, neither did she regard it.” As in the case

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of her pious and patriotic father-in-law, Eli, the overwhelming sorrow that caused her death was “because the ark of God was taken,” hence this is thrice repeated. She felt God’s presence is a nation’s only true “glory”

([<240211>Jeremiah 2:11](#); [<197861>Psalm 78:61](#); [106:20](#); [<280912>Hosea 9:12](#)).

ICONIUM

Now Konieh, N. of mount Taurus, in the central table land of Asia Minor, Lycaonia. On the route between western Asia and Ephesus on one side, and Tarsus, Antioch, and Euphrates on the other. An admirable center for missionary labours, as several great roads intersected one another here. Paul with Barnabas first visited it from Antioch in Pisidia which lay on the W. ([<441350>Acts 13:50,51](#); [14:1,21,22](#)). They preached in the synagogue first, as was Paul’s wont, and with such power of the Holy Spirit “that a great multitude both of Jews and also of Greeks believed.” The Lord attested “the word of His grace,” moreover, with “signs and wonders done by their hands,” while “they abode long time speaking boldly in the Lord.” But the unbelieving Jews stirred up the Gentiles so as to be “evil affected against the brethren.” An assault of Jews and Gentiles with their rulers, to stone them, being threatened, they withdrew to Lystra and Derbe in the eastern and wilder parts of Lycaonia. Paul revisited Iconium to “confirm their souls in the faith,” and to remind them as a motive to continuing endurance that “we must through much tribulation enter into the kingdom of God.” In undesigned coincidence Paul in incidentally alludes

(<550311>2 Timothy 3:11) to “persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, what (how grievous) persecutions I endured ... but out of them all the Lord delivered me.” On his second missionary circuit Paul with Silas came from Syrian Antioch through Cilicia, and up through the Taurus passes into Lycaonia, and by Derbe and Lystra proceeded westward to Iconium (<441601>Acts 16:1-3). In this neighbourhood he took Timothy as his associate, on the recommendation of the brethren at Lystra and Iconium, and here probably took place Timothy’s circumcision and ordination (<540118>1 Timothy 1:18; 4:14; 6:12; <550106>2 Timothy 1:6).

IDALAH

A city of Zebulun (<061915>Joshua 19:15).

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IDDO

<110414> 1 Kings 4:14. 2. <130621>1 Chronicles 6:21. A DAIAH in verses 41,39. 3.

<132721> 1 Chronicles 27:21. 4. Yedoi or Yedo. A “seer” whose “visions against Jeroboam the son of Nebat” contained notices of Solomon’s life (<140929>2 Chronicles 9:29). His work “concerning genealogies” recorded “acts of Rehoboam” (12:15). His “story” or commentary recorded the “acts, ways, and sayings of Abijah” (13:22). His writings doubtless are embodied in Chronicles, so far as the Spirit of God saw them suited to form part of the inspired word. Tradition identifies him with the “man of God” who denounced Jeroboam’s calf altar at Bethel (1 Kings 13), which <140929>2 Chronicles 9:29 favors; also with Oded which resembles his name (15:1).

5. Grandfather of Zechariah (1:1,7; Ezra, 5:1; 6:14, “son” here means grandson). Returned from Babylon with Zerubbabel (<161204>Nehemiah 12:4,12,16). 6. Chief of those who met at Casiphia to join in the second caravan returning under Ezra (8:17,20) in the reign of Artaxerxes Longimanus, 458 B.C. Iddo was one of the 220 Nethinims who joined in the return.

IDOL: IDOLATRY

Of the 19 Hebrew words for it and I MAGE many express the abhorrence which idolatry deserves and the shame and sorrow of the idolater.

(1) Awen , “vanity,” “nothingness,” “wickedness,” “sorrow”

(<236603>Isaiah 66:3; 41:29; <053221>Deuteronomy 32:21; <111613>1 Kings 16:13; <193106>Psalm 31:6; <240819> Jeremiah 8:19; 10:8; <381002>Zechariah 10:2; <091523>1 Samuel 15:23). “Beth-el,” the house of God, is named “Beth-aven,” house of vanity, because of the calf worship.

(2) Eliyl , either a contemptuous diminutive of Eel , God, godling; or from al “not,” a “thing of naught.” There is a designed contrast between the contemptible liliym and the Divine Elohim (<199707>Psalm 97:7; <231903>Isaiah 19:3, “non-entities” margin <263013>Ezekiel 30:13).

(3) emah , “terror,” (Jeremiah 1. 38) “they are mad after their idols,” hideous forms more fitted to frighten than to attract, bugbears to frighten children with.

(4) miphletseth , “a fright”: Maachah’s idol which Asa cut down (<111513>1 Kings 15:13; <141516>2 Chronicles 15:16); the phallus, symbol of the generative

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organ, the nature goddess Asherah's productive power.

<241002>Jeremiah 10:2- 5 graphically describes the making of an idol and its impotence.

(5) bosheth , “shame”: not merely shameful, but the essence of shame, bringing shame on its votaries and especially expressing the obscenity of Baal's and Baal Peor's worship (<241113>Jeremiah 11:13; <280910>Hosea 9:10).

(6) gillulim , from gal “a heap of stones” (Gesenius): <263013>Ezekiel 30:13; 16:36; <052917>Deuteronomy 29:17, “dungy gods” margin

(7) shiquts , ceremonial “uncleanness” (<263723>Ezekiel 37:23). The worshippers “became loathsome like their love,” for men never rise above their object of worship; “they that make them are like unto them, so is everyone that trusteth in them” (<19B504>Psalm 115:4-8).

(8) ceemel , a “likeness” (<050416>Deuteronomy 4:16).

(9) tselem , from [tseel] “a shadow” (<270301>Daniel 3:1; <090605>1 Samuel 6:5), “the image” as distinguished from the demuth , “likeness,” the exact counterpart (Greek [eikoon](#) , <510115>Colossians 1:15; <010127>Genesis 1:27). The “image” presupposes a prototype. “Likeness” (Greek [homoiosis](#)) implies mere resemblance, not the exact counterpart and derivation, hence the Son is never called the “likeness” of the Father but the “Image” (<461107>1 Corinthians 11:7;

<430118>John 1:18; 14:9; <470404>2 Corinthians 4:4; <540316>1 Timothy 3:16; 6:16; <580103> Hebrews 1:3). The idol is supposed to be an “image” exactly representing some person or object.

(10) timahuh “similitude,” “form “(<050412>Deuteronomy 4:12-19, where Moses forbids successively the several forms of Gentile idolatry: ancestor worship, as that of Terah (<062402>Joshua 24:2), Laban (<013119>Genesis 31:19,30,32), and Jacob’s household (<013502>Genesis 35:2-4), to guard against which Moses’ sepulchre was hidden; hero worship and relic worship (<070827>Judges 8:27; 17:4; <121804>2 Kings 18:4); nature worship, whether of the lower animals as in Egypt, or of the heavenly bodies, the sun, moon, and stars, as among the Persians).

(11) atzab , etzeb , otzeb , “a figure,” from aatzab “to fashion”; with the additional idea of sorrowful labour (<234805>Isaiah 48:5; <19D924>Psalm 139:24), “see if there be any wicked way (way of pain, way of an idol, <234805>Isaiah 48:5) in me, and lead me in the way everlasting.” The way of idolatry, however refined, proves to be a way of pain, and shuts out from the way everlasting (<620521>1 John 5:21; <662108>Revelation 21:8; <461020>1 Corinthians 10:20,21).

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Tacitus, the Roman historian (Hist. 5:4), notices the contrast between Judaism and the whole pagan world, which disproves the notion that it borrowed from the latter and consecrated several of their rites. “The Jews conceive the Divinity as One, and to be understood only by the mind; they deem those profane who form any image of the gods, of perishable materials and after the likeness of men; the Divinity they describe as supreme, eternal, unchangeable, imperishable; hence there are no images in their cities or their temples, with these they would not flatter kings nor honour Caesars.”

(12) tsiyr , “a pang,” also “a mould” or “shape” (<234516>Isaiah 45:16).

(13) matseebah , a “statue” set up (<244313>Jeremiah 43:13, margin). Obelisks to the sun god at the city (house) of the sun, as Beth-shemesh or Heliopolis mean; “On” in <014145>Genesis 41:45; <120301>2 Kings 3:2; 10:26,27 margin. The “images” or standing columns of wood (subordinate gods worshipped at the same altar with Baal) are distinct from the standing column of stone or “image” of Baal himself, i.e. a conical stone sacred to him. The Phoenicians anointed stones (often aerolites, as that “which fell down from Jupiter,” sacred to Diana of Ephesus, <441935>Acts 19:35) to various gods, like the stone anointed by Jacob (<012818>Genesis 28:18,22) at Bethel, called therefore Baetylia (compare also 31:45). The black pyramidal stone in Juggernaut’s temple, that of Cybele at Pessinus in Galatia, the black stone in the Kaaba at Mecca reported to have been brought from heaven by the angel Gabriel, all illustrate the wide

diffusion of this form of idolatry. So the Lingams in daily use in the worship of Siva in Bengal, and the black stone daily anointed with perfumed oil in Benares.

(14) chammanim , “sun images.” The Arabic Chunnas is the planet Mercury or Venus. The symbol of the Persian sun god was the sacred fire, Amanus or Omanus, Sanskrit homa ([<143404>](#)2 Chronicles 34:4,7; 14:3,5). Chamman, is a synonym of Baal the sun god in the Phoenician and Palmyrene inscriptions, and so is applied to his statues or lofty, obelisk like, columns ([<231708>](#)Isaiah 17:8; 27:9 margin). These “statues” are associated with the Asherim (“groves” KJV), just as Baal is associated with Asherah or Astarte ([<111423>](#)1 Kings 14:23, margin [<122314>](#)2 Kings 23:14). The Palmyrene inscription at Oxford is, “this chammana the sons of Malchu have dedicated to the sun.” [<260604>](#) Ezekiel 6:4, 6: sun worship and Sabeanism or worship of the heavenly hosts (tsebaowt) was the oldest idolatry. Job, one of the oldest books in the Bible, alludes to it ([<183126>](#)Job 31:26), “if I beheld the sun when it shined or

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Epiphanes' attempt to overthrow Jehovah's worship (1 Macc. 1:43-54). The heroic resistance of the Maccabees, besides their contact with the Persians who rejected images, and especially the erection of synagogues and the reading the law every sabbath in them, gave them the abhorrence of idols which now characterizes them.

In the Christian church "the deadly wound" that was given to "the beast" (the God-opposed world) by Christianity (Minucius Felix, A.D. 180, and Arnobius adv. Gent. 4:1, mention that the Romans were shocked to find among Christians "no altars, no temples, no images") was speedily "healed" by image worship being revived in the Roman and Greek churches ([<270708>](#)Daniel 7:8,11,24,25; [<540401>](#)1 Timothy 4:1-3), so that "the beast that was, and is not (during the brief continuance of the deadly wound), yet is"

([<661708>](#)Revelation 17:8); and in spite of God's judicial plagues men repented not of the works of their hands, that they should not worship devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk" ([<660920>](#)Revelation 9:20). The deadly wound is healed also by the prevalenee of "covetousness which is idolatry" ([<490505>](#)Ephesians 5:5; [<510305>](#)Colossians 3:5) in all Christendom, reformed and unreformed, and the "form of godliness without the power"; culminating in the willful king of the third kingdom ([<270811>](#)Daniel 8:11,12; 11:36; [<550301>](#)2 Timothy 3:1-9 describes the hotbed from which the last anti-Christianity shall spring). Probably the second beast is the

same, the false prophet who causes an image to be made to the first beast (<270708>Daniel 7:8-26), and all who will not worship it to be killed, after the harlot has been unseated and judged

(<661314>Revelation 13:14-18; 16:13-16,17). The Lord will come “utterly to abolish the idols,” and all “idolaters shall have their part in the lake which burneth with fire and brimstone” (<662108>Revelation 21:8; <230218>Isaiah 2:18,19; <381302> Zechariah 13:2,3). Self idolatry, self will, and self sufficiency must be subdued, if God is to be our God. <091523>1 Samuel 15:23 implies that “conscious disobedience is idolatry, because it makes self will, the human I, into a god” (Keil).

Idumea

(See EDOM).

IGAL

<041307> Numbers 13:7. 2. Son of Nathan of Zobah (<102336>2 Samuel 23:36); in

<131138> 1 Chronicles 11:38 “Joel, the brother of Nathan.”

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the harlots” (so Hebrew) (Herodotus i. 199). This horrid consecrated pollution prevailed in Phoenicia, Syria, Phrygia, Assyria, and Babylonia, and still in Hindu idolatry. Man making lust a sacred duty! This is the force of the phrase, “Israel joined himself unto Baal Peor,” as appears in ^{<460616>}1 Corinthians 6:16,17,

“He which ... is joined to an harlot is one body; for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit.”

God chose Egypt as Israel’s place of training, though an idolatrous country, but took every precaution, if they would only have heeded Him, to save them from the contagion. He placed them in a separate province; as shepherds they were an abomination to Egyptians, and sacrificed to God the very animals Egypt worshipped (^{<020826>}Exodus 8:26). Finally, the Egyptians bitterly oppressed them. Yet the fascinations of idolatry spellbound Israel during their long stay in Egypt (^{<062414>}Joshua 24:14; ^{<262007>} Ezekiel 20:7), and led them to relapse into the sin from which Abram had been rescued by his call from Ur. God by Moses smote the symbols of Egyptian idolatry with the ten plagues, “executing judgment against all the gods of Egypt” (^{<021212>}Exodus 12:12), the river, the wind bringing locusts, the dust of the earth, the cattle, the symbol of Apis (^{<043304>}Numbers 33:4). (**See EGYPT**). Yet Israel in all their history showed a continual tendency to adopt the idols of the neighbouring nations; in the desert they “sacrificed unto devils”

(saeer , a shaggy goat, worshipped with the foulest rites at Mendes in Lower Egypt. Speaker's Commentary translated "to the evil spirits of the desert": <031707>Leviticus 17:7, compare <231321>Isaiah 13:21; 34:14; <141115> 2 Chronicles 11:15). Behind the idols, though nonentities in themselves, lurk real demons, to whom consciously or unconsciously the worship is paid, as inspiration declares (<053217>Deuteronomy 32:17), "devils" lasheedim , "destroyers"; as Satan's name Apollyon means; slavish fear being the prompting motive, not love, the idol feaster has his fellowship with demons (<461020>1 Corinthians 10:20), even as the communicant in the Lord's supper has by faith real fellowship with the Lord's body once for all sacrificed, and now exalted as the Head of redeemed mankind. In the northern kingdom of Israel, from Jeroboam down to Hoshea whom Shalmaneser dethroned, no one royal reformer appeared. In Judah several arose, Asa, Jehoshaphat, Hezekiah, Josiah. The Babylonian captivity almost thoroughly purged the Jews from their proneness to idols (<244417>Jeremiah 44:17,18, contrast

<280304> Hosea 3:4). But traces appeared still in their partially adopting Greek idolatry and usages for worldly compromise, just before Antiochus

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through the fire entailed death as the penalty. The Canaanites were exterminated for it (^{<023415>}Exodus 34:15,16; Deuteronomy 7; 12:29-31; 20:17). Israel's disasters were the punishment of their idolatry (^{<240217>}Jeremiah 2:17). Saul lost his throne, Achan his life, and Hiel his family, for retaining or restoring anything of a people doomed for idolatry (1 Samuel 15; Joshua 7; ^{<111634>}1 Kings 16:34). God works out His ends, even His judgments, in the way of natural consequence. The calves of Jeroboam and Baal's groves were the sin. The disgust of all godly Israelites, intestine divisions, a perpetual conflict between the Mosaic law, still in force, and the established national idolatry, and the immorality which results from idolatry, were the natural and penal consequence, bringing ruin finally on the state. Israel, foremost in the offense under Jeroboam and then Ahab, is first to have prophets sent as censors and seers to counteract the evil, but proving refractory is the first to be carried into captivity. Judah, following the bad example in her turn, has prophets sent whom she rejects and even kills, and at nearly the same interval between the sin and the punishment follows Israel into captivity. Idolatry on the part of the Old Testament Israel, and the spiritual Israel, is high treason against the heavenly King (^{<090807>}1 Samuel 8:7) whose direct subjects we avowedly are. The punishments were then temporal (^{<051702>}Deuteronomy 17:2-13). Israel's original contract of government is in ^{<021903>}Exodus 19:3-8; 20:2-5; Deuteronomy 28,29,30. Often Israel fell from the covenant, and at intervals renewed it. The remarkable confirmation of the divine authority of the law is, it was only in prosperity Israel neglected it, in distress they

always cried to God and returned to the law, and invariably received deliverance

(<071010>Judges 10:10; <141512>2 Chronicles 15:12,13); especially at the return from Babylon (<160938>Nehemiah 9:38). Israel's idolatry was not merely an abomination in God's sight, as that of the Gentiles, but spiritual "adultery" against Jehovah her Husband (<235405>Isaiah 54:5; <240314>Jeremiah 3:14; Ezekiel

16). <280216>Hosea 2:16,17: "thou shalt call Me Ishi (my Husband, the term of affection), no more Baali" (my Lord, the term of rule, defiled by its application to Baal, whose name ought never to be on their lips: <022313>Exodus 23:13; <381302>Zechariah 13:2), etc. Fornication formed part of the abominable worship of the idols, especially Baal Peor and Ashtoreth or Astarte, who represented nature's generative powers and (<042501>Numbers 25:1,2) to whom qideeshim and qedeeshot public male and female prostitutes, were "consecrated" (as the Hebrew means: <052317>Deuteronomy 23:17, etc.; <122307>2 Kings 23:7; <280414>Hosea 4:14), "separated with whores (withdrawn from the assembly of worshippers for carnal connection with them) ... sacrifice with

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IGDALIAH

The “man of God” (i.e. a prophet, one not his own; having parted with all right in himself, to be wholly God’s: <053301>Deuteronomy 33:1, Moses; Elisha, <120407> 2 Kings 4:7; Timothy, <550317>2 Timothy 3:17). Father of Hanan, in the chamber of whose sons Jeremiah (35:4) met the Rechabites; as consecrated by its association with his name, it was a fit scene for the divine communication.

IGEAL

<130322> 1 Chronicles 3:22. Fourth in descent from Zerubbabel; but, according to Lord A. Hervey, son of Shimei, brother to Zerubbabel.

IIM

1. Contracted from Ije Abarim, a late stage of Israel’s wilderness journey (<043345>Numbers 33:45; 21:11), =“ruinous heaps”. On the S.E. border of Moab, in the midbar or “wilderness,” unenclosed uncultivated land, verdant in spring, but parched and dreary in summer. The “Abarim” distinguishes it from.

2. Another Iim in S.W. Canaan (<061529>Joshua 15:29). Abarim =“farther regions or coast regions”, namely, the hills facing Jericho, the whole upland E. of Jordan, the Greek “Peraea.” Between Ije Abarim and Dibon Gad were the rivers Zared and Arnon. Compare

<050209>Deuteronomy 2:9-12; 13, “rise up,” implies the Israelites remained at Iim some time; they were forbidden to assail Moab.

IJON

=“ruin”. A store city of Naphtali in N. Palestine. Captured by Benhadad’s captains, at Asa’s request for help against Baasha, king of Israel (<111520>1 Kings 15:20; <141604>2 Chronicles 16:4). Taken also by Tiglath Pileser (<121529>2 Kings 15:29). The lovely little plain N.W. of Dan, at the foot of the hills of Naphtali, Merj Ayun, is probably the site.

IKKESH

<102326> 2 Samuel 23:26; <132701>1 Chronicles 27:1,9.

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ILAI

<131129> 1 Chronicles 11:29. In <102328>2 Samuel 23:28 Zalmon.

ILLYRICUM

The region stretching from Italy to Epirus, along the N.E. of the Adriatic. The extreme limit (probably about Dyrrachium) unto which Paul had preacher the gospel, toward Rome, when he wrote the epistle to Romans (<451519>Romans 15:19).

“Dalmatia” is applied to the same region. Image. (See FORM and IDOL).

IMLA, IMLAH

<141807> 2 Chronicles 18:7,8; <112208>1 Kings 22:8,9.

Immanuel

=“God with us”. <230710>Isaiah 7:10-16; 8:8; <400123>Matthew 1:23. “Behold (arresting attention to the extraordinary prophecy) a (Hebrew: the) virgin (primarily the woman (the foreappointed mother of the Messiah is ultimately meant by the Spirit); then a virgin, soon to become the prophet’s second wife) shall conceive and bear a son, and shall call his name Immanuel Before the child (Isaiah’s) shall know to refuse the evil and

choose the good (i.e. before he reaches the age of discrimination, three years), the land (Syria and Israel then

leagued in one) that thou abhorrest,” etc. (rather, “the land before the face of whose two kings thou shrinkest shall be forsaken” or “desolate”). Ahaz, king of Judah, received this as a sign given by the Lord Himself, when the king refused to ask one, that Pekah of Israel and Rezin of Damascus, who had already “smitten him with a great slaughter,” so that “his and his people’s heart was moved as the trees of the wood with the wind” (2 Chronicles 28; <230701>Isaiah 7:1,2), should nevertheless not subdue Jerusalem, but be themselves and their land subdued. Just two years after Pekah of Israel was slain by Hoshea, and Rezin of Damascus by Tiglath Pileser king of Assyria. Like many typical prophecies, having a primary and an ulterior fulfillment (the one mainly aimed at), this has only a partial realization in the circumstances of Isaiah’s age; these are only suggestive of those which form the consummation of all prophecy (<661910>Revelation 19:10), Messiah’s advent. Thus “the virgin” has its full meaning only in the virgin mother of whom Jesus was born, having been conceived by the Holy Spirit. <243121>Jeremiah 31:21,22: “O virgin of

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Israel ... the Lord hath created a new thing in the earth, a woman shall compass a man.” <330503>Micah 5:3: Israel’s and Judah’s deliverance is ensured by the birth of Immanuel, “He will give them up, until ... she which travaileth hath brought forth.” The New Testament application is not an “accommodation,” for Matthew (1:23) expressly states that Jesus’ birth of the virgin “was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold,” etc., “and they (no longer she) shall call His name Emmanuel.” When the prophecy received its full and exhaustive accomplishment, no longer is the sense of Immanuel restricted to the prophetess’ view of it, in its partial fulfillment in her son; all then call or regard Him as peculiarly and exclusively characterized by the name “Immanuel.” <540316>1 Timothy 3:16: “God was manifest in the flesh”

(<510209>Colossians 2:9). <402820>Matthew 28:20: “Lo, I am with you alway, even unto the end of the world.” <430114>John 1:14,18: His full manifestation as “God with us” shall be in the “new heavens and new earth.” <662103>Revelation 21:3: “behold the tabernacle of God is with men, and He will dwell with them . . . and God Himself shall be with them, and be their God.” Immanuel cannot in the strict sense apply to Isaiah’s son, but only to the “CHILD ... SON ... Wonderful, the mighty God,” as Isaiah expressly says 9:6, declaring moreover that his children (7:3,14, etc.) are types of Him. <230818> Isaiah 8:18: “behold, I and the children whom the Lord hath given me are for signs ... in Israel from the Lord of hosts,” which <580213>Hebrews 2:13 quotes to prove the manhood of Messiah.

Isaiah (i.e. Jehovah's salvation) typically represents Messiah as "the mighty (Hero) God," "the everlasting Father"; Isaiah's children represent Him as "Child" and "Son." Local and temporary features (as ^{<230715>}Isaiah 7:15,16) are added in every type, otherwise it would be no type, but the Antitype itself.

Call His name Immanuel" means not mere appellation, for this was not the designation by which men ordinarily named Him, but His revealed character shall be what Immanuel means. Sin destroyed the faculty of intuitively perceiving, as Adam once did, the characteristics; hence the name is now generally arbitrary, and not expressive of the nature. In the case of Jesus Christ, and many in Scripture, the Holy Spirit supplies this want. The promised birth of Messiah involved the preservation of Judah and of David's line, from which God said He should be sprung. Others explain ^{<230714>}Isaiah 7:14 to refer to the Messiah Immanuel, strictly born of the virgin. "The child" in ver. 15,16, refers to the child Shear-jashub at Isaiah's side (ver. 3). The purpose of the two smoking firebrands (ver. 4)

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shall come to nought, for before this child shall grow up, the two shall be extinguished. But God's purpose concerning the house of David shall stand, for the virgin shall bring forth Immanuel.

IMMER

<130912> 1 Chronicles 9:12; <161113>Nehemiah 11:13; <132414>1 Chronicles 24:14;

<150237> Ezra 2:37; <160740>Nehemiah 7:40.

2. A place in Babylonia from which went, with the first caravan, men who could not prove their Israelite birth (<150259>Ezra 2:59; <160761>Nehemiah 7:61).

IMNA

<130735> 1 Chronicles 7:35,40. I MNAH : Asher's firstborn (<130730>1 Chronicles 7:30).

IMPUTE

Hebrew chashab , Greek **logizomai** ; to count, reckon (<450402>Romans 4:2-8), namely, unrighteousness (whether one's own or another's) to one's discredit; or righteousness (whether one's own or another's) to one's credit whether in man's account or in the judgment book of God (<662012>Revelation 20:12; <041827>Numbers 18:27).

<570101>Philemon 1:1:18: “if Onesimus hath wronged thee, or oweth thee aught, put that on mine account” In <450406>Romans 4:6 righteousness imputed without works must mean a righteousness not our own, yet reckoned as ours, namely, “the righteousness of (Him who is both) God. and Saviour Jesus Christ” (the Greek, <610101>2 Peter 1:1). The gospel sets forth God’s righteousness which is Christ’s. Christ’s is imputed to us; so that God is at once “just and the justifier of him that believeth in Jesus” (<450325>Romans 3:25,26). God in accepting the believer is therefore not only merciful but just. Our advocate is not merely the gracious but “Jesus Christ the righteous” (<620201>1 John 2:1). “God is well pleased,” not merely for mercy’s sake, but “for His righteousness sake” (<234221>Isaiah 42:21; 45:21 end; <242306>Jeremiah 23:6). “The righteousness of God, by faith of Jesus Christ, is unto all and upon all them that believe” (<450322>Romans 3:22; 4:5,6), “faith (not for its own worthiness, but for that of Him on whom it rests) is counted for righteousness”

(<451004>Romans 10:4; <460130>1 Corinthians 1:30).

There is a threefold imputation:

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I. That of Adam's sin to all his posterity; that it is so, Paul proves by the fact of all, even infants who have never actually sinned, suffering its penalty death (^{<450512>}Romans 5:12-14,19), even as all inherit his corrupt nature. God, in fact, deals with us all as guilty race; for we are all liable to suffering and death; the doctrine of imputation of Adam's sin accounts for it. Yet imputation is not infusion; Adam's sin is not ours in the same sense as our own personal sin; nor is imputation the transfer of his character to us.

II. That of our sins to Christ (^{<235306>}Isaiah 53:6).

III. That of Christ's righteousness to us (^{<450519>}Romans 5:19; ^{<470519>}2 Corinthians 5:19,21). Instead of "imputing their trespasses to men," God "hath made Him to be sin for us who knew no sin, that we might be made (Greek that we may become) the righteousness of God in Him," i.e. in union with Him by faith. "Such are we in the sight of God the Father as is the very Son of God Himself" (Hooker). In **see** **JUSTIFICATION** Christ's righteousness is imputed to us; in sanctification Christ's righteousness is imparted to us, in vital union with Him the Head from whom the life flows into the members.

IMRAH

^{<130736>} 1 Chronicles 7:36,40.

IMRI

1.

<130904> 1 Chronicles 9:4.

<160302> Nehemiah 3:2.

2.

INCENSE

<023001> Exodus 30:1,9,34, etc. The altar of incense was more closely connected with the holiest place than the other things in the holy place, the shewbread table and the candlestick. The incense consisted of four aromatic ingredients (representing God's perfections diffused throughout the four quarters of the world): stacte (Hebrew nataph , "a drop," the gum that drops from the storax tree, *Styrax officinalis*, found in Syria; the benzoin, or gum benjamin, is from Java and Sumatra; the liquid storax of commerce is from a different tree, the *Liquidambar Syraciflua*), onycha (Hebrew: shecheleth , probably the cap of the wing shell, strombus, abounding in the Red Sea, used for making perfumes), galbanum (a yellowish brown gum,

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imported from Persia, India, and Africa), and pure frankincense (the chief of the aromatic gums: <220306>Song of Solomon 3:6; <400211>Matthew 2:11; obtained from India through the Sabeans of S. Arabia; the tree is *Boswellia thurifera*, the native salai; the gum is called oliban, Arabic looban, from whence the Hebrew lebonah comes). These were “tempered together,” Hebrew “salted”; compare <030213>Leviticus 2:13, but that was in the case of offering what was used as food, and salt is not used in compounding the incense of any other people; still God might herein designedly distinguish Israel from other peoples. Salt symbolized incorruptness; the wine of drink offerings, the blood, and the wood, were the only offerings without it. A portion beaten small was to be “put before the testimony in the tabernacle,”

i.e. outside the veil, before the golden altar of incense; from its relation to the ark thus it became “most holy,” as was also the altar of incense (Leviticus 30:10). This incense was to be kept exclusively for Jehovah; the penalty of making like incense for ordinary perfume was “cutting off.” Incense of other ingredients (“strange,” 30:9) was forbidden to be offered. A store of it was constantly kept in the temple (Josephus, B. J., vi. 8, section 3).

Aaron originally offered it, but in the second temple one of the lower priests was chosen by lot to offer it daily morning and evening (<420109>Luke 1:9). King Uzziah for usurping the office was smitten with leprosy (<142616>2 Chronicles 26:16-21). The morning incense was offered when the lamps were trimmed in the holy place, before the sacrifice. Between the earlier and later evenings, after the evening sacrifice and before

the drink offerings, the evening incense was Burnt (margin <023007>Exodus 30:7,8; <660801> Revelation 8:1,3-5). A part of the temple was devoted to a family, “the house of Abtines,” whose duty it was to compound the incense, according to the rabbis. One of the memunnim, or 16 prefects of the temple, had charge of the incense, that it might be always ready. When the priest entered the holy place with the incense, the people were all put out of the temple, and from between the porch and the altar (Maimonides); <420110>Luke 1:10, “the whole multitude ... were praying without, at the time of incense,” silently, which accords with <660801>Revelation 8:1,3. The priest avoided lengthening his stay within, lest the people outside should fear he had been struck dead for some defect in his offering (<031613>Leviticus 16:13). This gives point to <420121>Luke 1:21, “the people waited for Zacharias, and marveled that he tarried so long in the temple.” On coming forth he pronounced the blessing (<040624>Numbers 6:24-26); the Levites broke forth

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into sacred song, accompanied by the temple music (Mishna); compare

<660805> Revelation 8:5.

On the day of atonement the high priest, after offering the bullock for himself, took incense in his left hand and a golden shovel full of live coals from the western side of the brazen altar in his right, and went into the most holy place, his first entrance there (<031612>Leviticus 16:12,13). “He shall take a (Hebrew the) censer (see <580904>Hebrews 9:4) full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy- seat that is upon the testimony, that he die not.” In the second temple, where there was no ark, a stone was substituted.

The truth symbolized by “incense” is the merit of Christ’s obedience and atoning death. It is this, when it is by faith made the accompanying foundation of our prayers, which makes them rise up to God as a sweet and acceptable perfume (**see CENSER**) (<660801>Revelation 8:1-5). The incense of the golden altar of incense within the sanctuary had to be lighted from the fire of the atoning altar of burnt offering outside, otherwise the fire was “strange fire” (**see ALTAR** , **see ABIHU** , **see NADAB**). So Christ intercedes now in the heavenly sanctuary as He died for us outside; and the believer’s prayer ascends from his inner heart to God within the heavenly veil, Because it rests on Christ’s atoning sacrifice once for all

offered “without the gate” ([581312](#)>Hebrews 13:12). The altar of incense was connected with the altar of burnt offering by its horns being sprinkled with the blood of the sin offering on the altar of burnt offering on the day of atonement ([031616](#)>Leviticus 16:16,18; [023010](#)>Exodus 30:10). Incense symbolizes not merely prayer, but prayer accepted before God because of atonement: “let my prayer be set forth before Thee as incense, and the lifting up (answering to the rising up of the incense smoke) of my hands as the evening sacrifice”

([19E102](#)>Psalm 141:2). For prayer was offered by the pious Jews at the times of the morning and evening sacrifices on the altar of burnt offering, which were accompanied with the incense on the altar of incense, thus marking that prayer rests upon propitiation By sacrifice.

In [390111](#)>Malachi 1:11 there is no “shall be” in Hebrew. Probably then the ellipse is to be filled up with is as much as shall be. By the Jews’ wide dispersion already some knowledge of Jehovah was being imparted to the Gentiles, and an earnest existed of the future magnifying of Jehovah’s name

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among the Gentiles “from the rising of the sun unto the going down of the same.” The Gentiles already were having glimmerings of the true light, and in every nation a few were heartily trying to serve God so far as they knew. Their worship, as yet imperfect but sincere, is “pure” in comparison with your “polluted bread” (ver. 7,12-15; <441034>Acts 10:34,35; 17:23; <450214>Romans 2:14,15,27-29). The incense which shall yet be offered “in every place” is prayer accepted through Christ (<540208>1 Timothy 2:8). This shall be consummated at Christ’s appearing (<381409>Zechariah 14:9, <360309>Zephaniah 3:9). The “pure offering” is the “body, a living sacrifice, holy, acceptable. unto God” (<451201>Romans 12:1); the “broken and contrite heart” (<195117>Psalm 51:17); “praise, the fruit of the lips”; “doing good,” and imparting to the needy (<581310>Hebrews 13:10,15,16; <600205>1 Peter 2:5,12).

In <660508>Revelation 5:8 it is the golden vials not the incense odors (not [thumiamata](#) but [fialas](#) , [hai](#)) which are the prayers of saints. In

<660803> Revelation 8:3,4 the incense is distinct from, yet offered with, their prayers, the angel presenting them before God. It is not said he intercedes for us, still less that we should pray to him to do so; nay this is expressly forbidden (<661910>Revelation 19:10; 22:8,9).

INDIA

(<170101>Esther 1:1; 8:9). Ahasuerus’ (Xerxes’) easternmost dominion, as Ethiopia was the westernmost. The country round

the Indus, the Punjab, and Scinde, which Alexander the Great afterward conquered. Hebrew Hoddu , i.e. Honadu, Hindu; occurring in the Persepolitan inscriptions. Solomon imported through the Red Sea from Ophir Indian articles, of which some have Indian names; algumiym “sandal wood,” kophim “apes,” thucim “peacocks,” pitdah “topaz,” Sanskrit pita.

Inn

Hebrew lin . A lodging place for the night. Khans or caravanserais, the halting places of caravans or traveling companies, are places where men and cattle have room to rest, but, no food is provided in them. In the times of the Pentateuch they were not buildings but resting places where tents might be spread near water and pasture (^{<020424>}Exodus 4:24; ^{<014227>}Genesis 42:27). The caravanserai, a square building enclosing an open court, with arcades around and a terrace over them, is alluded to in ^{<240902>}Jeremiah 9:2. Though lonely and often filthy, the terrace is tolerably clean, but the court and stabling littered with chopped straw and dirt. The prophet would

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prefer even it to the comforts of Jerusalem, so as to be away from its pollutions. Christian hospitals (from whence came hostel, hotel) were originally halting places built for pilgrims. Paula, Jerome's friend, built several on the way to Bethlehem; the Scotch and Irish built some for pilgrims of their nation going to Rome.

The "manger" in ^{<420207>}Luke 2:7 was a crib in a stable attached to a khan ([kataluma](#) , having cells or apartments above for travelers as well as stalls below for the cattle) where there was no host. The inn ([pandokeion](#)) in ^{<421034>} Luke 10:34,35 had a "host," and so resembled our "inn" with its "innkeeper"; the women connected with such lodging places were often of a loose character (^{<060201>}Joshua 2:1). However, Justin Martyr (Tryph. 78, A.D. 103), who was born only 40 miles off, says Jesus was born in a cave near Bethlehem, one of the caverns in the narrow long grey hill on which it stands, for caves in rocky countries are often used as stables; in the manger in it Jesus was laid.

"The habitation of Chimham by Bethlehem" (gerut Chimham) (^{<244117>}Jeremiah 41:17) was a halting place or station in or at the patrimony of David, made over to Barzillai's son Chimham for his father's loyalty (^{<101934>}2 Samuel 19:34-40).

INSPIRATION

The supernatural action of the Holy Spirit on the mind of the sacred writers whereby the Scriptures were not merely their own but the word of God. Scripture not merely contains but is

the word of God. As the whole Godhead was joined to the whole manhood, and became the Incarnate Word, so the written word is at once perfectly divine and perfectly human; infallibly authoritative because it is the word of God, intelligible because in the language of men. If it were not human we should not understand it; if it were not divine it would not be an unerring guide. The term “scriptures” is attached to them exclusively in the word of God itself, as having an authority no other writings have (⁴³⁰⁵³⁹John 5:39; 10:34-36). They are called “the oracles of God” (⁴⁵⁰³⁰²Romans 3:2), i.e. divine utterances. If Scripture were not plenarily and verbally sanctioned by God, its practical utility as a sure guide in all questions directly or indirectly affecting doctrine and practice would be materially impaired, for what means would there be of distinguishing the false in it from the true?

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Inspiration does not divest the writers of their several individualities of style, just as the inspired teachers in the early church were not passive machines in prophesying ([1 Corinthians 14:32](#)). “Where the Spirit of the Lord is there is liberty” ([2 Corinthians 3:17](#)). Their will became one with God’s will; His Spirit acted on their spirit, so that their individuality had free play in the sphere of His inspiration. As to religious truths the collective Scriptures have unity of authorship; as to other matters their authorship is palpably as manifold as the writers. The variety is human, the unity divine. If the four evangelists were mere machines narrating the same events in the same order and words, they would cease to be independent witnesses. Their very discrepancies (only seeming ones) disprove collusion. The solutions proposed in Harmonies, being necessarily conjectural, may or may not be the true ones; but they at least prove that the differences are not irreconcilable and would be cleared up if we knew all the facts. They test our faith, whether on reasonable evidence we will unreservedly believe His word in spite of some difficulties, designedly permitted for our probation. The slight variations in the Decalogue between Exodus 20 and its repetition Deuteronomy 5, and in Ps 18 compared with 2 Samuel 22, in Psalm 14 compared with Psalm 53, and in New Testament quotations of Old Testament, (sometimes from Septuagint which varies from Hebrew, sometimes from neither in every word), all prove the Spirit-produced independence of the sacred writers who under divine guidance and sanction presented on different occasions the same substantial truths under different aspects, the one complementing the other. One or two instances occur where the

errors of transcribers cause a real discrepancy (<120826>2 Kings 8:26, compared with <142202>2 Chronicles 22:2). A perpetual miracle alone could have prevented such very exceptional and palpable copyists' mistakes. But in seeming discrepancies, as between the accounts of the same event in different Gospels, each account presents some fresh aspect of divine truth; none containing the whole, but all together presenting the complete exhibition of the truth. Origen profoundly says: "in revelation as in nature we see a self concealing, self revealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief."

The assaults of adversaries on seemingly weak points have resulted in the eliciting of beautiful and delicate harmonies unperceived before; the gospel defenses have been proved the more impregnable, and the things meant to injure "have fallen out rather unto the furtherance of the gospel." When

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once it is admitted that the New Testament writers were neither fanatics nor enthusiasts, (and infidelity has never yet produced a satisfactory theory to show them to have been either,) their miracles and their divine commission must also be admitted, for they expressly claim these. Thus, Paul ([461437](#)>1 Corinthians 14:37),

“if any man think himself a prophet, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

And not only the things but the words; (2:13)

“we speak not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth.”

The “discerning of spirits” was one of the miraculous gifts in the apostolic churches. His appeal on the ground of miracles (2:4) which are taken for granted as notorious rather than asserted, (the incidental mention being a clear mark of truth because it excludes suspicion of design,) and to persons whose miraculous discernment of spirits enabled them to test such claims, is the strongest proof of the divine authority of his writings. Peter ([610316](#)>2 Peter 3:16) classes Paul’s epistles with “the other Scriptures”; therefore whatever inspiration is in the latter is in the former also.

That inspiration excludes error from Scripture words, so far as these affect doctrine and morals, appears from [191206](#)>Psalm 12:6, “the words of the Lord are pure words, as silver tried in a

furnace of earth, purified seven times.” As our Lord promised the disciples His Holy Spirit, to teach them how and what they should say before magistrates (^{<401019>}Matthew 10:19,20), much more did the Spirit “abiding” with the church “for ever” (^{<431416>}John 14:16) secure for the written word, the only surviving infallible oracle, the inspiration of the manner as well as the matter. So (16:13) “the Spirit of truth will guide you into all (the) truth,” namely, not truth in general but Christian truth. Also (14:26) “the Holy Spirit shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.” “He shall testify of Me” (15:26)

“He will show you things to come ... He shall receive of Mine and shall show it unto you” (16:13,14).

Paul (^{<550316>}2 Timothy 3:16) declares that no part of the written word is uninspired, but “ALL” (literally, “every scripture,” i.e. every portion) is “profitable” for the ends of a revelation, “doctrine, reproof (conjuring

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2:16,25-33; <461503>1 Corinthians 15:3,4; <451626>Romans 16:26). If then the Old Testament prophets were infallible, much more the apostles in their New Testament Scriptures; as these and even the least in the gospel kingdom rank above those (<401111>Matthew 11:11; <490305>Ephesians 3:5; <460209>1 Corinthians 2:9,10). Paul received the gospel which he preached, by extraordinary revelation; therefore he claims for it divine authority (<480111>Galatians 1:11,12; <490303> Ephesians 3:3). His word is “the word of God” which “he speaks in Christ,” also “Christ speaking in Him” (<470217>2 Corinthians 2:17; 13:3). Just as Haggai was “the Lord’s messenger in the Lord’s message” (1:13), i.e. in vested with His commission; and <160930>Nehemiah 9:30, “by Thy Spirit in Thy prophets”; and David (<102302>2 Samuel 23:2), “the Spirit of the Lord spoke by me, and His word was in my tongue.”

INTERCESSION

I. Christs:

(1) In a general sense, for transgressors: <235312>Isaiah 53:12; <422334>Luke 23:34, for His murderers.

(2) In a special sense, for His believing people alone: “I pray not for the world, but for them which Thou hast given Me” (<431709>John 17:9). His prayer of compassion is for self destroying sinners. His pleading as Advocate is for His believing people, claiming their justification as a matter of right, on the ground of His righteousness. “We (who walk in the

light as He is in the light) have an Advocate with the Father, Jesus Christ, the righteous” (<620201>1 John 2:1, compare 1:7; <450833>Romans 8:33,34; <580725>Hebrews 7:25). He died once for all, atoning for all sin; but “He ever liveth to make intercession for them that come unto God by Him,” and for them alone. As examples of His intercession compare <236201>Isaiah 62:1, for Zion; <380112>Zechariah 1:12,14; <196906>Psalm 69:6,7, “let not them that wait on Thee, O Lord God of hosts, be ashamed, for My sake,” etc.

II. The Holy Spirit’s: <450826>Romans 8:26,27. Christ intercedes for us above; the Holy Spirit, in Christ’s personal absence, intercedes on earth in us. Hence, the Holy Spirit has the same title as Christ, the Paraclete (which in KJV is translated “Advocate” in the case of Christ, “Comforter” in the case of the Holy Spirit; the original word is the same for both). The Holy Spirit is the Spirit of prayer in every one below for whom Christ pleads above. The Holy Spirit is said to intercede for us with groanings, because He makes us to “groan,” or “sigh.” Knowing our needs better than we, He

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as an apostle, and merely advising it as a Christian friend. How important it was to make this distinction appears from the subsequent error of the church in imposing vows of perpetual celibacy. So in ver. 12-15 (contrast 10) he says on a particular case, “I, not the Lord,” whereas he had on the main point said, “not I, but the Lord.” Every word employed by the sacred writer in all cases is sanctioned as suited in its place for the Holy Spirit’s purpose.

Various readings in manuscripts do not invalidate verbal inspiration. It is the original Scriptures whose words have inspired authority, not the subsequent copies or versions. The words of the Decalogue were written by the finger of God, though the manuscripts transmitting them to us contain variations. Like other gifts of God, this may be lost in whole or part by man’s carelessness. Yet a remarkable providence has watched over Scripture, keeping the Jews from mutilating the Old Testament and the Roman and Greek Catholics from mutilating the New Testament though witnessing against themselves (**see CANON**). Moreover God has preserved by human means a multitude of manuscripts, patristic quotations, and ancient versions, enabling us to restore the original text almost perfectly for all practical purposes. The range of doubt remaining is confined within narrow limits. Exemption from all transcriptional errors would have needed a perpetual miracle, which is not God’s mode of dealing with us. While some passages affecting vital doctrines are on examination rejected as not in the original, the doctrines themselves stand firm as ever, because they rest on the agreeing testimony of the whole of God’s word; in other passages the orthodox truths are

confirmed more fully by restoring the original text. Irenaeus (Adv. Haeres., 2:47) says, “in the many voiced tones of Scripture expressions there is one symphonious melody”; Origen (Hom.

39), “as among plants there is not one without its peculiar virtue ... so the spiritual botanist will find there is nothing, in all that is written, superfluous.”

The prophets preface their prophecies with “thus saith the Lord,” “the burden (weighty utterance) of the word of the Lord” (<380901>Zechariah 9:1; 12:1; <390101>Malachi 1:1). The apostles declare of them, “the Scripture must needs have been fulfilled which the Holy Spirit by the mouth of David spoke,” “God showed by the mouth of all His prophets that,” etc. (<440116>Acts 1:16; 3:18,21; 4:25). They rest the truth of the Holy Spirit’s outpouring, Christ’s resurrection, and the mystery of the admission of the Gentiles to be fellow heirs in the gospel, on the Old Testament as infallible (<440216>Acts

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22:32), “I am (not I was) the God of Abraham” (namely, the man in his integrity, body, soul, and spirit). The one word My is Christ’s proof of His Godhead (^{<402243>}Matthew 22:43), “the Lord said unto MY Lord (^{<199001>}Psalm 90:1): if David call Him Lord, how is He His Son?” David could not have understood the full force of his own words (Psalm 22) as to the “gall,” the “vinegar,” the “parting of His garments,” and “casting lots for the vesture,” and other minute details fulfilled in Messiah. He who, working through means, creates the minute leaf as well as the mighty forest, saith of all His word, “till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled” (^{<400518>}Matthew 5:18; “law” means the whole Old Testament, as John (10:35) uses “law” of the psalms). Christ’s argument, “if He called them gods, unto whom the word of God came, say ye of Him whom the Father hath sanctified and sent, Thou blasphemest, because I said, I am the Son of God?” rests on the one word “gods” being applied to rulers, as types of the Son of God, therefore still more applicable to the Antitype Himself. Our Lord makes it a fundamental principle “the Scripture cannot be broken,” even as to one word (^{<431035>}John 10:35). So also Paul shows unhesitating confidence in the divine authority of special words, as “seed” not “seeds” (^{<480316>}Galatians 3:16), “all” (^{<580208>}Hebrews 2:8), “brethren” (11), “today,” and “My rest” (4:1-11). To crown all, Revelation (22:19) at its close declares, “if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.”

Often it is a single verse that, by the same Spirit as inspired the

word, has breathed new life into the sinner. The diligent student too is often struck by the unexpected light which one expression on examination affords, as in some masterpiece of art a single touch can impart life and meaning to the whole.

Verbal inspiration does not require that every saying reported in Scripture should be a literal transcript of the speaker's words, but that it should be substantially a true statement, and such a one as the Spirit of God sanctions for the ends of the revelation. Moreover, in recording wicked men's sayings or doings, Scripture does not sanction but simply records them. So in the case of merely human utterances. In ^{<460705>}1 Corinthians 7:5,6, Paul distinguishes his words "by permission" from those of commandment; and in ver. 25-38 he gives his "judgment" as one faithful, but as having on the point "no commandment of the Lord." Here his inspiration appears in his expressly declining to command as divinely authoritative a certain course

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breathes in our prayers spiritual desires which find utterance in inarticulate sighings; these the Searcher of hearts knoweth, and interprets and answers accordingly; for whatever aspirations the Holy Spirit breathes in us are “according to the will of God.”

III. Man’s: ^{<451102>}Romans 11:2, Elijah interceding against Israel, as elsewhere for the people (^{<590517>}James 5:17,18). Paul often asks the prayers of, Christians in behalf of himself and other ministers, and the extension of Christ’s kingdom (^{<530301>}2 Thessalonians 3:1; ^{<490618>}Ephesians 6:18,19).

IPHEDEIAH

^{<130825>} 1 Chronicles 8:25,28.

IRA

1. The Jairite (^{<102026>}2 Samuel 20:26).

2. “Ira the Ithrite,” i.e. of Jattir, a town in the mountainous region of Judah, which David haunted in the time of Saul’s persecution, and to which he sent presents for his friends from the Amalekite spoil (^{<093027>}1 Samuel 30:27). One of David’s guard (^{<102338>}2 Samuel 23:38).

3. ^{<102326>}2 Samuel 23:26. Sixth captain of the sixth month of the 12 courses, 2,400 in each (^{<132709>}1 Chronicles 27:9).

IRAD

Son of Enoch, grandson of Cain, father of Mehujael (<010418>Genesis 4:18). The similarity of the names to those in Seth's line, Enoch, Cainan, Jared, Mahalaleel, arose from the paucity of names at first, the relationship of Seth's and Cain's families, and their occasional intercourse. Still there is difference enough in the names to distinguish them.

IRAM

<013704> Genesis 37:43. The "kings" of Edom there enumerated (<013731>Genesis 37:31,39) did not precede the "dukes" (<013704>Genesis 37:40-43), but reigned contemporaneously with them, and were elected by them at every vacancy in the throne. The names (<013731>Genesis 37:31-39) are probably those of the cities where the "dukes" named before (<013715>Genesis 37:15-19) had their seat of government; so that we should translated "duke of Magdiel, duke of Iram," etc. Timnah and Kenaz called their cities after their own names.

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The Horites were probably not finally destroyed immediately after Esau's settlement in their land, if we judge by the analogy of the conquest of Canaan ([<050212>Deuteronomy 2:12,22](#)).

IR-HA-HERES

“The city of destruction” ([<231918>Isaiah 19:18](#)). Smitten with “terror” at Jehovah's judgments, Egypt shall be converted to Him. “Five cities shall speak the language of Canaan, and swear to the Lord of hosts.” Some think the five are Heliopolis, Leontopolis, Migdol, Daphne (Tahpanhes), and Memphis. Leontopolis is perhaps “the city of destruction,” so-called in disparagement, because here Onias, who had failed to get the high priesthood at Jerusalem, built a temple in rivalry of that at Jerusalem which was the only lawful one. Onias read “city of the sun” (ha-hheres), i.e. On or Heliopolis, in the nome (prefecture) of which he persuaded Ptolemy Philometer (149 B. C.) to let him build the temple, in order to tempt the Jews to reside there. He alleged that this site was foreappointed by Isaiah's prophecy 600 years before. So 16 manuscripts, also Vulgate. The conversion (through the Jewish settlement in Egypt and the Greek Septuagint translation of the Old Testament) of many Ethiopians to the God of the Jews ([<440206>Acts 2:6,10,11](#)), e.g. Queen Candace's chamberlain whom Philip met on his return from worshipping at Jerusalem, is an earnest of a fuller conversion to come ([<360309>Zephaniah 3:9](#); [<381409>Zechariah 14:9](#); [<660709>Revelation 7:9](#)). The “altar” and “pillar” foretold ([<231919>Isaiah 19:19,20](#)) are memorial and spiritual

(<062222>Joshua 22:22-26; <012818>Genesis 28:18; <390111> Malachi 1:11); for one only sacrificial altar was lawful, namely, that at Jerusalem. Alexander the Great, the temporal “saviour” of Egypt from the Persians, was a type of the true Saviour. Onion, a Jewish city in Egypt, is supposed in Smith’s Bible Dictionary to be “the city of destruction”; its destruction by Titus being thus foretold.

IRI

<130707> 1 Chronicles 7:7,12. Irijah. Son of Shelemiah, “captain of the ward”; met Jeremiah at the Jerusalem “gate of Benjamin,” accused him of deserting to the Chaldees, and brought him to the princes (<243713>Jeremiah 37:13,14). The death of Hananiah Iri’s grandfather, for false prophecy, was foretold by Jeremiah; the grandson now takes his revenge (<242816>Jeremiah 28:16).

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IRNAHASH

=“serpent city”.

- 1.** Perhaps a trace of primitive serpent worship. Jerome thought Irnash to be Bethlehem, Nahash being Jesse.
- 2.** One of Eshton’s sons, descended from Chelub ([<130411>1](#) Chronicles 4:11,12).

IRON

City of Naphtali ([<061938>](#)Joshua 19:38).

IRON

([See CIVILIZATION](#)). Tubal-cain, 500 years after Adam according to Hebrew chronology, 1,000 according to Septuagint, was the first “instructor of every artificer in brass and iron.” Previously flint, bone, and wood had been used for instruments and weapons. When nations by isolation from the centers of civilization retrograded, they fell back to a flint age, then ascended to bronze, so lastly to iron; as we trace in antiquarian relics in many European countries. The use of iron is of extreme antiquity. The Hindus have had for ages a process of smelting, simple and rude but effective. Canaan is described as “a land whose stones are iron” ([<050809>](#)Deuteronomy 8:9). Traces of ironworks are found on Lebanon. Argob contains abundant ironstone. Iron was among the spoils taken from Midian ([<043122>](#)Numbers 31:22), and was common in Egypt

centuries before the exodus. Axes, harrows, saws, nails, weapons, bars, gates, rods, pillars were of iron (<120605>2 Kings 6:5,6; <101231>2 Samuel 12:31; <132203> 1 Chronicles 22:3; <091707>1 Samuel 17:7). In the tombs of Thebes butchers are represented sharpening their knives on a blue bar of metal. The blue blades and the red bronze in the tomb of Rameses III imply that iron and steel were very anciently known in Egypt. The Philistines allowed no iron smiths in the land of the Hebrews, just as Porsena forbade iron, except for agriculture (Pliny, 34,39), to the Romans when subject to him (<091319>1 Samuel 13:19-22). Merchants of Dan and Javan (perhaps rather Vedan, now Aden, a Greek settlement in Arabia) supplied Tyre with polished or “bright iron.” “Dan and Javan” may mean all peoples, whether near, as the Israelite Dan, or far off; as the Greeks or “Javan” conveyed these products to Tyre’s markets. (**See DAN**).

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In <241512>Jeremiah 15:12 “shall iron break the northern iron and the steel?” Rather “can common iron break the northern iron and copper combined into the hardest metal?” The northern Chalybes near the Euxine Pontus made this mixture like our steel. Jeremiah means, can the Jews, hardy though they be, break the still harder Chaldees of the N.? The smith’s work is described <234412>Isaiah 44:12. A “rod of iron” symbolizes the holy sternness with which the coming Judge and the saints with Him shall punish the wicked (<190209>Psalm 2:9; <660227>Revelation 2:27). <182802>Job 28:2 (margin) saith, “iron is taken out of the earth” or “dust,” for the ore looks like mere “earth.”

Iron symbolizes the fourth kingdom in Nebuchadnezzar’s vision (Daniel 2), namely, Rome. The metals of the image lessen in specific gravity as they go downward. Silver (Medo-Persia) is not so heavy as gold (Babylon), brass (Greece) not so heavy as silver, and iron not so heavy as brass; the weight being arranged in the reverse of stability. Like iron, Rome was strongest and hardest in treading down the nations, but less kingly, the government depending on popular choice. As it “breaketh in pieces,” so, in righteous retribution, itself will be “broken in pieces” at last by the kingdom of the Stone, Messiah the Rock (ver. 40,44; <661310>Revelation 13:10).

IRPEEL

=“restored by God.” A city of Benjamin (<061827>Joshua 18:27). (? Ra-fat).

IRSEMESH

”=city of the sun.” In Dan (<061941>Joshua 19:41). Afterwards. Bethshemesh; connected with mount Heres (sun) (<070135>Judges 1:35).

IRA

Caleb’s oldest son. Others read Ir with conjunction “and” at the end.

ISAAC

(see **ABRAHAM** and see **ISHMAEL**) “=laughter,” because Abraham laughed in joy at the promise of his birth, type of the annunciation of Messiah’s birth (<011717>Genesis 17:17); and Sarah too, with some degree of incredulity because of the improbability at her age (<011812>Genesis 18:12), but at his birth with thankful joy toward God, saying “God hath made me to laugh, so that all that hear will laugh with me” (<012106>Genesis 21:6,7;

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compare ^{<235401>}Isaiah 54:1). His miraculous conception and naming before birth typify Messiah (Luke 1; Matthew 1). Born at Gerar when Abraham was 100 years old. “Mocked” by Ishmael (who was “born after the flesh”) at the weaning feast; the mocking, as Paul implies, containing the germ and spirit of persecution, profanely sneering at the object of the promise. The child of the bond-woman must therefore give place to the child of the free- woman born “by promise.” While the believing parents “laughed,” Ishmael “mocked.” With the laugh of derision and spite. Isaac is type of the believing “children of the promise,” “born after the Spirit,” therefore, “children of the free” church, “heirs according to the promise,” persecuted by the children of legal and carnal bondage, but ultimately about to “inherit all things” to the exclusion of the carnal (^{<480422>}Galatians 4:22-31; 5:1; 3:29; ^{<662107>} Revelation 21:7,8). Isaac’s submission (at 25 years of age: Josephus, Ant. 1:13, section 2) to his father’s will when binding him, and his bearing the wood for his own intended sacrifice, make him a lively type of Him who bore His own cross to Calvary (^{<431917>}John 19:17), and whose language was, “Lo I come to do Thy will O God” (^{<194007>}Psalm 40:7,8; ^{<581007>}Hebrews 10:7). His living still after the three days (^{<012204>}Genesis 22:4) in which he was dead in Abraham’s purpose prefigures the Messiah’s resurrection on the third day. The scene of the sacrifice, Mount Moriah, was probably that of Christ’s suffering. What Isaac’s sacrifice wanted to perfect the type was actual death and vicarious substitution; the offering of the ram’s life instead of the human life, hereby saved, supplied the defect; the ram and Isaac jointly complete the type. Isaac typifies

Christ's Godhead, the ram typifies His manhood (Theodoret) "caught in a thicket by his horns" as Jesus was crowned with thorns. Isaac was of too excellent a nature to be slain, for God's law gives no sanction to human sacrifices. The Father, in love to us, prepared a human body (^{<581005>}Hebrews 10:5) for His Son, which can suffer death, the penalty which divine righteousness required for our sin; Christ's Godhead could not suffer. The manhood and Godhead formed one Christ, at once the Son of man and the Son of God, as Isaac and the ram formed one joint type. Thus Abraham had the wonderful honour of representing the Father, and Isaac, the only son of the promise, was the most remarkable of all the types of the Son Messiah. Abraham herein had the glimpse which he had desired of Messiah's day "and was glad" (Isaac meaning "laughter flowing from gladness") (^{<430856>}John 8:56); not that he fully comprehended the anti-typical meaning. So ^{<581119>}Hebrews 11:19, "from whence (from the jaws of death, compare ^{<470109>}2 Corinthians 1:9,10) he received him back in a parable," i.e. in the way of a typical representation

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of Christ's death and resurrection. So the slain goat and the scapegoat jointly on the day of atonement represented Christ's death and resurrection. By this work "Abraham's faith was made perfect" (⁵⁹⁰²²¹>James 2:21-23), not was vivified, but attained its crowning development. His "faith" alone was "counted for righteousness" long before, and he was justified before God (⁰¹¹⁵⁰⁶>Genesis 15:6). By this work he was also "justified" evidentially before men. Philo Byblius preserves from Sanchouitho the Phoenician tradition, "Cronus, whom the Phoenicians call Israel, being king, having an only son by a nymph, Anobret, called Jahoud (Hebrew: Yahid), even now the Phoenician name for only begotten, when perils from wars were impending, having clothed his son in royal apparel, offered him upon an altar which he built" (Eusebius, Praep. Evang., 1:10). This corruption of the Scripture history of Isaac's sacrifice was based on the pagan idea of the most precious human sacrifice being needed to appease the gods in times of calamity. So the king of Moab sacrificed his son to Chemosh when sore pressed by Israel, Judah, and Edom (¹²⁰³⁰¹>2 Kings 3:27). The idea though wrong in its application, rested on a primeval tradition of God's justice having appointed the sacrifice of precious life as the atonement for sin. Abraham's trustful loving obedience to the true God, at the cost of the greatest self-sacrifice, was by the test shown to be at least equal to that of idolaters to their false gods. The angel's intervention, the ram's substitution, and the prohibition of the human sacrifice prevent the possibility of supposing God sanctions any human sacrifice save that of the Antitype. Not in blind credulity, for Abraham had now long experience that God can order nothing wrong or harsh to His

people, but in faith “accounting that God was able to raise His son even from the dead,” he obeyed.

At 40 Isaac married his cousin, Rebekah, daughter of Bethuel, Nahor’s son, by whom at 60 he had twin sons, Esau and Jacob. His contemplative character appears in his “going out to meditate” or pray “in the field at the eventide.” The death of his mother Sarah just before (Genesis 23) naturally pressed upon his spirit, and his resource in affliction was prayerful meditation, a type of Him who “went out into a mountain apart to pray”

(<401423>Matthew 14:23), his calm and submissive temper also prefiguring the meek and lowly Lamb of God <235307>Isaiah 53:7). Solitude and prayer suit best the wounded spirit. That Sarah’s death was uppermost in his meditation is implied most artlessly in what follows: Isaac “brought Rebekah into his

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mother Sarah's tent, and he loved her, and was comforted after his mother's death." Rebekah supplied the void in his heart and home.

Weakness and partiality for Esau, probably owing to the contrast which Esau's bold spirit presented to his own gentle unadventurous character, were his failings; his partaking of his favorite dish, venison, the produce of his son's hunting, confirmed his selfish partiality. The mother loved the steady, quiet Jacob. The gift from God of the twin sons was the answer to Isaac's prayer, after 20 years of childless marriage; for God in giving the greatest blessings delays fulfilling His promise in order to call forth His people's persevering, waiting, prayerful faith (⁰¹²⁵²¹Genesis 25:21). When Isaac was 137, the age at which Ishmael died 14 years before, the thought of his brother's death at that age suggested thoughts of his own, and the desire to bless his favorite before dying. As he lived 43 years afterward, to see Jacob return from Mesopotamia, he probably was now dangerously sick; hence, loathing ordinary food, he longed to have "savory meat such as he loved." Esau invited him to: "arise and sit" to eat of his venison; implying that he was laid in his bed. Moreover "he trembled exceedingly" when Esau came in. Esau's words imply his thinking Isaac near death, "the days of mourning for my father are at hand." Isaac's unexpected prolongation of life probably deterred Esau from his murderous purpose against Jacob for having stolen his blessing. He revered his father amidst all his wildness, and finally joined with Jacob in paying the last mark of respect at his father's grave, even as Isaac and Ishmael had met at Abraham's Burial. Isaac's carnal partiality and Rebekah's tortuous policy

eventuated in their being left in their old age by both children, Esau disappointed and disinherited, Jacob banished to a long and distant servitude; the idols of God's children becoming their scourges, in order to bring them back to Himself (<461132>1 Corinthians 11:32; <240219>Jeremiah 2:19).

His equivocation as to his wife, as if she were his sister, through fear of Abimelech's people at Gerar, was another blemish in Isaac (Genesis 26) So Abram had erred in Egypt and in this same Philistine kingdom (Genesis 20) under a king also bearing the common title **see ABIMELECH** , i.e. my father a king. Isaac had obeyed God's vision in not going down to Egypt, a place of spiritual danger though abundant in food, but sojourning in Gerar during the famine. Lack of godly and manly firmness betrayed him into the untruth. His wife was not taken into Abimelech's house, as Sarah had been. Abimelech discovering the real state of the case reproved him, and warned his people not to touch him or Rebekah. His meek, peaceable, and non-

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self-assertive character appears in his successively yielding to the grasping herdsmen of Gerar the wells Esek (“strife”) and Sitnah (“hatred”). So, the Lord who had given him a hundredfold increase in his harvests made room for him at last; and he retained the well Rehoboth (“room”) without further contention, and made a covenant with Abimelech; compare [<451218>Romans 12:18-21](#); [<400505>Matthew 5:5,25](#); [<201607>Proverbs 16:7](#). Isaac lived to see Jacob whom he had sent with his blessing (for faith at last prevailed over his partiality, and he gave Jacob the blessing of Abraham, [<012801>Genesis 28:1,4](#)) to seek a wife in Padan-aram return with a large family to him at Hebron ([<013527>Genesis 35:27](#)), Before he died at 180; the longest lived of the three patriarchs, the least migratory, the least prolific, and the least favored with revelations. He was buried in the cave of Machpelah. His blessing Jacob and Esau “even (Greek) concerning things to come,” as if they were actually present, and not merely concerning things present, is quoted ([<581120>Hebrews 11:20](#)) as evidencing his faith; as similar dying charges evidenced Jacob’s and Joseph’s faith. A faithful husband of one wife (compare [<490523>Ephesians 5:23](#), etc.), unlike Abraham and Jacob, of tender affections, he was a man of suffering rather than action; having the divine favor so markedly that Abimelech and his officers said, “we saw certainly that the Lord was with thee” ([<012628>Genesis 26:28](#)).

As Abraham foreshadows the unsettled early history of the nation, and Jacob their commercial unwarlike later course, so Isaac their intermediate days of peace and separation from the

nations in their fertile land of promise. As Abraham is associated with morning prayer, and Jacob associated with night prayer, so Isaac with evening prayer (⁰¹¹⁹²⁷Genesis 19:27; 28:11,32; 24:63). God is still “the God of Isaac,” who is one of the triad with whom the children of the kingdom shall sit down at the resurrection of the just (⁴²²⁰³⁷Luke 20:37,38, etc.; ⁴⁰⁰⁸¹¹Matthew 8:11, etc.).

ISAIAH:

Isaiahuw, Hebrew “the salvation of Jehovah,” his favorite expression, which means the same as the name “Jesus”, who is the grand subject of his prophecies, and in whom in the New Testament the name Jehovah merges, being never found in Scripture after the Old Testament. The Jahu in Isajahu shows that Jahveh is the more correct form than Jehovah. Son of Amoz (not Amos), a younger contemporary of Jonah, Amos, and Hosea in Israel, and of Micah in Judah. His call to the full exercise of the prophetic office (6) was in the same year that king Uzziah died, probably before his death,

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754 B.C., the time of the building of Rome, Judah's destined scourge, whose kingdom was to stretch on to the Messianic times which form the grand subject of Isaiah's prophecies. Whatever prophecies were delivered by Isaiah previously were oral, and not recorded because not designed for all ages.

(1) Isaiah 1—6, are all that were written for the church universal of the prophecies of the first 20 years of his ministry. New epochs in the relations of the church to the world were fittingly marked by revelations to and through prophets. God had given Judah abundant prosperity during Uzziah's reign of 52 years, that His goodness might lead the people to loving obedience, just as in northern Israel He had restored prosperity during the brilliant reign of Jeroboam II with the same gracious design. Israel was only hardened in pride by prosperity, so was soon given over to ruin. Isaiah comes forward at this point to warn Judah of a like danger. Moreover, in the reigns of **see AHAZ** and **see HEZEKIAH** (see both) Israel and Judah came into conflict with the Asiatic empires. The prophets were now needed to interpret Jehovah's dealings, that the people might recognize His righteous judgments as well as His merciful longsuffering.

(2) Isaiah 7—10:4 relate to Ahaz' reign.

(3)^{<231005>} Isaiah 10:5—12 to the first 15 years of Hezekiah's reign probably. As also

(4) Isaiah 13—23 as to foreign nations.

(5) Isaiah 24—27 on the last times of the world, and of Judah,

the representative and future head of the churches.

(6) Isaiah 28—33 concern Ephraim's overthrow, Judah's impious folly, the danger of the league with Egypt, their straits and deliverance from Assyria; Isaiah 28 before the sixth year of Hezekiah, when Israel fell; the rest before his 14th year of reign.

(7) Isaiah 34—35, denounce God's judgments against His people's enemies of whom Edom is representative, and the blessed state that shall follow.

The historical section (Isaiah 36—39) as to Sennacherib, Assyria, and Babylon, forms the fitting appendix to the prophecies concerning Assyria mainly, and the preface to the latter portion of the book, concerning the

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deliverance from Babylon. Isaiah's generation had before their eyes the historical fact of the Assyrian invasion, and the extraordinary deliverance from it, as recorded by Isaiah. The prophet further announced to Hezekiah that all his treasures which he had ostentatiously shown to the Babylonian ambassadors should be carried off to that very land, and his descendants be made eunuchs in the Babylonian king's palace, the world on which Judah rested instead of on God being made her scourger. Fittingly, then followed the cheering prophecy, "Comfort ye My people," etc. Ages should elapse before the realization of this comforting assurance of deliverance. The history of the deliverance from Assyria, accomplished according to the previous prophecy, was the pledge that the far off deliverance from Babylon also, because foretold, would surely come to pass. Thus, the historical section, midway between the earlier and later parts of Isaiah's book, forms the connecting link spiritually and historically between the two; it closes the one epoch, and introduces the other, so combining all Isaiah's prophecies in one unity. The fulfillment of his past prophecies constituted the prophet's credentials to the unborn generation on which the Babylonian captivity should fall, that they might securely trust his word. foretelling the future deliverance by Cyrus.

"It is incredible that the latter chapters, if not Isaiah's but of a later date, should have been tacked on to his existing prophecies with the interval of the four historical chapters: thrown in as a connecting link to complete the unity of his alleged writings as a whole" (Stanley Leathes).

The “comfort” applies mainly to ages subsequent to his own; this accords with the principle stated <600110>1 Peter 1:10-1,9; <610120>2 Peter 1:20,21. But it also applied to his own and all ages before Christ’s consummated kingdom. For the law of prophetic suggestion carried him on to the greater deliverance from the spiritual Babylon and the God-opposed world power and Satan, by Cyrus’ Antitype, Messiah, the Saviour of the present elect church gathered from Jews and Gentiles, and the Restorer of Israel and Head of the worldwide kingdom yet to come. Even in the former part Babylon’s downfall through Elamite and Persian assailants is twice foretold (Isaiah 13 and Isaiah 21). The mellowness of tone in the second part implies that it was the ripe fruit of his old age, some time after the beginning of Hezekiah’s last 15 years. He is no longer the godly politician taking part in public life in vindication of the truth, but is far away in the spirit amidst the Babylonian exiles whom he cheers. More contemplative

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vineyard ever kept by Jehovah (Isaiah 27); it forms the finale to Isaiah 13—23, concerning the pagan foes of Israel. The frequent alliteration of like sounds in Isaiah 25—27, effectively realizes to the ear, as well as the eye and the understanding, the deeply moving finale. His elegiac power appears in Isaiah 15—16, concerning Moab.

ISCAH

Daughter of Haran, Abram's brother; sister of Milcah and Lot. Same as [see SARAI](#) (see, and [see ABRAHAM](#)), according to Jewish tradition (Josephus, Ant. 1:6, section 5).

ISHBAH

(^{<130417>}1 Chronicles 4:17). Thought to be one of Mered's sons by [see BITHIAH](#).

ISHBAK

"=leaving behind." Son of Abraham and Keturah (^{<012502>}Genesis 25:2; ^{<130132>}1 Chronicles 1:32). From him sprang the N. Arabians. There is a valley "Sabak" related to the name. The Keturahites extended from the borders of Palestine to the Persian gulf. Ishbak, as his name implies, left behind his brethren, having gone forth first. His dwelling was probably far away toward the Persian gulf, and also reaching into the peninsula.

ISHBI-BENOB

Son of Rapha. A Philistine giant, who attacked David and was slain by Abishai (^{<102116>}2 Samuel 21:16,17).

ISHBOSHETH

”=man of shame”; substituted for his original name Esh-baal (^{<130833>}1 Chronicles 8:33; 9:39) in contempt of Baal, from some connection of the family with whom he had been named; so Jerub-baal, Jerub-besheth (^{<070835>}Judges 8:35; ^{<280910>}Hosea 9:10). (**See ABNER** and **see DAVID**). Youngest of Saul’s four sons, and his successor according to eastern usage, though Mephibosheth (whose name was similarly changed from Meribbaal), son of his oldest brother Jonathan, was alive. At Mahanaim, the ancient sanctuary E. of Jordan, beyond the reach of the Philistine conquerors, he was raised to the throne by Abner his valiant kinsman (^{<100208>}2 Samuel 2:8). This was

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the public in general; the latter part is his prophetic legacy to the faithful few, analogous to Moses' last speech and our Lord's closing discourses to His chosen disciples.

The Messianic hopes in Isaiah are so vivid that Jerome (Ad Paulinum) calls his book not a prophecy but the "Gospel," "he is not so much a prophet as an evangelist." The "Shiloh" ("tranquilizer") of ^{<014910>}Genesis 49:10 appears in Isaiah as "the Prince of peace" (^{<230906>}Isaiah 9:6). He is represented as "King" in Psalm 2, Psalm 45, Psalm 72, Psalm 110. Isaiah develops most His priestly and prophetic offices; Psalm 110. His royal priesthood, Isaiah His suffering priesthood; this last, especially in the latter portion, addressed to the faithful elect, whereas in the former part, addressed to the whole people, he dwells on Messiah's glory, the antidote to the fears of the people and the pledge to assure them that the kingdom of God, represented by Judah, would not be overwhelmed by Syria, Israel, and Assyria; so that they should trust wholly in Him and not in Egypt.

His style is simple and sublime, intermediate between the lowly tenderness of Jeremiah and the bold exuberance of Ezekiel. The variation of style in the latter portion proves, not its spuriousness, but Isaiah's power to vary his style with his subject. In it he is tender, and abounds in repetitions such as suit comforting exhortations. The many epithets attached to God's name are designed as so many stays whereon faith may rest and repel despair. Peculiarities which are characteristic of Isaiah occur in the latter portion as in the former, e.g. "to be called," i. e. to be; instead of synonyms the same words repeated in the

parallel members of verses; hymns interspersed; “the remnant of olive trees,” etc., for the remnant of people who escape judgments. Compare also <236525>Isaiah 65:25 with <231106>Isaiah 11:6; 51:11 with <233510> Isaiah 35:10. The form is Hebrew poetical parallelism, varied however according to the subject. Judah and Jerusalem, not the more apostate and doomed Israel, are the people addressed. No prophet is quoted so frequently by our Lord and His apostles.

His sacred scows are a prominent feature. Thus, Isaiah 12, closing the section of Isaiah 7—12, aptly called “the book of Immanuel,” is the future song of redeemed Israel, answering to that at the Red Sea (Exodus 15; compare <661502>Revelation 15:2,3). Again Isaiah 25—27, is the lyric prophecy of the downfall of the world city, the coming blessed personal epiphany of the Lord to His people, and the destruction of the foe (Isaiah 25), Judah’s and Israel’s resurrection politically and spiritually (Isaiah 26), the church

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His wife is called “the prophetess,” and must therefore have had the prophetic gifts. His children “were for signs” ([see](#) **IMMANUEL**). Shearjashub, “the remnant shall return,” and Maher-shalal-hash-baz, “speeding to the spoil he hasteth to the prey,” intimate the two chief points of his prophecies, Jehovah’s judgments on the world yet His mercy to the elect. Isaiah’s garment of sackcloth was a silent preaching by action, he embodied the repentance he taught. History as written by the prophets is retroverted prophecy. Spiritual insight into the past, inspired by God, implies insight into the future and vice versa. Hence the Old Testament histories (1 and 2 Samuel, and 1 and 2 Kings) were written by contemporary prophets, Samuel, Nathan, Iddo, Isaiah, etc., and are classed with the prophetic books. The [see](#) **CHRONICLES** are not classed so, and therefore can hardly be their composition, but probably Ezra’s, gathered from the public records and historical monographs of the prophets (as Isaiah’s life of Uzziah and of Hezekiah: [<142622>](#)2 Chronicles 26:22; 32:32). The historical books from Joshua onwards and the prophetic books from Isaiah form a bipartite whole of prophetic writings called “the prophets”; for the history of the past in the former part is as prophetic as the history of the future in the latter part.

His ministry was exercised at Jerusalem. “The valley of vision” ([<232201>](#)Isaiah 22:1) may imply that it was in “the lower city” he resided and saw visions, though “valley” may refer to Jerusalem generally, surrounded by hills higher than Zion and Moriah. The Talmud, from an old genealogical roll found in Jerusalem, and from the Palestinian Targum on [<122116>](#)2 Kings

21:16, states that king Manasseh “sawed Isaiah asunder” with a wooden saw, to which the allusion may be in [581137](#) Hebrews 11:37. [230101](#) Isaiah 1:1 shows that none of the collection of prophecies of which that is the heading were written under Manasseh. They were collected by Isaiah himself in the close of Hezekiah’s reign. Then at the beginning of Manasseh’s reign Isaiah fell a victim to the persecuting idolatry which superseded Jehovah’s worship. The pretext was that Isaiah had said he had seen Jehovah (Isaiah 6), in opposition to [023320](#) Exodus 33:20. This agrees with [122116](#) 2 Kings 21:16, “Manasseh shed innocent blood very much.” That Isaiah served Hezekiah appears implied in

[143232](#) 2 Chronicles 32:32.

The chronological arrangement favors the view that Isaiah himself collected his prophecies into one volume. Excepting a few of similar contents grouped together, the several portions are placed according to their dates. The former part ending with the historical section was more for

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after a five years' interregnum during which the Philistines and David had the country divided between them; for David had reigned according to

<100210> 2 Samuel 2:10,11 “seven years and six months” over Judah in the old capital Hebron, while Ishbosheth reigned only “two years.” Even northern and eastern Israel, but for Abner, was inclined to have accepted David (<100207>2 Samuel 2:7; 3:17). Ishbosheth was 35 at the battle of Gilboa, and 40 when, by Abner's influence, after a five years' effort he ascended the throne “over all Israel” except Judah. His charge against Abner of connection with his father Saul's concubine Rizpah was, in eastern usage, tantamount to a charge of treasonously aspiring to the throne (<100307>2 Samuel 3:7; compare <110213>1 Kings 2:13-22). Abner in a passion vowed to transfer the kingdom to David. Ishbosheth did not dare to answer; and when David, sending the message to Ishbosheth direct, required him to restore his former wife Michal, Ishbosheth, constrained by Abner, forced his sister to leave her weeping husband Phaltiel and accompany Abner to David (<100313>2 Samuel 3:13-16), for her restoration was demanded by David as the first preliminary in treating with Abner. Abner's death deprived Ishbosheth of the last prop of his throne; “his hands were feeble, and all the Israelites were troubled” (<100401>2 Samuel 4:1). Two sons of Rimmon of Beeroth, formerly a Canaanite city leagued with Gibeon (<060917>Joshua 9:17), Baana and Rechab, captains of marauding “bands” which used to make raids on Judah (<100322>2 Samuel 3:22; 4:2), took this opportunity of

revenging Saul's slaughter of their kinsmen the Gibeonites (2 Samuel 21) on Ishbosheth. Pretending to fetch wheat from the inner court for their men, in the still noon when Ishbosheth was taking his midday sleep on his bed, they smote and took away his head, making their escape all that night through the valley of the Jordan. Presenting it to David, as though it would be a welcome gift because Saul the father had been David's "enemy who sought his life," and suppressing mention of their own murderous treachery, they with hypocritical profanation of God's name said: "Behold ... the Lord hath avenged my lord the king this day of Saul and his seed." But David reproached them with their wicked murder of "a righteous person in his own house upon his bed," and commanded his young men to slay them, and to hang up over the pool in Hebron their severed hands and feet. The head of Ishbosheth was duly buried in the sepulchre of Abner in Hebron.

ISHI

1.

<130231> 1 Chronicles 2:31; 2:9-13,31.

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2.

<130420> 1 Chronicles 4:20.

<130442> 1 Chronicles 4:42.

<130524> 1 Chronicles 5:24.

ISHIAH

<130703> 1 Chronicles 7:3.

3.

4.

ISHIJAH

<151031> Ezra 10:31.

ISHMA

<130403> 1 Chronicles 4:3,4.

ISHMAEL

(see **HAGAR** , see **ISAAC** , see **ABRAHAM**) “=God hears”; the name of God is El, the God of might, in relation to the world at large; not Jehovah, His name in relation to His covenant people.

1. Born of Hagar when Abraham was 86 (<011615>Genesis 16:15,16), dwelling at Mature. “Jehovah,” in covenant with Abraham her husband, “heard her affliction” in the wilderness whither she had fled from Sarah. The angel of Jehovah described Ishmael in a prophecy which history is continually verifying, “he will be a wild man,” Hebrew a wild donkey man, i.e. fierce and wild as the donkey of the desert, the type of restless unbridled lawlessness. <181112>Job 11:12; 24:5: “behold, as wild donkeys in the desert, go they forth to their work, rising betimes for a prey (for traveling in the East is at an early hour, to be before the heat): the wilderness yieldeth food for them and for their children”; i.e., these Bedouin robbers, with the unbridled wildness of the donkey of the desert, go thither. Robbery is “their work”; the wilderness which yields no food to other men “yieldeth food for them” by the plunder of caravans. “His hand will be against every man, and every man’s hand against him”; an exact picture of Bedouin life.” Many conquerors have marched into the Arabian wilderness, but they have never been able to catch this wild donkey and to tame him” (Baumgarten). “And he shall dwell in the presence of (in front of) his brethren,” in close proximity to their kindred races, hovering round, but never mingling with them, never disappearing by withdrawal to some remote region, but

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remaining in that high table land S.E. of Judaea to which Judea may be said to look. Or else “to the E. (for as the orientals faced toward the E. in taking the points of the compass, the front meant the E.) of his brethren.” In ^{<180103>}Job 1:3 the Arabs are called “the sons of the East.”

Ishmael was circumcised at 13 (^{<011725>}Genesis 17:25), at which age Arabs and Muslims therefore still circumcise. Abraham’s love for him appears in his exclaiming, upon God’s giving the promise of seed by Sarah, then 90, Abraham himself being 100, “Oh that Ishamel might live before Thee!” whether the words mean that he desires that Ishmael (instead of the seed promised to Sarah) might be heir of the promises, or, as is more consonant with Abraham’s faith, that Ishmael might be accepted before God so as to share in blessings. Then God promised: “I have blessed him, ... twelve princes shall he beget, and I will make him a great nation” (compare

^{<012512>} Genesis 25:12-17). (**See ISAAC** on Ishmael’s expulsion for “mocking,” and **see HAGAR** on Ishmael being called a “child,” or “lad” (^{<012514>}Genesis 25:14,15,17), being at the time 15 or 16; the bread and bottle, but not the child, were “put on her shoulder.”) After God’s saving them they “dwelt in the wilderness of Paran,” the El Tih, the desert of Israel’s wanderings; stretching from the wady Arabah on the E. to the gulf of Suez on the W., and from Sinai on the S. to Palestine on the N. According to eastern usage she, as a parent, chose a wife for her son, an Egyptian, possibly the mother of his 12 sons; rabbinical and Arab tradition give him a second wife; the daughter being termed “sister of Nebaioth” implies probably

that the other brothers had a different mother. Esau married his daughter Mahalath before Ishmael's death, for it is written "Esau went unto Ishmael"

(<012809>Genesis 28:9). At 137 Ishmael "died in the presence of all his brethren" (<012517>Genesis 25:17,18); i.e., fulfilling the prediction of the angel of Jehovah to Hagar (see above), Ishmael died, his nomad descendants stretching from Havilah S. E. and Shur S.W. toward the N.E., i.e. Assyria, in fact traversing the whole Arabian desert from the Euphrates to the Red Sea. Ishmael himself cannot have settled far from Abraham's neighbourhood, for he joined with Isaac in the burial of his father (25:9), and burial in the East follows a few hours after death. Ishmael first went into the wilderness of Beersheba, then into that of Paran. "The East country" unto which Abraham sent away his sons by concubines, not to be in the way of Isaac, must therefore have been in those regions (<012506>Genesis 25:6,18). The people of Arabia are called "children of the East," Bene Kedem (<070603>Judges 6:3; <180103>Job 1:3), in modern times Saracens, i.e. "Easterns" ([see EAST](#)).

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Ishmael's 12 sons enumerated ^{<012513>}Genesis 25:13-15 were fathers of tribes, as "their towns and their castles," or rather "hamlets," called after them, imply (^{<043110>}Numbers 31:10). These "hamlets" were collections of rude dwellings of stones piled on one another and covered with tent cloths, often ranged in a circle (**see HAZEROTH**).

The Bible does not, as scepticism asserts, state that all the Arabs sprang from Ishmael. Nay, Joktanites and even Cushites in the S. and S.E. form a large element in Arab blood. In all the northern tribes which are of Ishmaelite descent, the characteristics foretold appear, they are "wild ... their hand against every man, and every man's hand against them"; but in S. Arabia, where Joktanite and other blood exists, these characteristics are less seen. The Ishmaelite element is the chief one of the Arab nation, as the native traditions before Muhammed and the language concur with the Bible in proving. The pagan law of blood revenge necessitates every Arab's knowing the names of his ancestors for four generations, so that the race is well defined. The term "Ishmaelites" was applied in course of time to the Midianites, sprung from Abraham and Keturah, and not from Ishmael, because the Ishmaelites being the more powerful tribe gave their name as a general one to neighbouring associated tribes (^{<013725>}Genesis 37:25,28,36; ^{<198306>}Psalm 83:6), the nomad tribes of Arabia (^{<070824>}Judges 8:24). Before Muhammed, religion in the middle and S. of Arabia was fetish and cosmic worship, but in the N. relics of the primitive faith of Ishmael survived, and numbers became Karaite Jews or held the corrupt form of Christianity which was

all they knew of it. The dissatisfaction felt with both of these creeds pioneered the way for Muhammed's success. The Arab conquerors have won a hundred thrones and established their Mohamedanism from the Senegal to the Indus, from the Euphrates to the Indian Ocean. <141002> 2 Chronicles 10:22.

6. Son of Nethaniah, son of Elishama of the seed royal of Judah (<244007>Jeremiah 40:7—41:15; <122523>2 Kings 25:23-25). Possibly descended from Elishama, David's son (<100516>2 Samuel 5:16). During the siege of Jerusalem Ishmael had fled to Baalis, king of Ammon, E. of Jordan. Probably Ishmael

2.

<130838> 1 Chronicles 8:38; 9:44.

<141911> 2 Chronicles 19:11.

<142301> 2 Chronicles 23:1.

3.

4.

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was of Ammonite blood on the mother's side, as some Jewish kings had Ammonite women in their harem ([<111101>1 Kings 11:1](#)). Baalis (called from the idol Baal) his host, urged him to slay Gedaliah who under the Babylonian king governed Judaea and the population which had not been carried away. Ishmael's royal descent fired his envy and ambition; hence, he lent a ready ear to the plot proposed by the ancient foe of Judah. Ishmael as well as the brothers Johanan and Jonathan, sons of Kareah, had commanded separate bands which watched the issue of the siege from the S.E. side of Jordan; "the forces in the fields," i.e. the pasture grounds of Moab ([<244007>Jeremiah 40:7,13](#)), the modern Belka. These captains crossed the Jordan to pay their respects to Gedaliah at Mizpah, N. of Jerusalem, upon his appointment. In spite of Johanan's open warning of Ishmael's intention, and even private offer to slay Ishmael in order to avert the death of Gedaliah and its evil consequences to the Jewish remnant, the latter in generous unsuspectingness refused to believe the statement. Thirty days after, in the seventh month Ishmael and "ten men, princes of the king," at an hospitable entertainment given them by Gedaliah slew him with such secrecy that no alarm was given (compare [<194109>Psalm 41:9](#)), and then slew the Jews and Chaldeans, the men of war immediately about his person (not the rest, [<244016> Jeremiah 40:16](#)), with him. Jeremiah, who usually was residing there, was providentially elsewhere. No man knew it outside Mizpah for a time. So on the second day fourscore devotees with shaven beards, rent clothes, having cut themselves with pagan mutilations (see [<031927>Leviticus 19:27,28](#); [<051401> Deuteronomy 14:1](#)), were seen by Ishmael from

the higher ground on which he was, advancing from the N. with offerings and incense in their hand, to bring them to “the house of the Lord,” i.e. to the place where the temple had stood, and which was still sacred. They came from Shechem, Shiloh, and Samaria, where such pagan usages prevailed, expressive of sorrow; they hereby indicated their grief at the destruction of the temple and city. Ishmael met them, pretending to weep like themselves, and said, “Come to Gedaliah,” as if he were one of his retinue. When they came into the midst of the city, or of the courtyard (Josephus), he closed the entrances and butchered all, except ten who promised, if spared, to show him treasures of wheat, barley, oil, and honey. His greediness and needs overcame his cruelty, or he would not have spared even the ten. The 70 corpses he threw into the pit or cistern made by Asa to have a water supply when Baasha was about to besiege the city (<111522>1 Kings 15:22); as Jehu did to Ahaziah’s 42 relatives, and as Nana Sahib did in our own times at Cawnpore. Next he carried off king Zedekiah’s daughters, with their

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eunuchs and Chaldaean guard; and, doubtless being largely reinforced, carried away all the remaining people at Mizpah by way of Gibeon on the

N. (Josephus says by Hebron round the S. end of the Dead Sea) toward Ammon, where probably he meant to sell them as slaves ([<244110>](#)Jeremiah 41:10,16). Johanan pursued and overtook him at the great waters in Gibeon ([<100213>](#)2 Samuel 2:13). His captives gladly “cast about,” i.e. came round and joined Johanan, who slew two of the ten princes ([<244101>](#)Jeremiah 41:1,2,15), leaving Ishmael with but eight to escape to Ammon.

The result was a panic among the Jewish remnant in Judaea, as Johanan had foreseen when he warned Gedaliah. But now, in spite of Jeremiah’s remonstrance from the Lord, he, instead of checking, promoted the panic, and led all the recovered captives, Jeremiah included, into Egypt ([<244116>](#)Jeremiah 41:16,17; 42; 43:5-7). The calamity, Gedaliah’s murder and the consequent dispersion of the Jews, was and is commemorated by the fast of the seventh month ([<380705>](#)Zechariah 7:5; 8:19), the third of Tisri. Ammon’s share in this tragedy was avenged in accordance with the Lord’s word ([<244901>](#)Jeremiah 49:1-6; [<262501>](#)Ezekiel 25:1-7).

The lessons from the history are, so long as pride, ambition, and revenge are harboured, men will ever scheme afresh to their own hurt. Scarcely had Jerusalem paid the awful penalty of her sin than her princes began new plots of violence and bloodshed. Zedekiah’s perfidious rebellion had hardly been crushed when Ishmael devised a fresh conspiracy. Nothing short of God’s

grace can correct the desperate depravity of man. The mystery that men of guileless simplicity fall victims to murderous treachery is one of many proofs that there is an enemy disordering the present world course. Faith looks above the cloud, and sees God ordering all things for the good of His people and for the punishment of the transgressors at the last. The coming judgment will vindicate God's ways, glorify the saints with Christ their King, deliver the earth from the ungodly and Satan their prince, who shall be cast out for ever. Even now one bad man is made the scourge of another. The nemesis of crime is sure to overtake the guilty at last. However cunningly and laboriously he weaves iniquity, the web which was on the point of success is in a moment scattered to the winds by the breath of God, and the victims escape. The only fruit Ishmael derived from his crimes was being forced to flee as an outlaw, bearing about, Cain like, the murderer's brand, and a self torturing conscience, the earnest of the worm that never dieth.

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ISHMAIAH

[<132719>](#) 1 Chronicles 27:19.

ISHMERAI

[<130818>](#) 1 Chronicles 8:18.

ISHOD

Son of [see HAMMOLEKETH](#) , i.e. the queen, sister of Gilead ([<130718>](#)1 Chronicles 7:18).

ISHPAN

[<130822>](#) 1 Chronicles 8:22.

ISHTOB

A petty kingdom, part of Aram ([<101006>](#)2 Samuel 10:6,8). Omitted in 1 Chronicles 19. The sense probably is “the men of Tob” ([<071103>](#)Judges 11:3).

ISHUAH

[<014617>](#) Genesis 46:17; [<130730>](#)1 Chronicles 7:30.

ISHUAI

[<042644>](#) Numbers 26:44.

ISHUI

Saul's second son by Ahinoam (<091449>1 Samuel 14:49,50). The same as Abinadab, since his name does not appear in <130833>1 Chronicles 8:33; 9:39, nor in the battle of Gilboa (<093102>1 Samuel 31:2), where Abinadab takes his place.

ISLES

Hebrew iyim , from aawah , “to inhabit.” Shore land at opposed to sea, dry land as opposed to rivers. <234215>Isaiah 42:15, “I will make the rivers islands.” God will dry up the fountains of the pagan idolatry and oracles, i.e. their schools, doctrines, and institutions, the symbol of which is, water (Vitranga). So the word is applied to all lands reached from Palestine by sea. <242522>Jeremiah 25:22, “the isles which are beyond the sea.” <011005>Genesis

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10:5, “the isles of the Gentiles” ([<197210>](#)Psalm 72:10; [<234105>](#)Isaiah 41:5; [<360211>](#) Zephaniah 2:11). Also Chittim, i.e. Cyprus and Mediterranean coasts ([<240210>](#)Jeremiah 2:10; [<042424>](#)Numbers 24:24; [<244704>](#)Jeremiah 47:4 margin, “the isle of Caphtor,” i.e. Crete).

ISMACHIAH

[<143113>](#) 2 Chronicles 31:13.

ISMAIAH

A Gibeonite chief of the men who left Saul, the head of their tribe, to join David at Ziklag ([<131201>](#)1 Chronicles 12:1-4); “a mighty man among the 30 and over the 30.”

ISPAH

[<130816>](#) 1 Chronicles 8:16.

ISRAEL

=“soldier of,” or “contender with, God.”

1. The name given by the angel of Jehovah to Jacob, after by wrestling he had prevailed and won the blessing ([<013226>](#)Genesis 32:26-28), “for thou hast contended with God and with men, and hast prevailed” ([<281204>](#)Hosea 12:4). Sarah and Sur mean also “to be a prince”. KJV combines both

meanings: “as a prince hast thou power with God and with men,” etc.

2. The name of the nation, including the whole 12 tribes.

3. The northern kingdom, including the majority of the whole nation, namely, ten tribes; or else all except Judah, Benjamin, Levi, Dan, and Simeon (<091108>1 Samuel 11:8; <102001>2 Samuel 20:1; <111216>1 Kings 12:16). In <111113>1 Kings 11:13,31,32 Jeroboam was appointed by God to have ten tribes, Solomon’s seed one; but two were left for David’s line when Ahijah gave ten out of the 12 pieces of his garment to Jeroboam. The numbers therefore must be understood in a symbolical rather than in a strictly arithmetical sense. Ten expresses completeness and totality in contrast with one, “the tribe of Judah only” (<111220>1 Kings 12:20); but “Benjamin” is included also (1 Kings 21; <141103>2 Chronicles 11:3,23). Levi was not counted in the political classification, it mainly joined Judah. Ephraim and Manasseh were counted as two. Judah included also Simeon, which was so far S. and

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surrounded by Judah's territory (^{<061901>}Joshua 19:1-9) that it could not have well formed part of the northern kingdom. Moreover several cities of Dan were included in "Judah," namely, Ziklag, which Achish gave David, Zorea, and Ajalon (^{<141110>}2 Chronicles 11:10; 28:18). These counterbalanced the loss to Judah of the northern part of Benjamin, including Bethel, Ramah, and Jericho, which fell to "Israel" (^{<111229>}1 Kings 12:29; 15:17,21; 16:34). Thus only nine tribes, and not all these, wholly remained to the northern kingdom. The sea coast was in the hands of Israel from Accho to Japho, S. of this the Philistines held the coast. It is estimated Judah's extent was somewhat less than Northumberland, Durham, and Westmoreland; Israel's as large as Yorkshire, Lancashire, and Cumberland; and Israel's population in 957 B.C. 3,500,000 (^{<141303>}2 Chronicles 13:3).

The division was appointed by God as the chastisement of the house of David for the idolatries imported by Solomon's wives. The spreading of the contagion to the whole mass of the people was thus mercifully guarded against. Jeroboam's continued tenure of the throne was made dependent on his loyalty to God. Rehoboam's attempt to reduce the revolting tribes was divinely forbidden. **See JEROBOAM** recognized the general obligation of the law while, he violated its details. His innovation was in the place of worship (Bethel and Dan instead of Jerusalem), and in the persons by whom it was to be performed (priests taken from the masses instead of from Levi), also in the time of the feast of tabernacles (the eighth instead of the seventh month). In the symbols, the calves, he followed Aaron's pattern at Sinai,

which he himself had been familiarized to in Egypt; at the same time recognizing the reality of God's deliverance of Israel out of Egypt in saying like Aaron, "Behold thy gods, O Israel, which brought thee up out of Egypt," (<111228>1 Kings 12:28; <023204>Exodus 32:4,8). His own miraculous punishment (1 Kings 13), the death of his son, the overthrow of the three royal dynasties, Jeroboam's, Baasha's, and Ahab's; as foretold by the prophets (Isaiah 8, Isaiah 9, Isaiah 28; Hosea; and Amos), the permanent removal of Israel by Assyria, all attested God's abhorrence of idolatry. The wise design of God in appointing the separation between Israel and Judah appears in its effect on Judah. It became her political interest to adhere to the Mosaic law. This was the ground of confidence to Abijah in battle with Jeroboam (<141309>2 Chronicles 13:9-11). The Levites being cast out of office by Jeroboam left their suburbs and came to Judah. Rehoboam's chastisement for forsaking God's law, Judah also making high places, images, and groves (<121422>2 Kings 14:22,23; <141201>2 Chronicles 12:1,

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etc.), had a salutary effect on Ass and Jehoshaphat in succession. Excepting the period of apostasy resulting in the first instance from Jehoshaphat's unfortunate alliance with Ahab's family, a majority of Judah's kings were observers of the law, whereas there was not one king faithful to Jehovah in Israel's line of kings.

Shechem, the original place of meeting of the nation under Joshua ([<062401>Joshua 24:1](#)), was the first capital ([<111225>1 Kings 12:25](#)); then Tirzah, famed for its loveliness (Song 6:4; [<111417>1 Kings 14:17; 15:33; 16:8,17,23](#)). Omri chose Samaria for its beauty, fertility, and commanding position (24); after a three years' siege it fell before the Assyrian king. Jezreel was the residence of some kings. Shiloh in Ephraim was the original seat of the sanctuary ([<072119>Judges 21:19](#); [<061801>Joshua 18:1](#)) before it was removed to Jerusalem. The removal was a source of jealousy to Ephraim, to obviate which the Maschil (instruction) of Asaph (Psalm 78) was written (see [<197860> Psalm 78:60,67-69](#)).

Jealousy and pride, which were old failings of Ephraim, the leading tribe of the N. ([<070801>Judges 8:1,12](#)), were the real moving causes of the revolt from Judah, the heavy taxation was the ostensible cause. Joshua and Caleb represented Ephraim and Judah respectively in the wilderness, and Joshua took the lead in Canaan. It galled Ephraim now to be made subordinate. Hence flowed the readiness with which they hearkened to Absalom and their jealousy of Judah at David's restoration ([<101941>2 Samuel 19:41-43](#)) and their revolting at the call of

Sheba (20:1). The idolatry of Solomon alienated the godly; his despotic grandeur at the cost of the people diminished his general popularity (<111114>1 Kings 11:14-40). The moment that God withdrew the influence that, restrained the spirit of disunion, the disruption took place. Jeroboam adopted the calf idolatry for state policy, but it eventuated in state ruin. God made Israel's sin her punishment. Degradation of morality followed apostasy in religion and debasement of the priesthood. God's national code of laws, still in force, and the established idolatry were in perpetual conflict. The springs of national life were thereby poisoned. Eight houses occupied the throne, revolution ushering in each successively. The kingdom's duration was 254 years, from 975 to 721 B.C. Israel's doom acted in some degree as a salutary warning to Judah, so that for more than a century (133 1/2 years) subsequently its national existence survived. The prophets, extraordinarily raised up, were the only salt in Israel to counteract her desperate corruption: Ahijah, Elijah, Micaiah, Elisha, and Jonah, the earliest of the prophets who were writers

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agriculture, causing their not taking root in any other land, and connecting them with such mercantile peoples as the English and Americans, who may help in their recovering their own land (<236009>Isaiah 60:9; 66:19,20); their avoidance of intermarriage with Christians. The Israelites when converted will be the best gospel preachers to the world (<380813>Zechariah 8:13,23;

<330507> Micah 5:7), for they are dispersed everywhere, familiar with the language and manners of all lands, and holding constant correspondence with one another (compare the type, <440211>Acts 2:11); and as during their alienation they have been unimpeachable, because hostile, witnesses of the divine origin of the Messianic prophecies to which Christianity appeals, so when converted from hostility they would be resistless preachers of those truths which they had rejected (<451115>Romans 11:15). Our age is that of the 42 months during which the court without the temple is given unto the Gentiles, and they tread under foot the holy city (<661102>Revelation 11:2,3), and God scatters the power of the holy people (<271207>Daniel 12:7; <422124>Luke 21:24). At its close Israel's times begin. The 1,260 years may date from A.D. 754, when Pepin granted temporal dominion to the popes; this would bring its close to 2014. The event alone will clear all (<270725>Daniel 7:25; 8:14; 12:11,12; <661206>Revelation 12:6,14; <032614>Leviticus 26:14, etc.). (Graves, Pentateuch, closing lecture).

Hebrew text [Yisaskar](HSN-0000), “he is hire”; but the Masoretes as KJV Issachar, “the hired one.”

1. Leah’s oldest son, Reuben, by presenting to Rachel **see MANDRAKES** (supposed to produce fertility), hired Jacob for Leah, the fruit of which intercourse was a fifth son by her, the first born after the interval from

<012935> Genesis 29:35 to <013017>Genesis 30:17; the ninth son of Jacob. Two reasons for his name are assigned: first, because she hired Jacob by the self-denying gift of the mandrakes; secondly, as she says “God hath given me my hire, because I have given my maiden (Zilpah, <013009>Genesis 30:9) to my husband.” Both, in her view, were successive parts of one self denial (her aim being the multiplication of offspring) and the ground for naming him Israel. His sons Tola, Phuvah, Job (or Jashub, <042624>Numbers 26:24), and Shimron, were heads of the four chief families of the tribe (<014613>Genesis 46:13).

Jacob prophetically describes the tribe, “Israel is a strong donkey crouching down between two burdens (the cattle pens or sheepfolds, Speaker’s

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restoration promised in ^{<053001>}Deuteronomy 30:1-6;
^{<231110>}Isaiah 11:10-16. David Levi infers from Isaiah:

- (1)** God's coming vengeance on Israel's foes;
- (2)** especially on Edom, i.e. Rome;
- (3)** Israel's restoration;
- (4)** that of the ten tribes;
- (5)** like the deliverance from Egypt (but exceeding it in the greatness of God's interposition: ^{<242305>}Jeremiah 23:5-8);
- (6)** not to be prevented by the Jewish sinners who shall be cut off;
- (7)** not until after a long time;
- (8)** the shekinah and spirit of prophecy will return (^{<261123>}Ezekiel 11:23; 43:2);
- (9)** the apostatized from the nation will be restored to it;
- (10)** a king of David's line and name will reign (^{<263423>}Ezekiel 34:23,24);
- (11)** they will never go into captivity again (see for the permanence and full bliss of their restoration ^{<233501>}Isaiah 35:12; 54:7-11);

(12) the nations will generally acknowledge one God and desire to know His law ([<230203>Isaiah 2:3; 60:3; 66:23;](#)

[<380821>Zechariah 8:21-23; 14:16-19](#));

(13) peace will prevail ([<230204>Isaiah 2:4; <380910>Zechariah 9:10](#));

(14) a resurrection of those prominent for piety or wickedness ([<271202>Daniel 12:2](#)).

See Isaiah 11; 9:8-10; 42:13-16; 61:1-8, where “the desolations of many generations” cannot be merely the 70 years’ captivity. After abiding many days without king, priest, sacrifice, altar, ephod, and teraphim, Israel shall seek the Lord their God and David their king ([<280304>Hosea 3:4,5](#)). The blessing to all nations through Israel will fulfill the original promises to Adam ([<010315>Genesis 3:15](#)) and Abraham (22:18; [<451125>Romans 11:25,26](#), etc.). Providential preparations for their restoration are already patent: the waning of Turkish power; the Holy Land unoccupied in a great measure and open to their return; their mercantile character, to the exclusion of

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Timoor Koorekan (Tamerlane) gave them many privileges. The Jews of Bokhara said that many of Naphtali wander on the Aral mountains, and that the Kafir Secahpoosh on the Hindu Koosh or Indian Caucasus are their brethren.”

The Afghans style themselves the Bani Israel, “the sons of Israel,” and by universal tradition among themselves claim descent from Saul, or Malik Twalut, through Afghana, son of Jeremiah, Saul’s second son. When Bakht-u-nasr (Nebuchadnezzar) took Israel into captivity, the tribe of Afghana, on account of their clinging to the Jewish religion, were driven into the mountains about Herat, whence they spread into the Cabool valley along the right bank of the Indus to the borders of Scinde and Beloochistan. Subsequently, they fell into idolatry, and then Mohamedanism. But they have a tradition that the Kyber hills were inhabited until recently by Jews. Similarly, the Santhals on the W. frontier of lower Bengal derive themselves from the Horites who were driven out of mount Seir by the Edomites. Their traditions point to the Punjab, the land of the five rivers, as the home of their race. They say their fathers worshipped God alone before entering the Himalayan region; but when in danger of perishing on those snowy heights they followed the direction whence the sun rose daily, and were guided safe; so they hold a feast every five years to the sun god, and also worship devils. They alone of the Hindu races have negro features, and the lightheartedness and also the improvidence of the race of Ham.

God will yet restore Israel; He alone can discriminate them among the Gentiles.

“Ye shall be gathered one by one, O ye children of Israel ... In that day the great trumpet shall be blown, and they shall come which were ready to perish ... and the outcasts ... and shall worship the Lord in the holy mount at Jerusalem”
(<232713>Isaiah 27:13).

<240314> Jeremiah 3:14-18:

“I will take you one of a city and two of a family, and I will bring you to Zion.”

The rabbis ordain that when one builds a new house he should leave part unfinished “in memory of the desolation” (zeker lachorchan); and when a marriage takes place the bridegroom ends the ceremony by trampling the glass to pieces out of which he has drunk. Yet still they look for the

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Commentary; ‘the hurdles,’ Keil; found only in ^{<070516>}Judges 5:16); and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant (slave) unto tribute” (^{<014914>}Genesis 49:14,15), namely, unto the tribute imposed by the various invaders attracted to his land by the abundant crops. The strong boned he-ass used for field work (not the lighter and swifter she-ass for riding), crouching down between panniers or amidst sheepfolds, symbolizes a race content with agricultural labours instead of aspiring to political rule; a robust race, with a pleasant inheritance inviting to ease, as not requiring such toil as less fertile lands; ease at the cost of liberty. Pleasant serfdom, however suitable to Canaanites, was unworthy of Israelites, called of God to rule not serve (^{<052011>}Deuteronomy 20:11; ^{<110921>}1 Kings 9:21; ^{<231027>}Isaiah 10:27). The name Israel is akin to the Hebrew “daily labourer.” But in the conflict with Jabin and Sisera “the princes of Israel were with Deborah, even Israel and also Barak”; indeed the battle was perhaps on Israel’s territory, “by Tadhath at the waters of Megiddo” (^{<070515>}Judges 5:15,19). Conder however suggests that the whole scene of the battle was near Tabor within a radius of five or six miles. The kings assembled at Taanach, by the waters of Megiddo; but their fall was at Endor, according to ^{<198310>}Psalms 83:10. Barak would not be likely to desert the fastnesses of Tabor and march 15 miles over the boggy plain to attack the Canaanites strongly placed on the sides of the low hills at Taanach. Scripture says, “I will draw unto thee Sisera ... unto the river Kishon.” From Endor the kings ventured into the open plain S.W. of Tabor. Megiddo thus answers to Mujedda, a mound with ruins in the

Jordan valley. From it flowed “the waters of Megiddo” in the valley of Jezreel. The defeat of Sisera drove his host into “that river of battles (so Gesenius translates for ‘ancient’), the river Kishon.” Harosheth of the Gentiles answers to El Harathiyeh. The “wooded country” answers to the oak woods on the hills W. of Kishon, to which those Canaanites who went through the swamps fled. The Kedesh in <070409>Judges 4:9 is not that of Naphtali 30 miles off, but that on the sea of Galilee 16 miles from Tabor, a place suited for a gathering of the tribes, and within Naphtali’s boundaries. Between this Kedesh and Tabor there is a broad plain in which is a place called Bessum = Bitzanaim, the plain to which Sisera fled (Palestine Exploration Quarterly Statement, October, 1877, p. 191).

On the march in the desert Issachar was on the E. with Judah and Zebulun his brothers, the foremost in the march (<040205>Numbers 2:5; 10:14,15); Nethaneel was their commander. Igal represented Issachar among the spies

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([<041307>](#)Numbers 13:7). Paltiel, Israel's representative, was divinely appointed to take part in dividing Canaan ([<043426>](#)Numbers 34:26). Israel was appointed to stand on Gerizim to bless ([<052712>](#)Deuteronomy 27:12). The tribe's number at Sinai was 54,400 ([<040129>](#)Numbers 1:29); at the close of the wilderness march it reached 64,300, inferior to Judah and Dan alone. In Canaan Issachar's proximity to Zebulun continued.

“Of Zebulun Moses said, Rejoice, Zebulun in thy going out (enterprise), and Issachar in thy tents” (comfortable enjoyment): i.e., not merely Zebulun was to be noted for “going out” in maritime traffic and Issachar for nomad life” in tents,” and grazing, and agriculture; but, according to poetical parallelism, the whole is meant of both tribes, Rejoice Zebulun and Issachar in your labour and your rest, in your undertakings at home and abroad, both alike successful. The thought is individualized by its distribution into parallel members. “They shall call the people unto the mountain (they will not make their riches into selfish mammon, but will invite the nations to ‘the mountain of the Lord’s inheritance’: [<021517>](#)Exodus 15:17; a moral not physical elevation, the Holy Land and its sanctuary), there they shall offer sacrifices of righteousness (not merely outwardly legal sacrifices, but also in a right spirit of faith and loving obedience:

[<190406>](#) Psalm 4:6; 51:21; inviting all men to the sacrificial feast, and to join them in the happy worship of Jehovah:

[<192228>](#)Psalm 22:28-31; [<236005>](#)Isaiah 60:5,6,16; 66:11,12), for they shall suck of the abundance of the seas, and of treasures

hid in the sand” (not merely the fish, purple dye, sponges, and glass; but the richest treasures of sea and land shall flow into Israel, of which Zebulun and Issachar were to be flourishing tribes. Here in Galilee Jesus imparted the spiritual riches, to which the Galilean apostles in due time “called” all “peoples”):

<053318>Deuteronomy 33:18,19; <400413>Matthew 4:13-16. Its inheritance extended in length from Carmel to the Jordan; in width to Mount Tabor on the N. (Josephus, Ant. 5:1, section 22); it consisted of the very rich plain of Jezreel or Esdraelon. Jezreel (whose name =“the seed plot of God” implies fertility) stood in the center, with Mount Gilboa on one hand and Little Hermon (Ed Duhy) on the other (<061917>Joshua 19:17-23). It is the thoroughfare from E. to W. and from N. to S. Here Ahab had his palace, selecting the site doubtless for its beauty. D. Kerr thinks that Issachar lay to the E. of Manasseh and Ephraim, along the entire line of the Jordan from the sea of Chinneroth on the N. to nearly the Salt Sea on the S. Its lot thus was of a triangular form, having its apex at Jericho and its

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base to the N. of the plain of Jezreel, where it was met by Zebulun (Palestine Exploration Quarterly Statement, January, 1877, p. 47).

Tola the judge was of Issachar, though his abode was at Shamir in Mount Ephraim. The nomadic character of Issachar appears in ^{<130701>}1 Chronicles 7:1-5; no less than 36,000 of its men were marauding mercenary “bands (giduwdim) of soldiers for war,” a term applied elsewhere only to Gad’s “troops” and to the irregular bodies of Bedouin-like tribes round Israel. Two hundred “heads” (not as KJV “bands,” for it is roshee not giduwdim) of Issachar came to Hebron to help in “turning the kingdom of Saul to David”; they were “men that had understanding of the times, to know what Israel ought to do ... and all their brethren were at their commandment”

(^{<131014>}1 Chronicles 10:14 ff; 12:23,32). Spiritually, Christians are men “knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed” (^{<451311>}Romans 13:11; ^{<490516>}Ephesians 5:16; see ^{<600401>}1 Peter 4:1-4). We should help to transfer the kingdom from Satan to its coming rightful Lord (^{<421912>}Luke 19:12-27,44). Jerusalem fell “because she knew not the time of her visitation.” They are truly “wise” who “turn many from the power of Satan unto God”

(^{<271203>}Daniel 12:3; ^{<442618>}Acts 26:18).

Omri of the great family of Michael ruled:

1. in David's time; possibly forefather of Omri who usurped the Israelite throne (^{<132718>}1 Chronicles 27:18), and built Samaria (perhaps on the same hill Shamir on which Tola of Issachar judged). Baasha son of Ahijah, another usurper, was also of Issachar (^{<111527>}1 Kings 15:27-29; 16:2,11), of lowest birth; his son Elah and all his kindred were murdered by Zimri, even as Baasha had slain Jeroboam's house, "not leaving to him any that breathed." Retributive justice pays blood with blood (^{<661606>}Revelation 16:6). The last glimpse of Issachar we have is, when many of the tribe joined in Hezekiah's Passover and religious revival (^{<143018>}2 Chronicles 30:18), though unavoidably not cleansed in legal order; for these Hezekiah prayed "the good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." But Issachar shall again come forth with his 12,000 sealed ones, when the Lord shall restore again the kingdom to Israel (^{<440106>}Acts 1:6; ^{<660707>}Revelation 7:7; 14:1).

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2. Obed Edom's seventh son, doorkeeper of the sanctuary ([<132605>1 Chronicles 26:5](#)), one of the eight sons given Obed Edom, "for God blessed him."

ISSHIAH

or Jeshaiiah.

1.

[<132421>](#) 1 Chronicles 24:21; 23:17; 26:35.

[<132425>](#) 1 Chronicles 24:25.

ISSUE OUT OF THE FLESH:

i.e. from the generative organ; the result of undue indulgence of lust, enervating the organs ([<031501>Leviticus 15:1-15; 22:4;](#) [<040502>Numbers 5:2](#)). For seven days after its cessation the man was unclean, and then must bathe, wash his clothes, and offer sacrifice. The severe form of the disease is modern, appearing first in the 15th century and more virulently in the West than the East.

ITALY

The peninsula from the Alps to the straits of Messina ([<441802>Acts 18:2; 27:1;](#) [<581324> Hebrews 13:24](#)).

ITHAI

<131103> 1 Chronicles 11:31. I TTAI <102329> 2 Samuel 23:29. (**See ITTAI**).

ITHAMAR

Aaron's youngest son (<020623>Exodus 6:23). With Eleazar the elder he succeeded to the priestly offices vacated by the death of Nadab and Abihu, which he and Eleazar were forbidden to mourn (<022801>Exodus 28:1,40,48; <031001> Leviticus 10:1,2,6,7; <040303>Numbers 3:3,4; <132402>1 Chronicles 24:2). Ithamar superintended the Gershonites who had charge of the curtains and hangings, and Merari who had charge of the pillars, Cords, and boards, on the march (<023821>Exodus 38:21; Num 4:21-33). Eleazar's family and chief men were more numerous than those of Ithamar. The high priesthood in Eli's person (probably on account of the high qualities for which he was made judge) passed to the line of Ithamar, but reverted to Eleazar's line in Zadok, because of **see ABIATHAR** 'S share in Adonijah's rebellion; thus

2.

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the prophecy against **see ELI** was fulfilled ([<090231>](#)1 Samuel 2:31-35; 3:12-14; [<110226>](#) 1 Kings 2:26,27,35). [<161107>](#) Nehemiah 11:7.

2. One of the two to whom **see AGUR** spoke by inspiration ([<203001>](#)Proverbs 30:1), meaning “God with me”; perhaps a symbolical name (**see UCAL**).

ITHMAH

A Moabite of David’s guard ([<131146>](#)1 Chronicles 11:46). Probably joined David during his sojourn in Moab ([<092203>](#)1 Samuel 22:3,4).

ITHNAN

A town in the far S. of Judah, bordering on the desert ([<061523>](#)Joshua 15:23,24; [<091504>](#) 1 Samuel 15:4).

ITHRA

Father of **see AMASA** by **see ABIGAIL** , David’s sister ([<101725>](#)2 Samuel 17:25; [<130217>](#)1 Chronicles 2:17). “An Ishmaelite” is the true reading; for why state that he was an “Israelite”? That he was an Ishmaelite would be something exceptional, and fitly mentioned in the genealogy. Jether or Ithra had “gone in to,” i.e. seduced, Abigail, daughter of Nahash and sister of Zeruah, Joab’s mother (**see ABSALOM**), probably during the sojourn of David’s family with the king of

Moab (<092203>1 Samuel 22:3,4).

ITHIEL

1.

ITHRAN

1.

<013625> Genesis 36:25,26,30.

<130730> 1 Chronicles 7:30-40; 37.

2.

ITHREAM

Sixth son of David; by Eglah, whom Jewish tradition identifies with Mirhal (since she is emphatically designated “David’s wife”), adding that she died at Ithream’s birth (<100305>2 Samuel 3:5).

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ITHRITE

Designation of two of David's guard, Ira and Gareb ([<102338>2 Samuel 23:38](#); [<131140> 1 Chronicles 11:40; 2:53](#)). Jattir was in the mountains of Judah, one of David's "haunts," where he had "friends" to whom he sent of the Amalekite spoils ([<093026>1 Samuel 30:26,27,31](#)).

ITTAH KAZIN

On Zebulun's boundary ([<061913>Joshua 19:13](#)). Meaning "time," or "people, of a judge."

ITTAI

1. "The Gittite" of the Philistine Gath. Last in the host that defiled past David, while standing beneath the olive tree below Jerusalem ([<101518>2 Samuel 15:18](#), Septuagint) on the morning of his flight from Absalom, were 600 Gathites who had emigrated with him to Gath ([<092702>1 Samuel 27:2,3,8; 30:9,10](#)), and returned thence. Possibly vacancies in the body had been filled up with men of Gath, who had joined him with Ittai their countryman. This accounts for the command being given to a Gittite, Ittai, which would be strange if he had no tie of connection with the 600 veterans of the body guard (18:2, where Ittai appears in command of a third of the army). The reading gibowrim (heroes) for Gittim, "Gittites," is therefore needless. David with characteristic generosity said to Ittai: "Wherefore goest thou also with me? return to thy place, and

abide with the king (not that David recognizes Absalom as king, but he means ‘with whoever shall prove king,’ with the king de facto; whether he be rightful king you as a recent settler here are not called on to decide), for thou art a stranger (not an Israelite) and also an exile (not yet having a fixed fatherland) ... Seeing I go whither I may (not yet knowing where it shall be: <092313>1 Samuel 23:13) ... return and take back thy brethren,” implying that Ittai as a Philistine general brought with him a body of his fellow countrymen. Ittai with unflinching loyalty, which David’s misfortunes could not shake, replied: “As the Lord liveth ... surely in what place my lord the king shall be, whether in death or life, even there also will thy servant (slave Hebrew) be.” So David desired him to pass forward over the Kedron, and Ittai the Gittite, and all his men, and all the little ones with him (for he and his men brought their whole families:

<092703> 1 Samuel 27:3; 30:3,6), passed on.

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His resolution foreshadows the like resolution, though not so faithfully kept, of the disciples of the Son of David almost on the same spot

(^{<402630>}Matthew 26:30,35). At the battle of Mahunaim Ittai had equal rank with Joab and Abishai (^{<101802>}2 Samuel 18:2,5,12). Ittai typifies the gospel truth that from the Gentile world some of the most devoted heroes of the cross should join the Son of David, and so share in His triumphs (^{<411029>}Mark 10:29,30; ^{<400811>}Matthew 8:11,12).

2. Ittai or Ithai, of the heroes of David's body guard; from the Benjamite Gibeah, son of Ribai (^{<102329>}2 Samuel 23:29; ^{<131131>}1 Chronicles 11:31).

ITURAEA

The region N. of Palestine. With Trachonitis Ituraea formed the tetrarchy of Philip (^{<420301>}Luke 3:1). Stretching from mount Hermon toward the N.E.,

i.e. toward Hauran, and from Damascus to northern Bashan.

Called from Jetur, Ishmael's son (^{<012515>}Genesis 25:15,16).

The tribe of Manasseh wrested it from the Hagrites

(Ishmaelites), Jetur, Nephish, and Nodab, and "increased from Bashan unto Baal Hermon and Senir, and unto mount Hermon";

i.e., they added Ituraea to Bashan, Gaulonitis, and Trachonitis, which they already possessed (^{<130519>}1 Chronicles 5:19,23).

Rome gave Ituraea to Herod the Great, 20 B.C., who

bequeathed it to his son Philip. Now Jedur, with 38 towns and villages, of which ten are desolate and the rest very poor.

Trachonitis was on its E., Gaulonitis on its S., Hermon on its W., and the Damascus plain on its N. An undulating table land with conical hills; the southern portion watered by streams from Hermon; the N. covered with jagged rocks of basalt seamed by chasms or sunk into pits, the molten lava having become fissured in cooling.

IVAH; AVA

<121834> 2 Kings 18:34; 19:13; 17:24; <233713>Isaiah 37:13. Now Hit, on the Euphrates, between Sippara (Sepharvaim) and Anah (Hena), with which it was apparently united politically. Probably the Ahava of <150815>Ezra 8:15. Iva was a Babylonian god representing the sky; to it the town was sacred. Sennacherib boasts that the gods of Sepharvaim, Hena, and Ivah, were powerless to resist him. The Egyptian inscriptions in the time of Thothmes III, 1450 B.C., mention a town Ist, whence tribute of bitumen was brought

to Thothmes. From the bitumen springs of Is, Herodotus says (i. 606) the bitumen was brought to cement the walls of Babylon. These springs are still found at Hit. From Ivah, along with Babylon, Cuthah, Hamath, and

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Sepharvaim, the king of Assyria (Esar-haddon) brought people to colonize Samaria.

IVORY:

sheen , “tooth” or tusk, namely, of the elephant. There is no Hebrew word in Scripture for the elephant, for the Israelites knew of the elephant first only by its ivory, which was imported from Africa and India. The African elephant exceeds the Indian in the size of the ear and of the tusks, the latter of which are often eight or ten feet long and weigh from 100 to 120 lbs. From the resemblance of its tusks to horns ^{<262715>}Ezekiel 27:15 has “horns of ivory.” “Palaces of ivory” mean ornamented with ivory (^{<194508>}Psalm 45:8). So Ahab’s palace (^{<112239>}1 Kings 22:39). Amos (3:15) foretells the destruction of the luxurious “houses of ivory” having their walls, doors, and ceilings inlaid with it; also “beds of ivory” (6:4), i.e. veneered with it. In ^{<111022>}1 Kings 10:22 and ^{<140921>}2 Chronicles 9:21 sheen habbim is the term “the teeth of elephants”; Sanskrit, *ibhas*, Coptic *eboy*, Assyrian *habba* in the inscriptions. Gesenius would read sheen habenim , “ivory (and) ebony.” On the Assyrian obelisk in the British Museum tribute bearers are seen carrying tusks; specimens of carvings in ivory were found in Nimrud, and tablets inlaid with blue and opaque glass. “All manner vessels of ivory” are in mystic Babylon (^{<661812>}Revelation 18:12). Solomon made a great throne of ivory overlaid with gold (^{<111018>}1 Kings 10:18-20); the ivory was brought in the navy of Tarshish, probably from the S. coasts of Arabia, which maintained from ancient times

commercial intercourse with both India and Ethiopia. In <262706>Ezekiel 27:6 we read “the Ashurites have made thy (Tyre’s) benches of ivory, brought out of the isles of Chittim”; rather, as the Hebrew orthography requires, “they have made thy (rowing) benches of ivory, inlaid in the daughter of cedars” or “the best boxwood” (bath ashurim), from Cyprus and Macedonia, from whence the best boxwood came (Pliny).

IZHAR, IZEHAR

<040319> Numbers 3:19,27; <020618>Exodus 6:18,21;
<041601>Numbers 16:1. Amminadab is substituted by mistake in <130622>1 Chronicles 6:22, as appears from ver. 38. Head of one of the four Kohathite families (<132623>1 Chronicles 26:23,29).

IZRAHIAH

<130703> 1 Chronicles 7:3.

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IZRI

[<132501>](#) 1 Chronicles 25:1-11; ZERI, [<132503>](#)1 Chronicles 25:3.

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J

JAAKAN

Forefather of the Benejaakan, “the children of Jaakan,” who gave their name to one stage of the Israelites’ journeyings. In [Numbers 33:31](#) the order is, “from Moseroth” to Benejaakan; in [Deuteronomy 10:6](#) it is “from the wells (beerot) of the children of Jaakan to Mosera.” Probably Israel visited the two places twice: on the first march toward Canaan, from Mosera to Benejaakan ([Numbers 33:31](#)); the reverse order in [Deuteronomy 10:6](#), the 40th year, when the march was differently directed.

JAAKOBAB

[1 Chronicles 4:24,36,38](#).

JAALA, JAALAH

[Nehemiah 7:58](#); [Ezra 2:56](#).

JAALAM

=“hidden by Jehovah.” [Genesis 36:5,14,18](#); [1 Chronicles 1:35](#). A duke or tribal chief of Edom.

JANNAI

<130512> 1 Chronicles 5:12.

JAARE-OREGIM

<102119> 2 Samuel 21:19. Father of Elhanan, a Bethlehemite, who slew Goliath (KJV “the brother of Goliath,” to accord with <132005>1 Chronicles 20:5 and not to contradict 1 Samuel 17 where David kills Goliath). But the true reading is <132005>1 Chronicles 20:5: “Elhanan, the son of Jair, slew Lahmi (eth Lahmi being altered into Bethlehemite), the brother of Goliath (eth Goliath being substituted for ahiy Goliath). The change was the more readily made as Lahmi’s spear is described exactly as Goliath’s (<091707>1 Samuel 17:7). (**See ELHANAN**). Oregim, “weavers,” is a transcriber’s accidental interpolation

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after “Jair,” taken from the latter part of the verse. The ancient versions agree with the present Hebrew text, which shows the error is of very ancient date.

JAASAN

<151037> Ezra 10:37.

JAASIEL

<132721> 1 Chronicles 27:21.

JAAZANIAH, OR JEZANIAH

1. “Son of the Maacathite,” a “captain of the forces” who accompanied Johanan in waiting on Gedaliah, the governor over the Jewish remnant after the capture of Jerusalem, and afterward in rescuing them from Ishmael, and in going to Egypt in spite of the Lord’s prohibition (<122523>2 Kings 25:23; <244111>Jeremiah 41:11; 43:4,5).

2. Son of Shaphan. Stood as leader in the midst of the 70 ancients (elders) of Israel with censers in their hands, worshipping idols portrayed upon the wall of the court of Jehovah’s house; seen by Ezekiel (8:11). Shaphan was the scribe who read to Josiah the law. The son’s spiritual privileges increased his guilt (<122210>2 Kings 22:10-14). His very name, meaning” Jehovah hears,” gave the lie to the unbelief which virtually said “Jehovah seeth not” (<260909>Ezekiel 9:9;

<191011>Psalm 10:11,14; 50:21; 94:7,9). The elders incurred further guilt in usurping the priests' office by offering incense.

3. Son of Azur, leader of the 25 priests (<261101>Ezekiel 11:1). Azur means help, their names reminding them, if they would have heeded it, that God would have “heard” if they had sought His “help” to save the city.

4.

<243503> Jeremiah 35:3.

JAAZER, JAZER

Hebrew Jaezzeer. A town E. of Jordan in Gilead (<043201>Numbers 32:1,3-35; <132631> 1 Chronicles 26:31). Taken by Israel from the Amorites on the way to Bashan (<042132>Numbers 21:32, 33). Now the ruins es Szir, ten miles N.E. of Heshbon; a castle and a large walled pool, the “sea” of <244832>Jeremiah 48:32; but Septuagint reads “the cities of Jaazer”. Some error may be in the present text. The town gave its name to the surrounding district (<061325>Joshua

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13:25; <102405>2 Samuel 24:5). This conquest completed their acquisition of the Amorite kingdom. Soon after, Gad occupied it pastorally. Assigned to the Merarite Levites (<062139>Joshua 21:39), but occupied by Hebronites (Kohathites) in David's time (<132631>1 Chronicles 26:31).

The plants of the Sibmah vine are said in <231608>Isaiah 16:8 to have come even unto Jaazer, 15 miles from Heshbon, near Sibmah, "they wandered through the wilderness in wild luxuriance," namely, that encompassing Moab, "they are gone over the sea," namely, the sea of Jaazer, but others the Dead Sea (<198008>Psalm 80:8-11). The vine spread itself round the margin of the sea, and reached beyond to the other side; a sad contrast to the coming desolation, when "the pagan lords" should "break down the principal plants"! "Therefore I will weep with the weeping of Jaazer," i.e. such as Jaazer weeps with. Isaiah is touched with pity for Moab, though an alien. Ministers, in denouncing God's wrath against sinners, should do it with tender sorrow, not exultation. At Jaazer was the source of a river falling into Jordan, and marshes or pools still at times are at the source of the wady Szir.

JAAZIAH

<132426> 1 Chronicles 24:26,27; where Beno should be translated "his (Merari's) son."

JAAZIEL

contracted into A ZIEL . <131518>1 Chronicles 15:18,20.

JABAL

=“flowing stream.” Son of Lamech and Adah (<010420>Genesis 4:20), “father (teacher and forerunner) of such as dwell in tents and have cattle.” Abel fed sheep and goats, Jabal also larger animals, “cattle.” Abel had a fixed dwelling, the land around which afforded sufficient sustenance for his flock. Jabal introduced the nomad life, in tents probably formed of skins, migrating in quest of pasture for his “cattle” from place to place (<010402>Genesis 4:2,20). Savages live by hunting; emerging from barbarism they become nomadic, then agricultural. But Scripture represents man as placed by God in a simple civilization, raised above barbarism and the need of living by the chase, though not a highly developed culture. Adam “dressed and kept” the garden of Eden, and his sons must have learned from him some of his knowledge.

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JABBOK

=“pouring out or emptying.” A stream which traverses Gilead, and falls into Jordan midway between the sea of Galilee and the Dead Sea. Now wady Zerka. The northern bound of Sihon’s kingdom, as the Arnon was the southern bound

([<042124>](#)Numbers 21:24) The rugged territory of Ammon, the eastern defiles of Gilead, also reached the upper Jabbok. In its early course it flows eastward under Rabbah of Ammon, a strong fortress upon a tributary of the Jabbok. Then northward and westward in a curve to a short distance from Gerasa; it reaches Jordan 45 miles N. of the Arnon. Between Rabbah and Gerasa it formed the Ammonite border. W. of this the territory had been wrested from Ammon by the Amorites

([<061325>](#)Joshua 13:25), and was still claimed by Ammon after Israel had in turn wrested it from Sihon, whence the Jabbok is still called “the border of the children of Ammon”

([<050316>](#)Deuteronomy 3:16; [<061202>](#)Joshua 12:2; [<071113>](#)Judges 11:13,21,22). Though now it is one vast pasture, the numerous ruins of cities show how thickly it was once peopled. The eastern territory to which Ammon was confined in Moses’ time is as yet little known to travelers. Sihon the Amorite king was unable to pursue his conquests further E., “for the border of the children of Ammon was strong,” Rabbah was too strong for him. Israel was restricted by God’s prohibition from touching the Ammonite land, which He had given to the children of Lot ([<050219>](#)Deuteronomy 2:19,37). On the southern bank of the Jabbok Jacob met Esau

(<013222>Genesis 32:22). Its western part was the bound between the kingdoms of Sihon and Og (Joshua 41:2,5). Its lower course is fringed with cane and oleander, the banks above are covered with oaks. The water is perennial toward its mouth, and there are great floods in winter. Paine objects to identifying Jabbok with the Zerka, as there is nothing in that region to correspond with Mahanaim and Penuel; he identifies Jabbok with the Yabis, 13 miles further N. On a tributary of the Yabis is found a ruin, Mahana = Mahanaim.

<121510> 2 Kings 15:10,13,14.

2. = Jabesh Gilead, <131012>1 Chronicles 10:12.

JABESH

(“=dry”) Gilead. <091101>1 Samuel 11:1,9, etc. Chief of Gilead’s cities. For not having come to Mizpeh at Israel’s command, under an imprecatory oath

JABESH

1.

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against all defaulters, when the tribes began war with Benjamin (^{<072001>}Judges 20:1-3; 21:5), its males were all killed, and its virgins, 400 in number, were given in marriage to the 600 Benjamites who survived the war with Israel (^{<072101>}Judges 21:1,8-14). The carrying into execution the oath at the close of the war was mainly influenced by the desire to provide wives for Benjamin, as their oath precluded themselves from giving their daughters. Subsequently it recovered itself, and being threatened by the Ammonite king, Nabash, with the excision of its citizens' right eyes as a reproach upon Israel, was rescued by Saul. In gratitude the inhabitants, when he and his three sons were slain by the Philistines (1 Sam 31:8,13), took down by night their corpses from the walls of Bethshan, where they had been exposed; then burnt the bodies and buried the bones under a tree, and kept a funeral fast seven days. David, in generous forgetfulness of his own wrongs from Saul, blessed them for their kindness to their master, praying the Lord to requite it, and promising to requite it as if it were a kindness to himself (^{<100205>}2 Samuel 2:5,6); afterwards he removed the bones to the sepulchre of Saul's father Kish at Zelah (^{<102113>}2 Samuel 21:13,14). The name survives in the wady Yates, flowing from the E. into the Jordan below Bethshan; the ruined Deir, S. of the wady, is on the site (Robinson, Biblical Research 3:319). It was six miles from Pella, on a mountain toward Gerasa.

JABEZ

A town where the scribes belonging to the families of the

Kenites resided (¹³⁰²⁵⁵1 Chronicles 2:55; a school said by the Targum to have been founded by Othniel, called also Jabez; Rechab is made Rechabiah son of Eliezer, Moses' son): the Tirathites, Shimeathites, and Sucathites; they came of Hemath, the father of the house of Rechab. Probably in the S. of Judea, not far from Bethlehem. ¹³⁰²⁵¹1 Chronicles 2:51-54: Salton possibly is Salmon, Boaz' father (¹³²⁶²⁵1 Chronicles 26:25).

JABEZ

=“sorrowful.” In the genealogy connected with Bethlehem his name is explained by the sorrow with which his mother bore him; also by his prayer “that evil might not grieve him,” i.e., though his name expressed sorrow, that God would preserve him from it. His prayer is one of the most comprehensive in the Bible, and shines forth like a brilliant star in the midst of a genealogical catalog of names; probably offered in setting out in life,

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an admirable model for youths. “Oh that Thou wouldest bless me indeed (God alone knows what is not only seemingly, but indeed, good for us, not earthly shadows but heavenly realities, and all things here that tend toward them) and enlarge my coast,” not merely in temporal but in spiritual interests (<110429>1 Kings 4:29; <191819>Psalm 18:19; 31:8; 118:5), “and that Thine hand might be with me (as ‘the hand of our God is upon all them for good that seek Him’: <150818>Ezra 8:18,22; 7:6,9), and that Thou wouldest keep me from evil,” etc. (<400613>Matthew 6:13; <431715>John 17:15; <422240>Luke 22:40,46; <461013>1 Corinthians 10:13; <610209>2 Peter 2:9; <660310>Revelation 3:10). Evil may assail, but cannot finally “grieve,” the believer. Jabez, the son of sorrow, by prayerful faith inherited joy in the end (<400504>Matthew 5:4; <199015>Psalm 90:15; <581211> Hebrews 12:11). Prayer was the secret of his being “more honourable than his brethren” (<090230>1 Samuel 2:30). His name may have been given to the city Jabez, famed for its scribes. The abrupt mention of him shows he was a man of note when Ezra wrote Chronicles. His prayer was to “the God of Israel” with whom Jacob wrestled in prayer, and “by his strength had power with God” (<281203>Hosea 12:3,4), and so got the new name “Israel.” “God granted” him according to the faith of his request (<490320>Ephesians 3:20; <400929>Matthew 9:29).

JABIN

1. King of Hazor in northern Palestine, near the Merom waters. Headed the confederacy of northern kings (Jobab of Madon, the

kings of Shimron, Achshaph, etc., N. of the mountains of Naphtali and in the Arabah S. of Chinneroth, i.e. the Ghor, S. of the sea of Galilee, etc.) against Israel:

<061101> Joshua 11:1-4. Their army was “even as the sand upon the sea shore in multitude, with horses and chariots very many.” Lest Joshua should be affrighted at this formidable array, Jehovah in vision promised “I will deliver them up all slain before Israel”; I am infinitely more than a match for them, and I am on thy side. The “I” is emphatic in the Hebrew. Joshua suddenly fell upon them and “chased them unto great Zidon (then the metropolis of Phoenicia, but later in David’s time outstripped by Tyre), and see **MISREPHOTH MAIM** and unto the valley of Mizpeh eastward, until they left them none remaining.” Then he “houghed” (lamed by cutting the hoof sinew) their horses, and burnt their chariots. The cities he did not burn except Hazor, which he burnt and slew its king, probably on account of some renewed hostility (<061101>Joshua 11:1-13).

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2. The king of Hazor whose general, Sisera, was defeated by see **DEBORAH** and see **BARAK** (see **HAROSHETH**). “For 20 years he mightily oppressed the children of Israel,” until their “cry unto the Lord” brought a deliverer (Judges 4—5).

JABNEEL, JABNEH

(See **LIBNAB**).

1. On the northern boundary of Judah, near the sea (<061511>Joshua 15:11); Josephus (Ant. 5:1, section 22) assigns it to Daniel That tribe and the Philistines were in constant warfare for the towns in the lowland. So in <142606> 2 Chronicles 26:6 it was in the Philistines’ possession, and had its wall broken down by Uzziah. Its harbour, like that of Ascalon and Gaza, was called Majumas, “the place on the sea.” it had a school of learned doctors at the time of the fall of Jerusalem. The burial place of Gamaliel, according to Jewish tradition. Under the crusaders it was called Ibelin, and gave a title to a line of counts. Now Yebna or Ibna, 11 miles S. of Jaffa, four from Akir (Ekron).

2. A landmark on Naphtali’ s boundary (<061933>Joshua 19:33); in the hills
N.W. of the lake of Galilee.

JACHAN

<130513> 1 Chronicles 5:13.

JACHIN

=“he will establish,” implying “stability.” The right hand or S. pillar of the two “in the porch of” ([110721](#)>1 Kings 7:21,39), or “before,” Solomon’s temple ([140317](#)>2 Chronicles 3:17).

JACHIN

1.

[014610](#)> Genesis 46:10; [042612](#)>Numbers 26:12.

2.

[130910](#)> 1 Chronicles 9:10; 24:17; [161110](#)>Nehemiah 11:10.

JACINTH

=“hyacinth.” A precious stone, a foundation of the New Jerusalem wall ([662120](#)>Revelation 21:20). Hebrew leshem , “ligure” in the high priest’s breastplate ([022819](#)>Exodus 28:19). A red zircon, found in square prisms,

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varying from pale green to purple red. “Ligure” in Speaker’s Commentary is explained by “amber,” which, according to Pliny and Theophrastus, came from Liguria. Smith’s Bible Dictionary says “ligurite is a crystallized mineral of a yellowish or apple-green hue found in Liguria, ‘jacinth’ seems identical with Hebrew [leshem].” In ⁶⁶⁰⁹¹⁷Revelation 9:17 the “breastplates of jacinth” are of hyacinth color, the dark blue iris color answering to the “smoke out of their mouths.” Pliny says (37:41), the violet brightness in the amethyst is diluted in the jacinth. Solinus makes the jacinth our sapphire.

JACOB

(see ESAU , see ISAAC) =“supplanter, or holding the heel.” Esau’s twin brother, but second in point of priority. Son of Isaac, then 60 years old, and Rebekah. As Jacob “took his brother by the heel (the action of a wrestler) in the womb” (²⁸¹²⁰³Hosea 12:3), so the spiritual Israel, every believer, having no right in himself to the inheritance, by faith when being born again of the Spirit takes hold of the bruised heel, the humanity, of Christ crucified, “the Firstborn of many brethren.” He by becoming a curse for us became a blessing to the true Israel; contrast ⁵⁸¹²¹⁶Hebrews 12:16,17. Jacob was a “plain,” i.e. an upright man, steady and domestic, affectionate, so his mother’s favorite: ⁰¹²⁵²⁴Genesis 25:24, etc., “dwelling in tents,” i.e. staying at home, minding the flocks and household duties; not, like Esau, wandering abroad in keen quest of game, “a man of the field,” wild, restless, self indulgent, and seldom at home in the tent. Having bought the birthright from Esau, he

afterward, at Rebekah's instigation, stole the blessing which his father intended for Esau, but which God had appointed to him even when the two sons were yet unborn; "the elder shall serve the younger" (⁰¹²⁵²³Genesis 25:23; 27:29; ³⁹⁰¹⁰³Malachi 1:3; ⁴⁵⁰⁹¹²Romans 9:12). His seeking a right end by wrong means (Genesis 27) entailed a life-long retribution in kind. Instead of occupying the first place of honour in the family he had to flee for his life; instead of a double portion, he fled with only the staff in his hand. It was now, when his schemes utterly failed, God's grace began to work in him and for him, amidst his heavy outward crosses. If he had waited in faith God's time, and God's way, of giving the blessing promised by God, and not unlawfully with carnal policy foiled Isaac's intention, God would have defeated his father's foolish purpose and Jacob would have escaped his well deserved chastisement. The fear of man, precautions cunning, habitual timidity as to danger, characterize him, as we might have expected in one quiet and shrewd to begin with, then schooled in a life exposed to danger from Esau, to grasping selfishness

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from Laban, and to undutifulness from most of his sons ([<013115>](#)Genesis 31:15,42; 34:5,30; 43:6,11,12). Jacob's grand superiority lay in his abiding trust in the living God. Faith made him "covet earnestly the best gift," though his mode of getting it (first by purchase from the reckless, profane Esau, at the cost of red pottage, taking ungenerous advantage of his brother's hunger; next by deceit) was most unworthy. When sent forth by his parents to escape Esau, and to get a wife in Padan Aram, he for the first time is presented before us as enjoying God's manifestations at Bethel in his vision of the ladder set up on earth, and the top reaching heaven, with "Jehovah standing above, and the angels of God ascending and descending (not descending and ascending, for the earth is presupposed as already the scene of their activity) on it," typifying God's providence and grace arranging all things for His people's good through the ministry of "angels" (Genesis 28; [<580114>](#)Hebrews 1:14). When his conscience made him feel his flight was the just penalty of his deceit God comforts him by promises of His grace. Still more typifying Messiah, through whom heaven is opened and also joined to earth, and angels minister with ceaseless activity to Him first, then to His people ([<431406>](#)John 14:6; [<660401>](#)Revelation 4:1; [<440756>](#)Acts 7:56; [<580908>](#) Hebrews 9:8; 10:19,20). Jacob the man of guile saw Him at the top of the ladder; Nathanael, an Israelite without guile, saw Him at the bottom in His humiliation, which was the necessary first step upward to glory.

[<430151>](#) John 1:51: "hereafter," Greek "from now," the process was then beginning which shall eventuate in the restoration of the union between heaven and earth, with greater glory than

before (<660508>Revelation 5:8- 11,21,22). Then followed God's promise of (1) the land and (2) of universal blessing to all families of the earth "in his seed," i.e.

Christ; meanwhile he should have

(1) God's presence,

(2) protection in all places,

(3) restoration to home,

(4) unfailing faithfulness (<012815>Genesis 28:15; compare <012820>Genesis 28:20,21).

Recognizing God's manifestation as sanctifying the spot, he made his stony pillow into a pillar, consecrated with oil (**see BETHEL**), and taking up God's word he vowed that as surely as God would fulfill His promises (he asked no more than "bread and raiment") Jehovah should be his God, and

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of all that God gave he would surely give a tenth to Him; not waiting until he should be rich to do so, but while still poor; a pattern to us (compare

<013210> Genesis 32:10).

Next follows his seven years' service under greedy Laban, in lieu of presents to the parents (the usual mode of obtaining a wife in the East,

<012453> Genesis 24:53, which Jacob was unable to give), and the imposition of Leah upon him instead of Rachel; the first installment of his retributive chastisement in kind for his own deceit. Kennicott suggested that Jacob served 14 years for his wives, then during 20 years he took care of Laban's cattle as a friend, then during six years he served for wages (<013138>Genesis 31:38,41). "One (zeh) 20 years I was with thee (tending thy flocks, but not in thy house); another (zeh) 20 years I was for myself in thy house, serving thee 14 years for thy two daughters, and six years for thy cattle." The ordinary view that he was only 20 years old in Padan Aram would make him 77 years old in going there; and as Joseph, the second youngest, was born at the end of the first 14 years, the 11 children born before Benjamin would be all born within six or seven years, Leah's six, Rachel's one, Bilhah's two, and Zilpah's two. It is not certain that Dinah was born at this time. Zebulun may have been borne by Leah later than Joseph, it not being certain that the births all followed in the order of their enumeration, which is that of the mothers, not that of the births. Rachel gave her maid to Jacob not necessarily after the birth of

Leah's fourth son; so Bilhah may have borne Dan and Naphtali before Judah's birth. Leah then, not being likely to have another son, probably gave Zilpah to Jacob, and Asher and Naphtali were born; in the beginning of the last of the seven years probably Leah bore Issachar, and at its end Zebulun. But in the view of Kennicott and Speaker's Commentary Jacob went to Laban at 57; in the first 14 years had sons, Reuben, Simeon, Levi, and Judah by Leah; Dan and Naphtali by Bilhah; in the 20 years (⁰¹³⁵⁰³Genesis 35:38) next had Gad and Asher by Zilpah, Issachar and Zebulun by Leah, lastly Dinah by Leah and Joseph by Rachel; then six years' service for cattle, then flees from Padan Aram where he had been 40 years, at 97. In Jacob's 98th year Benjamin is born and Rachel dies. Joseph at 17 goes to Egypt, at 30 is governor. At 130 Jacob goes to Egypt (⁰¹⁴⁶⁰¹Genesis 46:1); dies at 147 (⁰¹⁴⁷²⁸Genesis 47:28). The assigning of 40, instead of 20, years to his sojourn with Laban allows time for Er and Onan to be grown up when married; their strong passions leading them to marry, even so, at an early age for that time. The common

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11:21), “leaning upon the top of his staff,” an additional fact brought out by Paul (adopting Septuagint), as he worshipped on his bed (^{<014731>}Genesis 47:31; 48:2); the staff symbolized his “pilgrim” spirit seeking the heavenly city (^{<013210>}Genesis 32:10). Faith adapted him to receive prophetic insight into the characters and destiny of Ephraim and Manasseh respectively, as also of his other representatives. He anticipates the future as present, saying “I have given to thee (Joseph’s descendants) above thy brethren (Ephraim was the chief tribe of the N.) one portion of that land which I in the person of my descendants (Joshua and Israel) am destined to take with sword and bow from the Amorites” (^{<014822>}Genesis 48:22). In ^{<014928>}Genesis 49:28 his prophecy as to his several sons and the tribes springing from them is called a “blessing” because, though a portion was denunciatory, yet as a whole all were within the covenant of blessing, but with modifications according to their characteristics. What already was gave intimation to the spirit of prophecy in Jacob of what would be. His prophecy of Shiloh’s coming in connection with Judah’s ceasing to have the sceptre and a lawgiver more accurately defined the Messianic promise than it had been before. The general promise of “the seed” sprung from Abraham, Isaac, and Jacob he now limits to Judah. His faith in “bowing on his bed” after Joseph promised to bury him in Canaan (^{<014729>}Genesis 47:29,30) consisted in his confidence of God’s giving Canaan to his seed, and he therefore earnestly desired to be buried there. Epistle to Hebrews omits his last blessing on his 12 sons, because Paul “plucks only the flowers by his way and leaves the whole meadow to his hearers” (Delitzsch). His secret and true

life is epitomized in “I have waited for Thy salvation, O Lord” ([014918](#)>Genesis 49:18).

At 147 he died, and his body was embalmed and after a grand state funeral procession buried with his fathers in the cave of Machpelah before Mamre (Genesis 1).

JACOB’S WELL

On a low slope of Mount Gerizim, at the opening of the valley of Shechem, from which it is one mile and a half distant eastward, with the grainfields of the plain of El Mukna in front. Hence, appears the appropriateness of the allusions “our fathers worshipped in this mountain,” namely, Gerizim, whereon the Samaritan temple stood ([430420](#)>John 4:20); “lift up your eyes, and look on the fields, for they are white already to harvest” ([430425](#)>John 4:25). The distance from Shechem (Sychar) is no objection; for even if the Samaritan woman’s coming to the well was not the result of a providential

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The loss of his favorite son Joseph was his heaviest trial, his deceit to Isaac now being repaid by his sons' cruel deceit to himself. Tender affection for wife and children was his characteristic (^{<013733>}Genesis 37:33-35; 42:36; 45:28). By special revelation at Beersheba (Genesis 46) allaying his fears of going to Egypt, which Isaac had been expressly forbidden to do

(^{<012602>}Genesis 26:2), he went down. This marks the close of the first stage in the covenant and the beginning of the second stage. Leaving Canaan as a family, Israel returned as a nation. In Egypt the transformation took place; the civilization, arts, and sciences of Egypt adapted it well for the divine purpose of training Israel in this second stage of their history; Jacob and his family, numbering 70, or as Stephen from Septuagint reads, 75 souls

(^{<440714>}Acts 7:14), according as Joseph's children only or his grandchildren also are counted. Jacob's sons' wives are not reckoned in the 70 persons, only the unmarried daughter Dinah and a granddaughter. In the number are included, according to Hebrew usage, some who were still "in the loins of their fathers." Benjamin's (then only 24) ten sons were probably born in Egypt subsequently. So Pharez' two sons and Asher's two grandsons by Beriah. In the genealogy those named are the heads of tribes and of families.

At 130 Jacob blessed Pharaoh and termed his life a "pilgrimage" of days "few and evil" (47; ^{<581109>}Hebrews 11:9,13). The catalog of ills includes his sufferings:

(1) from Esau,

- (2) Laban,
- (3) maiming by the Angel,
- (4) Dinah's violation and Simeon and Levi's cruelty,
- (5) loss of Joseph,
- (6) Simeon's imprisonment,
- (7) Benjamin's departure,
- (8) Rachel's death,
- (9) Reuben's incest.

All these seemed “against” him, but all was for him, because God was for him (<450828>Romans 8:28,31,37; <014236>Genesis 42:36). His true grandeur and sublimity burst forth at his latter end; his triumphant and grateful review of life,” God, before whom my fathers did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad!” His blessing Joseph's sons was an act of “faith” (<581121>Hebrews

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covenant. Jacob is made to know he has more to fear from God's displeasure than from Esau's enmity. Once that he stands right with God he need not fear Esau. There followed therefore the wrestling "alone" with Jehovah (compare ^{<401423>}Matthew 14:23; ^{<410135>}Mark 1:35); his being named "Israel"; and his asking God's name, to which the only reply was, God "blessed him there." Blessing is God's name, i.e. the character wherein He reveals Himself to His people (^{<023405>}Exodus 34:5-7). Jacob called the place Peniel, "the face of God." Next Jacob came to Succoth, then crossed Jordan, and near Shechem bought his only possession in Canaan, the field whereon he tented, from the children of Hamer, Shechem's father, for 100 kesita, i.e. ingots of silver of a certain weight. The old versions translated "lambs," an ancient standard of wealth before coinage was practiced. For "Shalem, a city of Shechem," translated with Samaritan Pentateuch, "Jacob came in peace to the city of Shechem," though there is still a Salim E. of Nablus (Shechem). His settlement here in the N. instead of with his father in the S. at Beersheba may have been to avoid collision with Esau and to make an independent settlement in the promised land. It seems to have been in a time of his temporary religious declension after his escape from Esau through God's interposition. Undue intercourse with the Canaanites around ended in Dinah's fall and the cruel retribution by Simeon and Levi, which so imperiled his position among the surrounding Canaanites, and which so deeply affected him (^{<013317>}Genesis 33:17,19; Genesis 34; ^{<014905>} Genesis 49:5,6). It is true he erected an altar, El Elohe Israel, claiming God as his own "the God of Israel." Still God

saw need for calling him to a personal and domestic revival. Jacob understood it so, and called his household to put away their strange gods (namely, Rachel's stolen teraphim and the idols of Shechem, which was spoiled just before), their earrings (used as idolatrous phylacteries), and uncleanness; and then proceeded to perform what he had vowed so long ago, namely, to make the stone pillar God's house (Genesis 28:22). When thus once more he sought peace with God "the terror of God was upon the cities around" (compare <060209>Joshua 2:9). They made no attempt such as Jacob feared to avenge the slaughter of the Shechemites. Reaching Bethel once more after 40 years, where he had seen the heavenly ladder, he has a vision of God confirming his name "Israel" and the promise of nations springing from him, and of his seed inheriting the land; He therefore rears again the stone pillar to El Shaddai, "God Almighty," the name whereby God had appeared to Abram also when He changed his name to Abraham. Then followed the birth of Benjamin, which completed the tribal twelve (Genesis 35).

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accident, the sacredness of Jacob's well and the excellence of its deep drawn water would account for her coming so far. It was not the public city well, otherwise it would have been furnished with some means of drawing the water (^{<430411>}John 4:11). The sinking of so deep a well would only be undertaken by some one who had not access to the neighbouring streams and fountains. The patriarchs had never want of pasture in Canaan, but often difficulties as to water (^{<012125>}Genesis 21:25-30; 26:13-15,18-22). Jacob therefore naturally provided himself with a well in his field just purchased (^{<013317>}Genesis 33:17-19). With characteristic prudence he secured on his own property, by great labour, a perennial supply at a time when the surrounding watersprings, which abound on the surface, were in the hands of unfriendly neighbours. Formerly there was a square hole opening into a vaulted chamber 15 feet square, in the floor of which was the well's mouth. The vault has fallen, so that stones have fallen in and much reduced its original depth, in Maundrell's time it was 105 feet deep; now it is often dry, at other times it has a few feet of water. Caspari (Chronicles and Geog. Introd. to Life of Christ) says Sychar originally extended further to the S., and consequently a large part of it lay nearer to Jacob's well than to the fountain Ain el Askar at the N. side of the opening of the valley of Nablus toward the E. Those at the S. of Sychar would repair to Jacob's well rather than to Ain el Askar, which is ten minutes' walk from Jacob's well. The true mouth of the well is but four feet long, and opens into the well itself, which is seven and a half feet in diameter, and now owing to rubbish only 75 ft. deep. The vaulted chamber was possibly the crypt of the church built

over the well in the 4th century. Dr. Rogers and Miss Peache have contributed 150 British pounds for clearing the well and protecting it with stonework (Palestine Exploration Quarterly Statement, April 1877).

JADA

<130228> 1 Chronicles 2:28,32.

JADAN

<151043> Ezra 10:43.

JADDUA

1. Successor of Jonathan or Johanan in the high priesthood. The last high priest and the latest name in Old Testament, supposing <130322>1 Chronicles 3:22-24 corrupt. In the reign of the last Persian king Darius and of **see**

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ALEXANDER ; when he invaded Judea Jaddua is said to have gone out in priestly robes to meet Alexander, and to have implored his goodwill toward the Jews (Josephus, Ant. 11:8, section 7; ^{<161211>}Nehemiah 12:11,22). The phrase “Darius the Persian” implies that the Grecian dynasty of Alexander the Great had begun.

2.

^{<161021>} Nehemiah 10:21.

JADON

^{<160307>} Nehemiah 3:7; compare ^{<132730>}1 Chronicles 27:30. Josephus calls the man of God who denounced Jeroboam’s altar at Bethel “Jadon,” intending probably “Iddo the seer.”

JAEL

(**See DEBORAH** on the “blessing” pronounced on her notwithstanding the treachery of which she was guilty in slaying Sisera who sought refuge with her. Besides the commendation of her real faith, though not of the treachery with which her act was alloyed, we should remember that the agents who execute God’s righteous purposes are regarded in Scripture as God’s “sanctified ones,” not in respect to their own character and purposes, but in respect to God’s work; so the Medes who executed His vengeance on Babylon (^{<231303>}Isaiah 13:3; ^{<19D709>}Psalm 137:9). Moreover Deborah anticipates a fact, namely, that Jael would be regarded as a heroine and praised as

a public benefactress above her fellow women). Wife of **see HEBER** the Kenite, head of a nomad clan who, migrating from S. Canaan where his brethren had settled at the conquest of Canaan by Joshua, had encamped under the oaks named the “oaks of the wanderers” (KJV “plain of Zaanaim,” <070411>Judges 4:11), near Kedesh Naphtali in the N. (**See ISSACHAR**). He kept a neutral position, being at peace with both Jabin and Israel (ver. 17) Her tent, not Heber’s, is specified as that to which Sisera fled, because the women’s tent seemed a more secure asylum and Jael herself “went out to meet” and invite him. She covered him with the mantle (ver. 18, Hebrew), and allayed his thirst with curdled milk or buttermilk (<070525>Judges 5:25), a favorite Arab drink. Often Palmer found in asking for water none had been in an encampment for days; milk takes its place. The “nail” with which she slew him was one of the great wooden pins which fastened down the tent cords, and the “hammer” was the mallet used to drive the nails into the ground.

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In [<070506>](#)Judges 5:6 “Jael” is thought (Bertheau) to be a female judge before Deborah; but as no other record exists of such an one the meaning probably is, “although Jael, who afterward proved to be such a champion, was then alive, the highways were unoccupied,” so helpless was Israel, “until I Deborah arose.”

JAH

Condensing in one emphatic syllable all that is implied in Jahveh, the true pronunciation of Jehovah ([<196804>](#)Psalm 68:4); first in [<021502>](#)Exodus 15:2 (Hebrew). Often in names, as Eli-jah. Only in poetry: [<231202>](#)Isaiah 12:2, “Jah Jehovah is my strength and my song”; ([<232604>](#)Isaiah 26:4) “in Jah Jehovah is the Rock of ages.” The union of the two names expresses in the highest degree God’s unchanging love and power. Hallelu-Jah is “Praise ye Jah.” [<198908>](#) Psalm 89:8, “O Jehovah, God of hosts, who, as Thou, is a strong Jah?” the emphatic concentration of the name “Jehovah.” The spirit impressed with a sense of God feels the need of repeating frequently that name in which His being is comprehended (Hengstenberg). [<130402>](#) 1 Chronicles 4:2. Identified by some with [see HAROEH](#) .

JAHATH

1.

[<130620>](#) 1 Chronicles 6:20,39,43.

<132310> 1 Chronicles 23:10,11.

<132422> 1 Chronicles 24:22.

2.

3.

4.

5.

<143412> 2 Chronicles 34:12.

JAHAZ:

J AHAZA (<061318>Joshua 13:18), J AHAZAH (21:36), J AHZAH (<042123>Numbers 21:23; <050232>Deuteronomy 2:32; <071120>Judges 11:20; <231504>Isaiah 15:4;

<244821> Jeremiah 48:21,34). Here the battle was fought wherein Israel overcame Sibon and so won his whole territory between the Arnon and the Jabbok. Jahaza was assigned to Reuben, then to the Merarite Levites (<130678>1 Chronicles 6:78; <062136>Joshua 21:36). It was in the plain country, now the Belka, in the extreme S. of Sihon's land but N. of the Arnon. Doubtless the battle was fought along the slope of the hill still called Shihan. There is on it a network of cyclopean walls, whence the slings and arrows of Israel

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dislodged the Amorites according to Josephus. Thence the enemy fled two miles to the edge of the Arnon gorge.

<132319> 1 Chronicles 23:19; 24:23.

4. Of the sons of Asaph. Under the Spirit, who came upon him, he encouraged Jehoshaphat and the congregation of Judah in the house of the Lord, before the new court:

“thus saith the Lord unto you, Be not ... dismayed by reason of this great multitude, for the battle is not yours but God’s; tomorrow go ye down against them; behold they come up by the cliff of Ziz, and ye shall find them at the end of the brook (valley) before the wilderness of Jeruel, ye shall not need to fight ... stand ye still, and see the salvation of the Lord with you” (<142014>2 Chronicles 20:14; <198303> Psalm 83:3-7).

This psalm was composed by one of the sons “of Asaph,” which Jahaziel was; he probably was its author. It is called: a “song” (shir), a thanksgiving by anticipation for the victory. It was sung by the Levite Kohathites and Korhites. So, according to their faith, “when they began to sing and praise, the Lord set ambushments against Ammon, Moab, ... and they were smitten.” The 47th Psalm was sung on the battlefield (<142026>2 Chronicles 20:26) after the victory, the 48th Psalm subsequently (<142028>2 Chronicles 20:28) in the temple.

JHAZIAH

<151015> Ezra 10:15.

JHAZIEL

1.

<131204> 1 Chronicles 12:4.

<131606> 1 Chronicles 16:6.

2.

3.

5.

<150805> Ezra 8:5.

JAHDAI

Abruptly named in Caleb's genealogy (<130247>1 Chronicles 2:47).

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JAHDIEL

<130524> 1 Chronicles 5:24.

JAHLEEL

<014614> Genesis 46:14; <042626>Numbers 26:26.

JAHMAI

<130702> 1 Chronicles 7:2.

JAHZEEL, JAHZIEL

<014624> Genesis 46:24; <042648>Numbers 26:48; <130713>1
Chronicles 7:13.

JAHZERAH

<130912> 1 Chronicles 9:12. A HASAI in <161113>Nehemiah 11:13.

JAIR

=“splendid, shining.” (**See ARGOB** and **see BASHAN HAVOTH JAIR**).

1. On his father’s side, of Judah; on his mother’s side, of Manasseh. Son of Segub, who was son of Hezron by his third wife, daughter and heiress in part of Machir (father of Gilead) of Manasseh (<130221>1 Chronicles 2:21,22,23; <050314>

Deuteronomy 3:14,15). His designation from his mother, not his father, was probably owing to his settling in Manasseh E. of Jordan. His brilliant exploit was, he took Argob or Trachonitis, the Lejah, and called from his own name certain villages or groups of tents (“kraals”), 23 originally, Havoth Jair (<043241>Numbers 32:41), afterward increased to 30 (<071004>Judges 10:4).

2. The Gileadite judge. His 30 sons rode 30 asses, and had 30 cities, the number to which the original Havoth Jair had grown.

3. A Benjamite, son of Kish, father of Mordecai (<170205>Esther 2:5).

4. A different Hebrew name, though in English Jair, or Jeer (Hebrew text or kethib). Father of Elhanan, one of David’s heroes who slew Lahmi, Goliath’s brother (<132005>1 Chronicles 20:5).

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JAIRUS

=“Jair.” Ruler of a synagogue in a town near the lake of Galilee, probably Capernaum. Jesus raised her to life immediately after death ([<400918>Matthew 9:18](#); [<410522>Mark 5:22](#); [<420841>Luke 8:41](#)). The recurrence of the name in the same region, after the lapse of ages, is an undesigned coincidence, a mark of the truth of the sacred narrative.

JAKAN

[<130142>](#) 1 Chronicles 1:42; [<013627>](#)Genesis 36:27.

JAKEH

Related to Hebrew yikkah , “obedience.” Father of [see AGUR](#) . Hitzig translated [<203001>](#)Proverbs 30:1, with a conjectural reading, “son of her whose obedience is Masse,” i.e. the queen of Masse! ([<012514>](#)Genesis 25:14; [<130130>](#)1 Chronicles 1:30; 4:41-43). Thus Agur and Lemuel are brothers ([<203101>](#)Proverbs 31:1), sons of the queen of Masse in Arabia, the region which he conjectures the Simeonites conquered in Hezekiah’s time. Bunsen makes Jakeh a proper name, “son of Jakeh the man of Massa.”

JAKIM

1.

<132412> 1 Chronicles 24:12.

2.

<130819> 1 Chronicles 8:19.

JALON

<130417> 1 Chronicles 4:17.

JAMES

”Jacob” in Greek; the name appearing in our Lord’s apostles and contemporaries for the first time since the patriarch. Son of Zebedee, brother of John. Their father’s “hired servants” and fishing vessel imply some degree of competence. John probably was the one with Andrew (<430135>John 1:35-41), who, on John the Baptist’s pointing to the Lamb of God, followed Jesus. The words Andrew “first findeth his own brother Simon” imply that John secondly found and called his own brother James to Jesus, or vice versa. Some months later the Lord saw Zebedee, James, and John, in the ship mending their nets. At His call James and John

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“immediately left the ship and their father and followed Him” ([<400422>](#)Matthew 4:22). Their L EAVING T HEIR F ATER “W ITH T HE H IRED servants”

([<410120>](#)Mark 1:20, a minute particular, characteristic of Mark’ s vivid style and his knowledge through Peter of all which happened)was not an unfilial act, which it would have been if he had no helpers. The next call was after an unsuccessful night’s fishing, when the fishermen had gone out of their ships and had washed ([<420502>](#)Luke 5:2, Vaticanus and Cambridge manuscripts read [eplunon](#) , “were washing”; the Sinaiticus and Paris manuscripts have [epifainoo](#)) their nets; Jesus entering one of the ships, Simon’s, prayed him to thrust out a little from land, and preached. Then rewarding his loan of the ship, He desired Simon, Launch out into the deep, and do ye let down your nets for a draught. At Christ’s word, however unlikely to reason, he let down, and enclosed so many fish that the net broke; and the partners in the other ship came to his help, and they filled both ships so that they began to sink. Astonished at the miracle, yet encouraged by His further promise to Simon, “henceforth thou shalt catch men,” the three forsook not merely their “nets” as before, but “all,” and followed Him. In fact the successive calls were:

- (1)** to friendly acquaintance ([<430137>](#)John 1:37);
- (2)** to intimacy ([<400418>](#)Matthew 4:18);
- (3)** to permanent discipleship ([<420511>](#)Luke 5:11);

(4) (toward the close of the first year of our Lord's ministry) to apostleship ([<401001>Matthew 10:1](#));

(5) to renewed self dedication, even unto death ([<432115>John 21:15-22](#)).

In Matthew and Luke ([<420614>Luke 6:14](#)), of the four catalogs of [see APOSTLES](#) , Andrew follows Peter on the ground of brotherhood. In Mark (3:16) and Acts (1:13) James and John precede Andrew on the ground of greater nearness to Jesus. These four head the twelve; and Andrew is at the foot of the four. Peter, James, and John alone witnessed the raising of Jairus' daughter ([<410537>Mark 5:37](#)); also the transfiguration ([<401701>Matthew 17:1](#)); also the agony (26:37). The four asked our Lord "privately" when His prediction of the temple's overthrow should be fulfilled, and what should be the sign ([<411303>Mark 13:3](#)). In [<420928>Luke 9:28](#) (the transfiguration) alone John precedes James. By the time that Luke wrote John was recognized as on a level with James, yet not above him, as Luke

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in <440113>Acts 1:13 has the order, “James, John,” but in 12:2 Luke calls James brother of John, who by that time had become the more prominent. James was probably the elder brother, whence John is twice called “brother of James” (<410537>Mark 5:37; <401701>Matthew 17:1). No official superiority was given, for no trace of it occurs in New Testament; it was the tacitly recognized leadership which some took above the others.

James and John were called **see BOANERGES** to express their natural character and the grace which would purify and ennoble it, making James the first apostle martyr and John the apostle of love. Their fiery zeal in its untempered state appeared in their desiring to call fire from heaven to consume the Samaritans. These would not receive Jesus when He sent messengers to make ready for Him (i.e. to announce His Messiahship, which He did not conceal in Samaria as in Judaea and Galilee: <430426>John 4:26, <420954>Luke 9:54), because His face was as though He would go to Jerusalem, whereas they expected the Messiah would confirm their anti- Jewish worship in the mount Gerizim temple. James and John “saw” some actual collision between the Samaritans and the messengers who were sent before and whom our Lord and His apostles followed presently; just as Elijah in the same Samaria had called for fire upon the offenders face to face (<120110>2 Kings 1:10,12). In <420955>Luke 9:55,56, “ye know not what manner of spirit ye are (not the fiery judicial spirit which befitted Elijah’s times, but the spirit of love so as to win men to salvation, is the spirit of Me and Mine), for the Son of man is not come to destroy men’s lives but to save them,” is not in Alex., Vat., and. Sin.

manuscripts The same John subsequently (<440814>Acts 8:14-17) came down with Peter to confer the Spirit's gifts on Samaritan believers. What miracles in renewing the heart does the gospel work!

Salome the mother of Zebedee's children, impressed by Christ's promise that the twelve should sit on thrones judging the twelve tribes of Israel, begged, and her two sons joined in the prayer, that they might sit one on His right the other on His left hand in His glory (<411035>Mark 10:35-37). They prefaced it with pleading His own promise, "Master, we would that Thou shouldest do for us whatsoever we shall desire" (<400707>Matthew 7:7; <421109>Luke 11:9; <411124>Mark 11:24). Perhaps jealousy of Peter and Andrew, their rivals for the nearest place to Him, actuated them (<402020>Matthew 20:20-24). He told them that they should drink of His cup (Sin. and Vat. manuscripts omit in verse 22,23 the clause as to the "baptism") of suffering (<441201>Acts 12:1,2; James; <660109>Revelation 1:9; John), but to sit on His right and left, said He,

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come again on the clouds of heaven.” Many cried “Hosanna to the Son of David.” But James was cast down by the Pharisees. Praying, “Father, forgive them, for they know not what they do,” he was stoned in spite of the remonstrance of a Rechabite priest (“Stop! the just one is praying for you!”), then beaten to death with a fuller’s club. Thus the Jews wreaked their vengeance on him, exasperated at his prophecy of their national doom in his epistle, which was circulated not only in Jerusalem but by those who came up to the great feasts, among “the twelve tribes scattered abroad” to whom it is addressed.

James was probably married (^{<460905>}1 Corinthians 9:5). Josephus makes Ananus, the high priest after Festus’ death, to have brought J. before the Sanhedrin for having broken the laws, and to have delivered him and some others to be stoned. In ^{<581307>}Hebrews 13:7 there may be allusion to James’ martyrdom, “Remember them which had (not have) the rule (spiritually) over you, (Hebrews, over whom he presided) who have spoken unto you the word of God, whose faith follow, considering the end of their conversation” (their life walk). If this be the allusion, the Epistle to Hebrews was probably A.D. 68, and James’ martyrdom A.D. 62. His apprehension by Ananus was very probably in this year; but according to Hegesippus he was not martyred until just before the destruction of Jerusalem, A.D. 69, to which, as near, ^{<580501>}Hebrews 5:1 may refer.

JAMES, EPISTLE GENERAL OF

Called by Eusebius (H. E. 2:23; A.D. 330) the first of the catholic (universal) epistles, i.e. addressed to the church in general; not, as Paul's letters, to particular churches or individuals. In the oldest manuscripts except the Sinaiticus manuscript they stand before Paul's epistles. Two were "universally acknowledged" ([homologoumena](#), Eusebius): 1 Peter and 1 John. All are found in every existing manuscript of the whole New Testament. The epistle of James, being addressed to the scattered Israelites, naturally was for a time less known. Origen, who lived between A.D. 185 and 254, first expressly mentions it (Commentary on John, 1:19). Clement of Rome quotes from it a century earlier (1 Ep. to Cor. 10:

[<590221>](#) James 2:21,23). The Shepherd of Hermas soon after quotes [<590407>](#)James 4:7. Irenaeus (Haer. 4:16, section 2). refers to [<590223>](#)James 2:23. The old Syriac version has it and the Epistle to Hebrews alone of the books which were "disputed" ([antilegomena](#), Euseb. 3:25) yet "acknowledged by the majority" (Euseb.). No Latin father of the first three centuries quotes it. It

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Barnabas, A.D. 40, introduced Saul, three years subsequently to his conversion in A.D. 37 on his first visit to Jerusalem, and through their influence he was admitted to free intercourse with the disciples, who at first had been “all afraid of him, not believing he was a disciple” ([<440926>Acts 9:26-28;](#)

[<480118>Galatians 1:18,19](#)). When Peter was delivered by the angel,

A.D. 44. he said to the assembly at Mary’s house “Go show these things unto James” ([<441217>Acts 12:17](#)). In A.D. 49 at the Jerusalem council James gives authoritative opinion, “My sentence is” ([<441513>Acts 15:13,19](#)). At the same time Paul recognizes as “pillars of the church” “James, Cephas and John” (James standing first): [<480209>Galatians 2:9](#). It was “certain who came from James,” president of the mother church of Jerusalem, who led Peter to his Judaizing vacillation at Antioch ([<480211>Galatians 2:11,12](#)). Finally in

A.D. 57 Paul, having been on the previous day “received gladly” by the brethren, went in officially, with Luke and his other assistant ministers, in the presence of all the elders, and “declared particularly what God had wrought among the Gentiles by his ministry” ([<442117>Acts 21:17-19](#)). Besides Clement of Alexandria who speaks of his episcopate (Hypot. 6, in Eusebius

H. E., 2:1), Hegesippus, a Jewish Christian in the middle of the second century, writes much of James, that he drank not strong drink, nor had a razor upon his head, and wore no woolen clothes, but linen, so that he alone might go into the holy place; in short he was a rigid Nazarite ascetic, following after legal righteousness, so that the Jews regarded him as possessing

priestly sanctity; such a one when converted to Christ was likely to have most influence with the Jews, who called him “the just one,” and therefore to have been especially suited to preside over the Jerusalem church. So we find him recommending to Paul a conformity to legal ceremonialism in things indifferent (^{<442118>}Acts 21:18-25), which however proved in the end really inexpedient. Hegesippus says James was often in the temple praying for forgiveness for the people. At the Passover shortly before the destruction of Jerusalem (foretold in his epistle, 5:1) the scribes and Pharisees set him on a pinnacle of the temple, and begged him to restrain the people who were “going astray after Jesus as though He were the Christ.” “Tell us, O just one,” said they before the assembled people, “which is the door of Jesus?” alluding to his prophecy “the coming of the Lord draweth nigh ... behold the Judge standeth before the doors” (Greek,

^{<590508>} James 5:8,9), wherein he repeats Jesus’ words (^{<402433>}Matthew 24:33), “when ye shall see all these things, know that He (margin) is near, even at the doors.” James replied with a loud voice, “Why ask ye me concerning Jesus, the Son of Man? He sitteth at the right hand of power, and will

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occasion to “lay hold on Him,” saying that He was “beside Himself”; as He was so pressed by multitudes that He and His disciples “could not so much as eat bread,” His cousin brethren thought they would restrain what seemed to them mad zeal ([410320](#)Mark 3:20,21,31-33). The statement in [430703](#) John 7:3-5, “neither did His brethren believe in Him,” does not imply that all of them disbelieved; James and Jude believed. Or if all are included, the negation of belief is not a negation of all belief, but of such as recognized the true nature of His Messiahship. They looked for a reigning Messiah, and thought Jesus’ miracles were wrought with a view to this end: “depart hence (from obscure Galilee) and go into Judea, that Thy disciples also may see the works that Thou doest, for there is no man that doeth anything in secret and (yet) he himself seeketh to be known openly (which they take for granted He seeks); if Thou do these things, show Thyself to the world.” The theory that denies any of the Lord’s brethren to have place among the apostles involves the improbability that there were two sets of four first cousins, named James, Joses, Jude, Simon, without anything to show which is son of Clopas and which his cousin. Luke in enumerating the twelve calls Jude: “the brother of James,” he must mean brother of the “James, son of Alphaeus,” before mentioned. Jude appears in

[410603](#) Mark 6:3; [401355](#)Matthew 13:55, as “brother of the Lord”; therefore James the son of Alphaeus must have been brother,” i.e. cousin, of our Lord. This proves the identity of Juntos the apostle with James the Lord’s brother. Luke moreover recognizes only two Jameses in the Gospel and Acts

down to ^{<441217>}Acts 12:17; the James there must then mean the son of Alphaeus. An apostle is more likely to have presided over the Jerusalem church, wherein he is placed even before Cephas and John, than one who was an unbeliever until after the resurrection (^{<480119>}Galatians 1:19; 2:9-12); compare ^{<440927>}Acts 9:27, which calls those to whom Paul went “apostles”; now Peter and James were those to whom he went, therefore James was an apostle.

After the resurrection Christ appeared to James (^{<461507>}1 Corinthians 15:7). The spurious “ Gospel according to the Hebrews” says “James swore he would not eat bread from the hour that he drank the cup of the Lord until he should see Him risen again.” Christ’s special appearance to James strengthened him for the high position, tantamount to “bishop,” which he subsequently held at Jerusalem. Christ’s command to the collected apostles to preach the gospel everywhere is compatible with each having a special sphere besides the general care of the churches. To him and Peter

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is specified as canonical both in the East and West in the councils of Hippo and Carthage, A.D. 397. Known only partially at first, it subsequently obtained a wider circulation; and the proofs becoming established of its having been recognized in apostolic churches, which had men endowed with the discernment of spirits to discriminate inspired utterances from uninspired ([<461437>1 Corinthians 14:37](#)), it was universally accepted. The Old Testament Apocrypha is a different case; the Jewish church had no doubt about it, they knew it to be not inspired.

Luther's objection ("an epistle of straw, destitute of evangelical character") was due to his thinking that James 2 was opposed to Paul's doctrine of justification by faith not works. The two viewing justification from distinct standpoints harmonize and mutually complement each other's definitions. By "works" James means love, which is the spirit of true "works" such as God accepts; for he compares "works" to "the spirit," "faith" to "the body." In [<590226>James 2:26](#), "as the body without the spirit is dead, so faith without works is dead also," if mere outward deeds were meant, "works" would answer to "the body," "faith" to "the spirit." His reversing this proves he means by "faith" the form of faith without the working reality. Such "faith" apart from (Greek [chooris](#)) the spirit of faith, which is LOVE (and love evidences itself in works) is dead; precisely the doctrine of Paul also: [<461302>1 Corinthians 13:2](#); [<480506>Galatians 5:6](#), "faith which worketh by love" (its spirit). So also [<590217>James 2:17](#): "faith, if it hath not works, is dead, being alone"; presumed faith, if it have not works, is dead,

being by itself (Greek for “alone”), i.e. severed from its spirit, love; just as the body would be “dead” if severed from the spirit. Paul speaks of faith in its justifying the sinner before God; James in its justifying the believer evidentially before men. Ver. 18, show me (evidence to me) thy faith without thy works, but thou canst not, whereas “I will show thee my faith by my works.” Abraham was justified by faith before God the moment he believed God’s promise ([011506](#)>Genesis 15:6). He showed his faith, and so was justified evidentially before men, by his offering Isaac 40 years afterward. The tree shows its life by fruits, but is alive before either leaves or fruits appear. (**See FAITH**) In [590223](#)>James 2:23 James recognizes, like Paul, that Abraham’s “faith was imputed unto him for righteousness.” James meets the Jews’ false notion that their possession of the law, though they disobeyed it, and their descent from Abraham and notional belief apart from obedience, would justify (an error which Paul also combats,

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<450217> Romans 2:17-25; compare <590122>James 1:22). James in 1:3; 4:1,12, accords with <450503>Romans 5:3; 6:13; 7:23; 14:4.

Coincidence with the Sermon on the Mount. James's specialty was so to preach the gospel as not to disparage the law which the Jews so revered. As Paul's epistles unfold the doctrines flowing from the death and resurrection of Christ, so James's epistle unfolds His teaching during His life, and is a commentary on the Sermon on the Mount. Both represent the law as fulfilled in love; the language corresponds:

<590102>James 1:2 with <400512> Matthew 5:12; <590104>James 1:4 with <400548>Matthew 5:48; <590105>James 1:5; 5:15 with <400707>Matthew 7:7-11; <590213>James 2:13 with <400507>Matthew 5:7, 6:14,15; <590210> James 2:10 with <400519>Matthew 5:19; <590404>James 4:4 with <400624>Matthew 6:24; <590411>James 4:11 with <400701>Matthew 7:1,2; <590502>James 5:2 with <400619> Matthew 6:19. He teaches the same gospel righteousness which the sermon on the mount inculcates as the highest realization of the law. His character as "the just," or legally righteous, disposed him to this coincidence (<590120>James 1:20; 2:10; 3:18 with <400520>Matthew 5:20), and fitted him for both presiding over a church zealous of the law, and winning Jewish converts, combining as he did in himself Old Testament righteousness with evangelical faith, <590208>James 2:8 with <400544>Matthew 5:44,48. Practice, not profession, is the test of acceptance (<590217>James 2:17; 4:17 with <400721>Matthew 7:21-23). Sins of tongue, lightly as the world regards them, seriously violate the law of love (<590126>James 1:26; 3:2-18

with [<400522>](#) Matthew 5:22). So swearing: [<590512>](#)James 5:12 with [<400533>](#)Matthew 5:33-37.

Object: Persons addressed. The absence of the apostolic benediction favors the view that the epistle, besides directly teaching the believing, indirectly aims at the unbelieving Israelites also. To those he commends humility, patience, prayer; to these he addresses awful warnings ([<590507>](#)James 5:7-11; 4:9; 5:1-6). The object is:

(1) To warn against prevalent Jewish sins: formalism as contrasted with true religious “service” ([threskeia](#) , cult); the very ritual “services” of the gospel consist in mercy and holiness (compare [<590127>](#)James 1:27 with

[<402323>](#) Matthew 23:23; [<330607>](#)Micah 6:7,8); in undesigned coincidence with James’s own decision against mere ritualism at the council, as recorded in the independent history ([<441513>](#)Acts 15:13-21); against fanaticism which, under the garb of religious zeal, was rending Jerusalem ([<590120>](#)James 1:20); fatalism ([<590113>](#)James 1:13); mean crouching to the rich ([<590202>](#)James 2:2); evil

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speaking (<590303>James 3:3-12; 4:11); partisanship (<590314>James 3:14); boasting (<590205>James 2:5; 4:16); oppression (<590504>James 5:4).

(2) To teach Christians patience in trial (<590102>James 1:2), in good works (<590122>James 1:22-25), under provocation (<590317>James 3:17), under oppression (<590507>James 5:7), under persecution (<590510>James 5:10). The motive for patience is the Lord's speedy coming to right all wrong (<590508>James 5:8, Meyrick in Smith's Dictionary). In <590514>James 5:14 James writes, "Is any sick among you? let him call for the elders of the church"; not some one, as Rome interprets it, to justify her extreme unction. The elders praying for him represent the whole church, "anointing him with oil in the name of the Lord." This sign accompanied miraculous healings wrought by Christ's apostles. To use the sign now, when the reality of miraculous healing is gone, is unmeaning superstition. Other apostolic usages are discontinued as no longer expedient (<461104>1 Corinthians 11:4-15; 16:20), so unction of the sick: Rome anoints to heal the soul where life is despaired of; James's unction was to heal the body where life is to be preserved. Oil as sign of divine grace was appropriate in healing.

Inspiration. In <441528>Acts 15:28 he joins with the other apostles, elders, and brethren, in writing, "it seemed good to the Holy Spirit and to us," etc. Peter, the apostle of the circumcision, tacitly confirms the inspiration of the first president of the Jerusalem church, with whose Jewish

sympathies he had much in common, by incorporating with his own inspired writings ten passages from James (compare <590101>James 1:1 with <600101>1 Peter 1:1; <590102> James 1:2 with <600106>1 Peter 1:6; 4:12,13; <590111>James 1:11 with <600124>1 Peter 1:24; <590118>James 1:18 with <600103>1 Peter 1:3; <590207>James 2:7 with <600414>1 Peter 4:14; <590313>James 3:13 with <600212>1 Peter 2:12; <590401>James 4:1 with <600211>1 Peter 2:11; <590406>James 4:6 with <600505>1 Peter 5:5,6; <590407>James 4:7 with <600506>1 Peter 5:6,9; <590410>James 4:10 with <600506>1 Peter 5:6; <590520>James 5:20 with <600408>1 Peter 4:8).

The style. Its pure Greek shows it was meant not only for the Jerusalem Jews but for the Hellenists, i.e. Greek-speaking Jews. The style is curt and sententious, gnome succeeding gnome. A Hebraic character prevails, as the poetic parallelisms show (<590301>James 3:1-12). The Jewish term “synagogue” (<590202>James 2:2. margin) is applied to the Christian “assembly.” The images are covert arguments from analogy, combining logic with poetical vividness. Eloquence, terse and persuasive, characterizes this epistle. Its palpable similarity to Matthew, the most Hebraic of the Gospels, is what

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we might expect from the president of the Jerusalem church when writing to Israelites.

In this epistle, the Old Testament law is put in its true relation to Christianity which brings out its inner spirit, love manifesting itself in obedience of heart and life. The Jews were zealous for the letter of the law, but what the gospel insists on is its everlasting spirit. Paul insists on this as much as James ([470306](#)>2 Corinthians 3:6-18). The doctrines of grace and justification by faith, so prominent in Paul's teaching to the Hellenists and Gentiles, are in the background in James as having been already taught by that apostle. To the Jewish Christians, who kept the legal ordinances down to the fall of Jerusalem, James sketches the "perfect" man, "continuing" in the gospel "law of liberty" (because it is the law of love). [014610](#)> Genesis 46:10; [020615](#)>Exodus 6:15; [130424](#)>1 Chronicles 4:24; [042612](#)>Numbers 26:12.

JAMIN

1.

2.

[130227](#)> 1 Chronicles 2:27.

[160807](#)> Nehemiah 8:7.

3.

JAMLECH

<130434> 1 Chronicles 4:34,38,41.

JANNA

<420324> Luke 3:24.

JANNES AND JAMBRES

Two magicians. “Withstood Moses” (<550308>2 Timothy 3:8,9). They could “proceed no further,” though for a time they simulated Moses’ miracles (<020711>Exodus 7:11). At last “their folly was manifested unto all,” when not only could they no longer rival Moses and send boils but were themselves smitten with boils. So as to the lice, the magicians confessed, “this is the finger of God” (<020818>Exodus 8:18,19; 9:11). An or unrra is Egyptian for “scribe.” It is the name of a writer in papyri of the reign of Rameses II Jambres may mean “scribe of the S.” (Speaker’s Commentary, note at end of Exodus 7) The Targum of Jonathan mentions Jannes and Jannes as “chiefs of the magicians.” Numenius, a Pythagorean (in Eusebius, Proep.

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Evang., 9:8) wrote, “Jannes and Jannes were sacred scribes, deemed inferior to none in magic.” Paul by inspiration endorses the names given them in secular history, though not mentioned in the inspired Exodus. Pliny (H. N. 30:1) makes Moses, Jamnes, and Jotape, heads of magic factions.

JANOAH

A place in northern Galilee, the land of Naphtali, taken by Tiglath Pileser (^{<121529>}2 Kings 15:29).

JANOHAH

On the border of Ephraim (^{<061606>}Joshua 16:6,7). Now Yanun, about 12 miles S.E. of Nablus (Neapolis) or Shechem. N.E. of Yanun is Khirbet Yanun, which may be the site of the original town.

JANUM, JANIM

(in the kethib or Hebrew text). A town of Judah in the mountain district near Hebron (^{<061553>}Joshua 15:53).

JAPHETH

=“enlargement.” From pathah “to extend” (^{<010927>}Genesis 9:27); Gesenius from yaphah “to be fair,” from the fair complexion of James and his descendants. Probably the second son of Noah, from the youngest

(<010924>Genesis 9:24; 10:2,6,21, where the Syriac, the Arabic, and the Vulgate translate as Gesenius “the elder brother of Japheth”; but Septuagint as KJV). If “younger son” in <010924>Genesis 9:24 is Canaan not Ham, the invariable order of the names represents also the order of their ages,” Shem, Ham, and Japheth” Shem’s genealogy is put last, being traced from <011021> Genesis 10:21 onwards uninterruptedly as the line of Messiah. These three are persons, the names of their descendants are ethnic. Written more than 3,000 years ago the genealogical account in Genesis 10 is the oldest and most trustworthy history of the dispersion of mankind. It states from James came:

- (1)** Gomer, i.e. the Cymri or Celts;
- (2)** Magog, the Scythians and Sarmatians (Slavonians);
- (3)** Madai, the Medes or Aryans;

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(4) Javan, the Ionians (Greeks);

(5) Tubal, the Tibareni;

(6) Meshech, the Moschi (these two declined between 1100 and 400

B.C., leaving no literature, so that modern ethnology does not notice them); and

(7) Tiras, the Thracians (Tentons).

Moses thus, under the Spirit, anticipates the discoveries of ethnology, which comprises one great family of mankind under five heads:

1, Indo-Persians or Aryans; **2,** Celts;

3, Teutons;

4, Graeco-Italians;

5, Slaves.

Moses rightly makes the nations N. and W. of Mesopotamia and Syria Japhetic, comprising seven principal races within the geographical limits known to him. They occupied “the isles of the Gentiles,” i.e. all the coast lands in Europe and Asia Minor, and islands of the Mediterranean, whence they spread northwards over Europe and much of Asia, from India and Persia in the E. to the extreme W. of Europe, and now to America and Australia.

<010927> Genesis 9:27, “He (God, <430114>John 1:14, or Japheth)

shall dwell in the tents of Shem.” James by expansive energy and enlargement overpasses his own bounds and dwells in the tents of Shem, as the Medo-Persian, Greek, Roman, and modern European and American empires exemplify. But mainly James dwells in Shem’s tents spiritually. Superior in secular enterprise and capacity for rule, yet in spiritual concerns James is inferior to Shem, through whose posterity alone all revelations from heaven have come, culminating in “God manifest in the flesh” (<450905>Romans 9:5). James’s descendants, as converts to “the Lord God of Shem” (<010926>Genesis 9:26), dwell in spirit in Shem’s tents (<236003>Isaiah 60:3,5). The full consummation of the prophecy will be when Israel, sprung from Shem, shall be spiritual head of the nations, and they shall flock to Jerusalem where Israel’s king shall reign (<240317>Jeremiah 3:17).

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JAPHIA

A boundary of Zebulun ([<061912>](#)Joshua 19:12). Now Yafa, two miles S. of Nazareth. Traditionally the birthplace of Zebedee's sons, James and John.

JAPHIA

1. King of Lachish. One of the five Amorite kings confederated against Joshua ([<061003>](#)Joshua 10:3), defeated at Beth-horon, and slain at Makkedah.

2.

[<100515>](#) 2 Samuel 5:15; [<130307>](#)1 Chronicles 3:7; 14:6.

JAPHLET

[<130730>](#) 1 Chronicles 7:30-32.

JAPHLETI

the Japhletite. A landmark on the S. border of Ephraim ([<061603>](#)Joshua 16:3). Possibly the name of some ancient tribe formerly there.

JAPHO

[<061946>](#) Joshua 19:46. Joppa , now Jaffa ([<320103>](#)Jonah 1:3).

JARAH

<130940> 1 Chronicles 9:40,42; but <130836>1 Chronicles 8:36, JEHOADAH.

JAREB

<280513> Hosea 5:13; 10:6. “Ephraim went to the Assyrian and (Judah) sent to king Jareb,” “the calf shall be carried into Assyria ... a present to king Jareb” Hebrew “avenger.” The Assyrian king, seeking his own aggrandizement, proposed to undertake Israel’s and Judah’s cause. As in

<070632> Judges 6:32, Jerub in Jerubbaal means “let Baal plead.” Judah under Ahaz applied to Tiglath Pileser for aid against Syria and Israel (<121607>2 Kings 16:7,8; <142816>2 Chronicles 28:16-21). The Assyrian “distressed, but strengthened him not,” as Hosea foretells, “he could not ... cure you of your wound.” The Israelite Menahem subsidized Pul (<121519>2 Kings 15:19). Instead of “avenger” to ward off foes, the expected protector proved to be God’s “avenger” for Israel’s and Judah’s sins. Pusey explains James “the strifeful king,” Assyrian history being, as their own inscriptions prove, one

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perpetual warfare. The Assyrian word jarbam is “to fight”; Gesenius explains James “the hostile king.”

JARED

=“descent.” [<010515>](#)Genesis 5:15,16,18-20; [<420337>](#)Luke 3:37. (See JERED).

JARESIAH

[<130827>](#) 1 Chronicles 8:27.

JARHA

An Egyptian; servant or slave of Sheshan of Judah, about the time of Eli; married Sheshun’s daughter Ahlai, Sheshun having no sons ([<130234>](#)1 Chronicles 2:34). An extraordinary occurrence. Jarha was forefather of a chief house of the Jerahmeelites, which lasted at least until Hezekiah’s time, and of which sprung [see ZABAD](#) and [see AZARIAH](#) (see both). Ahlai’s descendants were called after her, as Joab, Abishai, and Asahel are called “the sons of Zeruah” (ver. 16). It is an undesigned coincidence, confirming the Bible record, that the Jerahmeelites dwelt on the S. of Judah nearest Egypt, so that an Egyptian servant might naturally be in a Jerahmeelite family, such as Sheshan’s was ([<092710>](#)1 Samuel 27:10).

JARIB

1. Son of Simeon ([<130424>](#)1 Chronicles 4:24). J ACHIN in

<014610>Genesis 46:10; <020615> Exodus 6:15; <042612>Numbers 26:12.

2. Accompanied Ezra (8:16) from Babylon. Sent unto Iddo the chief at Casiphia, and to his brethren the Nethinims, to procure ministers for the house of God.

<151018> Ezra 10:18.

JARMUTH

1. A town in the shephelah or low hills (not “the plain “) of Judah (<061535>Joshua 15:35). Piram its king was one of the five confederated to punish Gibeon for submitting to Joshua (<061003>Joshua 10:3,5); routed at Beth-horon; executed at Makkedah (<061023>Joshua 10:23). Occupied by children of Judah on the return from Babylon (<161129>Nehemiah 11:29). Now Yarmuk, with a hill near, Tell Urmud.

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2. A city of Issachar, assigned to the Gershonite Levites. ([<062129>](#)Joshua 21:29). R EMETH in [<061920>](#)Joshua 19:20; R AMOTH in [<130673>](#)1 Chronicles 6:73. Both are modifications of the same root as Jarmuth.

JAROA H

[<130514>](#) 1 Chronicles 5:14.

JASHEN

[<102332>](#) 2 Samuel 23:32; but in [<131134>](#)1 Chronicles 11:34 H ASHEM . Kennicott reads, “of the sons of Hashem, Gouni; Jonathan the son of Shamha.”

JASHER

A book alluded to only in [<061013>](#)Joshua 10:13 as containing Joshua’s, miracle of commanding the sun and the moon to stand still; [<100118>](#)2 Samuel 1:18 as containing David’s elegy over Saul and Jonathan, entitled the “bow” song, celebrating Jonathan famous for the bow (compare [<100122>](#)2 Samuel 1:22 and Psalm 60), a national song to be “taught” to the people (not “he bade them teach the children of Judah (the use of) the bow”): [<053119>](#)Deuteronomy 31:19. (**See DAVID**). Jasher means upright. Jeshurun is the upright nation (so in its ideal), namely, Israel. So Septuagint “the book of the upright one”; Vulgate “the book of just ones”; the Syriac, “the book of praise songs,” from Hebrew yashir . [<021501>](#)Exodus 15:1, “then

sang.” This Book of Jasher was a kind of national sacred songbook, continued from age to age, according as great crises moved Israelites to mighty deeds, and poets to immortalize them; like the “chronicles” of the kings of Israel often alluded to in later times. So the Book of Psalms, beginning with David’s, received fresh accessions from age to age down to the time of the return from Babylon, when it was completed. “The Book of the Wars of the Lord”

(<042114>Numbers 21:14,15) similarly records in sacred odes Israel’s triumphant progress; of these we have left the fragment as to passing the Arnon, the song of the well, and that on the conquest of Sihon’s kingdom (ver. 17,18,27-30). The Targum and Jarchi explain, “the book of the law.” Jerome (on <234402>Isaiah 44:2) mentions that Genesis was called” the book of the just.” The only two specimens of the Book of Jasher extant are rhythmical. In this respect, and in its being uninspired or at least not preserved as part of our inspired canon, this book differs from the Pentateuch; both alike record successively the exploits of Jeshurun, the ideally upright nation.

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JASHOBEAM

David's follower, a " **see HACHMONITE** ", or rather "son of Hachmoni,"

i.e. of the family of Hachmon (^{<131111>}1 Chronicles 11:11), son of Zabdiel (^{<132702>}1 Chronicles 27:2): head of the first monthly course of officers and men (24,000) who waited by turns on the king (verse 32). He may be the "Korhite" who joined David at Ziklag (^{<131206>}1 Chronicles 12:6). In ^{<102308>}2 Samuel 23:8 he is called the "Tachmonite that sat in the seat," Josheb basshebeth, a corruption of text for Jashobeam. Also he is here called "chief of the captains" or "the three" (shallishiy), in Chronicles "chief of the thirty" (Hebrew shalishim): verses 11,15,42; ^{<131204>}1 Chronicles 12:4. "The thirty" formed the whole body of David's adjutants, "the three" were the king's aides de camp. He slays 300 in Chronicles, where the number may have crept in from ^{<102318>}2 Samuel 23:18 in the case of Abishai; 800 is the correct number in Samuel; not all at one blow, but with successive throws of his spear.

JASHUB

^{<042624>} Numbers 26:24; ^{<130701>}1 Chronicles 7:1; JOB by contraction in

^{<014613>} Genesis 46:13.

2.

<151029> Ezra 10:29.

JASHUBI-LEHEM

=“those who returned to Lahem.” A place on the W. of Judah, named among Shelah’s descendants by Bathshua the Canaanitess (<130422>1 Chronicles 4:22). The Jewish doctors explained the name in this verse as = “Naomi and Ruth” who returned from “Moab” to bread (lechem) or Bethlehem; the “ancient things” or “words” answer to the book of Ruth which records concerning them.

JASON

Graecized from Joshua. The Thessalonian who received Paul and Silas (<441705>Acts 17:5-7,9), whom the mob therefore, after assaulting his house, dragged before the magistrates. Jason had to give security before he was let go. In <451621>Romans 16:21 Paul sends Jason’s salutations from Corinth, calling him his “kinsman” or fellow tribesman, or fellow countryman, as the word is used <450903>Romans 9:3.

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JASPER

Last of the gems in the high priest's breastplate ([<022820>Exodus 28:20](#)), probably the green jasper. In [<662119>Revelation 21:19](#) it is first of New Jerusalem's foundations. It represents watery crystalline brightness, symbol of purity: [<662111>Revelation 21:11](#), "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "He that sat upon the throne ([<660403>Revelation 4:3](#)) was to look upon like a jasper." Ebrard thinks the diamond is meant. The common jasper has various wavy colors, somewhat transparent. The king of Tyre ([<262813>Ezekiel 28:13](#)) has the jasper with eight other of the high-priest's 12. precious stones, as type of antichrist who usurps Christ's high-priesthood combined with kingship ([<380613>Zechariah 6:13](#)).

JATHNIEL

[<132602>](#) 1 Chronicles 26:2.

JATTIR

A town in the hills of Judah ([<061548>Joshua 15:48](#)), one of the nine allotted to the sons of Aaron ([<062114>Joshua 21:14](#); [<130657>1 Chronicles 6:57](#)). David sent presents there, from the Amalekite spoil ([<093027>1 Samuel 30:27](#)). Now 'Attir, 10 miles S. of Hebron. The Ithrites Ira and Gareb were probably from Jattir.

JAVAN

1. Son of Japheth, father of Elishah, Tarshish, Kittim, and Dodanim (^{<011002>}Genesis 10:2,4). The same as Ionia, the branch of the Greek race best known in the East, so expressing the Greeks generally. Yavnan is the Assyrian designation in cuneiform inscriptions of Sargon's time. Yuna is their Persian designation in Persepolitan inscriptions. In ^{<236619>}Isaiah 66:19 James is one representative of the Gentile world. Its commerce in "the persons of men (slaves) and vessels of brass" with Tyre is mentioned

^{<262713>} Ezekiel 27:13. In ^{<290303>}Joel 3:3,6, God reproves the nations because "they have given a boy for (as price for prostitution of) an harlot, and sold a girl for wine," especially Tyre and Sidon; "the children of Judah and Jerusalem have ye sold unto the Grecians (sons of Javan), that ye might remove them far from their border." Others from the mention of "Sabeans" (ver. 8) think Javan in Arabia is meant. (See 2). Some germs of civilization probably

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passed into Greece through Jewish slaves imported from Phoenicia. Greece, and her king Alexander, is prophetically mentioned (^{<270821>}Daniel 8:21; 10:20; 11:2). God in retribution for the enslaving of Judah's children (^{<380913>}Zechariah 9:13) declares He will fill His bow with Judah and Ephraim as His arrows, and "raise up thy sons, O Zion, against thy sons, O Greece"; fulfilled partly in His raising up the Jewish Maccabees against Antiochus Epiphanes the representative of Greece; hereafter to be exhaustively consummated in Israel being made victorious over the last antichrist, Antiochus' antitype.

2. In ^{<262719>}Ezekiel 27:19 Javan is a Greek settlement in Arabia. Then instead of "going to and fro" translated "from Uzal." the capital of Arabia Felix or Yemen, Sanaa. However KJV yields good sense: all peoples, whether near as the Israelite "Dan" on the sea coast, or far off as "Javan," or the Greeks who "go to and fro," frequented thy fairs with "iron, cassia," etc. brought from various quarters.

JAZIZ

A Hagarite, over David's flocks (^{<132731>}1 Chronicles 27:31). The Hagarites frequented the region F. of Jordan (^{<132719>}1 Chronicles 27:19-29); here Jaziz probably tended the sheep and goats.

JEALOUSY, WATERS OF

Numbers 5. An ordeal to detect a woman's guilt or vindicate her innocence to her husband. It could not injure the innocent or punish the guilty except by miracle; contrary to pagan ordeals, wherein the innocent could scarcely escape except by miracle.

JEARIM, MOUNT

On the northern border of Judah (^{<061510>}Joshua 15:10). **see CHESALON** (Kesla) was its shoulder, seven miles W. of Jerusalem, between wady Ghurab and w. Ismail. Wady Ghurab separates from it Kirjath Jeerira, which is two miles and a half to the N J. means "forests"; it still has lonely dark woods.

JEATTERAI

^{<130621>} 1 Chronicles 6:21,31. E THNI in ^{<130641>}1 Chronicles 6:41.

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JEBERECHIAH

In Septuagint and Vulgate Berechiah ([<230802>](#)Isaiah 8:2), father of Zechariah in Ahaz' reign. The same names occur later, [<380101>](#)Zechariah 1:1. Josephus mentions another Zachariah, son of Baruch, slain by the Jews in the temple shortly before the last siege (B. J., 4:5, section 4). If Berechiah was father of the house, not of the individuals, the "Zachariah son of Baruch" in

[<402335>](#) Matthew 23:35 (where "Zechariah the son of Jehoiada," [<142420>](#)2 Chronicles 24:20, in the individual sense is meant) may be identical with Zechariah, son of Je (=Jah) berechiah ([<230802>](#)Isaiah 8:2).

JEBUS

The Jebusite city, a former name of Jerusalem ([<061816>](#)Joshua 18:16,28; [<071910>](#) Judges 19:10,11; [<131104>](#)1 Chronicles 11:4,5). Jebus in Hebrew means a trodden place, as a threshing floor, namely, the dry rock, the S.W. hill, the modern, "Zion," not mount Moriah, the city of Solomon, in the center of which was a perennial spring. But the name is probably older than Hebrew times. In haughty self security the Jebusites fancied that "the blind and lame" would suffice to defend their fortress, so strong was its position, shut in by deep valleys on three sides. The Judaeans and Benjamites occupying the N. side, which was lower ground, ever since the death of Joshua ([<061508>](#)Joshua 15:8,63; [<070108>](#)Judges 1:8,21), had been heretofore unable to gain the Jebusite citadel, such is the characteristic bravery of

mountaineers. But Joab ([see DAVID](#)) ascended the height and took it ([<100506>2 Samuel 5:6-9](#); [<131106>1 Chronicles 11:6](#)).

In [<380907>Zechariah 9:7](#) “Ekron (shall be) as a Jebusite,” the sense is, Even the ignoble remnant of the Jews shall be sacred to “our God” and “as a governor in Judah,” whereas Philistine “Ekron” shall be a tributary bond servant “as a Jebusite,” in the servile position to which Solomon consigned them ([<110920>1 Kings 9:20,21](#)). The Jebusites were a hardy mountain tribe ([<041329>Numbers 13:29](#); [<061103>Joshua 11:3](#)). Jabin, king in the N., sent southwards to invite them to help against Joshua. Even after David’s capture of Zion [see ARAUNAH](#) appears settled prosperously in the neighbourhood. The language in [<102423>2 Samuel 24:23](#) admits, though it does not require, that Araunah should be regarded as the fallen “king” of the Jebusites; he certainly exhibited a true kingly spirit. In [<011015>Genesis 10:15,16](#) the Jebusite stands third of Canaan’s descendants, between Heth (Hittites) and the Amorite, the position which the race retained subsequently. So in

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<261603> Ezekiel 16:3,45 Jerusalem appears as the offspring of the union of the Amorite and Hittite. In the enumeration of the ten races occupying Canaan the Jebusites stand last (<011521>Genesis 15:21). Some of them appear as late as the return from Babylon, termed “Solomon’s servants” (<160757>Nehemiah 7:57; 11:3; <150901>Ezra 9:1).

JECAMIAH

One of seven, apparently sons of Neri, of Nathan’s line (as was Salathiel,

<420327> Luke 3:27), introduced into the royal line when Jehoiachin had no child who succeeded to the throne (<130317>1 Chronicles 3:17,18). Jeconiah’s son Assir left a daughter probably, who according to the law of heiresses (<042708>Numbers 27:8; 36:8,9) married a man of a family of her paternal tribe, namely, Neri descended from Nathan, David’s son. Shealtiel, Malchiram, etc., sprang from this marriage.

JECHOLIAH

<121502> 2 Kings 15:2.

JECONIAH

=“J EHOIACHIN ” . Son of Jehoiakim, last but one of Judah’s kings. Shortened, by omitting J AH , into C ONIAH (<242720>Jeremiah 27:20; 22:24). It was virtually Jehovah’s

declaration of ceasing all connection with him
(<280912>Hosea 9:12).

JEDAIAH

Head of the second course of priests, under David (<132407>1 Chronicles 24:7). Some “children of Jedaiah of the house of Jeshua, 973,” returned from Babylon (<150236>Ezra 2:36; <160739>Nehemiah 7:39). These are thus distinguished from a second priestly “house” named “Jedaiah” (<161206>Nehemiah 12:6,7,19,21). Jehoiarib and Jedaiah represent two classes of the priesthood (<130910>1 Chronicles 9:10). It is a corrupt reading in <161110>Nehemiah 11:10 which makes Jedaiah son of Joiarib. Though Joiarib’s was the first course, Jedaiah’s, as having for their head Jeshua (he being high-priest under Zerubbabel), is named first.

JEDAIAH

(a different name in Hebrew from the last).

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1. Of Simeon, forefather of Ziza (^{<130437>}1 Chronicles 4:37).

2.

^{<160310>} Nehemiah 3:10.

JEDIAEL

1. A patriarch of Benjamite heads of houses whose sons numbered 17,200 mighty men in David's days (^{<130706>}1 Chronicles 7:6,11). Identified with Ashbel (^{<014621>}Genesis 46:21). But Jediael may have been a later descendant from Benjamin who, by superior fruitfulness of his house, superseded an elder branch (Ashbel's) whose issue failed.

2. Tabernacle doorkeeper under David (^{<132601>}1 Chronicles 26:1,2). ^{<131145>} 1 Chronicles 11:45.

4. Joined David, from Manasseh, on his way to Ziklag just before the battle of Gilboa; he helped David against the Amalekites (^{<131220>}1 Chronicles 12:20; 1 Samuel 29—30).

JEDIDA

=“darling.” Amon's queen, mother of good Josiah; of Boscath near Lachish, daughter of Adaiah (^{<122201>}2 Kings 22:1).

JEDIDIAH:

Jedid-Jah =“darling of Jehovah:” name given by God through

Nathan the prophet to Solomon (^{<101225>}2 Samuel 12:25) combining David's own name (Jedid akin to David "beloved") and Jehovah's; a pledge of David's restoration to God's favor after his fall in the matter of Bathsheba, implying the union of the earthly and the heavenly king. David himself had first given him the name Solomon "the man of peace," because he regarded his birth as a token of his restored peace with God, and also of God's promise to give peace and rest to Israel in his days (^{<142209>}2 Chronicles 22:9). God commissioned Nathan, and Nathan called his name Jedidiah "because of Jehovah," i.e. because Jehovah loved him; the fact of Jehovah's love (in contrast to the firstborn child, the fruit of sin, therefore taken away in God's just displeasure), not the mere name, was the object of the commission. Jedidiah was not therefore his ordinary name, but Solomon. The practice still exists in the East of giving a second name, indicative of relation to God, besides the birth name.

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JEDUTHUN:

J EDITTHUN = “who gives praises.” ^{<131638>}1 Chronicles 16:38; Psalm 39, 62, 77, titles, implying that these psalms were to be sung by Jeduthun’s choir; ^{<161117>}Nehemiah 11:17. Jeduthun presided over a choir under David. “The sons of Jeduthun” had the office to “prophesy with the harp, to give thanks, and to praise the Lord” (^{<132501>}1 Chronicles 25:1,3). He was a Merarite Levite, along with the Kohathite Heman and the Gershonite Asaph directing the music of the sanctuary; 4,000 in all, divided into courses, “praising the Lord with the instruments which I made, said David, to praise therewith” (^{<132305>}1 Chronicles 23:5,6). Identical with **see ETHAN** the Merarite (^{<130644>}1 Chronicles 6:44; 15:17,19); for as there was one Kohathite and one Gershonite, head of musicians, so there would be only one Merarite head. That Jeduthun was a Merarite appears from Hosah his son (^{<131638>}1 Chronicles 16:38,42) being a Merarite (^{<132610>}1 Chronicles 26:10). Compare also ^{<131517>}1 Chronicles 15:17,19 with 16:41,42; 25:1,3,6; ^{<143515>}2 Chronicles 35:15, where he is called the “king’s seer,” i.e. being under the Spirit’s influence. He sounded the cymbals of brass, marking time, while those under him played the harp (^{<19F005>}Psalm 150:5). The trumpets were peculiar to the priests. Asaph and his brethren ministered before the ark at Jerusalem, Jeduthun and Heman “before the tabernacle of Jehovah in the high place at Gibeon.” His sons were six of them prophesiers with the harp, and two of them, Obed Edom and Hosah, gatekeepers. Jeduthun’s singers with Asaph’s and Heman’s (namely, their sons and brethren),

arrayed in white linen, officiated at the E. end of the altar, having cymbals, psalteries, and harps, at the dedication of Solomon's temple; and it was "when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord," with trumpets, cymbals, and instruments accompanying the voices praising the Lord "for He is good, for His mercy endureth for ever," that the house of the Lord was filled with the cloud of glory (<140513>2 Chronicles 5:13,14; compare <142021>2 Chronicles 20:21,22). Praise is a most effective way of obtaining God's help. In Hezekiah's reign (<142913>2 Chronicles 29:13,14), again in Josiah's (<143515>2 Chronicles 35:15), lastly under Nehemiah (<161117>Nehemiah 11:17), Jeduthun's choir or descendants officiated in the sanctuary music.

JEEZER

<042630> Numbers 26:30. According to some identical with **see ABIEZER** in the parallel list (<130718>1 Chronicles 7:18; <061702>Joshua 17:2). Keil distinguishes

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them, for the family sprung from Jeezer holds the first place among Manassite families, but Abiezer the son of Mathit's sister held no such eminence; from him came Gideon ([<070615>](#)Judges 6:15) who says "my family is poor (margin my thousand is meanest) in Manasseh."

JEGAR-SAHADUTHA

=“heap of witness.” The Aramaic or Chaldee name given by the Syrian Laban to the stone heap commemorating his compact with Jacob, whereon they ate together. **see GALEED**, “a witness heap,” the Hebrew name given by Jacob. The whole region was already “Gilead,” i.e. hard rocky region, and Jacob made the word by a slight change to mark a crisis in his history ([<013144>](#)Genesis 31:44-55).

JEHALELEL

Of Judah. [<130416>](#)1 Chronicles 4:16.

JEHALELEL

[<142912>](#) 2 Chronicles 29:12.

JEHDEIAH

1 Chronicles 24:20; 26:24. Jehdeiah as head and representative of the class made up of Shubael's sons, and probably of his brothers also, alone is mentioned. In [<132624>](#)1 Chronicles 26:24; 23:16, Shubael or Shebuel perhaps represents the family,

for Jehdeiah was head of the family in David's time.

JEHEZEKEL

<132416> 1 Chronicles 24:16.

JEHIAH

<131524> 1 Chronicles 15:24.

JEHIEL

1.

<131518> 1 Chronicles 15:18,20; 16:4.

<142102> 2 Chronicles 21:2-4.

2.

3.

<143508> 2 Chronicles 35:8.

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<132308> 1 Chronicles 23:8; 29:8. J EHIELI or J EHIELITES
(<132621>1 Chronicles 26:21).

5. Son of Hachmoni (a Hachmonite), an officer of David “with the king’s sons” (<132732>1 Chronicles 27:32), i.e. their tutor or governor.

6. 2 Chronicles 29:14.

4.

7.

<143112> 2 Chronicles 31:12,13.

8.

<150809> Ezra 8:9.

<151002> Ezra 10:2.

10. <151026>Ezra 10:26.

11. <151021>Ezra 10:21.

9.

JEHIEL

Rather Je’ieel.

1. Hebrew original text, kethib, has Jeuel (<130935>1 Chronicles 9:35-39).

2.

<131144> 1 Chronicles 11:44.

JEHIZKIAH

=“Hezekiah.” Son of Shallun, a chief of Ephraim, in Ahaz’s time. At the prophet Oded’s command he was one of those who withstood the returning warriors who wanted to keep their 200,000 brethren of Judah in captivity and the spoil taken by the Israelite king Pekah in one victory (<142808>2 Chronicles 28:8-12). Jehizkiah and his noble helpers shod and clothed the naked, gave them to eat and drink, and carried all the feeble on donkeys to Jericho, on their way back to Judah (<142815>2 Chronicles 28:15).

JEHOADAH

<130836> 1 Chronicles 8:36; in <130942>1 Chronicles 9:42 J ARAH , a transcriber’s error.

JEHOADDAN

<121402> 2 Kings 14:2; <142501>2 Chronicles 25:1.

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JEHOAHAZ

1. Jehu's son and successor; king over northern Israel nearly 17 years, 856—840 B.C. (^{<121301>}2 Kings 13:1-9). His reign began in the 22nd or even the 21st year (Josephus) of Joash of Judah, rather than the 23rd year. His persevering in his father's sin, namely, the worship of Jeroboam's calves, and his leaving the Asherah (**see GROVE** still standing in Samaria from the time of Ahab (^{<111633>}1 Kings 16:33), brought on Israel Jehovah's anger more than in Jehu's time; for the longer sin is persevered in, the heavier the final reckoning, an accumulated entail of guilt descends (^{<022005>}Exodus 20:5). Hazael of Syria and his son Benhadad, as his commander in chief, scourged the people all Jehoahaz' (not as KJV "their") days (verses 3,22), leaving him only 50 horsemen, 10 chariots, and 10,000 footmen, "making the people like the dust by threshing": (Amos 1:3) "they have threshed Gilead with threshing instruments of iron," i.e. sledges on wheels with iron teeth, cutting the straw as well as threshing out the grain (^{<101231>}2 Samuel 12:31; ^{<232827>} Isaiah 28:27). In his affliction Jehoahaz besought the Lord (^{<280515>}Hosea 5:15; ^{<197834>}Psalms 78:34). "Jehovah hearkened unto him," Israel's oppression moving God's pity, irrespective of Israel's merits (^{<121425>}2 Kings 14:25,26). So "He gave Israel a saviour," not in Jehoahaz' reign, but in that of Joash and Jeroboam II his successors, who were each in turn "a saviour"; for the answer to prayer often comes when the petitioner is dead and gone (verses 22-25). Notwithstanding his misfortunes, Jehoahaz had shown "might" in the conflict with Syria.

2. The name given to Jehoram's youngest son during his father's lifetime. Ahaziah was his name as king (<142117>2 Chronicles 21:17).

3. Son of Josiah; at his father's death the people took and made him king, 610 B.C., in preference to his two elder brothers, Johanan and Jehoiakim (<130315>1 Chronicles 3:15; <242211>Jeremiah 22:11; <122330>2 Kings 23:30,31,36; <143602>2 Chronicles 36:2). Zedekiah, though put before Jehoahaz or Shallum in <130315>1 Chronicles 3:15, was younger; <143611>2 Chronicles 36:11 he is given precedence because of his longer reign, namely, eleven years, whereas Jehoahaz reigned but three months, then was carried by Pharaoh Necho to Egypt, never to return. Jehoahaz, or Shallum, was born of the same mother as Zedekiah, namely, Hamutal; so they are put together, whereas Jehoiakim was son of Zebudah. With Josiah the regular succession of David's house ceased. The people set up Jehoahaz out of order; Johanan is never after mentioned; the pagan Pharaoh set up Jehoiakim; Nebuchadnezzar

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Zedekiah. Jeremiah gave Jehoahaz the significant name Shallum, i.e. “to whom it is requited”; a second “Shallum,” son of Jabesh, who reigned only one month in Samaria (<121513>2 Kings 15:13), instead of Shalom, “peaceful,” like Solomon: bitter irony! The popular party set great hopes upon him (<242210>Jeremiah 22:10-12), as though he would deliver the kingdom from Pharaoh Necho, and “anointed” him with extraordinary ceremony to compensate for his defective title to the throne. <261903>Ezekiel 19:3,4 compares him to “a young lion” which “learned to catch the prey and devoured men.” His mother, “Jerusalem,” is called “a lioness,” referring to her heathenish practices in sad contrast to Jerusalem’s name (<232901>Isaiah 29:1) Ariel, “the lion of God,” and Judah, “a lion’s whelp ... an old lion” in a good sense (<014909>Genesis 49:9). Meditating revenge for his father’s death at Megiddo (<122329>2 Kings 23:29,30), Jehoahaz was carried captive from “Riblah” in Hamath to Egypt by Pharaoh Necho; “they brought him with chains (or hooks or rings, fastened in wild beasts’ noses, appropriate figure as he was compared to a ‘lion’; the Assyrian king literally put a hook through the nose of captives, as appears in the Ninevite remains) unto ... Egypt.” “He did evil in the sight of the Lord according to all that his fathers had done.” Josephus says “he was godless and tyrannical (literally, polluted) in disposition.” In <143603>2 Chronicles 36:3 “Jerusalem” is stated to be the place where the king of Egypt deposed him. Doubtless Pharaoh, having there dethroned him, took him thence to “Riblah.” After his victory at Megiddo, Necho intended to march forward to the Euphrates, but hearing that Jehoahaz had ascended the throne as the people’s favorite,

whose leanings would be on the side of Babylon against Egypt, like Josiah's, he sent a division of his army, which took Jerusalem and dethroned Jehoahaz, and laid a heavy tribute on the land. Eliakim would readily act as his vassal, as owing his elevation to the throne, under the name Jehoiakim to Necho. Indeed Pharaoh did not recognize the reign of Jehoahaz because elevated without his consent; therefore the words are "Pharaoh made Eliakim king in the room of Josiah his father" (<122334>2 Kings 23:34). The main army marched slowly to Riblah, his head quarters, and thither he had Jehoahaz brought, then chained and taken to Egypt. The people, feeling Jehoiakim's heavy taxation for the tribute to Egypt (<122335>2 Kings 23:35), lamented for their favorite in spite of his faults. <242210>Jeremiah 22:10: "weep ye not for the dead (Josiah; <143524>2 Chronicles 35:24,25), (so much as) for him that goeth away; for he shall return no more," namely, Jehoahaz. Dying saints are to be envied, living sinners to be pitied.

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Jeremiah's undesigned coincidence with the facts recorded in the history confirms the truth of both.

JEHOHANAN

=“Jehovah's gift.” The New Testament John, meaning the same as Theodore. [<132601>](#) 1 Chronicles 26:1, margin 3; of the sons of Ebiasaph (not Asaph, who was a Gershonite not Kohathite).

2. The captain of 280,000 in and about Jerusalem under Jehoshaphat ([<141713>](#)2 Chronicles 17:13,15,19). Probably the same as the father of Ishmael, the captain who helped Jehoiada against Athaliah (23:1).

1.

3.

[<151028>](#) Ezra 10:28.

[<161202>](#) Nehemiah 12:2,12,13.

[<161240>](#) Nehemiah 12:40-42.

4.

5.

JEHOIACHIN

=“appointed by Jehovah, or he whom Jehovah establishes or

fortifies” (Keil). J E CONIAH , C ONIAH . Son of Jehoiakim and Nehushta; at 18 succeeded his father, and was king of Judah for three months and ten days; 20th king from David. In <143609>2 Chronicles 36:9 his age is made “eight” at his accession, so Septuagint, Vulgate. But a few Hebrew manuscripts, Syriac and Arabic, read “eighteen” here also; it is probably a transcriber’s error. The correctness of eighteen, not eight, is proved by <261905>Ezekiel 19:5- 9, where he appears as “going up and down among the lions, catching the prey, devouring men, knowing the widows” (margin) of the men so devoured; unless Jehoiakim is meant. The term “whelp” appears to apply more to his son Jehoiachin, who moreover answers better to the description of the mother (Judah) “taking another of her whelps, and making him a young lion.” Lord A. C. Hervey prefers “eight,” from

<400111> Matthew 1:11. “Josias begat Jechonias and his brethren about the time they were carried away to Babylon,” fixing his birth to the time of Nebuchadnezzar’s invasion (<122401>2 Kings 24:1), namely, three years after Jehoiakim’s accession, and eight before his reign ended and Jehoiachin succeeded; but Matthew’s language hardly justifies this; Jeremiah’s language implies Jehoiachin was a “man,” and capable of having a “child”

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(22:28,30). Jerusalem was an easy prey to Nebuchadnezzar at this time, Judah having been wasted for three or four years by Chaldaean, Ammonite, and Moabite bands, sent by Nebuchadnezzar (as Jehovah's executioner of judgment) in consequence of Jehoiakim's rebellion. Egypt, after its defeat at Carchemish by Nebuchadnezzar, could not interpose ([<122307>2 Kings 23:7-](#)

17). After sending his servants (generals distinct from the Chaldaean and other bands) to besiege Jerusalem, Nebuchadnezzar in person came ([<143610>2 Chronicles 36:10](#) margin) at the turn of the year, i.e. spring, in the eighth year of his reign, counting from the time that his father transferred the command of the army against Necho to him (so that his first coincides with the fourth of Jehoiakim, [<242501>Jeremiah 25:1](#)). Jehoiachin seeing the impossibility of resistance made a virtue of necessity by going out to Nebuchadnezzar, he, the queen mother (who, as the king was only 18, held chief power; [<241318>Jeremiah 13:18](#) undesignedly coincides with and confirms the history, "Say unto the king and to the queen, Humble yourselves," etc.), servants, princes, and eunuchs (margin). Nebuchadnezzar, after Jehoiakim's rebellion (notwithstanding his agreement at Nebuchadnezzar's first advance to be his vassal) ([<122401>2 Kings 24:1](#); [<270101>Daniel 1:1](#)), would not trust his son Jehoiachin, but carried him away, the queen mother, his wives, chamberlains, and all the men of might, 7,000, and 1,000 crafts. men and smiths; fulfilling Jeremiah's prophecy ([<242224>Jeremiah 22:24](#), etc.), He had already taken at the first siege of Jerusalem in Jehoiakim's third year part of the vessels of God's house ([<270101>Daniel 1:1,2](#);

<143607>2 Chronicles 36:7) and put them in the house of his god in Babylon, namely, the smaller vessels of solid gold, basins, goblets, knives, tongs, etc., which Cyrus restored (<150107>Ezra 1:7, etc.). Now he cut the gold off (not “cut in pieces,” <122413>2 Kings 24:13) the larger vessels which were plated, the altar of burnt offering, the table of shewbread, and the ark, so that at the third conquest of Jerusalem under Zedekiah there were only the large brazen vessels of the court remaining, beside a few gold and silver basins and firepans (<122513>2 Kings 25:13-17). Nebuchadnezzar also carried off the treasures of Jeconiah’s house (<122413>2 Kings 24:13), “as Jehovah had spoken” to Hezekiah long before (<122017>2 Kings 20:17; <241513>Jeremiah 15:13; 17:3; 29:2). The inhabitants carried off were the best not only in means but in character. In <122414>2 Kings 24:14 they are said to be 10,000; the details are specified in verses 15,16; “none remained save the poorest sort of the people of the land,” having neither wealth nor skill to raise war, and therefore giving Nebuchadnezzar no fear of rebellion. The “princes” (satire) are the king’s great court officials; “the mighty men of valor” (gibbowrey hachail ,

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“mighty men of wealth,” same Hebrew as [<121520>2 Kings 15:20](#)) are men of property, rather than prowess: verse 14. In verse 16 “men of might”

(anshey hachail) may mean the same, but nowsh is a low man; I think therefore it means “men of the army,” as in [<263710>Ezekiel 37:10](#), and is defined by “all that were strong and apt for war,” 7,000. The craftsmen (masons, smiths, and carpenters) and locksmiths (including weapon makers, hamasgeer), were 1,000; so the “princes” or king’s officials, “the mighty men of wealth,” and “the mighty of the land” (uley haarets), i.e. heads of tribes and families found in Jerusalem (including the nation’s spiritual heads, priests and prophets, with Ezekiel: [<242901>Jeremiah 29:1](#); [<260101> Ezekiel 1:1](#)) must have been 2,000, to make up the “ten thousand.” In [<245228> Jeremiah 52:28](#) the number is 3,023, but that was the number carried away “in the seventh year,” “in the eighth year” of Nebuchadnezzar the 10,000 were carried away. The 1,000 “craftsmen” may be exclusive of the 10,000. Evidently, the 4,600 in all mentioned ([<245230>Jeremiah 52:30](#)) as carried away do not include the general multitude and the women and children ([<245215>Jeremiah 52:15](#); [39:9](#); [<122511>2 Kings 25:11](#)), for otherwise the number would be too small, since the numbers who returned were 42,360 (Ezra 2; Nehemiah 7).

Jehoiachin wore prison garments for 36 years, until at the death of Nebuchadnezzar see **EVIL-MERODACH** , having been for a time sharer of his imprisonment ([<245231>Jeremiah 52:31-34](#)),

“in the 12th month, the 25th day of the month (in [122527](#)>2 Kings 25:27 ‘the 27th,’ the day when the decree for his elevation, given on the 25th, was carried into effect) lifted up the head of Jehoiachin (compare [014013](#)>Genesis 40:13-20; [190303](#)>Psalm 3:3; 27:6), and brought him forth out of prison, and spoke kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments (for royal robes; compare [380301](#)>Zechariah 3:1-5; [421522](#)> Luke 15:22), and he did continually eat bread before him all the days of his life (compare [100913](#)>2 Samuel 9:13); and there was a continual diet given him of the king of Babylon, every day its portion (compare margin [110859](#)>1 Kings 8:59) until the day of his death.” God, in sparing and at last elevating him, rewarded his having surrendered to Nebuchadnezzar, which was God’s will ([243817](#)>Jeremiah 38:17; 27:6-12; compare [122412](#)>2 Kings 24:12). In the fourth year of his uncle Zedekiah (so called by Nebuchadnezzar instead of Mattaniah), false prophets ([see HANANIAH](#)) encouraged the popular hope of the return of Jehoiachin to Jerusalem ([242804](#)>Jeremiah 28:4). But God’s oath made this impossible: “as I live, though Coniah were the signet

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(ring seal, Song 8:6; <370223>Haggai 2:23) upon My right hand, yet would I pluck thee thence.” “Is this man Coniah a despised broken idol? (he was idolized by the Jews). Is he a vessel wherein is no pleasure?” Jeremiah hereby expresses their astonishment that one from whom they expected so much should be now so utterly east aside. Contrast the believer, <550221>2 Timothy 2:21; compare as to Israel <280808>Hosea 8:8, to which <450920>Romans 9:20-23 gives the answer.

Jeremiah (<242228>Jeremiah 22:28) mentions distinctly “his seed,” therefore “childless” in <242230>Jeremiah 22:30 means having no direct lineal heir to the throne. One of his sons was Zedekiah (Zidkijah), distinct in name and fact from Zedekiah (Zidkijahu), Jeconiah’s uncle, whose succession after Jehoiachin would never cause him to be called “his son” (<130316>1 Chronicles 3:16). This Zedekiah is mentioned separately from the other sons of Jehoiachin, Assir and Salathiel, because probably he was not led to Babylon as the other sons, but died in Judea (Keil). In <420327>Luke 3:27 Shealtiel (Salathiel) is son of Neri of the lineage of David’s son Nathan, not Solomon. Probably Assir left a daughter, who, according to the law of heiresses (Numbers 37:8; 36:8,9), married a man of a family of her paternal tribe, namely, Neri descended from Nathan. Shealtiel is called Assir’s “son” (<130317>1 Chronicles 3:17), i.e. grandson. So “Jechonias (it is said <400112>Matthew 1:12) begat Salathiel,” i.e. was his forefather. (**See JECAMIAH**) Assir, as often occurs in **see GENEALOGIES** , is skipped in Matthew.

A party of the captives at Babylon also, through the false prophets, expected restoration with Jehoiachin and Nebuchadnezzar's overthrow. This accounts for the Babylonian king inflicting so terrible a punishment (compare Daniel 3), roasting to death Ahab (^{<242904>}Jeremiah 29:4-9,21-23,27-32). Ezekiel dates his prophecies by Jehoiachin's captivity, the latest date being the 27th year (^{<260102>}Ezekiel 1:2; 29:17; 40:1). The Apocrypha (Baruch 1:3, and the History of Susanna) relates dubious stories. about Jehoiachin. Kish, Mordecai's ancestor, was carried away with Jehoiachin (^{<170206>}Esther 2:6).

JEHOIADA

- 1.** Father of B ENAIAH . Prince leader of the 3,700 Aaronites, i. e. priests who joined David at Hebron (^{<132705>}1 Chronicles 27:5; 12:27).
- 2.** Benaiah's son, named after his grandfather; succeeded to Ahithophel as one of David's chief counselors (^{<132734>}1 Chronicles 27:34).

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3. Amariah's successor in the high-priesthood. Married **see JEHOSHEBA**, king Jehoram's daughter, sister of king Ahaziah, on whose death by Jehu's hands the queen mother **see ATHALIAH** slew all the seed royal; but Jehosheba stole **see JOASH** the youngest son, and with her husband hid him in the house of God six years. Then when Athaliah's tyranny and foreign idolatries had disgusted the people, he with great prudence and tact made a secret compact in the temple with the five captains of the king's body guard (literally, the executioners and runners), Azariah son of Jeroham, Ishmael, Azariah the son of Obed, Maaseiah, and Elishaphat. These summoned the Levites and heads of families throughout Judah, probably under pretext of a festal celebration. Then Jehoiada with the whole assembly "made a covenant with the king in the temple, saying, Behold the king's son shall reign, as Jehovah hath said of the sons of David" (^{<142303>}2 Chronicles 23:3), or, as ^{<121104>}2 Kings 11:4 expresses it, "Jehoiada made a covenant with the rulers over hundreds, the captains, and the guard, taking an oath of them and showing them the king's son." The Levite temple servants entering upon the sabbath service (relieving guard), and those being relieved, Jehoiada directed, under the captains of the royal body "guard" (^{<121111>}2 Kings 11:11, halberdiers) to keep watch, the former in three divisions, the latter in two. The first of the three divisions stood by the gate Sur (2 Kings 11) or Jesod (2 Chronicles 23 "the foundation," a gate in the outer court at the hollow of the Tyropeon or the Kedron). The second to guard the king's house (^{<142305>}2 Chronicles 23:5, not the royal palace, but the young king's place of residence in the temple), at the

gate behind the guard, i.e. the gate of the guard ([<121106>2 Kings 11:6,19](#)), the gate leading from the temple court to the royal palace on Zion; or else this division had to guard the royal avenue to the temple from the palace outside, they watching from a post in the outer courts what went on in the palace. The third to guard the house (the temple) “that it be not broken down” (Keil, “to ward off” intruders), “to be guards (‘porters’) of the thresholds” (of the ascent to the temple, [<130919>1 Chronicles 9:19 margin](#), [<142304>2 Chronicles 23:4 margin](#)). Jehoiada furnished them with David’s weapons stored in the temple. Some of the royal “guard,” on whom the captains could rely, were with the Levites ([<142312>2 Chronicles 23:12](#); [<121113>2 Kings 11:13](#)). Those relieved on the sabbath, whom Jehoiada still retained (for “he dismissed not the courses,” [<142308>2 Chronicles 23:8](#)) kept watch of Jehovah’s house about (in respect to) the king ([<121107>2 Kings 11:7](#)) in two divisions; these answer to ([<142305>2 Chronicles 23:5](#)) “all the people (the remainder besides the three bodies under the captains) in the courts of the

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house of Jehovah” ([<121113>2 Kings 11:13,19](#)). The whole royal body guard, probably after Athaliah’s slaughter, joined the people in the courts, to lead the king thence to the palace; at all events the relieved Levite guards were with the people in the courts, and probably some of the royal guards who took share in the plot. 2 Kings emphasizes the part performed by the royal body guard; 2 Chronicles that performed by the Levites: there is no irreconcilable discrepancy. The guard and people kept to the courts, none but the priests and consecrated Levites entered the holy place ([<142306>2 Chronicles 23:6](#)). Any coming within the ranks (“ranges,” [<121108>2 Kings 11:8](#)) of the guards so stationed, i.e. within the temple precincts ([<142307>2 Chronicles 23:7](#)), were to be put to death. The captains over hundreds ([<121109>2 Kings 11:9](#)) answer to “all Judah,” namely, “chiefs of the fathers” ([<142302>2 Chronicles 23:2,8](#)), with “the Levites.” He “dismissed not the courses” (who had charge of the temple service, 1 Chronicles 24—26), answering to [<121107> 2 Kings 11:7](#), “all you that go forth ... shall keep the watch.”

Jehoiada, having enthroned Joash, restored the temple worship as David had settled it, it having been neglected under the idolatrous Athaliah. Mattan the Baal priest alone was slain by the people when breaking Baal’s images and altars. Jehoiada made a solemn covenant between the king and all the people, “that they should be the Lord’s people.” Joash repaired the house by his help, “doing that which was right in the sight of Jehovah” all the days “wherein Jehoiada the priest instructed him.” Joash ordered “the money of the dedicated things” to be applied to the repair of the temple, namely,

(1) “the money of every one that passeth” the census (not “the account), half a shekel, <023013>Exodus 30:13;

(2) “the money that every man is set (valued) at,” namely, the valuation in redeeming the firstborn (<041815>Numbers 18:15,16), or in payment for a vow;

(3) “all the money that cometh into any man’s heart to bring into the house of Jehovah,” freewill offerings.

When, in the 23rd year of Jonah’s reign, the temple was still not repaired, through the Levites’ and priests’ dilatoriness, he took the money and the repairs out of their hands; “the priests consented to receive no more money of the people (i.e. for repairs), neither to repair.” Jehoiada then took a chest, with a hole made in the lid, and set it against the outer wall beside

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the burnt offering altar on the right, by the S. entrance into Jehovah's house, to receive the people's freewill offerings for the repairs. No golden or silver vessels, basins, knives, etc., were made with the money, until the repairs were first completed (¹²¹²¹³2 Kings 12:13, compare the complementary, not contradictory, statement ¹⁴²⁴¹⁴2 Chronicles 24:14). The trespass money and freewill gifts to the priest, for his trouble in offering the sin offerings, the priests retained; this money did not go to the repairs.

Jehoiada died (¹⁴²⁴¹⁵2 Chronicles 24:15,16) at last, 130 years old, "full of days." But there is perhaps an error; Lord A. C. Hervey would read 83. Otherwise he would be 95 at Joash's accession, supposing him to live 35 of Joash's 40 years of reign, which is improbable; fifteen years before, when Jehoram was 32 (whose daughter he married), he would have been 80 (¹⁴²¹⁰⁵2 Chronicles 21:5; 22:1,12). Disinterested patriotism, loyalty where loyalty was at immense risks, tact and practical wisdom, power of influencing others, above all deep reverence (e.g. his jealous care, amidst the irregularities of a revolution, that none should "come into Jehovah's house save the priests and ministering Levites," also that Athaliah should be thrust forth outside "the ranges," and not be slain "in the house of Jehovah," ¹⁴²³⁰⁶2 Chronicles 23:6,14), and zeal for the Lord's honour and the purity of His worship, were conspicuous in Jehoiada. His death was the fatal turning point of Joash's declension. The religion that leans on man only will fail when the earthly prop is removed. Jehoiada had saved Joash's life and throne, and had been God's providential instrument in

preventing the extinction of David's line, which then hung upon the one seemingly frail thread, but which could not be broken since to it belonged the promises of Messiah; he had stifled the idolatry transplanted into Judah by Joram's marriage into apostate Ahab's house, and restored Jehovah's worship. He therefore was honoured (^{<090230>}1 Samuel 2:30) with the unique privilege of interment "among the kings in the city of David, because he had done good in Israel, both toward God and toward His (God's) house." The fickle people, princes, and king soon forgot all his benefits, and slew his son **see ZECHARIAH** "in the court of the Lord's house," (the very scene of Jehoiada's reverent care to remove pollution, ^{<142314>}2 Chronicles 23:14, in restoring the throne and the temple,) for his faithful reproofs of their idolatry (24:15,16,20-22).

4. Second priest (sagan) to Seraiah, the high priest. Either carried away to Babylon by Nebuchadnezzar, or deposed by the Jewish rulers as a favorer of Jeremiah. This accords with the false prophet at Babylon, Shemaiah's,

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accusation by letter against Zephaniah, who was promoted to Jehoiada's place, for ingratitude to God in not apprehending Jeremiah, seeing that (in Shemaiah's view) "the Lord had made him priest in the stead of Jehoiada the priest" for this very purpose ([<242925>](#)Jeremiah 29:25-29; [<122518>](#)2 Kings 25:18). The second priest was "officer in the house of Jehovah." The high priest was "chief governor in the house of Jehovah"; then the second priest; then the 24 "governors of the sanctuary and of the house of God"

([<242001>](#)Jeremiah 20:1; [<132405>](#)1 Chronicles 24:5).

5.

[<160306>](#) Nehemiah 3:6.

JEHOIAKIM

Eliakim (=“whom El, God, established”) at first; 25 years old at his accession. Second son of Josiah and Zebudah, daughter of Pedaiah of Rumah (Arumah in Manasseh, near Shechem? [<070941>](#)Judges 9:41); Johanan was the oldest son. Raised to the throne by Pharaoh Necho, who named him Jehoiakim (whom Jehovah establishes), having deposed [see JEHOAHAZ](#) , the people's nominee, his younger brother. Pharaoh bound Jehoiakim to exact tribute from Judah, for Josiah's having taken part with Babylon against him: one talent of gold and 100 talents of silver (40,000 British pounds). So “Jehoiakim valued (‘taxed’) the land to give the money to Pharaoh ... he exacted the silver and gold of every one according to his valuation”

(“taxation”): <122333>2 Kings 23:33,34; <242210>Jeremiah 22:10-12;

<261904> Ezekiel 19:4. In Jehoiakim’s fourth year Necho suffered his great defeat from Babylon at Carehemish, wherein he lost his possessions between Euphrates and the Nile, and returned no more to Judaea; so that Josiah’s death was not unavenged (<122407>2 Kings 24:7; <244602>Jeremiah 46:2). The change of Jehoiakim’s name marked his vassalage (<014145>Genesis 41:45; <150514>Ezra 5:14; <270107>Daniel 1:7). The names were often from the pagan gods of the conqueror. In this case not so; the pagan kings Pharaoh and Nebuchadnezzar made Jehoiakim and Zedekiah (= Jehovah’s righteousness) confirm their covenant of subjection with the seal of Jehovah’s name, the Jews’ own God, by whom they had sworn fealty. Jehoiakim reigned 11 years, doing evil throughout, as his forefathers before him. “His eyes and heart were only for covetousness, shedding innocent blood, oppression, and violence” (<242213>Jeremiah 22:13-17). “He built his house by unrighteousness and wrong, using his neighbour’s service without wages,” using his people’s forced labour to build himself a splendid palace, in violation of <031913>Leviticus 19:13; <052414>Deuteronomy 24:14,15; compare

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<330310> Micah 3:10; <350209>Habakkuk 2:9; <590504>James 5:4. God will repay those who repay not their neighbour's work. His "abominations which he did, and that which was found in him," are alluded to <143606>2 Chronicles 36:6. God finds all that is in the sinner (<241711>Jeremiah 17:11; 23:24). Sad contrast to his father Josiah, who "did justice, and it was well with him." Nebuchadnezzar from Carchemish marched to Jerusalem, and fettered him as Pharaoh Necho's tributary, in the third (Dan 1) or fourth year of his reign (the diversity being caused by reckoning Jehoahaz' reign as a year, or not), intending to take him to Babylon; but afterward for the sake of his former ally Josiah, his father, restored him as a vassal. At this time Daniel, Hananiah, Mishael, and Azariah, were taken to Babylon. Three years subsequently Jehoiakim rebelled with characteristic perfidy, sacrificing honour and truth in order to spend the tribute on his own costly luxuries (<242213>Jeremiah 22:13-17). Nebuchadnezzar, not able in person to chastise him, sent marauding "bands" of Chaldeans, Syrians, Moabites, and Ammonites (<122401>2 Kings 24:1-7). Ammon had seized on Gad's territory, upon Israel's exile, and acted as Nebuchadnezzar's agent to scourge Judah (<244901>Jeremiah 49:1,2; <262503>Ezekiel 25:3). Jehovah was the primary sender of these scourges (rebellion against Nebuchadnezzar, after promising fealty, was rebellion against God: <242706>Jeremiah 27:6-8; <261716>Ezekiel 17:16-19), not only for Jehoiakim's sins but for those of his forefather Manasseh, in whose steps he trod, and the "innocent blood which Jehovah would not pardon." Jeremiah (22:18,19) foretold "concerning Jehoiakim, they shall not lament for him, Ah, my

brother! or Ah, my sister!” (his queen, the lamentation of blood relatives for a private individual) nor, “Ah, lord; ah, his glory (the public lamentations of subjects for a king; alas, his majesty), he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem”; again, 36:30, “he shall have none to sit (i.e. firmly established and continuing) upon the throne of David (for his son **see JECONIAH** ’S reign of three months is counted as nothing, and Zedekiah was not his son but uncle); his dead body shall be cast out in the day to the heat, and in the night to the frost.” Jehoiakim was probably slain in a battle with Nebuchadnezzar’s Chaldean and other “bands,” and had no burial; possibly his own oppressed subjects slew him, and “cast out” his body to conciliate his invaders. Nor is this inconsistent with “Jehoiakim slept with his fathers” ([2 Kings 24:6](#)); it simply expresses his death, not his burial with his royal ancestors ([Psalm 49:16](#)); “slept with his fathers” and “buried with his fathers” are found distinct ([2 Kings 15:38; 16:20](#)). He reigned 11 years.

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Early in his reign (^{<242601>}Jeremiah 26:1,20, etc.) Jehoiakim showed his vindictive malice against Jehovah's prophets. Urijah, son of Shemaiah, of Kirjath Jearim, prophesied against Jerusalem and Judah in the name of Jehovah thereupon Jehoiakim sought to kill him; he fled to Egypt, but Jehoiakim sent Elnathan of Achbor, and men with him, who brought Urijah back from Egypt, the Egyptian king allowing his vassal Jehoiakim to do so. Jehoiakim "slew him with the sword, and cast his dead body into the graves of the common people," instead of burial in the cemetery of the prophets (^{<402329>}Matthew 23:29). Jehoiakim gained by it only adding sin to sift, as the argument of the elders in Jeremiah's behalf implies, the notorious prostration of the state at the time intimating that heavier vengeance would ensue if Jeremiah too, as was threatened, should be slain. By God's retribution in kind Jehoiakim's own body fared as he had treated Urijah's body. 1 Esdras 1:42 speaks of "his uncleanness and impiety." His intense selfishness and indifference to the people's sufferings appear in his lavish expenditure upon building palaces for himself at the very time the people were overwhelmed with paying heavy tribute to Pharaoh (^{<242213>}Jeremiah 22:13-18). His crowning impiety, which had no parallel in Jewish history, was his cutting up, and burning in the fire before him, the written roll of Jeremiah's inspired prophecies (Jeremiah 36). Jeremiah being "shut up," i.e. prevented by fear of the king, sent Baruch to read them to the people assembled out of Judah to the Lord's house on the fasting day. "In the fifth year of Jehoiakim they (the princes) proclaimed a fast to all the people," or (Michaelis) "all the

people proclaimed a fast”; in either reading Jehoiakim had no share in appointing it, but chose this season of all seasons to perpetrate such an audacious act. On hearing of the roll, Jehoiakim sent Jehudi his ready tool to fetch it from Elishama the scribe’s chamber; for sinners fleeing from God yet, by an involuntary instinct, seek to hear His words against them. Then, as often as Jehudi read three or four columns of the long roll, Jehoiakim cut the parts read consecutively, until all was destroyed. Yet he and his servants “were not afraid,” a contrast even to the princes who “were afraid both one and other when they had heard all the words”; a still sadder contrast to his father Josiah whose “heart was tender,” and who “rent his clothes” on hearing the words of the law just found (<122211>2 Kings 22:11,13,19,20). Even Elnathan, who had been his tool against Urijah, recoiled from this, and interceded with Jehoiakim not to burn the roll; but he would not hear, nay even commanded his minions to apprehend Baruch and Jeremiah: but the Lord hid them (<193120>Psalm 31:20; 83:3; <232620>Isaiah 26:20). Judicial blindness and

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reprobation! The roll was rewritten, not one word omitted, and with awful additions ([<400518>Matthew 5:18](#); [<440905>Acts 9:5; 5:39](#); [<662219>Revelation 22:19](#)); his body should be exposed to the sun's "heat," even as he had exposed the roll to be burnt by the heat of the fire. Sinners only gain additional punishment by fighting with God's word, which is a sharp sword; they cut themselves, when trying to cut it. Compare the rewriting of the law's two tables ([<023415>Exodus 34:15,16; 31:18; 34:1,23](#); [<053109>Deuteronomy 31:9](#)). The two-edged sword of God's Spirit converts the humble and tender as Josiah, draws out the latent hatred of the ungodly as J. ([<470215>2 Corinthians 2:15,16](#); [<580412> Hebrews 4:12,13](#)). Jehoiakim reigned from 609 B.C. to 598 B.C.

JEHOIARIB, JOIARIB

=“Jehovah will defend.” [<130910>1 Chronicles 9:10; 24:7](#). A descendant of his is mentioned in [<161110>Nehemiah 11:10](#), also descendant representatives of nearly all the old courses ([<131206>1 Chronicles 12:6,19](#)). But the Talmud makes these professed representatives of the old 24 courses to have been not really descendants from the original heads, except from four of them, Jedaiah, Immer, Pashur, and Harim, for which the Babylonian Talmud has Joiarib (as implied in [<150236>Ezra 2:36-39](#); [<160739>Nehemiah 7:39-42](#)); and that these four were subdivided into six each to make the 24; and that the 24 took the old names ([<420105>Luke 1:5](#)). The Asmonaeon family and Josephus belonged to the course of Jehoiarib. The Talmud view is not favored by [<161002>Nehemiah 10:2- 8](#), which enumerates

21 courses, of Nehemiah's time: <161201>Nehemiah 12:1- 7,19, also enumerates 22 courses of Zerubbabel's time, among them Jehoiarib, of whose course Mattenai was chief in Jehoiakim's days. Jehoiarib is added in 12:6, not appearing in 10:2-8; from which Lord A. C. Hervey infers that Jehoiarib did return from Babylon, but later than Zerubbabel's time, and that his name was added to the list subsequently.

JEHONADAB

(="Jehovah makes freely willing"): J ONADAB . <121015>2 Kings 10:15,23; <243508> Jeremiah 35:8,14,16,18; <130255>1 Chronicles 2:55; "the (four) families of the scribes which dwelt at **see JABEZ** ... the Kenites that came of Hemath, the father of the house of Rechab" (= "the rider"). Rechab, father of Jehonadab, belonged to the Kenites connected with Israel through Moses' marriage; these (**see HEBER** and **see JAEL**) with Israel entered Canaan, and shared their inheritance, though remaining nomads in tents, some in the far N.

(<070411>Judges 4:11), others made their "nest" in the rocks of **see ENGEDI**

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([<070116>](#)Judges 1:16; [<042421>](#)Numbers 24:21), others near their native desert in southern Judah ([<091506>](#)1 Samuel 15:6). Jehonadab, the tribe father of the Rechabites, enjoined the rule of the clan on his children the more strictly because these were brought into close contact with the settled community, which would tempt them to neglect it, namely, to dwell in tents and not build houses, not to sow seed or plant vineyards. This rule they observed with such filial obedience as to secure the promise “that thy days may be long in the land which the Lord thy God giveth thee,” fifth commandment. Jeremiah (Jeremiah 35) argues, a fortiori, if earthly sons so honour their father how much more ought Judah, to whom God hath commanded “Return ye now every man from his evil way” by His prophets, “rising early and speaking,” hearken to the heavenly Father; yet Judah has not done so. Both therefore shall fare accordingly: Judah shall suffer all the evil pronounced against her; “Jehonadab the son of Rechab shall not want a man to stand before Jehovah for ever.” Compare [<390106>](#)Malachi 1:6.

Jehonadab by his strict asceticism was held in high repute in Israel, as well as in his own tribe; Jehu desired his countenance, that so he might without any opposition carry out the slaughter of the Baal worshippers. Jehu “blessed” Jehonadab (margin [<121015>](#)2 Kings 10:15) on meeting him, and asked, Is thy heart right (true) as my heart is with thy heart? Jehonadab gave his hand in token of pledged fellowship ([<151019>](#)Ezra 10:19). Then Jehu took him up to him in his chariot and imparted his secret plan. Jehonadab’s followers by his strict rule on the one hand avoided possible collision with the settled Israelites

among whom they were; and Diodorus Siculus (19:94) gives a like picture of the Nabathaeans, “it is a law with them neither to sow grain, nor to plant fruit-bearing plants, nor to use wine, nor to provide a house.” On the other hand, as a half religious sect, indirectly originating from Elijah’s and Elisha’s reforming efforts, and copying the Nazarite rule in part (compare ³⁰⁰²¹¹Amos 2:11), they maintained the true religion as far as they knew it by avoiding needless association with the degenerate people around. Such a sincere zealot as Jehonadab was just the ally whom the fiery self seeking **see JEHU** wanted. The name **see RECHAB**, “rider,” may also imply their unsettled pilgrim state, from which they deviated only when in fear of Nebuchadnezzar they took refuge within Jerusalem; but even there they would not for any consideration violate the law of their forefather. Jehonadab is last mentioned in accompanying Jehu into Baal’s temple, to remove all Jehovah’s secret worshippers (¹²¹⁰²³2 Kings

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10:23), whom probably his previous knowledge of them in the desert would enable him to discern.

JEHONATHAN

1.

<132725> 1 Chronicles 27:25.

2.

<141708> 2 Chronicles 17:8,9.

<161206> Nehemiah 12:6,18.

3.

JEHORAM

(=“exalted by Jehovah”), J ORAM .

1. Son of Ahab, king of Israel. Succeeded his brother Ahaziah who had no son, 896 B.C., and died 884 B.C. Jehoram, king of Judah, had two accessions recorded in Scripture, and an earlier one not recorded, but conjectured by Usher;

(1) probably when Jehoshaphat went from his kingdom to Ramoth Gilead battle in his 17th year (<120301>2 Kings 3:1);

(2) when he retired from the administration, making his son joint king, in his 23rd year (<120816>2 Kings 8:16 margin);

(3) at Jehoshaphat's death, in his 25th year. (^{<142101>}2 Chronicles 21:1; ^{<112250>} 1 Kings 22:50 margin)

Thus, the accession of Jehoram king of Israel in Jehoshaphat's 18th year synchronized with

(1) the second year after the first accession (^{<120117>}2 Kings 1:17), and

(2) the fifth year before the second accession, of Jehoram king of Judah (^{<120816>}2 Kings 8:16).

For the last year of his reign he synchronized with Ahaziah, Joram's son, slain along with him by Jehu (2 Kings 9). There was a close alliance between Judah and Israel, begun by Ahab his father with Jehoshaphat and continued by himself. With Judah (whose territory Moab had invaded, 2 Chronicles 20, and so provoked Jehoshaphat) and Edom as allies, Jehoram warred against Mesha, who had since Ahaziah's reign (^{<120101>}2 Kings 1:1) withheld the yearly tribute due to Israel, "100,000 lambs and the wool of 100,000 rams" (Keil) (2 Kings 3; ^{<231601>}Isaiah 16:1). The allies would have

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perished for want of water in their route S. of the Dead Sea ([see DIBON](#)), then northwards through Edom and the rocky valley Ahsy which separates Edom from Moab, but for [see ELISHA](#) who had a regard for Jehoshaphat, and brought water to fill the wady Ahsy miraculously from God; the water was collected for use in ([<241403>](#)Jeremiah 14:3) the ditches made by his direction. Rain fell probably in the eastern mountains of Edom far away from Israel, so that they perceived neither the wind which precedes the rain nor the rain itself; and this at the time of the morning “meat offering” to mark the return of God’s favor in connection with sacrifice and prayer to Him. The reddish earth of the ditches colored the water, gleaming in the rising sun, and seemed blood to Moab, who supposed it to indicate a desperate conflict between the three kings. Edom’s late attempt at rebellion ([<142108>](#)2 Chronicles 21:8) made the Moabites’ supposition probable; and remembering how their own joint expedition against Judah with Ammon and Edom (20) had ended in mutual slaughter, they naturally imagined the same issue to the confederacy against themselves. After smiting the cities, telling the trees, stopping the wells, and marring the land, the allies pressed the king of Moab sore in his last stronghold Kir Haraseth, the citadel of Moab ([<231501>](#)Isaiah 15:1), now Kerak, on a steep chalk rock above the deep valley, wady Kerak, which runs westward into the Dead Sea. Failing to break through the besiegers to the king of Edom, from whom he expected least resistance, he offered his firstborn son a burnt offering to [see CHEMOSH](#) . So there ensued “great wrath against Israel”; Israel’s driving him to such an extremity brought on Israel some of the guilt of the human sacrifice

offered. Their conscience and superstitious feelings were so roused (probably a divine sign visibly accompanying this feeling) that they gave up the siege and the subjugation of Moab. The Dibon stone records probably the victories of Mesha subsequent to this, though the allies' circuitous route S.E. of the Dead Sea, instead of directly E. across Jordan, may have resulted from Mesha's successes already in the latter quarter.

Jehoram fell into Jeroboam's sin of worshipping Jehovah under the calf symbol, which every Israelite king regarded as a political necessity, but not into his father's and mother's Baal idolatry; nay, he removed Baal's statue (^{<120301>}2 Kings 3:2,3). Jehoshaphat's influence produced a compromise on both sides, to the spiritual good of neither, as always happens in compromises between the world and the church. Baal worship outlived such half hearted religious efforts. How could it be otherwise, when Jezebel lived throughout his reign, as whole-hearted for false gods as her

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son was half hearted for the true God! ([<120930>2 Kings 9:30; 10:18 ff; 3:13](#)). However, Jehoram's removal of Baal's statue seems to have drawn Elisha to him, so that the prophet was able to offer the Shunammite woman to speak to the king in her behalf ([<120413>2 Kings 4:13](#)). As Elisha spoke so sternly to him in [<120301>2 Kings 3:14](#), the removal of the Baal statue may have been subsequent to, and the consequence of, Jehoram's witnessing the deliverance of himself and his two allies, wrought through Jehovah's prophet in chap. 3. The king's want of faith, yet mixed with recognition of God's exclusive omnipotence, appears in his answer to the Syrian king's command that he should heal Naaman of his leprosy, "Am I God to kill and to make alive, that this man," etc. ([<120507>2 Kings 5:7; <053239>Deuteronomy 32:39](#)); his unbelief ignored the existence of God's prophet in Israel. The miraculous cure deepened his respect for Elisha. The prophet again and again saved Jehoram by warning him of the position of the Syrian camp

([<120608>2 Kings 6:8-12; compare <421203>Luke 12:3](#)).

Blinding, and then leading the Syrian hosts sent to surround him in Dothan, into the midst of Samaria, he checked Jehoram who would have smitten them ("wouldest thou smite those whom thou hast taken captive with thy sword?" Surely not. Much less those taken not in open battle, but by a device, combined with mental blindness sent by God), and caused him instead to set bread and water, "great provision" ([<120622>2 Kings 6:22,23](#)), before them, and then to send them home, the effect being that love melted the enemy's heart, and Syrian "bands" (i.e. flying bodies), reverencing God's power, for long ceased to harass

Israel (<451220>Romans 12:20).

Abatement of the divine scourge, apparently, brought with it carnal security to Jehoram. Then followed a divinely sent regular war. Benhadad besieged Samaria; a terrible famine ensued. The tale of a mother who had slain her child for food, and complained of another mother having hidden hers contrary to agreement, roused Jehoram to rend his clothes; then appeared the hair sackcloth of mourning penitence “within” (mibaait), a bore sign without the real repentance of heart, as his threat of murdering Elisha proves, verse 31. The prophet probably had advised holding out, and promised deliverance if they humbly sought Jehovah (<320306>Jonah 3:6). Jehoram thought that by his sackcloth he had done his part; when God’s help did not yet come, Jehoram vented his impatience on the prophet, as if **see ELISHA** ’S zeal for Jehovah against Baal was the cause of the calamity. Elisha, by deferring the entrance of the executioner, gave time for Jehoram’s better feelings to work. He stayed the execution in person, then

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complained despairingly of the evil as “from Jehovah,” as if it were vain to “wait still further for Jehovah.” Elisha’s prophecy of immediate plenty, and its fulfillment to the letter (2 Kings 7), restored the friendly relations between Jehoram and him ([<120804>2 Kings 8:4](#)).

Jehoram’s conversation with Gehazi about Elisha’s great works and his raising the dead lad, and the Shunammite woman’s return at that very time, occurred probably while the prophet was at Damascus prophesying to Hazael his coming kingship (2 Kings 8). Similarly Herod was curious about our Lord’s miracles, and heard John Baptist gladly ([<420909>Luke 9:9; 23:8](#);

[<410614>](#) Mark 6:14,20). A fascination draws bad men, in spite of themselves, toward God’s servants, though it be only to hear their own condemnation. The revolution in Syria seemed an opportunity to effect his father’s project, to recover Ramoth Gilead. Jehoram accordingly, in concert with Ahaziah of Judah, his nephew, seized it. Jehoram was wounded, and returned to Jezreel to be healed. Jehu his captain was left at Ramoth Gilead to continue the war with Hazael. But Jehu, with characteristic haste, immediately after Elisha had anointed him, set out for Jezreel and with an arrow slew Jehoram and threw his body on the very plot of ground which by falsehood and murder Ahab had dispossessed Naboth of, fulfilling Elijah’s prophecy ([<112119>1 Kings 21:19,22](#)).

Lord A. C. Hervey considers the seven years’ famine ([<120801>2 Kings 8:1](#)) foretold to the Shunammite to be the

same as that in ^{<120438>}2 Kings 4:38. It ended on the same year as Jehoram died, after 12 years' reign, therefore it must have begun in his sixth year. As the Shunammite's child must have been at least three years old when raised again, Elisha's acquaintance with her must have been four or five years sooner, bringing us to Jehoram's second year; so that Elisha's presence with the three allied kings (2 Kings 3) must have been in Jehoram's first year. Lord Hervey thinks Elijah was not translated until the sixth year of Jehoram, whereas Elisha began ministering in the first year of Jehoram. Thus Elijah's writing to Jehoram of Judah (^{<142112>}2 Chronicles 21:12) was addressed to him in Elijah's lifetime. He did not begin reigning until the fifth year of Jehoram of Israel (^{<120816>}2 Kings 8:16), thus ^{<120117>}2 Kings 1:17 will belong to the narrative in 2 Kings 2. He thinks the 25 distinct years assigned to Jehoshaphat a mistake, that 22 is the real number, three being added for the three last years of Asa his father, when incapacitated by disease in the feet he devolved the kingly duties on Jehoshaphat (^{<141612>}2 Chronicles 16:12). Three years were then added, to Ahab's reign to make the whole number of years of the kings of Israel tally

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with the whole number of the years of the kings of Judah, unduly lengthened by the three added to Jehoshaphat's reign.

2. JEHORAM, son of Jehoshaphat, succeeded at the age of 32 and reigned 892 to 884 B.C. Married Athaliah, Ahab's daughter, the reflex of her wicked mother Jezebel; he yielded himself up to the evil influences of his wife instead of following the example of his pious father. His first act as a king was to murder his six brothers, though his father had provided for them independently of him so as to avert collision ([<142101>2](#)

Chronicles 21:1-

4); also several "princes of Israel." Not only did he set up idolatrous high places, but "caused Jerusalem to commit fornication and compelled Judah thereto" ([<142111>2](#)

Chronicles 21:11). **see ELIJAH**'S prophetic writing threatened him with great plagues to his people, children, wives, and goods, and disease of the bowels so that they should fall out, because of his apostasy and murder of his brethren who were "better than himself" (2 Chronicles 12-15,18,19). All this came to pass. Edom, heretofore tributary to Jehoshaphat, made a king over themselves ([<112247>1](#) Kings 22:47; [<120301>2](#) Kings 3:9; [<100814>2](#) Samuel 8:14) and revolted; and only by a night surprise did Jehoram extricate himself at Zair ([<120820>2](#) Kings 8:20-22, for which the copyist in [<142109>2](#) Chronicles 21:9 has "with his princes"), in Edom, from "the Edomites who compassed him in." Libnah a fenced city ([<121908>2](#) Kings 19:8) also revolted, probably as being given by Jehoshaphat ([<142103>2](#) Chronicles 21:3) to one of those sons whom Jehoram had murdered. The great reason was God's anger"

because he had forsaken the Lord God of his fathers.” Then those surrounding peoples, upon whom the fear of the Lord had been in Jehoshaphat’s days so that they made no war, nay even gave presents and tribute to him, as the Philistines and the Arabians (<141710>2 Chronicles 17:10,11) near the Ethiopians, now were stirred up by the Lord against Jehoram. They carried away his substance from his house, his sons, and wives, so that there was never a son left him save Jehoahaz (Ahaziah) the youngest (God for the sake of His covenant with David still leaving” a light to him and to his sons for ever”: <142107>2 Chronicles 21:7; <100712>2 Samuel 7:12,13; <19D217>Psalm 132:17), a retribution in kind for the murder of his father’s sons. An incurable disease of the bowels after two years’ agony caused his death. He died “without being desired,” i.e. unregretted (<242218>Jeremiah 22:18). No burning of incense was made for him, and his body though buried in the city of David was excluded from the sepulchres of the kings. The undesigned propriety of the same names appearing as

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they would naturally do in the allied royal houses of Judah and Israel, e.g. Jehoram and Ahaziah, confirms the truth of the sacred history.

3. A priest in the time of Jehoshaphat (^{<141708>}2 Chronicles 17:8).

JEHOSHAPHAT

=“he whom Jehovah judges.” 1. Recorder or annalist in David’s and Solomon’s court. Son of Ahilud (^{<100816>}2 Samuel 8:16; ^{<110403>}1 Kings 4:3; compare ^{<170601>}Esther 6:1). 2. A priest. Blew the trumpet before the ark in its passage from Obed Edom’s house to Jerusalem (^{<131524>}1 Chronicles 15:24). 3. Son of Paruah. One of Solomon’s twelve purveyors, in Issachar (^{<110417>}1 Kings 4:17). 4. Son of Asa and Azubah. At 35 began to reign, the first three years during his father’s incapacity through disease in the feet, then 22 alone, beginning at 914 B.C., 25 years in all (^{<111524>}1 Kings 15:24; 22:41- 50; ^{<120816>}2 Kings 8:16; ^{<141701>}2 Chronicles 17:1—21. 3). “He walked in the first ways of his father David (before his sin with Bathsheba), and sought not unto Baalim (whether Baal or other false god, or worshipping Jehovah by an image which degrades Him to the level of Baal, ^{<070211>}Judges 2:11), but to the Lord God of his fathers, and not after the doings of Israel (worshipping Jehovah through the golden calves). Therefore, the Lord established the kingdom in his hand And his heart was lifted up in the ways of the Lord; moreover he took away the high places and groves out of

Judah” (<141703>2 Chronicles 17:3-6; 19:3). But “the high places (of Jehovah) were not taken away, for as yet the people had not prepared their hearts unto the God of their fathers.” All that depended on him he did, but the people could not yet rise up to his spirituality so as to worship Jehovah without any visible altar save the one at Jerusalem (20:32,33). He utterly abolished the idol high places and, as far as he could, the unlawful Jehovah high places, but was unable thoroughly to get rid of the latter (<111514>1 Kings 15:14; 22:43). To remedy the people’s ignorance of the book of the law, in the third year of his reign he sent a commission of five princes, nine Levites, and two priests to go through the cities of Judah, teaching them in it; a model for rulers as to national education (<051119>Deuteronomy 11:19-21).

Jehoshaphat at first fortified the cities of Judah and those of Ephraim taken by Asa (<141702>2 Chronicles 17:2) to secure himself against Israel. Afterward he changed his policy to one of alliance with Israel against, the common foe Syria and the eastern tribes, Ammon, Moab, etc.; and his son **see JEHORAM** married **see ATHALIAH** , the daughter of Ahab and Jezebel (<142202>2 Chronicles 22:2,3,7,8,10). A fatal union (<461533>1 Corinthians 15:33)!

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Many facts attest the intimacy between the two dynasties; **see ELIJAH** 'S avoiding Judah when fleeing from Ahab; the same names given in the two families; Jehovah's name compounded in names of Ahab's idolatrous children; Jehoshaphat's readiness to go with **see AHAB** to battle at Ramoth Gilead. Ahab's demonstrative hospitality was the bait to entice him (^{<141801>}2 Chronicles 18:1-3). There he would have paid with life for his dangerous alliance with cowardly Ahab, who sought to save his own life by exposing his magnanimous ally, but for God's interposition.

On his return in peace, in the 16th year of his reign probably, Jehu the son of Hanani reproved him," Shouldest thou help the ungodly and love them that hate the Lord? (compare ^{<091535>}1 Samuel 15:35; 16:1). Therefore is wrath upon thee from before the Lord." But God is ever ready to discern any good in His servants; "nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God" (compare ^{<142706>}2 Chronicles 27:6, "ways"; contrast Rehoboam, 12:14).

Jehoshaphat then again, besides the former commission (17:9) in the third year of his reign, took up the work of reformation and went out in person through the people from Beersheba in the S. to mount Ephraim in the N. to bring them back unto the Lord God of their fathers. He also set judges in the several cities, and a supreme court for references and appeals ("controversies") in Jerusalem, made up of Levites, priests, and chief fathers of Israel (the judges in the cities were probably of the same classes). The judges chosen from the elders by Moses

at Jethro's suggestion were the foundation of the judicial body (<021821>Exodus 18:21, etc.; <050115>Deuteronomy 1:15, etc.), David added for the expanding wants of the kingdom 6,000 Levites. "The judgment of the Lord" (<141908>2 Chronicles 19:8) corresponds to "matters of the Lord" (verse 11), i.e. religious questions. "Controversies" answer to "the king's matters," civil causes. Jehoshaphat's directions are a rule for judges in all ages: "take heed what ye do, for ye judge not for man but for the Lord, who is with you in the judgment; wherefore now let the fear of the Lord be upon you ... for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Amariah the chief priest presided in religious questions; Zebadiah, "ruler of the house of Judah" (tribal prince of Judah), in civil questions. The Levites were to be shoterim, "officers" literally, scribes, keeping written accounts; assistants to the judges, transmitting their orders to the people, and superintending the execution of them.

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Five divisions comprised his soldiery, comprising 780,000 men in Judah and 380,000 in Benjamin. But it was “the fear of the Lord failing upon all the kingdoms ... round about Judah” (so ^{<013505>}Genesis 35:5), that was his main defense, “so that they made no war on Jehoshaphat.” Nay, the Philistines and Arabians brought presents and tribute.

Edom had a “deputy king,” a vassal to Judah; “there was (then) no (real, independent) king” (^{<112247>}1 Kings 22:47). This remark is introduced to show how Jehoshaphat was able to make ships of Tarshish (i.e. ships such as go to Tarshish, i.e. long voyaging ships; ^{<142036>}2 Chronicles 20:36 changes this into “to make ships to go to Tarshish,” a copyist’s misunderstanding) to go to Ophir from the maritime coast of Edom. Jehoshaphat allied himself with the wicked Ahaziah in this enterprise. The ships were built in **see EZION GEBER** on the Red Sea. Then **see ELIEZER** , son of Dodavah, prophesied,” because thou hast joined thyself with Ahaziah, the Lord shall break (the perfect is prophetic, not hath broken) thy works.” They were accordingly wrecked at Ezion Geber by a storm (^{<142035>}2 Chronicles 20:35-37). Ahaziah in vain tried to induce Jehoshaphat to repeat the attempt. One chastisement from the Lord sufficed a docile child (^{<461132>}1 Corinthians 11:32; contrast ^{<230913>}Isaiah 9:13; ^{<240503>}Jeremiah 5:3). This was subsequent to the Edomite, Ammonite, and Moabite invasion of Judah by way of **see ENGEDI** . Edom joined with Ammon and other desert tribes enumerated in ^{<198303>}Psalm 83:3-7 (“other beside the Ammonites,” KJV ^{<142001>}2 Chronicles 20:1; Hiller proposes

to read Maonites from Maan a city near Petra on mount Seir, tribes from all parts of mount Seir: Keil; 26:7, Mehunims), to not only throw off Judah's supremacy but root the Jews out of their divinely given inheritance; but in vain. (**See JAHAZIEL** and **see BERACHAH**). Jehoshaphat's piety shone brightly on this occasion. "He feared, set himself to seek Jehovah, and proclaimed a fast throughout Judah," so that "out of all the cities they came to ask help of Jehovah." His prayer in the congregation in the Lord's house is a model "O Lord God of our fathers (therefore we the children have a covenanted claim on Thee), art not Thou God in heaven (therefore hast rule thence over all)? Rulest not Thou over all the kingdoms of the pagan (therefore the pagan invaders of Thine elect nation cannot escape Thee)? And in Thine hand is there not power and might, so that none is able to withstand Thee (therefore this horde cannot)? Art not Thou our God who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? (Thy covenant forever with 'Thy friend,' and Thine

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honour at stake, require Thy interposition). And they have built Thee a sanctuary, saying ([<110833>1 Kings 8:33,37](#), covenanting for God's help to be rendered in all future times in answer to the nation's prayer, which covenant God accepted), If when evil cometh upon us... we stand before Thy house in Thy presence ... and cry unto Thee ... then Thou wilt hear and help. And now behold ... Ammon, Moab ... whom Thou wouldest not let Israel invade ... they reward us (evil for good) to come to east us out of Thy possession (in undesigned coincidence with [<198312>Psalm 83:12](#), 'let us take to ourselves the houses of God in possession'). O our God, wilt Thou not judge (do us justice on) them? For we have no might against this great company ... neither know we what to do: but our eyes are upon Thee." The "little ones, wives, and children," standing before Jehovah, by their very helplessness were a powerful plea with the compassionate God. Jahaziel then gave the promise from God (compare [<021413>Exodus 14:13,14](#)), and Jehoshaphat and all Judah bowed with face to the ground. The Levites stood up to praise the God of Israel with a loud voice. As the people went forth the following morning Jehoshaphat urged the people to faith as the receptive state needed on their part for ensuring God's promised blessing: "Believe in the Lord your God, so shall ye be established" (compare [<230709> Isaiah 7:9](#); [<400928>Matthew 9:28,29](#)). In strong faith he ordered singers to "praise the beauty of holiness" ("to praise, clad in holy ornaments," Keil) already for the promised victory. At their beginning to sing was the time that the Lord delivered them. Seirites, greedy for booty, by God's providence, from an ambush suddenly attacking, caused a panic among the

Ammonites and Moabites which eventuated in mutual slaughter. Jehoshaphat and his people were three days gathering the spoil. On the fourth day was the blessing of Jehovah in Berachah valley, then the return and the thanksgiving in the house of God. The three allies' invasion of Moab was probably subsequent.

His character stands among the highest for piety of Judah's kings, and the kingdom in his reign was at its zenith. Firmness and consistency were wanting. This want betrayed him into the alliance with Israel which on three occasions brought its penalty:

- (1) at Ramoth Gilead,
- (2) in the joint invasion of Moab (2 Kings 3) through the Edomite wilderness, and
- (3) in respect to his naval enterprise for Ophir.

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To avert the foreseen evil consequences of his alliance he appointed **see JEHORAM**, his firstborn, king in his lifetime, and gave gifts and fenced eries to his other sons; but no human precautions can avert. the penalty for religious compromise (<470617>2 Corinthians 6:17,18). 5. Nimshi's son, king Jehu's father (<120902>2 Kings 9:2).

JEHOSHAPHAT, VALLEY OF

<290302> Joel 3:2,12, parallel to <381402>Zechariah 14:2-4, where the mount of Olives answers to the "valley of Jehoshaphat" in Joel. Possibly "the valley of **see BERACHAH** ", where between Tekoa and the main road from Bethlehem to Hebron Jehoshaphat assembled the people to bless Jehovah for the victory over Ammon, Moab, etc. (<142020>2 Chronicles 20:20-26). The valley with the Kedron at its foot is now called "the valley of Jehoshaphat." But it was not anciently so; Jerome and the Onomasticon of Eusebius first call it so in the fourth century A.D. As the Jews bury worn out rolls of Scripture (for which they have such a deep reverence) here, it is likely the Jehoshaphat from whom the valley is named was a rabbi held in veneration. The tomb called Jehoshaphat's tomb (an excavation with an architectural front) is certainly not that of the king Jehoshaphat, for he was buried in the city of David (<142101>2 Chronicles 21:1). However, the phrases "the city of David" and "Zion" are applied in a general sense to the site of Jerusalem and to the hills around, among which the same name, "sunny mountain," still lingers. The word "city" comprises the surrounding suburbs

(<043525>Numbers 35:25-28; <110236>1 Kings 2:36,37). Also “in” often means at or near (Conder, Palestine Exploration Quarterly Statement, Oct. 1877, pp. 178,195). Thus the burial “in the city of David” may apply to burial in the vicinity. The enemies Tyre, Sidon, the Philistines, Edom, and Egypt (<290304>Joel 3:4,19), are types of the last confederacy under antichrist (Revelation 16; Revelation 17; Revelation 19), which shall assail restored Israel and shall be judged by Jehovah. As Jehoshaphat means “the judgment of Jehovah,” “the valley of Jehoshaphat” is probably the general name for the scene of His judgment, Jehoshaphat’s victory over the godless horde that sought to dispossess Judah typifying the last victory over the anti-Christian host that shall seek to dispossess restored Israel (Ezekiel 38—39). That this shall be in the Holy Land seems likely from Zechariah’s definite mention of Mount Olivet (<381401>Zechariah 14:1,4,5) as the scene of Christ’s return and from its having been the scene of His ascension; the angels moreover announced, “this same Jesus ... shall so come in like manner as ye have seen Him go into heaven” (<440111>Acts 1:11). The word in

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Joel is emeq , which means a “spacious valley”, not a narrow ravine (for which the term is nachal) such as the valley of the Kedron. In ^{<290314>}Joel 3:14 “the valley of Jehoshaphat” is called “the valley of decision” or “excision,” where the foes shall meet their determined doom. “ **see ARMAGEDDON** ” in ^{<661616>}Revelation 16:16 corresponds: from har a mountain, and Megiddo the valley of Jezreel, the great battle field of Canaan, where godly Josiah fell before Pharaoh Necho. Some great plain anti-typical to the two valleys will probably be the scene of the last conflict. Its connection with Jerusalem appears in the context; so “come up,” the regular phrase for going to the theocratic capital, is used, but “down into the valley of Jehoshaphat” also (^{<290302>}Joel 3:2,12). The Muslims bury their dead on one side of the valley; the Jews on the other. Absalom’s tomb and Zechariah’s, besides Jehoshaphat’s, are pointed out, but without good grounds for the tradition. The king’s (Melchizedek’s) dale or valley of Shaveh (^{<011417>}Genesis 14:17; ^{<101818>}2 Samuel 18:18) is identified with “the valley of Jehoshaphat.” Josephus (Ant. 7:10) says **see ABSALOM** ’S monument was two stadia from Jerusalem, probably in the valley of the upper Kedron, where were the judges’ tombs, a likely site for his erecting his sepulchral monument.

JEHOSHEBA

=“Jehovah’s oath, i.e. devoted to Him.” Daughter of king Joram of Israel. **see JEHOIADA** ’S wife. So Elisheba (God’s oath) was Aaron’s wife, Elizabeth Zacharias’. Athaliah is not

specified as her mother, but this may be due to the sacred writer's abhorrence of her name. Possibly her mother may have been another wife of Joram (<121102>2 Kings 11:2). Jehosheba is the only instance of a princess marrying the high priest. Her position enabled her through God's providence to rescue the little prince Joash, and hide him and his nurse in a bedchamber in the palace, afterward in the temple (<142211>2 Chronicles 22:11; 23:11; <121102>2 Kings 11:2,3), where he was brought up with her sons, who assisted at his coronation. Z ECHARIAH , Jehoiada's successor, one of them, was afterward slain, a martyr for the truth.

JEHOVAH; YAHWEH

Jahaveh or Yahaveh is probably the correct form (the vowel pointing in Jehovah is derived from A-d-o-n-ay) from the substantive verb haawah (found only six times in the Bible; obsolete in Moses' time; retained in Chaldee and Syriac from a time anterior to the division of the Semitic languages), for the more modern haayah , to be; a proof of the great

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antiquity of the name: “I A M T H A T I A M ” is the key of the name (<020314>Exodus 3:14), expressing unchanging Being. The name was old and known long before; it appears compounded in Jo-chebed and Mor-iah, and simply in Genesis 2 and afterward. But its significance in relation to God’s people was new, and now first becoming experimentally known. (**See GENESIS** , **see GOD** , **see EXODUS**) <020602>Exodus 6:2,3: “I am J EHOVAH , and I appeared unto Abraham,... by the name of God Almighty (El- Shaddai), but by My name J EHOVAH was I not known”: its full and precious import is only now about to be revealed. To the patriarchs He was known, when giving the promises, as GOD, Almighty to fulfill them (<011701>Genesis 17:1); to Moses as Jehovah unchangeably faithful (<390306>Malachi 3:6) in keeping them; compare <581308>Hebrews 13:8, which identifies Jesus with Jehovah. Elohim can do all that He wills; Yahweh will do all that He has promised. Elohim (the plural expressing the fullness of God’s powers) is appropriate to creation (Genesis 1—2:3); J EHOVAH E LOHIM to paradise and to the covenant of grace at the fall; the combination identifies the Jehovah of the moral government with the Elohim of creation. If J EHOVAH had been a name of more recent introduction, the whole nation would never have accepted it with such universal reverence. Elohim appears in the trial of Abraham’s faith (Genesis 22); Jehovah, in its triumph. The last 19 chapters of Genesis, from Jacob’s meeting the angels and Esau, have Elohim alone (except in the history of Judah and Pharez, Genesis 38; and Joseph’s first entrance into Egypt, Genesis 39; and Jacob’s dying exclamation, <014918>Genesis 49:18: the beginning and close of the long

period of sorrow and patient waiting) to prepare by contrast for the fuller revelation to Moses, when Jehovah is made known in its full and experimental preciousness. “To be made known” (<020603>Exodus 6:3) means to be manifested in act (<190917>Psalm 9:17; 48:3-6), making good in fact all that was implied in the name (<262009>Ezekiel 20:9) (nodatiy). The name was not new to Israel, for it occurs before <020603>Exodus 6:3 in 3:16; 4:1. E LOHIM , from aalah “to be strong” (Furst), rather than from Arabic aliha astonishment, alaha worship (Hengstenberg), the Deity, expresses His eternal power and Godhead manifested in nature, commanding our reverence; J EHOVAH the Personal God in covenant with His people, manifesting boundless mercy, righteousness, and faithfulness to His word. So “Immanuel” is used not of the mere appellation, but of His proving in fact to be what the name means (<230714>Isaiah 7:14). The “I AM” (<020314>Exodus 3:14) is to be filled up thus: I am to My people all whatever they want. Prayer is to supply the ellipsis, pleading God’s covenanted promises: light,

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life, peace, salvation, glory, their exceeding great reward, etc. I am all that My word declares, and their threefold nature, body, soul, and spirit, requires. I am always all this to them ([<430858>](#)John 8:58). “Before Abraham began, to be (Greek) I am” ([<402820>](#)Matthew 28:20). The Jews by a misunderstanding of [<032416>](#)Leviticus 24:16 (“utters distinctly” instead of “blasphemeth”) fear to use the name, saying instead “the name,” “the four lettered name,” “the great and terrible name.” So Septuagint, Vulgate, and even KJV (except in four places “Jehovah”: [<231202>](#)Isaiah 12:2; 26:4; [<020603>](#) Exodus 6:3; [<198318>](#)Psalm 83:18) has “T H E L O R D ,” which in C APITALS represents J EHOVAH , in small letters Adonai. Maimonides restricts its use to the priests’ blessings and to the sanctuary; others to the high priest on the day of atonement, when entering the holy of holies. The Samaritans pronounced the name Yabe (Theodoret); found also in Epiphanius; Yahu in such names as Obadiah (Obad-yahu). So that Jahveh or Yahveh seems the correct pronunciation. The Hebrews said the Elohim, in opposition to false gods; but never the Jehovah, for Jehovah means the true God only. Again, My God, Elohay , but not My Jehovah, for Jehovah by itself means this covenant relation to one. Again, the Elohim of Israel; but not the Jehovah of Israel, for there is no other Jehovah. Again, the living Elohim, but not the living Jehovah; for Jehovah means this without the epithet. Jehovah is in Old Testament the God of redemption. The correlative of Elohim is man, of Jehovah redeemed man. Elohim is God in nature, Jehovah God in grace ([<023406>](#)Exodus 34:6,7). Elohim is the God of providence;

Jehovah is the God of promise and prophecy; hence, the prophets' formula is, "thus saith Jehovah," not Elohim. Elohim is wider in meaning, embracing the representatives of Deity, angels and human judges and rulers (¹⁹⁸²⁰⁶Psalm 82:6; ⁴³¹⁰³⁴John 10:34,35). Jehovah is deeper, the incommunicable name. The more frequent use of the name Jehovah from Samuel's time is due to the religious revival then inaugurated, and to the commencement of the regular school of prophets. In the first four verses of the Bhagavat God says to Brahma, "I was at first ... afterward I A M T H A T W H I C H I S , and He who must remain am I." (Sir W. Jones).

J E H O V A H J I R E H

(**See ABRAHAM , see ISAAC**). Jehovah will see or provide (⁰¹²²¹⁴Genesis 22:14). In ⁰¹²²⁰⁸Genesis 22:8 Abraham had said, "Elohim will provide for Himself a Lamb." He perceives he has uttered an unconscious prophecy, and that the Elohim in whom he trusted has proved Himself J E H O V A H , in covenant with His people; so that the phrase became a Hebrew proverb,

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“In the mount (as He provided for Abraham in his’ extremity) Jehovah will provide” (for us also in our every extremity). The meaning of Mori-jah,” the seeing of Jehovah,” implies that it originated in this saying of Abraham, and that “Moriah” in [Genesis 22:2](#) is used by anticipation. Moreover, Solomon built his temple on mount “Moriah” ([2 Chronicles 3:1](#)). It is no valid objection that Abraham “saw the place afar off,” whereas the temple mount is not conspicuous from a distance (whence Moriah is connected by some with Moreh and “the natural altar on the top of mount **see GERIZIM** ” , which the Samaritans make the place of the sacrifice); for what is meant in [Genesis 22:4](#) is only that he saw it at some little distance, as far off as the place admitted. The distance, two days’ journey from Beersheba, would bring Abraham and his party to Jerusalem, whereas Gerizim could not be reached in three days.

JEHOVAH NISSI

”Jehovah my banner.” Name given by Moses to the altar commemorating Israel’ s victory, under Jehovah, over **see AMALEK** . ([Exodus 17:15](#)). His name, i.e. “manifested character” toward His people, is their rallying point (**see BANNER**). The rod of God in Moses’ hand, when held up as a banner, brought victory; so it was the pledge of what the altar represented, that Jehovah is the ensurer of victory to His people when rallying round Him ([Psalm 60:4](#); [Isaiah 11:10](#); [Proverbs 18:10](#)).

JEHOVAH SHALOM

”Jehovah is peace.” Gideon so-called his altar of thanksgiving (not sacrifice) in Ophrah, to commemorate the angel of Jehovah’s salutation, “Peace be unto thee”; where rather judgment for national backslidings was to have been expected, and when he himself had feared death, as having seen the angel of Jehovah. Jehovah’s assurance of “peace” confirmed His previous announcement that Gideon would conquer Midian and deliver Israel.

<141718> 2 Chronicles 17:18.

3. Slew Joash: <121221>2 Kings 12:21; <142426>2 Chronicles 24:26.

JEHOZABAD

1.

<132604> 1 Chronicles 26:4,15; <161225>Nehemiah 12:25, margin

2.

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JEHOZADAK; JOSEDECH

Led captive to Babylon after Seraiah his father's execution at Riblah ([<130614>1 Chronicles 6:14,15](#); [<122518>2 Kings 25:18,21](#)). Father of Jeshua the high priest, who with Zerubbabel led the returning Jews from Babylon ([<150302>Ezra 3:2](#);

[<161226> Nehemiah 12:26](#)). Zedekiah = "righteous is Jehovah;" Jehozadak = "Jehovah is righteous." It is suggestive that the names of the last king and of the representative of the high priesthood in the captivity both express that the suspension of the throne and of the priesthood was Jehovah's righteous judgment for Judah's sins; moreover J OSHUA or J ESHUA , who restored the temple altar, expresses salvation; as the former Joshua led the hitherto homeless Israelites into Canaan their inheritance; and as Jesus, the Antitype, saves us from our sins and leads us into the heavenly rest.

JEHU

1. Son of Hanani who reproved Asa ([<141607>2 Chronicles 16:7-9](#)) of Judah; prophetically denounced Baasha for all the evil he did in the sight of Jehovah, like the house of Jeroboam, and for killing "him" (the last representative of Jeroboam): [<111607>1 Kings 16:7](#); [15:27-29](#); [14:10-14](#). Though Baasha thus fulfilled the word of Jehovah by Ahijah, yet as not this but his own bloody minded ambition was his motive; he should be punished ([<280104>Hosea 1:4](#)). His following Jeroboam's sins showed

that his destruction of Jeroboam's house was not from zeal for God. Thirty years later Jehu reproved Jehoshaphat, "shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord," etc. (<141902>2 Chronicles 19:2,3). Jehoshaphat's "acts, first and last, were written in the book of Jehu" (<142034>2 Chronicles 20:34).

2. Son of Jehoshaphat, son of Nimshi, from whom, as better known, Jehu is sometimes called "son of Nimshi." In youth he had ridden behind Ahab as one of his guards, when that bad king went down to Jezreel to take possession of the vineyard obtained by false accusation and murder, and treasured in memory Elijah's prophecy against him on that occasion, "in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" (<112119>1 Kings 21:19). Bidkar (Bar (son of) Dakar) was then his comrade in the king's guard; and it was a striking retribution that these two witnesses of Ahab's sin should be the executioners of God's righteous vengeance. Jehovah had directed Elijah at Horeb to anoint him as future king, a commission which the prophet executed through his successor

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Elisha, whose ministry was the continuation of his own. The impulsive vehemence of his character betrayed itself even at a distance in his “furious” driving, which was notorious (^{<120920>}2 Kings 9:20 margin). During the absence at Jezreel, owing to wounds, of Jehoram king of Israel, Jehu as commander in chief was holding Ramoth Gilead against Hazael and the Syrians, when a pupil of the prophets, sent by Elisha, suddenly appeared amidst the captains assembled in the court, saying “I have an errand to thee, O captain”; Jehu went into the innermost of the surrounding chambers, and there the young prophet in the name of Jehovah God of Israel anointed him with the sacred oil (Josephus, Ant. 9:6, section 1) as Israel’s king, and commissioned him to avenge the blood of Jehovah’s prophets and servants (^{<111804>}1 Kings 18:4; 19:10) on Ahab’s whole house. On going out Jehu was asked, “Wherefore came this mad (^{<242926>}Jeremiah 29:26; ^{<431020>}John 10:20; ^{<442624>}Acts 26:24) fellow to thee?” Jehu replied, “Ye know the man and his muttering” (ecstatic utterances), i.e., that he says nothing rational. But the captains elicited from Jehu the truth; then, fired with enthusiasm and weary of the reigning dynasty, they made an extempore throne of the bare steps of the staircase, spreading their outer wrappers (*begeg*) as the carpet, to do homage to Jehu (^{<402107>}Matthew 21:7,8), and proclaimed with sound of trumpets, “Jehu is king.” The prophet’s few words sufficed to act on Jehu’s excitable, impetuous, and ambitious character. Without a prayer for guidance, and without further precaution, Jehu set out on a journey of 30 miles, crossing the Jordan with a band of horsemen, and Bidkar whom he had made captain of the host,

and being himself the first messenger of the revolution to Jezreel, having secured that none else should leave Ramoth Gilead. One messenger on horseback after another, sent out by Joram, asked “Is it peace?” and received the reply “What hast thou to do with peace?” i.e., trouble not thyself about peace: “follow me.” At last Joram himself, with Ahaziah, each in his chariot, went forth. To Joram’s inquiry Jehu replied, “What peace so long as the whoredoms (spiritual) of thy mother Jezebel, and her witchcrafts (usually associated with idolatry), are so many?”

(<051810>Deuteronomy 18:10, etc.) On Joram turning to flee Jehu drove an arrow through the back and shoulders, so as to come out at his heart, and made Bidkar cast the body upon Naboth’s ground, “as Jehovah laid this burden (pronounced this prophetic threat; massa) upon him,” for “the blood of Naboth and of his sons” (this passage supplies the latter particular, which <112113>1 Kings 21:13,14 omits as being a matter of course, Ahab’s object being to cut off all heirs to the confiscated vineyard). Jehu

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smote **see AHAZIAH** too. Fleeing by the way of the garden house (Hebrew: Bethgan , Engannim) he first hid in Samaria where his lives were (^{<121003>}2 Kings 10:3), moreover Samaria was the direct road from Jezreel to Jerusalem; then was brought to Jehu, and was mortally wounded in his chariot at the ascent to Gur by Ibleam, so that when he got on to Megiddo he died there (^{<142208>}2 Chronicles 22:8,9; ^{<120927>}2 Kings 9:27). On Jehu's approach to Jezreel, Jezebel in oriental fashion painted her eyebrows and eyelashes with black antimony, to heighten the splendour of the dark eyes, and so to present an imposing appearance to Jehu and die as a queen; not to charm him, for she compared him to "Zimri who slew his master," and warned him that the same fate awaited him as overtook Zimri. Without deigning to answer her Jehu desired the eunuchs to throw her down. After eating and drinking, when Jehu commanded her burial, her skull, palms, and feet were all that the ravenous dogs had left of her carcass, in fulfillment of ^{<112123>}1 Kings 21:23. Next he directed the rulers of the city, and the elders or magistrates, and the tutors of Ahab's 70 sons (including grandsons) at Samaria, to send him the heads of the 70 in baskets to Jezreel. Jehu in the morning went out of the city gate before the two heaps of heads, and addressing the assembled people, as if they were slain without his interfering, he attributed their slaughter to Jehovah's decree, in order to justify his conspiracy in the eyes of the people. So the people offered no resistance when he proceeded to slay all the survivors of Ahab's house at Jezreel, "all his great men, his acquaintances (or adherents), and court priests."

Then he set out for Samaria. On his way, at the house of shepherds binding sheep to shear them (where the shepherds used to meet on the road from Jezreel to Samaria), he caused 42 brethren of Ahaziah, who were about to visit their royal relations, Joram's sons and his mother Jezebel's sons, to be slain at the cistern of the binding or shearing house. Ahaziah's actual brothers had been carried off by the Arabs, etc., "so that there was never a son left Jehoram save Jehoahaz," Ahaziah (^{<142117>}2 Chronicles 21:17); his "brethren" then mean his stepbrother's, Joram's sons by concubines, and his nephews or cousins. Next, Jehu met and took with him the ascetic **see JEHONADAB**, held in universal repute, in order to have his countenance in the wholesale slaughter by subtlety of Baal's worshippers which followed, and so to stand well with the people. Jehu said, "come, see my zeal for the Lord"; but it was really zeal for self, which he was glad to find capable of bearing a religious color. When God's work fell in with his own

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ambition he did it with his wonted impetuosity. But if his had been real zeal for the Lord he would have rooted out the calf worship, Jeroboam's state policy, as well as Baal worship ([<141002>2 Chronicles 10:29](#)). His haste was not real faith ([<232816>Isaiah 28:16](#)); his religious zeal was the blaze of natural impetuosity soon going out ([<402508>Matthew 25:8](#)). When religious principle required self sacrifice, then he chose the praise of men not that of God ([<121031>2 Kings 10:31](#); [<431243>John 12:43](#)). The Baal worshippers upheld Ahab's dynasty; by killing them he got rid of political opponents, and gained to his side the worshippers of Jehovah. Religion was with him but a tool to serve his ends ([<540605>1 Timothy 6:5](#)). The assuming of Baal vestments by that full assembly (as was usual at the time of worship) in Ahab's grand temple ([<111632>1 Kings 16:32](#)) seemed at the time politic, but proved the seal of the wearers' destruction. "As soon as he (the priest; not Jehu, as Smith's Bible Dictionary) had made an end of offering the burnt offering," Jehu gave the word for their slaughter. "The city of Baal," to which next the guard and captains went, was the temple citadel, the true temple house; thence they brought the wooden standing columns or statues (matsebot assessors of Baal, worshipped with him), and burnt them, and broke in pieces the central column of Baal himself, a conical stone.

Jehovah rewarded this removal of Baal idolatry, and execution of the divine vengeance on Ahab's house, by promising Jehu, "thy children of the fourth generation shall sit on the throne of

Israel.” Among them was Jeroboam II, the most prosperous of the Israelite kings; and the dynasty lasted the longest of all that ruled the northern kingdom. But this religious reformation, a fruit of Elijah’s and Elisha’s labours, through Jehu’s “not taking heed to walk in the law of Jehovah with all his heart,” went only half way. So, Israel’s day of grace now commencing to wane, Jehovah began to cut Israel short, **see HAZAEL** smiting them from Jordan eastward. Jehu and Hazael are mentioned on “the black obelisk”; Jehu (Jahua) is called “son of Omri” (Khumri), a natural mistake for the Assyrians to make, as knowing Omri to have formed a powerful dynasty and as knowing Samaria by the name “the house of Omri.” Jehu at this time, according to the inscription, sent gold and silver tribute to Shalmaneser I Stern, ruthless, impetuous, yet a master of profound dissimulation (as in his consummate hypocrisy toward the Baal worshippers), he never discovered that wholeheartedness for God is the truest policy, and that blood shed in external obedience to God’s command, where yet the motive is self, brings guilt on the blood shedder: ^{<280104>}Hosea 1:4, “I will avenge the blood of Jezreel on the

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house of Jehu,” though temporarily he was rewarded for his measure of outward obedience. Zachariah his great grandson, the fourth from Jehu, after a six months’ reign, was slain by Shallum ([2 Kings 15:8-12](#)). Jehu’s paying tribute to Assyria to secure the throne which God gave him accords with his half believing character, using all means secular or religious to gain his end. He died and was buried in Samaria after a 28 years’ reign.

[1 Chronicles 4:35-43](#).

5. The Antothite, i.e. of Anathoth ([1 Chronicles 12:1-3](#)).

JHUBBAH

[1 Chronicles 7:34](#).

JHUCAL

Son of Shelemiah; a prince sent by Zedekiah to consult and ask Jeremiah’s prayers ([Jeremiah 37:3; 38:1-4](#)).

JHUD

A town of Dan ([Joshua 19:45](#)). Now Jehudie, seven and a half miles E. or S.E. of Jaffa.

JHUDI

The princes' ready tool in fetching Baruch to read Jeremiah's (<243614>Jeremiah 36:14,21,23) denunciations; then employed by **see JEHOIAKIM** to bring and read the roll, which the king cut and burned.

JEHUDIJAH

The Jewess wife of Mered, as distinguished from **see BITHIAH** , his Egyptian wife (<130417>1 Chronicles 4:17-19). Bertheau simply transposes "these are the sons of Bithiah the daughter of Pharaoh whom Mered took," and puts the clause after "Jalon." Thus, "she" refers to Bithiah, "and she bore Miriam," etc.; whereas in the common text "she" has none to refer to. Also thus the sons come regularly after their respective mothers. The margin of <130419>1 Chronicles 4:19 identifies Hodiah with Jehu; but Keil remarks that the construct state, eeshet , before Hodiah, shows it to be a

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<130238> 1 Chronicles 2:38.

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man's name, "the sons of Hodiah's wife" (not of his wife Hodiah), the sister of Naham. Of her sons, Jered was father (founder) of **see GEDOR** and Heber father (founder) of **see SOCHO** , etc.

JEHUSH

<130839> 1 Chronicles 8:39.

JEIEL

1.

<130507> 1 Chronicles 5:7.

<131518> 1 Chronicles 15:18,21; 16:5.

<142014> 2 Chronicles 20:14.

<142611> 2 Chronicles 26:11.

<142913> 2 Chronicles 29:13.

<143509> 2 Chronicles 35:9.

<150813> Ezra 8:13.

<151043> Ezra 10:43.

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8.

JEKAMEAM

<132319> 1 Chronicles 23:19; 24:23.

JEKANIAH

<130241> 1 Chronicles 2:41.

JEKUTHIEL

Sprung from Judah; son of Mered and **see JEHUDIJAH** ; father (founder) of Zanoah (a town in Judah: <061534>Joshua 15:34,56). Jekuthiel means trust in God. The Targum says, “because in his days the Israelites trusted in the God of heaven for 40 years in the wilderness.” Mered’s marrying Bithiah, Pharaoh’s daughter, took place probably before the exodus. The Portuguese Jews at the sabbath’s close invoke Elijah as “having tidings of peace by the hand of Jekuthiel”

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JEMIMA

=“day;” bright as day. Oldest of Job’s three daughters after his restoration ([<184214>Job 42:14](#)). Gesenius, from Arabic “dove.” Jemama, a central province of Arabia, is in Arab tradition named from an ancient queen.

JEMUEL

Simeon’s oldest son ([<014610>Genesis 46:10](#); [<020615>Exodus 6:15](#)). N EMUEL is a corrupt form (Numbers 26; 1 Chronicles 4).

JEPHTHAH

Son of Gilead by an harlot, the father bearing the same name as the famous Gilead his ancestor. Gilead’s sons by his wife drove Jephthah out from share of the father’s inheritance as being “son of a strange woman,” just as Ishmael and Keturah’s sons were sent away by Abraham, so as not to inherit with Isaac ([<012110>Genesis 21:10](#), etc.; [25:6](#)). Jephthah went to the land of Tob, N.E. of Persea, between Syria and Ammon ([<101006>2 Samuel 10:6-8](#), Ish Tob, man of Tob), and there gathered about him a band of loose ([<092202>1 Samuel 22:2](#)) men, whom he led in marauding Bedouin-like expeditions. Meantime, through Jehovah’s anger at Israel’s apostasy to Baalim, Ashtaroth, the gods of Ammon, etc, he sold them (compare [<450714>Romans 7:14](#), gave them up to the wages that their sin had earned) into the hands of those very people whose gods they chose ([<071007>Judges 10:7,17,18](#)), the instrument of their sin being

made the instrument of their punishment (<200131>Proverbs 1:31; <240219>Jeremiah 2:19). Then the princes (“elders”) of Gilead with Israel encamped at Mizpeh (<071017>Judges 10:17,18; 11:5-11), having resolved to make “head” (civil) and “captain” (military) over all Israelite Gilead (the Israelites in Persea) whatever warrior they could find able to lead them against Ammon, applied to Jephthah in Tob. Jephthah, whose temper seems to have been resentful (compare 12), upbraided them with having hated and expelled him out of his father’s house; yet it was not just to charge them all with what was the wrong of his brethren alone, except in so far as they connived at and allowed his brethren’s act. Passion is unreasoning. They did not reason with him the matter, but acknowledged the wrong done him and said, “therefore (to make amends for this wrong) we turn again to thee now, and if thou go with us and fight against Ammon thou shalt be our head, namely over all Gilead.” Jephthah accepted the terms, and “uttered all his words (repeated the conditions and obligations under which he accepted the headship) before Jehovah (as in His presence;

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not that the ark or any altar of Jehovah was there; simply Jephthah confirmed his engagement by an oath as before Jehovah) in Mizpeh,” where the people were met in assembly, Ramoth Mizpeh in Gilead, now Salt.

Jephthah before appealing to the sword sent remonstrances to the Ammonite king respecting his invasion of Israel. The marked agreement of Jephthah’s appeal with the Pentateuch account proves his having that record before him; compare ^{<071117>}Judges 11:17,19-22 agreeing almost verbatim with ^{<042001>}Numbers 20:1; 21:21-25. He adds from independent sources (such as the national lays commemorating Israel’s victories, quoted by Moses ^{<042114>}Numbers 21:14,17,27) that Israel begged from the king of Moab leave to go through his land (^{<042117>}Numbers 21:17). The Pentateuch omitted this as having no direct bearing on Israel’s further course. The Ammonite king replied that what he claimed was that Israel should restore his land between the Arnon, Jabbok, and Jordan. This claim was so far true that Israel had taken all the Amorite Sihon’s land (because of his wanton assault in answer to Israel’s peaceable request for leave to pass through unto “his place,” i.e. to Israel’s appointed possession), including a portion formerly belonging to Moab and Ammon, but wrested from them by Sihon (^{<042126>}Numbers 21:26,28,29); for ^{<061325>}Joshua 13:25,26 shows that Sihon’s conquests must have included, besides the Moabite land mentioned in the Pentateuch, half the Ammonite land E. of Moab and Gilead and W. of the upper Jabbok. But Israel, according to God’s prohibition, had not meddled with Edom, Moab, or Ammon

(<050205>Deuteronomy 2:5,9,19), i.e. with the land which they possessed in Moses' time. What was no longer Ammon's, having been taken from them by Sihon, the prohibition did not debar Israel from. Israel, as Jephthah rejoindered, went round Edom add Moab, along the eastern boundary by **see IJE ABARIM** (<042111>Numbers 21:11-13), on the upper Arnon, the boundary between Moab and the Amorites. Jephthah reasons, Jehovah Elohim of Israel has dispossessed the Amorites, and transferred their land to Israel; Ammon therefore has no claim. Ammon can only claim what his god Chemosh gives him to possess; so Israel is entitled to all that land which Jehovah gives, having dispossessed the previous owners. Further, Jephthah reasons, Balak did not strive against Israel for the once Moabite land taken by the Amorites then transferred to Israel; he bribed Balaam indeed to curse them, but never fought against them. Moreover, it was too late now, after Israel's prescriptive right was recognized for 300 years, for Ammon to put forward such a claim. "I (says

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Jephthah, representing Israel) have not sinned against thee, but thou doest me wrong to war against me.” Ammon having rejected his remonstrances, Jephthah gathered his army out of Reuben, Gad, and Manasseh (northern Gilead and Bashan), and went to (translated ^{<071129>}Judges 11:29 “passed over to”) Mizpeh Gilead, the encampment and rendezvous of Israel (^{<071017>}Judges 10:17), and thence to Ammon. He smote them from Aroer to Minnith, 20 cities, “with a very great slaughter,” so that Ammon was completely subdued.

Jephthah had vowed, in the event of Jehovah giving him victory, to “offer as a burnt offering whatsoever (rather whosoever) should come forth from the doors of his house to meet him”; certainly not a beast or sheep, for it is human beings not brutes that come forth from a general’s doors to meet and congratulate him on his victory. Jephthah intended a hard vow, which the sacrifice of one animal would not be. He left it to Providence to choose what human being should first come forth to meet him. “In his eagerness to smite the foe and thank God for it Jephthah could not think of any particular object to name, great enough to dedicate. He shrank from measuring what was dearest to God, and left this for Him to decide” (Cassel in Herzog Encyclopedia). He hoped (if he thought of his daughter at the time) that Jehovah would not require this hardest of sacrifices. She was his only child; so on her coming out to meet him with timbrels and dances (^{<021520>}Exodus 15:20) Jephthah rent his clothes, and exclaimed: “Thou hast brought me very low, for I have opened my mouth (vowing) unto the Lord, and I cannot go back” (^{<043002>}Numbers 30:2,3; ^{<210502>}Ecclesiastes

5:2-5; <191504> Psalm 15:4 end, 66:14). Her filial obedience, patriotic devotion, and self sacrificing piety shine brightly in her reply: “My father (compare Isaac’s reverent submission, <012206>Genesis 22:6,7,10), do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of ... Ammon.” She only begged two months to bewail with her fellows her virginity, amidst the surrounding valleys and mountains (margin 37). Afterward he did with her according to his vow, namely, doomed her forever to “virginity,” as her lamentation on this account proves, as also what follows, “she knew no man.” So it became “a custom in Israel that the daughters of Israel went yearly to praise (timah ,

<070511> Judges 5:11, not ‘to lament’) the daughter of Jephthah ... four days in a year.” Jephthah contemplated evidently a human sacrifice. A literal human sacrifice was forbidden as an abomination before Jehovah (<031821>Leviticus 18:21; 20:2-5). It was unknown until introduced by the godless Ahaz and

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Manasseh. ^{<032728>}Leviticus 27:28,29 is not in point, for it refers to a forced devoting of the wicked to God's glory in their destruction; God alone could so devote any. Nor was Jephthah otherwise impetuous and hasty; he had not recourse to the sword until negotiation with Ammon proved of no avail. His vow was made, not in the heat of battle without weighing his words, but before he set out. Jephthah, though a freebooter (the godly David was one too), was one who looked to Jehovah as the only Giver of victory, and uttered all his words of engagement with the princes of Gilead "before Jehovah." He showed in his message to Ammon his knowledge of the Pentateuch, therefore he must have known that a human sacrifice was against the spirit of the worship of Jehovah. "The Spirit of Jehovah came upon Jephthah" moreover, which shows he was no Moloch worshipper. Above all Jephthah is made an instance of FAITH for our imitation, in

^{<581132>} Hebrews 11:32. Therefore the sense in which he fulfilled his vow was "she knew no man," words adverse to the notion of a sacrificial death. He dedicated her life to Jehovah as a spiritual "burnt offering" in a lifelong "virginity." Her willingness to sacrifice herself and her natural aspirations as a virgin, who as the conqueror's daughter might have held the highest place among Israel's matrons, to become like a Gibeonite menial of the sanctuary (^{<060923>}Joshua 9:23), as the price of her country's deliverance, is what the virgins used yearly to come to celebrate in praises. They would never have come to praise a human sacrifice; Scripture would never have recorded without censure an anti-theocratic abomination. Moreover literal burnt offerings could only be offered at the

altar of the tabernacle. This spiritual burnt offering answers somewhat to Abraham's sacrifice of Isaac ([<581117>Hebrews 11:17](#)) in will though not in deed, and to the Israelites redeeming their firstborn belonging to Jehovah instead of sacrificing them ([<021301>Exodus 13:1-13](#); [<041815>Numbers 18:15,16](#)), and to Aaron's offering the Levites to the Lord for an offering for Israel ([<040810>Numbers 8:10-16](#)), and redeeming vowed persons at an estimation ([<090111>1 Samuel 1:11,20,22,28](#); [2:20](#); [<032701>Leviticus 27:1](#), etc.).

After the victory was won over Ammon, the tribe of Ephraim, ever jealous of any rival and claiming the supremacy, threatened Jephthah. "Wherefore passedst thou over to fight against ... Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire." Jephthah did not show Gideon's magnanimity in dealing with their perversity. He did not give the "soft answer" that "turneth away wrath," but let their "grievous words stir up strife" ([<201501>Proverbs 15:1](#)). Herein Gideon was superior, for

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“he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city” ([<201632>](#)Proverbs 16:32). (For “Ephraim gathered ... and went northward.” Keil translated it “went to Zaphon, the city of Gad in the Jordan valley”: [<061327>](#)Joshua 13:27; [<071201>](#)Judges 12:1). Jephthah however answered truly that he had “called them” but they had refused, doubtless because the Gileadites had made Jephthah their commander without consulting Ephraim. They fared as they richly deserved. Besides threats of destroying Jephthah they insultingly had called the Gileadites whom Jephthah led “fugitives of Ephraim among the Ephraimites and Manassites,” i.e. a mob of runaway Ephraimites in the midst of the two noblest tribes, Ephraim and Manasseh (compare [<092510>](#)1 Samuel 25:10). They who began the strife paid the bitter penalty ([<201714>](#)Proverbs 17:14). “Shibboleth,” a stream, was the test whereby the Gileadites detected the fugitive Ephraimites when trying to cross the Jordan fords, in the hands of their conquerors; 42,000 were slain who betrayed their birth by saying Sibboleth (compare on the Galilean dialect [<402673>](#) Matthew 26:73; [<422259>](#)Luke 22:59; [<440207>](#)Acts 2:7). They who first flung the taunt “fugitives” perished as fugitives at the hands of those they taunted ([<202617>](#)Proverbs 26:17).

Jephthah judged Israel E. of the Jordan six years, and was buried in one of the cities of Gilead.

JEPHUNNEH

1. see CALEB 'S father. Of the Kenezites (<043212>Numbers 32:12), seemingly an Edomite tribe, Kenaz being a “duke of Edom” (<013611>Genesis 36:11,15,20,23). Edomite names occur in Caleb’s genealogy, as Shobal (<130250>1 Chronicles 2:50,52). If the similarity of some names among Israel and Edom be not due to their being kindred peoples, it shows that Caleb’s family was an Edomite one incorporated into Judah.

2. Chronicles 7:58.

JERAH

=“the moon.” Joktan’s fourth son, forefather of a southern Arab tribe. The fortress Yerakh in the Mahra country, to the E. of Hadramaut, seems akin in name.

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JERAHMEEL

1. Hezron's firstborn ([<130209>](#)1 Chronicles 2:9,25-27,33,42). His descendants occupied southern Judah. David pretended to Achish he had invaded them, but finally he sent them presents of the Amalekite spoil ([<092708>](#)1 Samuel 27:8,10; 30:29). The Geshurites, Gezrites, and Amalekites dwelt close to southern Judah, so that David's march against them seemed a march against southern Judah. The Negeb or S. land lies between the mountains of Judah and the Arabian desert ([<061519>](#)Joshua 15:19-21). The Kenites occupied the wilderness of Judah S. of Arad ([<070116>](#)Judges 1:16). The Negeb of Jerahmeel lay S.W. of Arad, the quarter from which David would pretend to attack them, setting out from the Philistines. It is now er Rakhmah, a corruption of Jerahmeel. The wady er Ramail and Beard, er Ramail, S.E. of Arad, are traceable to the same name. The Negeb of Caleb meets the Jerahmeelite land, as its northern frontier. [<132429>](#) 1 Chronicles 24:29; 23:21.

3. Hammelech's son sent by king Jehoiakim to apprehend Baruch and Jeremiah, "but the Lord hid them" ([<243626>](#)Jeremiah 36:26; [<193120>](#)Psalms 31:20; 83:3; [<232620>](#)Isaiah 26:20). Not as margin "son of the king," for he at this time (the fifth year of his reign) had no grown up son; Jeconiah was then but 11 years old ([<122336>](#)2 Kings 23:36, compare 24:8).

[<130102>](#) 1 Chronicles 1:2.

2. Father (founder) of Gedor (^{<130418>}1 Chronicles 4:18), son of Meted by **see JEHUDIJAH** (^{<130418>}1 Chronicles 4:18).

JEREMIAH

=“exalted of Jehovah” (Jerome); “appointed of Jehovah” (Gesenius); “Jehovah throws” (Hengstenberg); compare 1:10.

1. Son of Hilkiah, a priest in Anathoth of Benjamin; not the high priest Hilkiah who discovered the book of the law in Josiah’s reign (^{<122208>}2 Kings 22:8), for Jeremiah’s father is not designated as “the priest” or “the high priest.” Moreover, the Anathoth priests were of the line of Abiathar, who was deposed by Solomon (^{<110226>}1 Kings 2:26-35).
Thenceforward the high

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priesthood was in Eleazar's and Zadok's line. The independent history (^{<143525>}2 Chronicles 35:25; 36:12,21) mentions his "lamentation for Josiah," Zedekiah's "not humbling himself before Jeremiah the prophet speaking from the mouth of Jehovah," and the Babylonian captivity "to fulfill Jehovah's word by the mouth of Jeremiah until the land had enjoyed her sabbaths, for as long as she lay desolate she kept sabbath to fulfill threescore and ten years" (^{<242707>}Jeremiah 27:7; 25:9-12; 26:6,7; 29:10).

In 629 B.C., the 13th of Josiah's reign, while a mere youth at Anathoth, three miles from Jerusalem (^{<240102>}Jeremiah 1:2), "the word of Jehovah came to him" just as manhood was opening out to him, calling him to lay aside his natural sensitiveness and timid self distrust, and as Jehovah's minister, by the might of Jehovah's efficacious word, to "root out ... throw down, build and plant." "Before thou camest forth out of the womb I sanctified and ordained thee a prophet unto the nations." To his pleas of childlike inability to speak (as Moses, ^{<020311>}Exodus 3:11,12; 4:10-12; and Isaiah, 6:5-8), Jehovah opposes His mission and His command: "thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." To his fear of men's faces Jehovah declares "I am with thee to deliver thee." Touching Jeremiah's mouth (as Isaiah's; compare Jesus' touch, ^{<400921>} Matthew 9:21,29), Jehovah put His words in the prophet's mouth, so that the prophetic word became divinely efficient to produce its own fulfillment; even as the Word was the efficient cause of creation. Jeremiah must have at first exercised his office in

contemplation rather than action, for he is not mentioned in connection with Josiah's reforms, or the great Passover held in the 18th year of his reign, five years subsequent to Jeremiah's call. It is from the prophetess Huldah, not from him, that the godly king sought counsel. Yet he must have warmly sympathized with this great revival. Indications of affinity or friendship with some of the actors in it occur in the sameness of names: Jeremiah's father bearing the name of Hilkiah, Josiah's high priest; his uncle that of Shallum, Huldah's husband ([Jeremiah 32:7](#); compare [2 Kings 22:14](#)); Ahikam, Jeremiah's protector ([Jeremiah 26:24](#)), was also the fellow worker with Huldah in the revival; moreover Maaseiah, governor of Jerusalem, sent by Josiah as ally of Hilkiah in repairing the temple ([2 Chronicles 34:8](#)), was father of Neriah, the father of both Baruch and Seraiah, Jeremiah's disciples ([Jeremiah 36:4](#); [51:59](#)). The finding of the book of the law, the original temple copy ([see HILKIAH](#)) exercised a palpable effect on his later writings. (Compare [Jeremiah 11:3-5](#) with [Deuteronomy 7:12](#); [4:20](#);

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27:26; <243414>Jeremiah 34:14 with <051512>Deuteronomy 15:12; 32:18 with <022006> Exodus 20:6; 32:21 with <020606>Exodus 6:6). He saw that the reformation was but a surface one, and would not ensure the permanent peace which many anticipated from it (<240704>Jeremiah 7:4), for while “the temple” was restored the spirit of apostasy still prevailed, so that even Israel seemed just in comparison with what Judah had become (<240311>Jeremiah 3:11), a seeker of the truth was scarcely to be found, and self seeking was the real aim, while “the prophets prophesy falsely, the priests hear rule by their means, and God’s people (!) love to have it so” (<240501>Jeremiah 5:1,31). Five years after his call to prophesy the book of the law was found in the temple by Hilkiah (<122208>2 Kings 22:8; 23:25); then Jeremiah in Jehovah’s name proclaimed, “Hear ye this covenant, and speak (it in your turn to others, namely,) unto the men of Judah and Jerusalem.” Next Jehovah commanded Jeremiah to take a prophetic tour, proclaiming the covenant through the cities of Judah, as well as in Jerusalem (<241101>Jeremiah 11:1,2,6).

Apparently, he lived at first in Anathoth, repairing thence from time to time to prophesy in Jerusalem (<240202>Jeremiah 2:2), until the enmity of his townsmen and even his brethren, because of his godly faithfulness (<241118>Jeremiah 11:18-21; 12:6), drove him to Jerusalem. He knew not of their plotting against his life until Jehovah revealed it. His personal experiences were providentially ordered to qualify him to be the type in his own person, as well as the prophet, of Messiah (compare <235307>Isaiah 53:7). So His

brethren, and the Nazarenes His townsmen, treated Christ (<420424>Luke 4:24-29; <430111>John 1:11; 7:5; <196908>Psalm 69:8). By Jehovah's direction Jeremiah was to have neither wife or children (<241602>Jeremiah 16:2), in order to symbolize the coming of calamities on Judea so severe that the single state (contrary to the natural order) would be preferable to the married (<460708>1 Corinthians 7:8,26,29; <402419>Matthew 24:19; <422329>Luke 23:29). Eighteen years after his first call king Josiah died. During this period, when others thought evil distant, the vision of the **see ALMOND** tree, the emblem of wakefulness, showed Jeremiah that evil was hastening, and the seething pot that it should come from the N., namely, the Babylonians entering into the Holy Land from the N. by way of Hamath (<240111>Jeremiah 1:11-15). Jeremiah, like Isaiah (<233001>Isaiah 30:1-7), foresaw that the tendency of many to desire an alliance with Egypt, upon the dissolution of the Assyrian empire whose vassal Manasseh was, would end in sorrow (<240218>Jeremiah 2:18): "what hast thou to do in the way of (with going down to) Egypt? to drink the waters of Sihor (to seek hosts as allies from the Nile land)?"

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1—45, concerning Israel; (2) Jeremiah 46—51, concerning the nations. Jeremiah 1—23, are prophetic as to Israel; Jeremiah 24—45, combine prophecy and history; Jeremiah 24—29, set forth Nebuchadnezzar as God’s instrument of chastising Israel and the nations, irresistible for the time, submission the wisest policy, the exiles better in position than the people at home; Jeremiah 30—33, the most Messianic portion, sets forth Israel restored under Messiah reigning upon David’s throne; Jeremiah 34—45, mainly historical, illustrating from the people’s unbelief the need of God’s judgments.

The New Testament by quotations stamps Jeremiah’s canonicity ([<400217>](#)Matthew 2:17; 16:14; [<580808>](#)Hebrews 8:8-12). Philo quotes Jeremiah as an “oracle.” Melito, Origen, Jerome, and the Talmud similarly include it in the canon.

[<132323>](#) 1 Chronicles 23:23; JERIMOTH , 24:30.

[<151029>](#) Ezra 10:29, “and Ramoth” in the Hebrew margin (Qeri), but Jeremoth in the Hebrew original text (Kethib).

JERIAH

([See HEBRON](#)). [<132319>](#)1 Chronicles 23:19; 24:23; 26:31.

JERIBAI

[<131146>](#) 1 Chronicles 11:46.

2.

<122331> 2 Kings 23:31.

<131204> 1 Chronicles 12:4,10,13.

<130524> 1 Chronicles 5:24.

<161002> Nehemiah 10:2-8; 12:1,34.

<130812> 1 Chronicles 8:12,14,18,28.

3.

4.

5.

JEREMOTH

1.

2.

3.

<132504> 1 Chronicles 25:4,22.

<151026> Ezra 10:26.

<151027> Ezra 10:27.

4.

5.

6.

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- (1) Jeremiah 2;
- (2) Jeremiah 3—4;
- (3) Jeremiah 7—10,
- (4) Jeremiah 11—13,
- (5) Jeremiah 14—17,
- (6) Jeremiah 18—20,
- (7) Jeremiah 21—24.

III. Review of all nations, in two sections:

- (1) Jeremiah 46—49.
- (2) Jeremiah 25.

IV. Historical appendix, in three sections:

- (1) ^{<243401>}Jeremiah 34:1-7,
- (2) ^{<243408>}Jeremiah 34:8-22,
- (3) Jeremiah 35.

V. Conclusion, in two sections:

- (1) ^{<243602>}Jeremiah 36:2, etc.,
- (2) Jeremiah 45.

Subsequently in Egypt he added ^{<244613>}Jeremiah 46:13-26 to his previous prophecy as to Egypt; also the three sections Jeremiah 37—39; Jeremiah 40—44. A later hand (see ^{<245106>}Jeremiah 51:64) probably appended Jeremiah 52 from ^{<122418>}2 Kings 24:18 ff; 25:30. Our Hebrew text seems the latest and fullest edition from Jeremiah's own hand. The

Septuagint has a different order of the prophecies against foreign nations, Jeremiah 46—51 being placed after ^{<242513>}Jeremiah 25:13,14. Probably these prophecies were repeated more than once; in the original smaller collection (for Septuagint omit much that is in the Hebrew) they stood early, in the fuller and later one they stood in their present position, and Jeremiah inserted then the clause of ^{<242513>}Jeremiah 25:13, which implies that they existed in some other part of the book, “all that is written in this book, which Jeremiah hath prophesied against all the nations.” It was in this very year (compare

^{<242501>} Jeremiah 25:1 with ^{<243601>}Jeremiah 36:1) that Jeremiah was directed to write in a regular book all he had prophesied from the first against Judah and foreign, nations. We saw above that Jeremiah 21; Jeremiah 35—36, are out of chronological order. The whole may be divided into (1) Jeremiah

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year. Jeremiah took advantage of the embassy sent by Zedekiah to send his letter to the captives (Jeremiah 29). Even among the captives at Babylon were false prophets, Ahab, Zedekiah, and Shemaiah (the writer to Zephaniah at Jerusalem that he should imprison Jeremiah as “mad”), who held out delusive hopes of a speedy return. Therefore, Jeremiah announces their doom. Six whole years before Jerusalem’s fall Jeremiah wrote the prophecy of Babylon’s own doom, for Seraiah to take to Babylon when he went there on behalf of Zedekiah (margin, [<245159>](#)Jeremiah 51:59-64), and therewith to console the captives.

The Jews say, “the spirit of Jeremiah dwelt afterward in Zechariah”; Matthew ([<242709>](#)Jeremiah 27:9) therefore quotes the words of Zechariah as Jeremiah’s. His protests against the priests and prophets answer to our Lord’s against the scribes and Pharisees (Matthew 23); his lamentations over his doomed country correspond to the Saviour’s tears over Jerusalem. The picture of his sufferings in [<250112>](#)Lamentations 1:12 is antotypically realized in Messiah alone. The subjective and the elegiac elements preponderate in him. His Hebrew is tinged, as was to be expected, with Chaldaism. Sheshach (which, on the Kabalistic system of making the last letter of the Hebrew alphabet express the first, would be Babel) is supposed to prove his using that mystic system ([<242526>](#)Jeremiah 25:26); but in [<245141>](#) Jeremiah 51:41 there can be no design of concealment, for he mentions expressly Babylon; the word is rather from Shech the Babylonian goddess, during whose feast Cyrus took the city. Pathos and sympathy with the suffering are his

characteristics. As Ezekiel views the nation's sins as opposed to righteousness, so Jeremiah as productive of misery. Ezekiel is as marked by firmness as Jeremiah is by delicate sensitiveness. His heaping of phrase on phrase, and repeating of stereotyped forms, are due to his affected feelings; but in the rhythmical parts, and against foreign nations, he is concise, sublime, and energetic.

Division.—The various parts are prefaced by the formula, “The word which came to Jeremiah from Jehovah.” Notes of time mark other divisions more or less historical. In the poetical parts there are 23 sections, divided into strophes of seven or nine verses, marked by “Jehovah said also unto me. “The five books thus are:

I. Introduction: chap. 1.

II. Reproofs of the Jews, seven sections, Jeremiah 2—24:

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JERICHO

<042201> Numbers 22:1; <060201> Joshua 2:1-3,5,15; 3:16. From a root “fragrance,” or “the moon” (yareach), being the seat of Canaanite moon worship, or “broad” from its being in a plain bounded by the Jordan. Jericho is to the W., opposite where Israel crossed the Jordan under Joshua, at six miles’ distance. It had its king. Walls enclosed it, and its gate was regularly shut, according to eastern custom, when it was dark. Its spoil included silver, gold, vessels of iron and brass (<060619> Joshua 6:19), cast in the same plain of Jordan where Solomon had his foundry (<130417> 1 Chronicles 4:17). The “Babylonian garment” (<060721> Joshua 7:21) betokens its commerce with the East. Joshua’s two spies lodged in Rahab’s house upon the wall; and she in reward for their safety received her own preservation, and that of all in her house, when Joshua burned the city with fire, and slew man and beast, as all had been put under the ban. The metals were taken to the treasury of the sanctuary (<060617> Joshua 6:17-19,21-25). Other towns had their inhabitants only slain, as under the divine ban (<050702> Deuteronomy 7:2; 20:16,17; 2:34,35), while the cattle and booty fell to the conquerors. Jericho’s men, cattle, and booty were all put under the ban, as being the first town of Canaan which the Lord had given them. They were to offer it as the first- fruits, a sign that they received the whole land as a fief from His hand. The plain was famed for palms and balsams, whence Jericho is called “the city of palms” (<053403> Deuteronomy 34:3; <070116> Judges 1:16; 3:13; <142815> 2 Chronicles 28:15). The town stood, according to

some, N. of the poor village Riha, by the wady Kelt. However, modern research places it a quarter of a mile from the mountain Quarantana (the traditional scene of Christ's temptation), at the fountain of Elisha. This accords with ^{<061601>}Joshua 16:1, "the water of Jericho," and Josephus mentions the fount and the mountain near (B. J., 4:8, section 2,3). Traces of buildings occur S. of the fountain. Its site was given to Benjamin (^{<061821>}Joshua 18:21). It is mentioned in David's time as a town (^{<101005>}2 Samuel 10:5). Joshua's curse therefore was not aimed against rebuilding the town, which the Benjamites did, but against its miraculously overthrown walls being restored, against its being made again a fortress. **see HIEL** in Ahab's ungodly reign incurred the curse (^{<111634>}1 Kings 16:34). Elisha "healed the waters" of the fountain, called also Ain es Sultan (^{<120218>}2 Kings 2:18-22), half an hour N.W. of Riha, in the rainy season forming a brook, which flows through the wady Kelt into the Jordan. Here myrobalanum, acacias, figtrees, etc., stand where once grew Jericho's famous palms.

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In its plains Zedekiah was overtaken by the Chalaeans ([<122505>2 Kings 25:5](#); [<243905> Jeremiah 39:5](#)). Robbers still infest the road from Jerusalem down (a steep descent) to Jericho, as when Jesus spoke the parable of the good Samaritan ([<421030>Luke 10:30](#)); Pompey undertook to destroy their strongholds not long before. Moreover, some of the courses of priests lived at Jericho, which harmonizes with the mention of the priest and Levite returning that way from Jerusalem. From mount Pisgah, the peak near the town Nebo, on its western slope ([<053401>Deuteronomy 34:1](#)), Moses looked “over against Jericho.”

Jericho strategically was the key of the land, being situated at the entrance of two passes through the hills, one leading to Jerusalem the other to Ai and Bethel. “By faith the walls of Jericho fell down, after they were compassed about seven days” (whereas sieges often last for years)

([<581130>Hebrews 11:30](#)). Trumpets, though one were to sound for ten thousand years, cannot throw down walls; but faith can do all things (Chrysostom). Six successive days the armed host marched round the city, the priests bearing the ark, as symbol of His presence, in the middle between the armed men in front and the rereward or rearguard, and seven priests sounding seven ramshorn (rather jubilee) trumpets, the sign of judgment by “the breath of His mouth”; compare the seven trumpets that usher in judgments in Revelation, especially [<661113>Revelation 11:13,15](#). On the seventh day they compassed Jericho seven times, and at the seventh time the priests blew one long blast,

the people shouted, and the wall fell flat. Even though volcanic agency, of which traces are visible in the Jordan valley, may have been employed, the fall was no less miraculous; it would prove that the God of revelation employs His own natural means in the spiritual world, by supernatural will ordering the exact time and direction of those natural agencies to subserve His purposes of grace to His people, and foreannouncing to them the fact, and connecting it with their obedience to His directions: so in the Egyptian plagues. The miracle wrought independently of all conflict on their part at the outset marked that the occupation of the whole Holy Land was to be by His gift, and that it was a, fief held under God at His pleasure.

Under Elisha a school of prophets resided at Jericho. (<120205>2 Kings 2:5; 4:1; 6:1,2; 5:24, for “tower” translated “the hill” before the city: Keil). Of “children of Jericho” 345 returned from Babylon (<150234>Ezra 2:34). They helped to rebuild the wall

(<160302>Nehemiah 3:2; 7:36). Archelaus in our Lord’s days had irrigated the plain and planted it with palms. Herod the Great had previously founded a

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new town (Phasaelis) higher up the plain. The distinction between the new and the old towns may solve the seeming discrepancy between Matthew (^{<402030>}Matthew 20:30), who makes the miracle on the blind to be when Jesus was leaving Jericho, and Luke, who says it was when Jesus was come nigh unto Jericho (^{<421835>}Luke 18:35). The Lord Himself, in whose genealogy Rahab the harlot is found, here was guest of Zacchaeus the publican, a lucrative office in so rich a city as the Roman Jericho was. The tree that Zacchaeus climbed was the fig mulberry or tree fig. The Lord's visit to Bethany appropriately follows His parable of the good Samaritan who relieved the man robbed between Jerusalem and Jericho, for Jesus was then traveling from Jericho to Jerusalem, and Bethany was only a little way short of Jerusalem (^{<421025>}Luke 10:25,38; ^{<431101>}John 11:1). James and John's proposal to call fire down upon the Samaritans who would not receive Him in an earlier stage of the journey suggested probably His choosing a Samaritan to represent the benefactor in the parable, a tacit rebuke to their unChristlike spirit (^{<420951>}Luke 9:51-56).

JERIEL

^{<130702>} 1 Chronicles 7:2.

JERIMOTH

^{<130707>} 1 Chronicles 7:7; 12:5.

2. see **BECHER** 'S son . <130708>1 Chronicles 7:8. <132719> 1 Chronicles 27:19,22.

4. Son of David (probably by a concubine, as Jerimoth is not mentioned in 1 Chronicles 3 or 14:4-7, unless Jerimoth be = Ithream); his daughter Mahalath was Rehoboam's wife (<141118>2 Chronicles 11:18).

1.

3.

5.

<143113> 2 Chronicles 31:13.

JERIOTH

<130218> 1 Chronicles 2:18. One of Caleb's wives. Keil, with the oldest Syriac (Peshito) and Vulgate manuscripts, reads instead of the text, which is corrupt, "he begat, with Azubah his wife, Jerioth (a daughter); and these are her sons."

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JEROBOAM

=“whose people is many.” “Rehoboam,” meaning “enlarger of the people”, is much the same. Both names appear first in Solomon’s time, when Israel’s numbers were vastly increased.

1. Founder of the northern kingdom of Israel. Son of Nebat and Zeruah of Zereda or Zarthan in the Jordan valley ([<110746>1 Kings 7:46](#)); of Ephraim (so “Ephrathite” means, [<111126>1 Kings 11:26](#); [<090101>1 Samuel 1:1](#)). His mother is called a “widow woman.” When Solomon was building Millo, and was closing the gap (not “the breaches,” for no hostile attack had been made since David had fortified the city, [<100509>2 Samuel 5:9](#)), long afterwards called Tyropeon, separating Zion from Moriah and Ophel, so as to bring the temple mount within the city wall, and so complete the fortification of the city of David, he found Jeroboam able and energetic in “doing the work” (margin, [<111128>1 Kings 11:28](#)), so he made him overseer over all “the hoary work” of the house of Joseph. In this post Jereboam attempted a rebellion, the Ephraimites being impatient because of the heavy taxes and works imposed, and so having their old jealousy of Judah awakened afresh. Events moved on, in God’s providence, steadily toward the appointed end: Jeroboam of Ephraim over an army of Ephraimite workmen, employed for 20 years in works for the glory of Judah, and for palaces and idol temples (besides Jehovah’s temple transferred from Shiloh in northern Israel to Judah’s capital), all for a prince no longer of their own line. Naturally, Jeroboam became their king, and they wreaked their vengeance on

Adoniram the collector in chief of taxes for those hated works. Solomon suppressed the rebellion, and Jeroboam fled to Egypt. Ahijah the prophet of Shiloh had previously met Jeroboam by the way, and drawn him aside into the field, and in Jehovah's name intimated that Jeroboam should have ten tribes, and the house of David one, for the apostasy of Solomon and the people, vividly symbolizing the fact as already accomplished in God's counsel by tearing His new (answering to the youthful vigour of the kingdom) four grained garment into twelve pieces, and giving him ten. As two, not merely one, remained, the numbers are symbolical not arithmetical ([see ISRAEL](#)), ten expressing completeness and totality (^{<111220>}1 Kings 12:20), "they made Jeroboam king over all Israel." Ahijah's words, "thou shalt reign according to all that thy soul desireth," imply Jeroboam already in heart aspired to the throne before his overt rebellion. God gave no promise of permanence to Jeroboam as He did to the house of David, simply "if thou wilt walk in My ways I will build thee a sure house."

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Jeroboam fulfilled not the condition, and so his house was extirpated at his son's death (^{<111525>}1 Kings 15:25-31). David's seed was to be afflicted, but "not for ever." The tribes shall be united again in Messiah the Son of David (^{<263716>}Ezekiel 37:16-22). Ahijah's prophecy did not justify Jeroboam's attempt. Samuel anointed David in Saul's reign; yet David, even when God had put Saul his deadly foe in his power, would not lay violent hands on the Lord's anointed, but waited patiently God's way and time for raising him to the throne. God had expressly said, "I will make Solomon prince all the days of his life"; so that Jeroboam had no pretext from Ahijah for rebellion, and Solomon would have justly slain him had he not escaped to Shishak or Sheshonk of Egypt. Sheshonk having dethroned the Pharaoh whose daughter Solomon had married, had naturally espoused Jeroboam's cause. At Solomon's death the Israelites called Jeroboam out of Egypt, for they had been longing for a less theocratic and more worldly kingdom, impatient already of submission to the royal house appointed by Jehovah (2 Samuel 20). Israel, having the right of making king whomsoever God chose (^{<100204>}2 Samuel 2:4; 5:3; ^{<132922>}1 Chronicles 29:22), assembled to Shechem (Nablus now) for that purpose, the ancient place of national assembly in Ephraim (^{<062401>}Joshua 24:1), and more suited than Jerusalem to their design of transferring the government to Jeroboam. Jeroboam, having formerly superintended Ephraim in the works of Solomon at Jerusalem in building Mille and repairing the city of David (^{<111127>}1 Kings 11:27), could readily suggest calumnies from his own professed experience. Jeroboam as their spokesman, begged of Rehoboam a reduction

of their tribute and heavy service, due no doubt to Solomon's maintaining such splendour and erecting magnificent buildings. They forgot the blessings of his reign, the peace, wealth, and trade which they enjoyed. Rehoboam, following the young men's counsel rather than the old and experienced counselors of his father ([Proverbs 27:10](#)), answered harshly ([1 Kings 15:1](#)): "My little finger shall be thicker than my father's loins my father chastised you with whips, but I ... with scorpions," i.e. scourges with barbed points like a scorpion's sting. Had he "served them," they would have been "his servants for ever." By acting the tyrant he precipitated the secession. Adopting the watchword of Sheba's rebellion they cried "what portion have we in David? to your tents, O Israel; now see to thine own house (to Judah, of which David's representative was head), David." Then they "made Jeroboam king over all Israel."

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His first care was to fortify (so “build” means, for the two cities existed long before) Shechem his first residence (Tirzah was his subsequent abode,

<111417> 1 Kings 14:17). (It was to Shechem Rehoboam had hastened to meet Israel, to secure Ephraim’s allegiance, as he knew he was sure of Judah’s allegiance; Shechem had been burnt down by Abimelech). Also Penuel, to secure Gilead against enemies from the E. and N.E. Next, adopting carnal policy instead of God’s will, which assured him the kingdom on condition of obedience, and which designs ultimately to reunite Israel to Judah after Judah’s temporary chastisement for sin, he set up two golden calves (**see CALF WORSHIP**), one at Dan the other at Bethel, to obviate the apprehended return of Israel to Rehoboam through going up to the great feasts at Jerusalem. He thus violated God’s command that there should be only one altar, namely, that at Jerusalem; still worse, he violated the second commandment by worshipping Jehovah, who is a spirit, under the form of images somewhat like the two cherubim. Rome compared the Protestant reformation to Jeroboam’s secession; but it is she who breaks the unity of the faith by representing the one God under images, in violation of the second commandment; paving the way to violating the first, as Jeroboam’s sin prepared the way for Baal worship. Borrowing Aaron’s words concerning his calf, Jeroboam insinuated that his calf worship was no new religion, but a revival of their fathers’ primitive one in the desert, sanctioned by the first high priest: “Behold thy gods, O Israel, which brought thee up out of Egypt” (<023204>Exodus 32:4,8). The places were hallowed by ancient tradition: Bethel on the S. of his kingdom, the scene of

Jehovah's revelation to the patriarch Jacob (<012811>Genesis 28:11,19; 35:7); and Dan, at the sources of the Jordan (now Tell el Kadi) in the far N., consecrated by the Danites' image worship, at which Moses' descendant **see JONATHAN** officiated; so that no part of his kingdom was beyond easy reach of one or other of the two sanctuaries. (But Condor presents various reasons for supposing, with the older writers except Josephus, that Dan and Bethel were two heights W. and S. of Shechem: Palestine Exploration Quarterly Statement, Jan. 1878. (**See SHECHEM**)) He made priests of the people indiscriminately, not of Levi; any who "came to consecrate himself with a young bullock and seven rams" (<141309>2 Chronicles 13:9). Thus one sin entailed many others, and brought its own punishment; for the Levites, refusing to be priests of the calves, and the godly were alienated from him, and most emigrated to Judah (<141113>2 Chronicles 11:13,14,16), strengthening Rehoboam. Jeroboam transferred the feast of tabernacles from the legal seventh to the eighth month ("the month which

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he had devised of his own heart,” <111133>1 Kings 11:33; see <510223>Colossians 2:23, “will worship”), his pretext being the later ripening of the vintage in the N. than in the S., but his real reason being to separate Israel from Judah religiously, the legal 15th day being still retained.

While Jeroboam stood in person to burn incense, or rather to burn the sacrificial portions of the flesh, upon the altar of Bethel, usurping the priest’s office, a man of God out of Judah, impelled by (<111302>1 Kings 13:2; Hebrews in; <370113>Haggai 1:13) the word of Jehovah, Iddo according to Josephus (Ant. 8:8, section 5), cried against the altar: “behold, a child born unto the house of David, Josiah, upon thee shall offer the priests of the high places that burn incense (burn sacrifices) upon thee (retribution in kind), and men’s bones shall be burnt upon thee,” to defile thee. He gave also a sign of the future fulfillment of his prophecy; “the altar shall be rent, and the ashes ... poured out” (implying the altar’s destruction and the desecration of the sacrificial service). Josiah’s name, as Cyrus’, in <234428>Isaiah 44:28, 45:1, is specified as a concrete description of what God would do by him = “he whom Jehovah will support,” to execute His judgment on Bethel and its priests: fulfilled <122315>2 Kings 23:15-20. Jeroboam attempting to seize the prophet had his hand dried up, and was only restored upon the prophet’s intercession. Failing by violence, Jeroboam tried to win the prophet by favors; asking him home to refresh himself with food and offering him a present. This only elicited a stronger rejection of him on the part of God. Not for half his house would the prophet go in with him, or eat or drink in the

place, or return by the way he came. God would have His people to hold no communion with the apostates of Bethel, or to have any renewed communication with any on the way, which might ensue from meeting the same persons on the same road again. Contrast Balaam's tempting God (through desire of reward) by asking again, as if God would change His once for all declared will (Numbers 22—24; [600502](#)>1 Peter 5:2). An old prophet at Bethel, where, Lot like, he dwelt, risking the corrupting influences of bad association ([461533](#)>1 Corinthians 15:33; [470614](#)>2 Corinthians 6:14-18), jealous that any should be faithful where he himself was not, and desiring to drag down the man of God to his own low level ([196204](#)>Psalm 62:4), overtook him, and by a lie, saying "an angel of God spoke unto me, Bring him back that he may eat," overcame his constancy. He ought to have remembered God cannot contradict Himself ([042319](#)>Numbers 23:19; [480108](#)> Galatians 1:8,9). The prophet, the instrument of his sin (according to God's righteous law: [200131](#)>Proverbs 1:31; [240219](#)>Jeremiah 2:19), became the

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instrument of his punishment; his tempter became his accuser: “forasmuch as thou hast disobeyed the mouth of Jehovah ... thy carcass shall not come unto the sepulchre of thy fathers.” So a lion slew him, yet ate not his body, nor tore the ass, but stood passively, an emblem of mercy amidst judgment; also to mark it was no mere chance, but the visitation of Jehovah, a warning to Bethel;

“if judgment begin (thus immediately) at the house of God, what shall the end be of them that obey not ... God; and if the righteous scarcely be saved, where shall the ungodly and sinner appear?”

([600417](#)>1 Peter 4:17,18).

God chastises His children immediately, so that they may not be condemned with the world; He is slower in punishing the worldly, that His longsuffering may lead them to repentance ([461130](#)>1 Corinthians 11:30,32; [450204](#)> Romans 2:4). The worldly prophet showed much sentimentality at his death, laying his carcass in his own grave, and exclaiming “Alas! my brother.” Balaam like ([042310](#)>Numbers 23:10), desiring at death to lie with the man of God, he utters no self reproach, though having caused his death. Jeroboam unwarned by his visitation “returned not from his evil way,” “ordaining whosoever would ([111333](#)>1 Kings 13:33,34; [141115](#)>2 Chronicles 11:15) priests, for the high places, the devils, and the calves” (the gods worshipped in these houses in the high places being called “demons” or devils (literally, goats, from the Egyptian goat-shaped god Mendes or Pan) from their nature,

and calves from their form; <031707>Leviticus 17:7, “evil spirits of the desert” (Speaker’s Commentary, seiryim : <461020>1 Corinthians 10:20,21). So it “became sin unto his house, to cut it off.” (**See ABIJAH** and **see AHIJAH** , on the death of the former, Jeroboam’s son, and the prophecy of the latter against Jeroboam). Rehoboam’s son **see ABIJAH** defeated Jeroboam, and gained for a time Bethel, Jeshanah, and Ephraim. “Because the children of Judah relied upon the Lord God of their fathers,” “God delivered (2 Chronicles 13) the Israelites into their hand.” Jeroboam never recovered strength again; and the Lord struck him (by a special visitation, <092538>1 Samuel 25:38), and he died after a 22 years’ reign, and “slept with his fathers,” i.e. was buried in his ancestral tomb. Nadab, or Nebat from his grandfather’s name, succeeded. Jeroboam’s master stroke of policy recoiled on himself. The brand rests eternally on him that he “sinned and made Israel to sin.” Rejecting Jehovah’s will, he was no longer king by the will of God, but a successful usurper, whose example others

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followed. The son whose throne Jeroboam was at such pains to secure permanently fell with all Jeroboam's house before Baasha.

2. Jeroboam II, Joash's son, fourth of Jehu's dynasty. In **see JEHOAHAZ** ' reign Jehovah gave Israel promise of a "saviour" from Syria who "had made Israel like the dust by threshing" (<121304>2 Kings 13:4,5). Jeroboam was that saviour, fulfilling the further prophecy of **see JONAH** that Jeroboam should "restore the coast of Israel from the entering in of Hamath unto the sea of the plain" (<121423>2 Kings 14:23-29). Jeroboam took Syria's capital, Damascus (Amos 1:3-5; 6:14; where Amos warns Israel not to exult in having just taken Hamath, for that shall be the foe's starting point to afflict you: contrast <110865>1 Kings 8:65), and Hamath, and restored the tribes E. of Jordan (<130517>1 Chronicles 5:17-22; <121305>2 Kings 13:5).

Assyria's depression from 800 to 750 B.C., according to their inscriptions, harmonizes with Scripture that then Jeroboam II. in Israel, and Uzziah in Judah, were able to enlarge their borders. The long period of prosperity thus given was a respite which should have led Israel to repentance. When they repented not, speedy and final judgment followed. The calf worship, as an engine of state policy, still remained at Bethel. The priest there, **see AMAZIAH** , alleged before Jeroboam (<300709>Amos 7:9-13), "Amos hath conspired against thee in the midst of the house of Israel," exaggerating Amos' prophecy, "I will rise against the house of Jeroboam with the sword," as if he had said, "Jeroboam shall die by the sword." Jeroboam seems not to have heeded Amaziah through awe of Jehovah's

prophet. In all ages the ungodly have accused witnesses against the national sin as guilty of treason: as Elijah and Jeremiah <111817>1 Kings 18:17; <243713>Jeremiah 37:13,14; <431912>John 19:12 the Antitype, 11:48-50 political expediency being the plea for persecution; <441706> Acts 17:6,7; 24:5, Paul. After reigning 41 years he was buried in state and entombed with the kings of Israel. Amaziah's expression, "the land is not able to bear all Amos' words," implies a critical state of the country, which eventuated in actual anarchy for some time after Jeroboam's death. <130627> 1 Chronicles 6:27,34; <090101>1 Samuel 1:1.

2. Head of a family dwelling in Jerusalem (<130827>1 Chronicles 8:27), as distinguished from the Benjamites dwelling in Gibeon (<130828>1 Chronicles 8:28,29), probably the J. father (forefather) of Ibneiah (<130903>1 Chronicles 9:3,8,9).

JEROHAM

1.

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3.

<130912> 1 Chronicles 9:12; <161112> Nehemiah 11:12.

<131207> 1 Chronicles 12:7.

<132722> 1 Chronicles 27:22.

<142301> 2 Chronicles 23:1.

4.

5.

6.

JERUBBAAL

(**See GIDEON**). <070632> Judges 6:32 translated, “they (not Joash, but one, for the townsmen generally) called him Jeroboam, saying, Let Baal fight against him, because he hath thrown down his altar.” They took up Joash’s words: “he that will fight for Baal (seeking to put to death the destroyer of his altar) shall be put to death (himself; let us wait) TILL morning (to see, will Baal avenge his own wrong); let Baal fight for himself.” When Baal did Gideon, no harm the title Jerub-Baal, the” Baal fighter,” became an honourable one. Besheth, “shame,” is substituted for the idol in Jerubbesheth (to comply literally with <022313> Exodus 23:13; <101121> 2 Samuel 11:21), as in Ishbosheth for Eshbaal (<100208> 2 Samuel 2:8 ff;

<130833>1 Chronicles 8:33; 9:39). Philo of Bybhs, in his revision of Sanehoniatho, calls him Hierombal, priest of Jeue, or Jahve, or Jehovah.

JERUEL WILDERNESS

Part of the flat country stretching from the Dead Sea to Tekoa, a waste table land in front of the valley; where Jahaziel told Jehoshaphat he should encounter Ammon, Moab, etc., pouring round the S. of the Dead Sea into Judah (<142016>2 Chronicles 20:16, 24); containing “the watchtower” built there for observing from afar such inroads. “The ascent of Ziz,” or Hazziz, has probably given its name to the wady el Hasasah.

JERUSALEM

Jeru-, “the foundation” (implying its divinely given stability, <198701>Psalm 87:1; <231432> Isaiah 14:32; so spiritually, <581110>Hebrews 11:10); -shalem, “of peace”. The absence of the doubled sh forbids Ewald’s derivation, jerush- “possession. Salem is the oldest form (<197602>Psalm 76:2; <580702>Hebrews 7:2; <011418> Genesis 14:18). Jebusi “the Jebusite” (<061508>Joshua 15:8; 18:16,28; <071910> Judges 19:10,11) and the city itself. Jebus, the next form, Jerusalem the more modern name. Melchi-zedek (“king of righteousness”) corresponds to Adoni-zedek,” lord of righteousness,” king of Jerusalem (<061001>Joshua

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10:1), the name being a hereditary title of the kings of Jerusalem which is “the city of righteousness” (^{<230121>}Isaiah 1:21,26). Psalm 110 connects Melchizedek with Zion, as other passages do with Salem. The king of Salem met Abram after his return from the slaughter of the kings, therefore near home (Hebron, to which Jerusalem was near). “The valley of Shaveh, the king’s dale” (^{<011417>}Genesis 14:17; ^{<101818>}2 Samuel 18:18), was the valley of Kedron, and the king of Sodom had no improbable distance to go from Sodom in meeting him here (two furlongs from Jersalem: Josephus, Ant. 7:10, section 3).

see ARIEL , “lion of God,” is another designation (^{<232901>}Isaiah 29:1,2,7). Also “the holy city” (^{<400405>}Matthew 4:5; 27:53; ^{<661103>}Revelation 11:3). Aelius Hadrianus, the Roman emperor, built it (A.D. 135), whence it was named AElia Capitolina, inscribed still on the well known stone in the S. wall of the Aksa. Jerusalem did not become the nation’s capital or even possession until **see DAVID** ’S time, the seat of government and of the religious worship having been previously in the N. at Shethem and Shiloh, then Gibeah and Nob (whence the tabernacle and altar were moved to Gibeon). The boundary between Judah and Benjamin ran S. of the city hill, so that the city was in Benjamin, and Judah enclosed on two sides the tongue or promontory of land on which it stood, the valley of Hinnom bounding it W. and S., the valley of Jehoshaphat on the E. The temple situated at the connecting point of Judah and northern Israel admirably united both in holiest bonds. Jerusalem lies on the ridge of the backbone of hills stretching from the plain of Jezreel to the desert. Jewish

tradition placed the altars and sanctuary in Benjamin, the courts of the temple in Judah. The two royal tribes met in Jerusalem David showed his sense of the importance of the alliance with Saul of Benjamin by making Michal's restoration the condition of his league with Abner (<100313>2 Samuel 3:13). Its table land also lies almost central on the middle route from N. to S., and is the watershed of the torrents passing eastward to Jordan and westward to the Mediterranean (<260505>Ezekiel 5:5; 38:12; <194802>Psalm 48:2). It lay midway between the oldest civilized states; Egypt and Ethiopia on one hand, Babylon, Nineveh, India, Persia, Greece, and Rome on the other; thus holding the best vantage ground whence to act on heathendom. At the same time it lay out of the great highway between Egypt and Syria and Assyria, so often traversed by armies of these mutually hostile world powers, the low sea coast plain from Pelusium to Tyre; hence it generally enjoyed immunity from wars.

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It is 32 miles from the sea, 18 from Jordan, 20 from Hebron, 36 from Samaria; on the edge of one of the highest table lands, 3700 ft. above the Dead Sea; the N.W. part of the city is 2,581 ft. above the Mediterranean sea level; Mount Olivet is more than 100 ft. higher, namely, 2,700 ft. The descent is extraordinary; Jericho, 13 miles off, is 3,624 ft. lower than Olivet, i.e. 900 ft. below the Mediterranean. Bethel to the N., 11 miles off, is 419 ft. below Jerusalem. Ramleh to the W., 25 miles off, is 2,274 ft. lower. To the S. however the hills at Bethlehem are a little higher, 2,704; Hebron, 3,029. To the S.W. the view is more open, the plain of Rephaim beginning at the S. edge of the valley of Hinnom and stretching towards the western sea. To the N.W. also the view reaches along the upper part of the valley of Jehoshaphat. The city is called “the valley of vision”

(^{<232201>}Isaiah 22:1-5), for the lower parts of the city, the Tyropeon (the cheesemakers), form a valley between the heights. The hills outside too are “round about” it (^{<19C502>}Psalms 125:2). On the E. Olivet; on the S. the hill of evil counsel, rising from the vale of Hinnom; on the W. the ground rises to the borders of the great wady, an hour and a half from the city; on the N. a prolongation of mount Olivet bounds the prospect a mile from the City. ^{<242113>}Jeremiah 21:13, “inhabiters of the valley, rock of the plain” (i.e. Zion). “Jerusalem the defended” (^{<262120>}Ezekiel 21:20), yet doomed to be “the city of confusion,” a second Babel (confusion), by apostasy losing the order of truth and holiness, so doomed to the disorder of destruction like Babylon, its prototype in evil (^{<232410>}Isaiah

24:10; <240423>Jeremiah 4:23). Seventeen times desolated by conquerors, as having become a “Sodom” (<230110>Isaiah 1:10). “The gates of the people,” i.e. the central mart for the inland commerce (<262602>Ezekiel 26:2; 27:17; <110509>1 Kings 5:9). “The perfection of beauty”

(<250215>Lamentations 2:15, the enemy in scorn quoting the Jews’ own words), “beautiful for situation” (<194802>Psalm 48:2; 50:1,2).

The ranges of Lebanon and Antilebanon pass on southwards in two lower parallel ranges separated by the Ghor or Jordan valley, and ending in the gulf of Akabah. The eastern range distributes itself through Gilead, Mesh, and Petra, reaching the Arabian border of the Red Sea. The western range is the backbone of western Palestine, including the hills of Galilee, Samaria, Ephraim, Benjamin, and Judah, and passing on into the Sinaitic range ending at Ras Mohammed in the tongue of land between the two arms of the Red Sea. The Jerusalem range is part of the steep western wall of the valley of the Jordan and the Dead Sea. W. of this wall the hills sink into a lower range between it and the Mediterranean coast plain. The eastern

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JERUSA, JERUSAH

<121533> 2 Kings 15:33.

JESAJAH

1.

<130321> 1 Chronicles 3:21. (**See GENEALOGY OF CHRIST**)

<132625> 1 Chronicles 26:25. I SSHIAH , 24:21.

2.

<161101> Nehemiah 11:1,7.

<132503> 1 Chronicles 25:3; 15.

JESHAIAH

1.

2.

3.

<150807> Ezra 8:7.

<150819> Ezra 8:19.

4.

JESHANAH

One of the three towns taken from Jeroboam by Abijah (<141319>2 Chronicles 13:19). Now Ain Sinia, well watered and surrounded with gardens. Its position three miles N. of Beitin, near the main route between Jerusalem and Shechem, and its relation to the other towns of the triangle, Ephron (Taiyibeh) and Bethel (Beitin), made its acquisition of consequence to Abijah as commanding the high road to his capital.

JESHARELAH

or A SARELAH . <132502>1 Chronicles 25:2,14.

JESHEBEAB

<132413> 1 Chronicles 24:13.

JESHER

<130218> 1 Chronicles 2:18. (**See JERIOTH**)

JESHIMON

Pisgah and Peor faced the Jeshimon, i.e. the waste; not merely midbar , “a common” rather than a desert (<042120>Numbers 21:20; 23:28). The desolate tract skirting the N. and N.W. coasts of the Dead Sea, between the Jordan

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yet never become a living stone in it, but always remain in the quarry of nature ([<235101>Isaiah 51:1](#))!

Spiritually, Jerusalem is the antithesis to Babylon. By apostasy “the faithful city” becomes “the harlot” or Babylon ([<230121>Isaiah 1:21](#); [<661705>Revelation 17:5](#)). In the gospel dispensation the literal Jerusalem by servile adherence to the letter, and by rejecting Christ who is the end and fulfillment of the law, became the bondservant; whereas “Jerusalem which is above is free, and is the mother of us all” ([<480426>Galatians 4:26](#)). It is the center of the spiritual kingdom, as the old Jerusalem was the center of Judaism. It is the church or Messianic theocracy now. It will finally be the heavenly Jerusalem, “the new Jerusalem which cometh down out of heaven from my God” ([<660312>Revelation 3:12](#)). The Greek for “new” ([kainee](#) , not [nea](#)) implies that it is new and different from and superseding the old worn out Jerusalem and its polity ([<580813>Hebrews 8:13](#); [12:22](#)). The first foundation of the spiritual church was laid in the literal Jerusalem ([<431215>John 12:15](#); [<600206>1 Peter 2:6](#) .) This spiritual church is the earnest of that everlasting Jerusalem which shall come down from heaven to abide permanently in “the new heavens and new earth.” The glorious literal Jerusalem ([<240317>Jeremiah 3:17,18](#); [Zechariah 14](#)) of the millennium ([Revelation 20](#)), the metropolis of the Christianized world kingdoms, will be the earthly representative and forerunner of the heavenly and everlasting Jerusalem which shall follow the destruction of the old earth and its atmosphere ([<581110>Hebrews 11:10](#); [<662102> Revelation 21:2-27](#)). John in the Gospel applies to the old

city the Greek name [Hierosoluma](#) , but in the Apocalypse always the sacred Hebrew name Hierousalem . Paul uses the same distinction only where, he is refuting Judaism ([Galatians 4:26](#); [Hebrews 12:22](#)). The citizens of that holy Jerusalem to come constitute the wife of the Lamb. It is a perfect cube, denoting the complete elect church. During the millennium the elect, saints reign with Christ as king-priests over the earth and over Israel and the nations in the flesh. Not until the earth has been regenerated by fire will it be a fit home for the saints or heavenly Jerusalem, about to descend upon and to make their everlasting abode there. God dwells in His spiritual temple ([naos](#) , “shrine”), the church, now ([1 Corinthians 3:17](#); [6:19](#)); then the church will dwell in Him, as her temple (shrine). Compare [Psalm 114:2](#). There will be “no” literal “temple” then, for the glorious one described by Ezekiel in his closing chapters will be superseded by what is infinitely better, even God Himself ([Revelation 21:22](#)).

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Capt. Warren's explanations favor a position N. or N.E. of the city for the site of Christ's sepulchre. The Jews regarded the rock as Jacob's pillow (but Jacob's resting place was some solitary place, not near a city as Salem of Melchizedek was), as the threshing floor of Araunah the Jehusite, and as the site of the brazen altar; a Moslem of the twelfth century describes the cave as ten cubits long, five wide, and a fathom high. The S.W. city "Jerusalem," being higher, would seem more naturally to be the Jebusite fortress; but "Jerusalem" the city is in many passages distinguished from the castle Zion which David took and the city of David (<131104>1 Chronicles 11:4-8; <100506>2 Samuel 5:6-9). Probably the Jebusites held both the S.W. and the N.W. or Acra heights, with their stronghold Zion (on the N. W. bend of the eastern hill), which was originally far higher until Simon Maccabee lowered it. The Jews occupied the lower city until David dislodged the Jebusites from the heights. It is noteworthy, in estimating the arguments above, that the terms "mount Zion" and "city of David" are in a vague sense applied to Ophel, Moriah, Millo or Acra, and the upper city. The same name, "sunny mountain," still is applied to the hills about Jerusalem. Zion is a district name like mount Ephraim. Thus, Hezekiah's bringing the water "from Gihon to the W. side of the city of David" means that he brought it by an aqueduct from the Virgin's fount or Enrogel (Gihon according to the Jews) to Siloam (the lower Gihon), a water channel still to be seen. In <143314>2 Chronicles 33:14; 32:30, Ophel is termed part of "the city of David"; so Millo is in "the city of David" (<143205>2 Chronicles 32:5). So also "in" means often "by," as when Uzziah or Azariah is said to have been buried "in the city of

David” ([2 Kings 15:5-7](#)), but in [2 Chronicles 26:23](#) “in the field of the burial which belonged to the kings, for they said, he is a leper.” He was buried in the same field, but in a rock-cut separate chamber of his own, not in the sepulchre of the kings. Thus, David’s tomb may have been cut in the face of the high rock with which Ophel ends just over Siloam. (W. F. Birch, Palestine Exploration Quarterly Statement, October, 1877.)

Outside the Damascus northern gate is the 20-inch entrance descending into the quarries out of which came the enormous stones of the walls, temple, and other structures. Some of the stones in the quarries still bear the Phoenician paint marks of the masons, who had intended to quarry them, answering to similar marks in the temple stones. How far one may bear marks of spiritual designation for the temple of the Holy Spirit, and

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mouth (near which was Beth-jeshimoth) and Engedi: consisting of chalky crumbling limestone rocks and a fiat covered with nitrous crust, into which the feet sink as in ashes; without vegetation except the hubeibeh, or alkali plant. The hill of HACHILAH was “S. of” or “before” Jeshimon ([<092319>](#)1 Samuel 23:19; 26:1,3.) Eusebius says Jeshimon was ten miles S.of Jericho, near the Dead Sea. “The mid bar (pastoral common) of Judah” stretched S. of Jeshimon from Engedi southward ([<061561>](#)Joshua 15:61,62).

JESHISHAI

An ancestor of the Gadites dwelling in Gilead and reckoned by genealogies in Jotham’s days ([<130514>](#)1 Chronicles 5:14,17). A part of the transjordanic tribes came temporarily under his dominion in the period of disorder in Israel after the death of Jeroboam II This caused his registration of the Gadites. Pekah in Ahaz’s reign, probably by the Syrian Rezin’s help, recovered Gilead.

JESHOAIAH

[<130436>](#) 1 Chronicles 4:36-43.

JESHUA; JOSHUA

[<132411>](#) 1 Chronicles 24:11. See as to his descendants J EDIAH ([<150236>](#)Ezra 2:36).

[<143115>](#) 2 Chronicles 31:15.

3. Son of Jehozadak who went into captivity (<130615>1 Chronicles 6:15). First high priest of the third series, namely, that which succeeded the Babylonian captivity; ancestor of the 14 high priests down to Joshua (or Jason) and Onias (or Menelaus). Zerubbabel's contemporary. Came from Babylon in Cyrus' first year; took part in rebuilding the temple; first of all restored the altar and daily sacrifice, then in the second month of the second year of the return from Babylon laid the foundation of the temple (Ezra 3). Fourteen years' interruption to the work was caused by the Samaritans' influence upon Artaxerxes (pseudo-Smerdis). It was resumed in Darius Hystaspis' year by Jeshua and Zerubbabel, with Haggai's (<370101>Haggai 1:1,12,14; 2:1-9) and Zechariah's cooperation (Zechariah 1—8), and completed in his sixth year, on the 3rd of the month Adar. At the dedication a sin-offering was offered "for all Israel, 12 he-goats, according to the number of the tribes" (<150615>Ezra 6:15-22), and they kept the Passover "seven days with joy,

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for the Lord had made them joyful, and turned the heart of the king of Assyria unto them to strengthen their hands in the work of the house of the God of Israel.” Jeshua represents Jerusalem (and so the church) before Jehovah; accused by Satan, but justified by Jehovah, of His own will and choice, through Messiah his Advocate, who strips off his rags (compare

<236406> Isaiah 64:6), and “clothes him with change of raiment (the filthy garments were worn by those on trial; the white robe or caftan is put on an Eastern minister of state when acquitted; compare <236110>Isaiah 61:10), and sets a fair (symbolizing purity) mitre (the priestly turban, the pledge of the reestablished priesthood) upon his head,” in answer to Zechariah’s prayer 3:1-9). So the wedding garment, Christ’s righteousness, imputed for justification, imparted for sanctification (<402211>Matthew 22:11). The restoration of the glory of the priesthood was first at the completion of the second temple, fully in Jesus = Joshua, who represents Israel, “the kingdom of priests” (<021906>Exodus 19:6). Once clad in our vileness, yet He was the chosen of the Father (<234201>Isaiah 42:1; 44:1; 49:1-3). Ceasing from connection with sin by death, in garments of glory He has entered the heavenly holy place as our High-priest (<580801>Hebrews 8:1; 9:24). So now (<600205>1 Peter 2:5) the “holy priesthood” is not restricted to one order; all Christians are priests unto God, arrayed in “the best robe” (<421522>Luke 15:22; <661908> Revelation 19:8). So the literal Israel hereafter (<230306>Isaiah 3:6; 66:21). They of the captivity brought silver and gold, which were made into crowns and set upon Jeshua’s head by Jehovah’s command;

symbolizing the combination of kingship and priesthood in Messiah, unknown to the Levitical priesthood, realized in Him of whom Melehizedek was type ([<380609>Zechariah 6:9-13](#); [<19B001>Psalm 110:1-4](#); Hebrews 5,6). “The counsel of peace shall be between both” the kingship and the priesthood. As priest He expiates sin, as king He extirpates it. It is the “counsel” of infinite wisdom ([<230906>Isaiah 9:6](#); [<490108>Ephesians 1:8-11](#); [<580617>Hebrews 6:17](#)) to reconcile God’s justice as a king with His love as father and priest. Only by being pardoned by His priestly atonement and ruled by His kingly laws we find “peace;”

([<420214>Luke 2:14](#); [<441036>Acts 10:36](#); [<490213>Ephesians 2:13-17](#)). [<160817> Nehemiah 8:17](#).

5. Chief of a Levitical house that assisted Zerubbabel, and long subsequently Ezra and Nehemiah ([<150240>Ezra 2:40; 3:9](#); [<160317>Nehemiah 3:17- 19; 8:7; 9:45; 12:8](#)). “Jeshua” is used either for the whole family or its successive heads. Jeshua and Kadmiel were “sons (descendants) of Hodaviah,” or Judah ([<150309>Ezra 3:9; 2:40](#)), but Jeshua’s immediate ancestor

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was Azaniah (^{<161009>}Nehemiah 10:9). In ^{<161224>}Nehemiah 12:24, the text is corrupt probably; “Jeshua and Kadmiel,” or “and the sons of Kadmiel” may be conjectured:

6.

^{<160711>} Nehemiah 7:11; 10:14; ^{<151030>}Ezra 10:30.

7. A town reinhabited by the people of Judah on the return from Babylon (^{<161126>}Nehemiah 11:26). On the line of retreat of the five kings who fought at Gibeon, midway between the lower Bethhoron and Shochoh, near Azekah, is the large village Yeshua, which probably commemorates Joshua’s commanding the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, a day without a parallel (^{<061012>}Joshua 10:12-14).

JESHURUN

= “the righteous (from yaashaar) people”: Israel’s ideal character; his high calling (^{<053215>}Deuteronomy 32:15; 33:5,26; ^{<234402>}Isaiah 44:2; compare ^{<042321>} Numbers 23:21). (**See JASHER, BOOK OF**). The idea of blessedness and prosperity enters into the word; the Arabic and the Hebrew: ashar , “happy,” being related to [yaashaar]. There is a play on similar sounds which the Hebrew writers delight in, in Jeshurun and the diminutive of Israel, Israelun.

^{<132312>} 1 Chronicles 23:12,20; I SSHIAH in 24:25.

JESIMIEL

<130436> 1 Chronicles 4:36,38-43.

JESSE

Obed's son, father of David; sprung from the Moabitess Ruth and the Canaanite Rahab of Jericho; and from Nahshon, at the exodus chief of Judah, and so from the great house of Pharez, through Hezron. His designation "the Ephrathite of Bethlehem Judah" (<091712>1 Samuel 17:12) implies that he was of a very old family in the place. He was elderly and had eight sons when we first read of him. The Targum on <102119>2 Samuel 21:19 makes him a weaver of veils for the sanctuary. (On his removal to Moab in David's flight from Saul **see DAVID** , also **see ABIGAIL** on Jesse's

JESIAH

1. 1 Chronicles, 12:1,6.

2.

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connection with her and Joab, Abishai and Asahel, and Zeruah.) His own name is immortalized, probably because of his faith in the coming Messiah, “the rod out of the stem (stump) of Jesse” even long after David had eclipsed him ([<231101>Isaiah 11:1,10](#)), expressing the depressed state of David’s royal line when Messiah was to be born of it (Luke 2).

JESUI

[<042644>](#) Numbers 26:44,63; ISUI [<014617>](#)Genesis 46:17; I SHUAI [<130730>](#) 1 Chronicles 7:30.

JESUS

1. Greek of Joshua, Jeshua, or Jehoshua (salvation of Jehovah): [<440745>](#)Acts 7:45; [<580408>](#)Hebrews 4:8.

2. Called Justus: with Paul, at Rome, saluted the Colossians ([<510411>](#)Colossians 4:11): “of the circumcision, a fellow worker unto the kingdom of God,” and so “a comfort” to the apostle.

JESUS CHRIST

JESUS = “Jehovah salvation;” for “He Himself ([autos](#) , not merely like Joshua He is God’s instrument to save) saves His people from their sins” ([<400121>](#)Matthew 1:21). C HRIST , Greek = M ESSIAH , Hebrew, “anointed” ([<090210>](#)1 Samuel 2:10; [<190202>](#)Psalm 2:2,6 margin; [<270925>](#)Daniel 9:25,26).

Prophets, priests, and kings (<023030>Exodus 30:30; <111915>1 Kings 19:15,16) were anointed, being types of Him who combines all three in Himself (<051818>Deuteronomy 18:18; <380613> Zechariah 6:13). “By one offering He hath perfected forever them that are being sanctified” (<581005>Hebrews 10:5,7,14; 7:25). “Christ,” or the Messiah, was looked for by all Jews as “He who should come”

(<401103>Matthew 11:3) according to the Old Testament prophets. **see IMMANUEL** “God with us” declares His Godhead; also <430101>John 1:1-18. The New Testament shows that Jesus is the Christ (<402242>Matthew 22:42-45). Jesus is His personal name, Christ His title. Appropriately, in undesigned confirmation of the Gospels, Acts, and epistles, the question throughout the Gospels is, whether Jesus is the (the article is always in the Greek) Christ (<401616>Matthew 16:16; <430669>John 6:69), so in the first ministry of the word in Acts (2:36; 9:22; 10:38; 17:3). When His Messiahship became recognized “Christ” was used as His personal designation; so in the epistles. “Christ” implies His consecration and qualification for the work

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He undertook, namely, by His unction with the Holy Spirit, of which the Old Testament oil anointings were the type; in the womb ([<420135>Luke 1:35](#)), and especially at His baptism, when the Holy Spirit (as a dove) abode on Him ([<400316>Matthew 3:16](#); [<430132>John 1:32,33](#)). Transl. [<194507>Psalm 45:7](#); “O God (the Son), Thy God (the Father) hath anointed Thee with the oil of gladness above Thy fellows.” Full of this unction without measure ([<430334>John 3:34](#)) He preached at Nazareth as the Fulfiller of the scripture He read ([<236101>Isaiah 61:1-3](#)), giving “the oil of joy for mourning,” “good tidings unto the meek” ([<420417>Luke 4:17-21](#)). Jesus’ claim to be Messiah or “the Christ of God” ([<420920>Luke 9:20](#)), i.e. the anointed of the Father to be king of the earth ([<190206>Psalm 2:6-12](#); [<661115>Revelation 11:15](#); [12:10](#)), rests:

(1) On His fulfilling all the prophecies concerning Messiah, so far as His work has been completed, the earnest of the full completion; take as instances [Isaiah 53](#); [Psalm 22](#); [Micah 5](#); [<280602>Hosea 6:2,3](#); [<014910>Genesis 49:10](#), compare [Luke 2](#); “the testimony of Jesus is the Spirit of prophecy”

([<661910>Revelation 19:10](#); [<422426>Luke 24:26,44-46](#); [<440322>Acts 3:22-25](#)).

(2) On His miracles ([<430731>John 7:31](#); [5:36](#); [10:25,38](#)). Miracles alleged in opposition, or addition, to Scripture cannot prove a divine mission ([<530209>2 Thessalonians 2:9](#); [<051301>Deuteronomy 13:1-3](#); [Matt 24:24](#)), but when confirmed

by Scripture they prove it indisputably. “Son of David” expresses His title to David’s throne over Israel and Judah yet to be

(<420132>Luke 1:32,33). “King of Israel” (<430149>John 1:49), “King of the Jews”

(<400202>Matthew 2:2; 21:5), “King of Zion.” As son of David He is David’s “offspring”; as “root of David” (in His divine nature) He is David’s “lord” (<662216>Revelation 22:16, compare <402242>Matthew 22:42-45). His claim to the kingship was the charge against Him before Pilate (<431837>John 18:37; 19:3,12). The elect of God (<422335>Luke 23:35, compare <234201>Isaiah 42:1).

The inspired summary of His life is, “God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him” (<441038>Acts 10:38). To be “in Christ,” which occurs upward of 70 times in Paul’s epistles, is not merely to copy but to be in living union with Him (<461518>1 Corinthians 15:18; <471202>2 Corinthians 12:2), drawn from Christ’s own image (<431501>John 15:1-10). In Christ God is manifested as He is, and man as he ought to be. Our fallen race lost the knowledge of man as utterly as they lost the knowledge of God. Humanity in Christ is generic (<461545>1 Corinthians 15:45,47), as the second “man” or “last Adam,” “the Son of man” (a title

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used in New Testament only by Himself of Himself, except in Stephen's dying speech, <440756>Acts 7:56; from <270713>Daniel 7:13; marking at once His humiliation as man's representative Head, and His consequent glorification in the same nature: <402028>Matthew 20:28; 26:64). Sinless Himself, yet merciful to sinners; meek under provocation, yet with refined sensibility; dignified, yet without arrogance; pure Himself, yet with a deep insight into evil; Christ is a character of human and divine loveliness such as man could never have invented; for no man has ever conceived, much less attained, such a standard; see His portraiture, <401215>Matthew 12:15-20. Even His own brethren could not understand His withdrawal into Galilee, as, regarding Him like other men, they took it for granted that publicity was His aim (<430703>John 7:3,4; contrast <430544>John 5:44). Jesus was always more accessible than His disciples, they all rebuked the parents who brought their infants for Him to bless (<421815>Luke 18:15-17), they all would have sent the woman of Canaan away. But He never misunderstood nor discouraged any sincere seeker, contrast <402031>Matthew 20:31 with <402032>Matthew 20:32-24. Earthly princes look greatest at a distance, surrounded with pomp; but He needed no earthly state, for the more closely He is viewed the more He stands forth in peerless majesty, sinless and divine. (On His **see MIRACLES** and **see PARABLES**). He rested His teaching on His own authority, and the claim was felt by all, through some mysterious power, to be no undue one (<400729>Matthew 7:29). He appeals to Scripture as His own: "Behold I send unto you prophets," etc. (<402334>Matthew

23:34; in <421149>Luke 11:49, “the Wisdom of God said, I will send them prophets”).

His secret spring of unstained holiness, yet tender sympathy, was His constant communion with God; at all times, so that He was never alone (<431632>John 16:32), “rising up a great while before day, in a solitary place” (<410135>Mark 1:35). Luke tells us much of His prayers: “He continued all night in prayer to God,” before ordaining the twelve (<420612>Luke 6:12); it was as He was “praying, the heaven was opened, and the Holy Spirit descended, and (the Father’s) voice came from heaven, Thou art My beloved Son,” etc. (<420322>Luke 3:22); it was “as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening” (<420929>Luke 9:29); when the angel strengthened Him in Gethsemane, “in an agony He prayed more earnestly,” using the additional strength received not to refresh Himself after His exhausting conflict, but to strive in supplication, His example confirming His precept, <421324>Luke 13:24 (<422244>Luke 22:44;

<580507> Hebrews 5:7). His Father’s glory, not His own, was His absorbing aim

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return in like manner as they saw Him go into heaven,” probably at the same mountain (^{<381404>}Zechariah 14:4,5). Thus, there were ten appearances of the risen Saviour recorded, nine in the Gospels and Acts, and one in 1 Corinthians 15, namely, to James, on the independent testimony of Paul, who mentions all those to men which the Gospels record, also the special one to himself after the Lord’s ascension. Most of the above is gathered, with occasional differences however, from Bishop Ellicott’s valuable Life of Christ. Four stages of development in the order and fullness of Christ’s teaching have been traced:

- (1) In the first year a slight advance on the teaching of John the Baptist.
- (2) The second year inaugurated by the Sermon on the Mount.
- (3) The third year the teaching of parables, setting forth the nature, constitution, and future prospects of the church.
- (4) The fourth year, the sublime discourses in the upper chamber, recorded by John, just before His betrayal and crucifixion.

JETHER

1. Gideon’s oldest son. Afraid as a youth to slay Zebah and Zalmunna at his father’s bidding. Slain by Abimelech (^{<070820>}Judges 8:20; 9:5).

2. Same as [see ITHRA](#) and [see ABIGAIL](#) .

[<130417>](#) 1 Chronicles 4:17. Quaest. Hebrew in Paralipomena makes Ezra Amram, J. Aaron.

5. Ithran ([<130738>](#)1 Chronicles 7:38).

JETHETH

[<013640>](#) Genesis 36:40; [<130151>](#)1 Chronicles 1:51. From an Arabic root “a nail” or “tent pin,” symbolizing stability; “a prince” ([<150908>](#)Ezra 9:8; [<232223>](#)Isaiah 22:23).

JETHLAH

A city of Dan ([<061942>](#)Joshua 19:42).

3.

[<130232>](#) 1 Chronicles 2:32.

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baptism; “and (on this condition, not otherwise) I am (Jesus the great I AM, not merely ‘I shall be’) with you alway unto the consummation of the age” (^{<431416>}John 14:16; 16:13). The commission is to all the church, and is mostly executed by its ministers and teachers, the mode of whose appointment is not definitely prescribed. He has never left Himself without witnesses, however the church as a general body has apostatized.

The Lord’s appearance to **see JAMES** the Less was after that to the 500, and marked him as one especially honoured, from whence afterward he presided over the Jerusalem church (^{<461506>}1 Corinthians 15:6). In Galilee remote from Jerusalem the 500 could meet more safely. Thus, 120 who met at Jerusalem after the ascension were exclusive of those in Galilee. Toward the close of the forty days (^{<440103>}Acts 1:3) the disciples went up to Jerusalem, as the feast of Pentecost was near. Then for the last time they (“all the apostles,” 1:Cor. 15:7, besides the twelve, probably others, e.g. Andronicus and Junia, “of note among the apostles” or witnesses of the resurrection, “in Christ before Paul,” ^{<451607>}Romans 16:7) saw Him, ^{<422444>}Luke 24:44-49 answering to ^{<440104>}Acts 1:4-8; and He charged them not to leave Jerusalem until they received the promised Spirit from on high. He led them out from the city over the ridge of Olivet, descending toward Bethany, the district being called “Bethany “; compare ^{<422450>}Luke 24:50 with ^{<440112>} Acts 1:12, where the distance of Olivet from Jerusalem “a sabbath day’s journey” is thought by Alford to be specified, because the ascension was on the Saturday or sabbath of the

seventh week from the resurrection, which suits the phrase “forty days” as well as the Thursday, usually made Ascension day. “They asked, wilt Thou at this time restore again (the [apo](#) of the compound marks the establishing as something due by God’s oft repeated promises) the kingdom to Israel?” He recognizes the fact, and only rebukes their requiring to know “the times or seasons put in the Father’s own power” ([Deuteronomy 29:29](#); [Daniel 7:27](#); [Isaiah 1:26](#)).

After His promise that they should be His witnesses from Jerusalem to the uttermost parts of the earth, their last glimpse of Him was in the act of blessing them ([Luke 24:51](#)) with uplifted hands, even as His Sermon on the Mount began with blessing (compare [Acts 3:26](#)). He was “carried up into heaven,” “a cloud receiving Him out of their sight,” even as His elect shall be caught up in clouds ([1 Thessalonians 4:17](#)) and as “behold He cometh with clouds” ([Revelation 1:7](#)). Angels announced to the disciples, gazing with strained eyes upward, that “the same Jesus shall

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awed the disciples; they might have been inclined to ask explanations, but reverent fear and their knowledge “that it was the Lord” checked them. This early meal was a kind of resumption of the last supper. Again Peter and John are nearest their loved Lord. He tests Peter’s love so loudly professed at the last, supper (^{<422233>}Luke 22:33,34). As then He foretold his threefold denial, so now He elicits thrice his “love” patent to the all-knowing Saviour. He delicately glances at Peter’s past overweening self confidence,” though all (the disciples) shall be offended because of Thee, yet will I never” (^{<402633>}Matthew 26:33); “lovest thou Me more than these” thy fellow disciples? Peter needed to be set right as to these, as well as in respect to Jesus. Then Jesus explicitly foretells Peter’s crucifixion, already at the last supper implied obscurely (^{<431336>}John 13:36), adding “follow Me,” the same call as the first of all (^{<400419>}Matthew 4:19). Jesus then commenced withdrawing, Peter followed, and on turning he saw John too following, and asked, “Lord, and what shall this man do?” Jesus replied, “if I will that he tarry (on earth) until I come (till the destruction of Jerusalem, when begins the series of events which together constitute the theme of the Apocalypse, called ‘the coming of the Lord’ Matthew 24, to be consummated in His personal appearing in order to reign), what is that to thee?” The danger of oral tradition (to guard against which the Gospel word was soon written) is illustrated in that the brethren, even so near the Fountain of truth, misinterpreted “this saying” as if it meant John should not die.

The Lord’s promise and command (^{<402807>}Matthew

28:7,10,16, etc.) previously announced by the angel led the disciples in general (besides “the eleven” specified by Matthew) to go to a mountain in Galilee (perhaps that of the beatitudes) where “He was seen of 500 brethren at once” (<461506>1 Corinthians 15:6). Some even still doubted the evidence of their senses (probably until He drew nearer, for at first He was seen at a distance, perhaps on the mountain top). But the eleven worshipped Him. Jesus confirmed His claim to worship by drawing near and declaring “all power is given unto Me in heaven and earth,” realizing <270714>Daniel 7:14, and commissioning all His disciples (not the apostles only, <440802>Acts 8:2,4), “go and disciple all the nations, baptizing them (the persons) into the name (not names, for God is ONE) of the Father, and the Son, and the Holy Spirit,” i.e. into living union with God in the threefold personality as revealed: “teaching them to observe all things whatsoever I have commanded you,” for full instruction in Christ’s word is the necessary complement of

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JETHRO

(**See HOBAB**). Reuel's oldest son. Father-in-law of Moses, by whose counsel Moses chose chief men from the tribes to be rulers of thousands, hundreds, fifties, and tens, and to judge minor causes, reserving the weightier ones to himself (Exodus 18). "Jethro took a burnt offering and sacrifices for God," being a priest of the true God. The primitive faith still had its representatives here and there in the Gentile world after Abraham's call, e.g. Jethro, and Melchizedek. Reuel's name, from El = God, implies he too was a God-worshipping priest-prince of his tribe, though the majority of the tribe bordering on the Hamite Canaan were idolaters (<020216>Exodus 2:16). Zipporah's repugnance to circumcision (<020424>Exodus 4:24-26) shows that it was not universal even among worshippers of the true God. She circumcised the younger son only to save Moses from God's wrath, the elder was evidently already circumcised. Moses' delay in circumcising the younger was a sinful yielding to his wife. The occurrence induced him to send her back and his sons, and not take them to Egypt; Jethro brought them to him after Israel's arrival at Sinai. Jethro of Midian (Abraham's descendant) celebrated a sacrificial meal with Aaron and Israel's elders; the representative firstfruits of the pagan who would afterward enter into fellowship with God and His people; as Amalek, another descendant of Abraham, represents on the contrary the pagan world hostile to the Lord and His people.

3. A Gershonite Levite, reckoned as one house with Beriah in David's census (<132310>1 Chronicles 23:10,11).

JETUR

<012515> Genesis 25:15. Ituraea.

JEUEL

<130902> 1 Chronicles 9:2,6.

<013605> Genesis 36:5-18.

JEUSH

1.

2.

4.

<141118> 2 Chronicles 11:18,19.

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JEUZ

Born in Moab ([130808](#)>1 Chronicles 8:8,10).

JEW

At first one belonging to the kingdom of Judah, as distinguished from northern Israel ([121606](#)>2 Kings 16:6). After the captivity, all members of the one new state were “Jews,” i.e. in God’s outward covenant, as contrasted with “Greeks” or Gentiles ([450116](#)>Romans 1:16; 2:9, margin). “Hebrews” on the other hand expressed their language and nationality, in contrast to “Hellenists,” i.e. Greek speaking Jews. Again the term “Israelites” expresses the high theocratic privileges of descent from the patriarch who “as a prince had power with God” ([471122](#)>2 Corinthians 11:22; [450904](#)>Romans 9:4).

John uses “Jews” of the faction hostile to the Lord Jesus. By the time that he wrote the Jews had definitely rejected the gospel offered to them by the apostles at home and abroad ([520214](#)>1 Thessalonians 2:14-16); so they are no longer regarded as the covenant people, the kingdom of God having passed from them to the Gentiles ([441345](#)>Acts 13:45,46). The destruction of Jerusalem and the temple formally effected the transference, forever since the Jew professes a religion enjoining what God’s providence makes it impossible for him to fulfil, namely, the observance of the great feasts and the sacrificial system in the temple at Jerusalem.

B. F. Westcott (Smith's Bible Dictionary) notices the preparation for the last or gospel revelation by the disciplining of the Jews under

- (1) the Persian supremacy (536—333 B.C.), in organization, order, and ritual;
- (2) under the Greek (333—167 B.C.), in liberty and speculation;
- (3) under the Asmonsean Maccabees, in independence and faith;
- (4) under the Herods, in the separation between the temporal and the spiritual kingdom. JEWRY means Judea (<270513>Daniel 5:13).

“The Jews' language” signifies both the Hebrew (<121826>2 Kings 18:26) and the Aramaic Hebrew acquired in the captivity (<161324>Nehemiah 13:24), “the language (lip) of Canaan” (<231918>Isaiah 19:18). (**See HEBREW LANGUAGE**).

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JEZANIAH

<244008> Jeremiah 40:8, 42:1; apparently identical with Azariah, son of Hoshaiiah (<244302>Jeremiah 43:2). Associated with Johanan in the flight to Egypt, in spite of God's warning by Jeremiah. J AAZANIAH in <122523>2 Kings 25:23.

JEZEBEL

= chaste, free from carnal connection. One whose name belied her nature: licentious, fanatical, and stern. Daughter of Ethbaal, or Ithobal, king of Sidon and priest of Astarte, who had murdered Phelles his predecessor (Josephus contra Apion, 1:18) and restored order in Tyre after a period of anarchy. Wife of **see AHAB** who became a puppet in her hands for working all wickedness in the sight of Jehovah (<112125>1 Kings 21:25). She established the Phoenician idolatry on a grand scale at her husband's court, maintaining at her table 450 prophets of Baal and 400 of Astarte (so "the groves" ought to be translated): <111631>1 Kings 16:31,32; 18:19,13. She even slew the prophets of Jehovah (<120907>2 Kings 9:7). When Elijah under God wrought the miracle at Carmel, and killed her favorite prophets, Jezebel still unsubdued swore by her gods to do to Elijah as he had done to them (<111901>1 Kings 19:1-3). Even he was constrained to flee for his life to Beersheba of Judah and the desert beyond.

Like Clytemnestra or Lady Macbeth, she taunted Ahab with lack of kingly spirit in not taking what he wished, Naboth's

vineyard (<112107>1 Kings 21:7,14,23): “dost thou govern Israel? I (the real monarch) will give thee the vineyard of Naboth.” So she wrote in Ahab’s name to the Jezreelite elders, and sealed the letters with his seal; and to her it was that they wrote the announcement that they had stoned Naboth for blasphemy. Upon her therefore fell a special share of the divinely-foretold doom. She survived Ahab 14 years, and still as queen mother exercised an evil influence in the courts of her sons Ahaziah and Joram of Israel, and in that of her daughter Athaliah’s husband Jehoram (<142106>2 Chronicles 21:6; 22:2). But judgment was executed upon her by **see JEHU** for all her whoredoms and witchcrafts, which had become proverbial (<120922>2 Kings 9:22,30-37).

In <660220>Revelation 2:20 Jezebel typically expresses some self-styled prophetess, or a set of false prophets (for the Hebrew feminine expresses collectively a multitude), as closely attached to the Thyatira church as a wife is to a husband, and as powerfully influencing that church for evil as Jezebel did her husband. The Sinaiticus manuscript and the Paris

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manuscript and Vulgate Latin read as the KJV; but the Alexandrinus and Vaticanus manuscripts “thy wife,” i.e. the wife of the presiding bishop or “angel.” Like her father, the ancient Jezebel had been swift to shed blood. A priestess and devotee of Baal and Astarte herself, she seduced Israel beyond the calf worship (the worship of the true God under the cherub ox form, a violation of the second commandment) to Baal worship, of which whoredoms and witchcrafts were a leading part (a violation of the first). The spiritual Jezebel of Thyatira similarly, by pretended inspiration, lured God’s servants to libertinism, fornication and idol meats (^{<660206>}Revelation 2:6,14,15), as though things done in the flesh were outside the man, and therefore indifferent. The deeper the church penetrated into paganism, the more pagan she became.

JEZER

^{<014624>} Genesis 46:24; ^{<042649>}Numbers 26:49; ^{<130713>}1 Chronicles 7:13.

JEZIEL

^{<131201>} 1 Chronicles 12:1-3.

JEZLIAH

^{<130818>} 1 Chronicles 8:18.

JEZOAR

<130407> 1 Chronicles 4:7.

JEZRAHIAH

<161242> Nehemiah 12:42.

JEZREEL

Sprung from the father, i.e. founder, of **see ETAM** (<130403>1 Chronicles 4:3). Else supply from <130402>1 Chronicles 4:2, “these are (the families) of the father of Etam” (or Abietam, one name).

JEZREEL

= God has sown. Esdraelon. Now Zerin at the foot of Mount Gilboa, ten miles S.E. of Nazareth. In Issachar: <061918>Joshua 19:18. Ahab’s royal residence was on the E. of the city, and near it was the Jezreelite Naboth’s

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vineyard; whereas Samaria (in the sense of the city) was his capital (^{<111846>}1 Kings 18:46; 21:1; 22:10; ^{<120915>}2 Kings 9:15). By the fountain of Jezreel Israel pitched before the battle of Gilboa (^{<092901>}1 Samuel 29:1). A large fountain still flows out of a cavern in the conglomerate rock at the northern base of Mount Gilboa. Zerin commands an extensive view to the mountains

E. of Jordan and along the great plain to Mount Carmel. On the N.E., the hill on which Jezreel stood, is a steep descent of rock, 100 ft. high. Strong and central, the site was admirable for a city. Jezebel's apartments were on the city wall, with a window facing E., and a watchtower for noticing arrivals from the Jordan quarter. An old square tower still standing may occupy its site. The city's eastern gateway was the palace gateway, in front of which was the open space, usual in Eastern cities, called "the mounds," where the dogs, their scavengers, devoured Jezebel's carcass.

see HOSEA 'S oldest son by Gomer was named Jezreel (^{<280104>}Hosea 1:4) (**see JEZEBEL**), to imply that as Ahab's family miserably perished there, so would their destroyer Jehu's family perish, because the latter had retained the sin which he had been elevated in order to root out. God saith "I will avenge the blood of Jezreel (2 Kings 9; 10:11,14) upon the house of Jehu," because the blood so shed by Jehu was not with a view to doing God's will, but to further his own ambition; this he proved by soon disobeying God when the retaining of the calf worship seemed to him politic. Jezreel means both "God scatters" and "God sows." As He "scattered" them under Jehu,

and finally by the Assyrian deportation, so He will “sow” them again; and so Jezreel will represent the similarly sounding Israel; “great shall be the day of Jezreel” when “Judah and Israel shall be gathered together, and appoint (unto) themselves one head, and shall come up out of the land” (of the Gentiles) where God. sowed them (³⁸¹⁰⁰⁹>Zechariah 10:9; ²⁸⁰¹¹¹>Hosea 1:11). They shall then be the seed of God sown in their own land (²⁸⁰²²³>Hosea 2:23; ²⁶³⁶⁰⁹> Ezekiel 36:9; ²⁴³¹²⁷>Jeremiah 31:27; 32:41; ³⁰⁰⁹¹⁵>Amos 9:15).

THE VALLEY OF JEZREEL (or ES DRAELON , as it is called in Judith 3:9) stretches across the center of Palestine from the Mediterranean to the Jordan, separating Carmel and Samaria’s mountain ranges from those of Galilee. The western portion is the plain of Accho. The main body is an irregular triangle, its base stretching from Engannim to the hills below Nazareth, about 15 miles: one side formed by the Galilee hills, about 12 miles; the other 18, running on the northern side of the Samaritan range. The top of the triangle is the pass, half a mile wide, opening into Accho plain. It is the ancient Megiddo plain, the **see ARMAGEDDON** of

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<661616> Revelation 16:16. The Kishon drains it, flowing W. by Accho into the Mediterranean. From this triangular plain's base three branches stretch E., divided by bleak Mount Gilboa and Little Hermon. (See Porter, Handbook to Syria.) Though rich and luxuriant in spring, only about a sixth of it is cultivated, and there is not an inhabited village in the main portion, chiefly owing to the insecurity from Bedouin marauders. It mainly belonged to Issachar, which, exposed to every incursion, lived in a nearly nomadic state and sought David's protection (<014914>Genesis 49:14,15 "tents," <131232>1 Chronicles 12:32,40), and formed Zebulun's frontier (<053318>Deuteronomy 33:18). It was Israel's great field of battle with invaders: Sisera, Judges 4 and 5; Midian, Judges 7; the Philistines at Gilboa, 1 Samuel 29,31; Pharaoh Necho at Megiddo, <122329>2 Kings 23:29.

JIBSAM

<130702> 1 Chronicles 7:2.

JIDLAPH

= weeping. <012222>Genesis 22:22.

JIMNA; JIMNAH

see **IMNAH** , <042644>Numbers 26:44.

JIPHTAH

A city of Judah, in the shephelah, or low maritime hills of Judah ([061543](#)>Joshua 15:43). Its meaning “it opens” points to a site at the opening of the hills to the plain. Now Batihah in the Ghuzzeh (Gaza) province (Robinson).

JIPHATHAH, EL, VALLEY OF

A ravine (rather than valley; gee , not nachal), bounding Zebulun and Asher ([061914](#)>Joshua 19:14,27). The city Jotapata which resisted Vespasian (Josephus B.J. 3:7). Now Jefat, in the Galilee mountains, half way between Acre and the lake of Gennesareth; stands at the head of the valley, now the great wady Abilin, which stretches W. to the Mediterranean coast plain. It means “God’s opening,” i.e. an important one. Ethphaneh, a kindred name, stands at the opening to the fruitful plain of Acre.

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JOAB

= Jehovah father.

1. Oldest of the three sons of Zeruah, David's sister. The father is not named; his sepulchre was in Bethlehem ([<100232>2 Samuel 2:32](#)). Revengeful and bold as his brother Abishai, at the same time more able as a statesman ([<100218>2 Samuel 2:18,22; 3:27](#)). Early joined David, whose family and relatives were not safe from Saul ([<092203>1 Samuel 22:3,4; 26:6](#)). Became "captain of the host." Abishai is mentioned in David's flight before Saul; but Joab not until after Saul's death. Then, commanding David's servants, Joab encountered Abner at the pool of Gibeon by the challenge of the latter, and defeated him with the loss of only 19 men. Up to Abner's involuntary slaughter of the fleet-footed Asahel, Abner's relations with Joab had been not unkindly. Joab, at Abner's appeal to his generosity, the Benjamites having rallied round the fleeing chief, forbore to press the vanquished to extremities. He added further ([<100227>2 Samuel 2:27](#)), "unless thou hadst spoken (challenged to combat, [<100214>2 Samuel 2:14](#)) surely then in the morning the people would have gone away every one from following his brother," i.e. there would have been no such fratricidal strife at all. But Joab cherished revenge for his brother's death; and on his return front pursuing a troop, finding that Abner had been favorably received by David, he broke out into a reproof of the king as though Abner had come as a spy; then by messengers recalled the unsuspecting general, and, taking him aside at the gateway of Hebron as if for a peaceable

conversation, treacherously stabbed him. Jealousy of a possible rival in David's favor probably was an additional incentive. David, deeply grieved, prayed that the guilt and its penalty might ever rest on Joab and his house, and constrained Joab to appear at the funeral with rent clothes and in sackcloth. Yet David felt himself powerless to punish Joab and his brother; "these men, the sons of Zeruah, be too hard for me," at once necessary to him and too formidable to provoke. He left the punishment with the Lord ([100339](#)>2 Samuel 3:39, compare [101907](#)>2 Samuel 19:7).

Joab speedily attained the command in chief by his being first gallantly to scale the Jebusite stronghold and drive out the enemy. Then he was employed by David to aid him in fortifying the stronghold which became "the city of David" ([131104](#)>1 Chronicles 11:4-8). Joab had an armour-bearer, Nahari the Beerothite ([102337](#)>2 Samuel 23:37), and ten young men as bearers of his equipment (18:15). He had a lordly title (11:11), "my lord ... general

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of the king's army" ([1 Chronicles 27:34](#)). Besides his usual residence at Jerusalem Joab had a house and barley fields in the country not far from the capital ([2 Samuel 14:30](#), [1 Kings 2:34](#)); and "he was buried in his own house in the wilderness," probably that of Judah, as Joab's mother, David's step sister, would naturally dwell near Bethlehem. However, Absalom's residence next Joab seems rather to point to the N. near **see BAALHAZOR** ([2 Samuel 13:23](#); [14:30](#); [1 Chronicles 2:54](#)).

In the war with Ammon, undertaken to avenge the indignity offered David's ambassadors by Hanun, Joab defeated Ammon's ally the Syrians while Abishai was defeating the Ammonites. His exhortation before the battle was worthy of a better man: "be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth Him good" ([2 Samuel 10:12](#)). Bad men may utter good religious sentiments; practice is the test. David gave the final blow to the rallying Syrians with their brethren from beyond Euphrates under Shobach, Hadarezer's captain. Joab, after David's defeat of Edom in the Valley of Salt ([2 Samuel 8:13,14](#)), was six months engaged in slaying the Edomite males, in revenge for their invasion of Israel in David's absence ([1 Kings 11:15,16](#); [Psalm 44](#)); his first care was to bury the Israelites slain during the invasion by Edom. The victory over Edom is variously attributed to David as king, to Joab as commander in chief, who slew 12,000, and to Abishai, who slew 6,000, under Joab ([1 Chronicles 18:12](#)). [Psalm 60](#)

(title) was composed by David after he had beaten Aram of the two floods (Naharaim); this victory the psalmist takes as an earnest that the expedition setting out to occupy Edom would succeed; compare

<196008> Psalm 60:8,9,12, with <100814>2 Samuel 8:14. So terrible was Joab's name to Edom that their prince Hadad did not venture to return from Egypt until he knew "that Joab the captain of the host was dead" (<111121>1 Kings 11:21,22).

The completion of the war with Ammon was due to Joab who, going forth at the beginning of the next year, took Rabbah the lower city on the river (2 Samuel 11—12). Joab loyally and magnanimously desired David to come and take the acropolis on the N.W., commanding the rest of the city, that the general might not receive the glory which ought to belong to the king. Joab showed a wickedly unscrupulous fidelity as David's tool for murdering Uriah, by setting him in the forefront to encounter a sortie from the city, and then deserting him. Joab thus was in possession of the awful secret of the king, and henceforth exercised an almost complete sway over

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him (^{<101907>}2 Samuel 19:7). David could no longer revenge Abner's blood on his own accomplice in the murder of Uriah.

Joab next, by the wise woman of Tekoa and her parable, induced the king to restore Absalom, which Joab saw was David's own wish, though justice constrained him to severity. He thus at once ingratiated himself with the reigning king, and with Absalom his probable successor, one less likely to punish Joab for murdering Abner than Solomon. David discerned Joab's hand in the Tekoan woman's application. Like the clever schemes of bad men generally, the issue baffled his calculations. Absalom with characteristic recklessness, when he failed to induce Joab to come to him, set fire to his barley and so forced Joab to mediate for his admission to the king's presence. The rebel son was slain by Joab himself, and Joab did not escape his own condign punishment (^{<180813>}Job 8:13-19). Possibly Joab at first was disposed to join the rebel; but Absalom's appointment of Amasa to the command "instead of Joab" determined Joab's course (^{<101725>}2 Samuel 17:25), and made him thenceforward bitter against Absalom, so that after thrusting three darts through his heart he had his corpse cast into a pit and heaped with stones. Aware of the anguish the act would cause David, Joab restrained Ahimaaz who was eager to carry the tidings to the king. The grief of David was overwhelming, and was only restrained by Joab's indignant warning that, unless he went forth and spoke encouragingly to his victorious soldiers, all would desert him. David stung by his disrespectful plainness, and feeling that Joab if his own interest was at stake was as little to be depended on as the adversary just

defeated, appointed Amasa to supersede Joab. But Amasa was as dilatory as Joab was prompt. David therefore, when Sheba's rebellion broke out, had to send Abishai to pursue the rebel at once, with Joab's men and all the mighty men. Joab, meeting Amasa at the great stone in Gibeon, pretended to kiss him in friendship, holding his beard with the right hand, and then stabbed him with the sword in his left hand. Jealousy made this "bloody and deceitful man" reckless what blood he shed when a rival came across his path. One of Joab's aides de camp stood by the corpse and invited all to follow Joab; but all stood still at the ghastly sight. Then he removed the body out of the highway, and cast a cloth over it; so the people moved on, and Joab resumed the chief command, with the blood of the treacherously murdered victim still upon his girdle and sandals (^{<110205>}1 Kings 2:5), David felt himself powerless to punish him (^{<102306>}2 Samuel 23:6,7). Joab so effectively besieged Abel of Beth Maachah that the townsmen were glad to

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save their town by sacrificing Sheba, throwing his head, at the suggestion of a wise woman in the town, over the wall to Joab.

He was adverse to David's command to him to number the people, "why will he (or else it) be a cause of trespass to Israel?" i.e., why by seeking thine own glory in the power and resources of thy kingdom wilt thou bring the penalty from God upon Israel? Dissatisfaction too might be bred among the people. Joab was therefore slow in executing the command, so Levi and Benjamin had not been counted when David revoked the command before the census was complete ([<132102>1](#)

Chronicles 21:2,6; 27:24; 1 Samuel

24). Conscience at times works on the most daring, as in this case. Joab even dedicated of the spoils won in battle to maintain the house of the Lord ([<132627>1](#) Chronicles 26:27,28). But the true character soon showed itself again, and even the worldly sagacity which heretofore had kept him on the winning side in the end forsook him, for with Abiathar Joab joined in Adonijah's rebellion, and Solomon, by David's dying charge, had him slain at the altar of Gibeon where he had fled for sanctuary, but which afforded no protection to a treacherous murderer (Exod, 21:14). The curse of David and of Solomon doubtless pursued his descendants also ([<100329>2](#) Samuel 3:29; [<110233>](#) 1 Kings 2:33). Enrogel is still called "the well of Job" (Joab) from his share in Adonijah's coronation there. For the spiritual lesson of his history see [<210811>](#)Ecclesiastes 8:11-13.

2. Son of Seraiah. [<130414>1](#) Chronicles 4:14. "Father (founder) of the valley of Charashim," i.e. craftsmen; "for they (Joab's

descendants) were craftsmen.” This valley was a little N. of Jerusalem (^{<161135>}Nehemiah 11:35). Tradition represented (Jerome, Quaest. Hebrew in Paralip.) that the temple architects were chosen from his sons.

3. Head of a numerous family which returned from Babylon with Zerubbabel (^{<150206>}Ezra 2:6; 8:9; ^{<160711>}Nehemiah 7:11). Joab’s and Jeshua’s sons were probably, in the registration of those who returned, represented by the sons of Pahath Moab, so instead of “of” translated “for (i.e. representing) the sons of Jeshua and Moab.”

JOAH

1. Asaph’s son, Hezekiah’s keeper of the records. One of the three sent to meet Rabshakeh (^{<233603>}Isaiah 36:3,11,12).

2.

^{<130621>} 1 Chronicles 6:21. Ethan is substituted in ^{<130642>}1 Chronicles 6:42.

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3.

<132604> 1 Chronicles 26:4.

<142912> 2 Chronicles 29:12.

5. Joahaz' son, "recorder" or annalist to Josiah; took part in repairing the temple (<143408>2 Chronicles 34:8).

JOAHAZ

<143408> 2 Chronicles 34:8. One of Kennicott's manuscripts reads "Ahaz".

JOANNA

1. Son of Rhesa (<420327>Luke 3:27). (**See HANANIAH** , 7).

2. Wife of Herod's steward Chuza. She ministered from her substance to Jesus. It is a coincidence obviously undesigned, therefore confirming the truth of the Gospel history, that Herod therein is recorded as having "said to his servants, This is John the Baptist" (<401402>Matthew 14:2). She being our Lord's disciple He would be naturally often spoken of among Herod's servants, and to them Herod would speak concerning Him, Manaen, Herod's foster brother, was a church teacher subsequently (<441301>Acts 13:1). Joanna was also one of the women who brought spices early to the Lord's tomb (<422410>Luke 24:10).

JOASH; JEHOASH

= Jehovah gifted.

1. see **GIDEON** 'S father, an Abiezrite of wealth. During the Midianite oppression he conformed to the popular idolatry, and had an altar to Baal and a “grove,” i.e. Asherah, in his own ground. But on his son's destroying both Joash defended his son with a sarcastic sneer at Baal's impotence to “plead for himself” (<070611>Judges 6:11,25,29-31; 7:14; 8:13,29,32).

<131201> 1 Chronicles 12:1-3,21. One of David's “helpers in the battle ... against the band (giduwd , the same word as in Samuel is used of the Amalekite spoiling ‘troop’ or company) of the rovers,” i.e. the Amalekites who spoiled Ziklag in David's absence (<093001>1 Samuel 30:1-10,15).

4.

2.

<130422> 1 Chronicles 4:22. Ruled anciently in Moab.

3.

<130708> 1 Chronicles 7:8.

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[<132728>](#) 1 Chronicles 27:28.

6. Ahab's son, viceroy in his absence at Ramoth Gilead ([<112226>](#)1 Kings 22:26; [<141825>](#) 2 Chronicles 18:25), or else left with the governor of the city, Amon, for military education.

7. The only son of Ahaziah king of Judah that escaped Athaliah's murderous hand, and the only surviving descendant of Solomon, for his grandfather Jehoram had killed all his brethren ([<142104>](#)2 Chronicles 21:4,17; 22:1,8-11), and all his own sons except Jehoahaz or Ahaziah the Arabians had slain; and on Ahaziah's destruction by Jehu **see ATHALIAH** his mother (the instigator of sin becoming the instrument of punishment, compare verse 3 with verse 10) destroyed all the seed royal of Judah except Joash, hidden by his aunt Jehoshabeath, Ahaziah's sister, Jehoiada's wife. After remaining six years hidden in the temple, **see JEHOIADA** by a well contrived revolution raised him to the throne. For 23 years Joash prospered, so long as he adhered to the "covenant between the Lord and the king and the people, that they should be the Lord's people." Baal's house, altars, and images were first of all destroyed by the people under Jehoiada; and Mattan, Baal's priest, was slain ([<142317>](#)2 Chronicles 23:17; [<121117>](#)2 Kings 11:17-19), The high places alone were spared, the people still sacrificing and burning incense on them. But after his faithful counselor Jehoiada was dead the princes with flattering "obeisance" (compare [<202905>](#) Proverbs 29:5) persuaded the weak king to forsake Jehovah for Asheerah and idols. Wrath from God visited Judah for their trespass; then Zechariah, Jehoiada's son, standing in

the inner higher court, “above the people” in the outer court, denounced their apostasy and declared God’s consequent withdrawal of blessing (<142420>2 Chronicles 24:20; compare <141205>2 Chronicles 12:5; 15:2). They stoned the prophet “at the king’s commandment in the court of Jehovah’s house,” “between the temple and the altar” (<402335>Matthew 23:35); contrast Jehoiada’s reverent care not to slay Athaliah there (<142314>2 Chronicles 23:14). Joash slew other “sons” of Jehoiada also (24:25). Zechariah left his cause in the Lord’s hands, “the Lord look upon it and require it.” So Hazael, as executioner of God’s judgment, with a small Syrian army came to Judah and Jerusalem, and in battle destroyed all the princes (a just retribution on the instigators of the apostasy, verse 23). Joash bought his withdrawal only at the cost of all his own and the temple treasures (<121217>2 Kings 12:17,18). Severely wounded and sick, in his helpless state he was slain on his bed in the house of Millo by two conspirators, Zabad or Jozachar, son of an Ammonitess, and

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Jehozabad, son of a Moabitess; from the nations whose idols he adopted came also God's punishers of his idolatry. His body at death was excluded from the royal sepulchres, to which good Jehoiada for his special goodness had been admitted. His reign lasted 40 years (878-838 B.C.). Ahaziah, Joash, and Amaziah are the three omitted in Matthew's genealogy of Jesus Christ.

8. Jehoahaz' son and successor as king of Israel (840-825 B.C.). For two years contemporary of Joash of Judah (^{<121401>}2 Kings 14:1; compare ^{<121201>}2 Kings 12:1; 13:10). God, in pity to Israel's extreme oppression by Hazael and the Syrians, remembered "His covenant with Abraham, Isaac, and Jacob," and by Elisha on his deathbed promised deliverance through Joash. The king had lamented the prophet's near decease as the loss of "the chariot of Israel and the horsemen thereof," using the same language as Elisha had used of Elijah. By Elisha's direction Joash put his hand on a bow, Elisha put his hands on the king's hands (for God must bless our handiwork, else we labour in vain: compare ^{<014924>}Genesis 49:24). Then Joash shot eastward and Elisha promised that Joash "should smite the Syrians in Aphek until he consumed them." Then by Elisha's direction Joash smote on the ground with arrows. Smiting only thrice he was reproved by the prophet: "thou shouldest have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed them, whereas now thou shalt smite Syria but thrice." So Joash took again out of the hands of Hazael's successor, Benhadad, Israel's cities and beat him thrice. Joash overcame at Bethshemesh, and took **see AMAZIAH** , who challenged him because of the depredations of Israelite

mercenaries whom Amaziah had sent away (2 Chronicles 25) and broke down the wall of **see JERUSALEM** from the Ephraim gate (or that of Benjamin leading northward) to the N. W. corner gate, 400 cubits, (the N. side being Jerusalem's only accessible side,) and carried away the gold and silver found under Obed Edom's charge in the temple and in the palace. Joash after his return to Samaria died in the 15th year of Amaziah's reign, and was buried in the sepulchres of the kings of Israel. Jeroboam II was his successor.

JOB

Age, and relation to the canon. The book has a unique position in the canon. It is unconnected with Israel, God's covenant people, with whom all the other scriptures are associated. "The law" (towrah),the Magna Charta of the rest, occurs but once, and then not in its technical sense

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(<182222>Job 22:22). The exodus is never alluded to, though the miraculous events connected with it in Egypt and the desert, with both of which Job shows his acquaintance, would have been appropriate to his and the friends' argument. The destruction of the guilty by the flood (<182215>Job 22:15), and that of Sodom and Gomorrah (<181815>Job 18:15) possibly, are referred to; but no later facts. The inference seems natural that the book was of an age anterior to Israel. Job's own life was of patriarchal length, 200 years. The only idolatry alluded to is the earliest, Sabeanism, the worship of the sun, moon, and seba or heavenly hosts (<183126>Job 31:26-28). Job sacrifices as priest for his family according to patriarchal usage, and alludes to no exclusive priesthood, temple, or altar. Lastly, the language is Hebrew with an Arabic and Syriac infusion found in no other sacred book, answering to an age when Hebrew still retained many of the elements of the original common Semitic, from which in time branched off Hebrew, Syriac, and Arabic, carrying with them severally fragments of the common stock. The obscurity of several phrases, the obsolete words and forgotten traditions (e.g. that of the bushmen, <183004>Job 30:4-7), all mark a remote antiquity. The admission of the book into the Hebrew canon, notwithstanding the absence of reference to Israel, is accounted for if Let's theory be adopted that Moses became acquainted with it during his stay in Arabia, near Horeb, and added the prologue and epilogue. To the afflicted Israelites Job's patience and restoration were calculated to be a lesson of special utility. The restriction of "Jehovah" (the divine name revealed to Moses in its bringing the fulfillment of the promise to God's covenant people just at that time:

<020603>Exodus 6:3) mostly to the prologue and epilogue favors this view. The Holy Spirit directed him to canonize the oriental patriarch's inspired book, just as he embodies in the Pentateuch the utterances of Balaam the prophet from the mountains of the East.

The grand theme of the book is to reconcile the saint's afflictions with God's moral government in this present world. The doctrine of a future life in which the seeming anomalies of the present shall be cleared up would have given the main solution to the problem. But as yet this great truth was kept less prominent until "the appearing of our Saviour Jesus Christ who hath abolished death and brought life and immortality to light through the gospel." Job plainly refers to the resurrection, but not with that persistent prominence with which the New Testament saints rest on it as their continual hope; Job does not make it his main solution. Even still we need something in addition, to clear off the clouds which hang over God's

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present government of this fallen earth. The first consideration suggested in this sublime history and poem is, “an enemy hath done this.” The veil which hides the world of spirits is drawn aside, and Satan, the accuser of the brethren, appears as the mediate cause of Job’s afflictions. Satan must be let do his worst to show that his sneer is false that religion is but selfishness, ” doth Job fear God for naught?” (<180109>Job 1:9). The patience and the final perseverance of the saints (<180121>Job 1:21; 2:10; 13:15), notwithstanding temporary distrust under Satan’s persecutions which entailed loss of family, friends, possessions, and bodily health, are illustrated in Job’s history. God’s people serve Him for His own sake, not merely for the temporary reward His service generally brings; they serve Him even in overwhelming trial (<011501>Genesis 15:1). Herein Job is a type though imperfectly of Him who alone, without once harbouring a distrustful thought, endured all this as well as death in its most agonizing, humiliating form, and, worse than all, the hiding of even God’s countenance from Him. Job’s chief agony was not so much his accumulated losses and sufferings, not even his being misunderstood by friends, but that God hid His face from him, as these calamities too truly seemed to prove (<182309>Job 23:9). Yet conscience told him he was no hypocrite, nay though God was slaying him he still trusted in God (<182310>Job 23:10-15; 13:15; compare Abraham, Genesis 22). Job’s three trials are progressive: 1. His sudden loss of all blessings external to himself, possessions, servants, and sons; he conquers this temptation: “naked came I out of my mother’s womb, and naked shall I return there; the Lord gave, and the Lord hath taken away, blessed be the name

of the Lord.” 2. His loss of bodily health by the most loathsome sickness; still he conquers: “shall we receive good at the hand of God, and shall we not receive evil?”

3. His mental conflict brought on by the three friends’ suspicion of his insincerity, which he felt untrue, but which seemed justified by his trials from God; this was the poignant sting to his soul, for he accepted their premises, that great suffering proved great sin. Here he failed; yet amidst his impatient groans he still clung desperately to his faith and followed hard after God, and felt sure God would yet vindicate him (<182310>Job 23:10; 19:25-

27). His chief error was his undue self justification before God, which he at last utterly renounces (<183025>Job 30:25 to Job 31; 32:1; 33:9; 9:17; 10:7; 16:17; 27:5; 29:10-17; 40:4,5; 42:5,6). After fretfully demanding God’s interposition (23) to vindicate his innocence he had settled down into the sad conviction that God heeds not, and that His ways of providence are as

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felicities” (Bacon). Elihu showed how God can be just, and yet the righteous be afflicted; Jehovah’s address shows that He must be just, because He is God. God reprimands the three friends, but not Elihu. The simpler and less artificial forms of poetry prevail in Job, a mark of the early age. The Orientals used to preserve their sentiments in a terse, proverbial, poetic form, called mashal; to this form Job’s poetry is related. (**See JOBAB**).

JOBAB

- 1.** Last of Joktan’s sons (<011029>Genesis 10:29; <130123>1 Chronicles 1:23). Ptolemy mentions the Jobaritoe (perhaps Jobabitaie ought to be read) among the Arabs.
- 2.** King of Edom (<013633>Genesis 36:33,34); son of Zerah of Bozrah; successor of Bela, first king. His association in kindred with Eliphaz (2) gives color to the conjecture that Jobab = Job.

3.

<061101> Joshua 11:1.

<130809> 1 Chronicles 8:9.

4.

JOCHEBED

= “Jehovah her glory”. Aunt and wife of Amram

(<020201>Exodus 2:1; 6:20; <042659> Numbers 26:59). But Jochebed could not be strictly daughter of Levi, for three centuries must have intervened between Levi's death and Moses' birth. Amram and Jochebed were descendants of Levi, seven or eight generations removed. In Moses' time the Kohathites, from Kohath Levi's son, were divided into four branches, Amram, Izhar, Hebron, and Uzziel, amounting to 8,600 males, of whom the Amramites were 2,000. Amram Kohath's son is therefore not Amram Moses' father. Omission of links in Scriptural genealogies is frequent.

JOED

<161107> Nehemiah 11:7.

JOEL

= "Jehovah is God".

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Paul under the Spirit quoting it with the formula “it is written” (<180513>Job 5:13). Our Lord in <402428>Matthew 24:28 refers to <182903>Job 29:30; compare also <590410> James 4:10; <600506>1 Peter 5:6, with <182229>Job 22:29; <451134>Romans 11:34,35 with <181508>Job 15:8; <242014>Jeremiah 20:14,15, endorses <180303>Job 3:3; <231905>Isaiah 19:5; <181411>Job 14:11; Psalm 37; Psalm 73, discuss the same problem as Job. Proverbs 8 develops Job’s description of wisdom in Job 28. It stands among the hagiographa (ketuwvim , “sacred writings”) in the threefold division “the law, the prophets, and the psalms,” or hagiographa, of which the Psalms are a leading book (<422444>Luke 24:44).

D IVISIONS . To each of the three friends three speeches are assigned; Job is allowed a reply to each of the three. Eliphaz the oldest leads; Zophar at his third turn fails to speak, virtually owning himself defeated (Job 27). Therefore, Job continues his reply which forms three speeches: Job 26; Job 27; Job 28; Job 29—31. Elihu (Job 32—37) is allowed four speeches. Jehovah makes three addresses (Job 38—41). Thus throughout there is a tripartite division. The whole consists of three parts: the prologue, poem, and epilogue. The poem three:

- (1) Job’s dispute with his three friends;
- (2) Elihu’s address;
- (3) Jehovah’s.

The epilogue has three parts: Job’s justification, reconciliation with his friends, and restoration. The speakers regularly

advance from less to greater vehemence. The explicitness (<181414>Job 14:14; 19:25) of Job's anticipation of the resurrection, as contrasted with the obscurity on the subject in the early books of Old Testament, is due to Job's enjoyment of the divine vision (<183801>Job 38:1; 42:5). The revelations outside of Israel, being few, needed to be the more explicit. Balaam's prophecy (<042417>Numbers 24:17) was clear enough to lead the wise men of the East by the star (Matthew 2). In the age before the written law God left not Himself without witnesses, e.g. Melchizedek, Job, Jethro. Job only dimly realized the Spirit-designed significance of his own words (<600111>1 Peter 1:11,12). Even Asaph, who had in David's psalms (<191610>Psalm 16:10; 17:15) plain prophecies of a future retribution in the body to the righteous and to the wicked, still felt the difficulty as regards God's government here in this present time (Psalm 73). "Prosperity is the blessing of Old Testament, adversity that of N. T. ... Yet even in Old Testament the pencil of the Holy Spirit has laboured more in describing Job's afflictions than Solomon's

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persons, in ^{<261414>}Ezekiel 14:14,16-20. James (^{<590511>}James 5:11) refers to Job as an example of patience, which he would hardly do were Job an imaginary person. Persons and places are specified as they would not be in an allegory. The exact doubling of his possessions after restoration is probably the nearest round number given, as is often the case in books undoubtedly historical. The arguments of the speeches were substantially those given, the studied number and poetic form were given by the sacred writer under the Holy Spirit. Job lived 140 years after his trials; and nothing is more natural than that he should at leisure mould into form the arguments of the momentous debate for the edification of the church. The debate occupied several sittings with intervals of a day or more between them. The number of speeches assigned to each was arranged by preconcerted agreement, so that none spoke out of his turn.

see UZ means a light sandy soil (Gesenius). It was probably N. of Arabia Deserta, between Palestine and the Euphrates; called Ausitai by Ptolemy (Geogr. 19). In ^{<012221>}Genesis 22:21 Uz is son of Nahor, Abraham's brother. Another Uz in ^{<011023>}Genesis 10:23 was grandson of Shem and son of Aram; the latter is probably the source of the name, as the Aramaeans dwelt between the Euphrates and Tigris. The sons of Shem dwelt in "a mount of the East" (^{<011030>}Genesis 10:30), answering to "men of the East" (^{<180103>}Job 1:3). Rawlinson says Uz is the prevailing name of the country at the Euphrates' mouth, where the Chaldees mentioned in Job 1 resided. The Idumean quarter however, and Arabia, would agree better with

Moses' finding it during his exile in Midian. Moreover, Eliphaz is an Idumean name so is "Temanite" (<013604>Genesis 36:4,15). "Shuhite" answers to Sycca in Arabia Deserta.

Eusebius fixes Job's time as being two ages before Moses. Besides the arguments for this above, others are the number of oxen and rams sacrificed seven, as in Balaam's case; this agrees with a time before the law defined God's will otherwise. Also the writing he speaks of is the most ancient, sculpture (<182023>Job 20:23,24); "printed" means engraven, "pen" a graver, Riches were then cattle. The Hebrew "piece of money" is rather a lamb.

T H E W R I T E R . The thought, imagery, and manners accord with what we should expect from an Arab emir. Job in his speeches shows himself more competent to compose the book than Elihu, to whom Lightfoot attributes it. The style is distinct from that of Moses. Its inspiration is attested by

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- 1.** Samuel's oldest son ([<090802>1 Samuel 8:2](#); [<130628>1 Chronicles 6:28](#) (read "the firstborn (Joel) and the second (Vashni) Abiah"), [33](#); [15:17](#)). Father of Heman the singer. He and his brother Abiah were judges in Beersheba, when their father was too old to go on circuit. Their bribery and perversion of justice occasioned the cry for a monarchy.
- 2.** Joel, a corruption of Shaul ([<130624>1 Chronicles 6:24,36](#)).
- 3.** Of the twelve minor prophets. Son of Pethuel. The many ([<290114>Joel 1:14](#); [2:1,15,22](#); [3:1,2,6,16-21](#)) references to Judah and Jerusalem and the temple imply that his ministry was in the southern kingdom. "Israel," when mentioned ([<290302>Joel 3:2](#)), represents the whole twelve tribes. Date. The position of his book in the Hebrew canon between Hosea and Amos implies that he was Hosea's contemporary, slightly preceding Amos who at Tekoa probably heard him, and so under the Spirit reproduces his words ([<290316>Joel 3:16](#), compare [<300102>Amos 1:2](#)). The sentiment and language of the three prophets correspond. The freshness of style, the absence of allusion to the great empires Assyria and Babylon, and the mention of Tyre, Sidon, and the Philistines ([<290304>Joel 3:4](#)) as God's executioners of judgment on Israel, accord with an early date, probably Uzziah's reign or even Joash's reign. No mention is made of the Syrians who invaded Judah in the close of the reign of Joash of Judah ([<121217>2 Kings 12:17,18](#); [<142423>2 Chronicles 24:23-25](#)), but that was an isolated event and Syria was too far N. to trouble Judah permanently. The mention of "the valley of

Jehoshaphat” (<290312>Joel 3:12) alludes to Jehoshaphat’s victory (2 Chronicles 20), the earnest of Israel’s future triumph over the pagan; though occurring long before, it was so great an event as to be ever after a pledge of God’s favor to His people.

Chap. 1 describes the ravages caused by locusts, a scourge foretold by Moses (<052838>Deuteronomy 28:38,39) and by Solomon (<110837>1 Kings 8:37,46). The second chapter makes them symbols of foreign foes who would destroy all before them. So <660901>Revelation 9:1-12; <300701>Amos 7:1-4. Their teeth like those “of lions” (<290106>Joel 1:6), their assailing cities (2:6-9), and a flame of fire being their image (<290119>Joel 1:19,20; 2:3,5), and their finally being driven eastward, westward (“the utmost sea,” the Mediterranean), and southward (“a land barren,” etc.), whereas locusts are carried away by wind in one direction only, all favor the symbolical meaning. They are plainly called “the pagan” (<290217>Joel 2:17), “the northern (a quarter from whence locusts do not come) army” (<290220>Joel 2:20), “all the nations”

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([<290302>](#)Joel 3:2), “strangers” ([<290317>](#)Joel 3:17). Their fourfold invasion is to be the last before Jehovah’s glorious deliverance ([<290218>](#)Joel 2:18-20, etc.) in answer to His people’s penitent prayer ([<290212>](#)Joel 2:12-17).

A RRANGEMENT .

I. Joel 1—2:17 the fourfold invasion answering to the four successive world empires, Babylon, Medo-Persia, Greece, Rome. Each of the four species of locusts in Hebrew letters represents the exact number of years that each empire oppressed, until they had deprived the Jews of all their glory (J. C. Reichardt). Gazare, the first, “the palmerworm,” represents the 50 years of Babylon’s oppression, from the temple’s destruction by Nebuchadnezzar (588 B.C.) to Babylon’s overthrow by Cyrus (538 B.C.). Arbeh, the second, “the locust,” represents Persia’s 208 years’ sway over the Jews, from 538 to 330 B.C., when Persia fell before Alexander the Great. Yelequ, the third, “the cankerworm,” represents 140 years of the Graeco-Macedonian oppression, from 330 to 190 B.C., when Antiochus the Jews’ great enemy was defeated by the Roman, Lucius Scipio. Chasil, “the caterpillar,” the fourth, represents the 108 years of the Romans’ oppression, beginning with their minion Herod the Great, an Idumean stranger, 38 B.C., and ending A. D. 70 with the destruction of Jerusalem and the temple. The whole period thus comprises that between the destruction of the first and the second temple; and the calamities which befell the Jews by the four world empires in that period are those precisely which produced the ruin under which they are still

groaning, and form the theme of their Kinoth or songs of lamentation. This first portion ends in a call to thorough and universal repentance.

II. [<290218>](#) Joel 2:18-29. Salvation announced to the repentant people, and restoration of all they lost, and greater blessings added.

III. [<290230>](#) Joel 2:30—3:21. Destruction of the apostate nations confederate against Israel on the one hand; and Jehovah's dwelling as Israel's God in Zion, and Judah abiding for ever, on the other, so that fountains of blessing from His house shall flow, symbolized by waters, milk, and new wine.

References to the law, on which all the prophets lean, occur: [<290213>](#) Joel 2:13, compare [<023406>](#) Exodus 34:6; 32:14; 2:28, compare [<041129>](#) Numbers 11:29, fulfilled in the pentecostal outpouring of the Spirit in part ([<440216>](#) Acts 2:16,21; 21:9; [<430739>](#) John 7:39), but awaiting a further fulfillment just before Israel's restoration, when "the Spirit shall be poured upon all flesh" (of

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which the outpouring on all classes without distinction of race is the earnest: <440228>Acts 2:28,38; <451012>Romans 10:12,13; <381210>Zechariah 12:10; <290223> Joel 2:23). Also <290319>Joel 3:19-21, compare <053242>Deuteronomy 32:42,43, the locusts, of which it is written “there hath not been ever the like, neither shall be” (<290202>Joel 2:2, compare <021014>Exodus 10:14). Pusey translates <290223>Joel 2:23 (“the former rain moderately”) “He hath given you (in His purpose) the Teacher unto righteousness,” namely, who” shall bring in everlasting righteousness” (Daniel 9). This translation is favored by the emphasis on et hamoreh , not found in the latter part of the verse where rain is meant; the promise of Christ’s coming thus stands first, as the source of “rain” and all other blessings which follow; He is God’s gift, “given” as in <235504>Isaiah 55:4.

Joel’s style is pure, smooth, rhythmical, periodic, and regular in its parallelisms; strong as Micah, tender as Jeremiah, vivid as Nathan, and sublime as Isaiah. Take as a specimen (Joel 2) his graphic picture of the terrible aspect of the locusts, their rapidity, irresistible progress, noisy din, and instinct-taught power of marshaling their forces for devastation.

4.

<130435> 1 Chronicles 4:35,41-43.

<130504> 1 Chronicles 5:4.

<130511> 1 Chronicles 5:11,12.

<130703> 1 Chronicles 7:3,4.

5.

6.

7.

8.

<131138> 1 Chronicles 11:38; in <102336>2 Samuel 23:36 IGAL.

<131507> 1 Chronicles 15:7,11,12; 23:8; 26:22.

<132720> 1 Chronicles 27:20.

11. <142912>2 Chronicles 29:12,15.

12. <151019>Ezra 10:19,43.

13. <161103>Nehemiah 11:3,4,9.

JOELAH

<131207> 1 Chronicles 12:7.

JOEZER

<131206> 1 Chronicles 12:6.

9.

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JOGBEHAH

A city E. of Jordan, fortified by Gad (^{<043225>}Numbers 32:25). Jaazer (Jazer, one in Gilead) and Jogbehah, N.W. of Amman, between it and Es Salt, now Jebeiha, a ruin seven miles to the N. E., formed the second group of Gadite settlements. The first group was headed by Dibon. Chemosh Gad (=he whose good fortune is Chemosh) the father of Mesha was a Dibonite. The third Gadite settlement lay in the Jordan valley, W. of the second group, Beth Nimrah, etc. (^{<043233>}Numbers 32:33-36).

JOGLI

^{<043422>} Numbers 34:22.

JOHA

1. Son of Beriah of Benjamin, who was “a head of the fathers of the inhabitants of Aijalon who drove away the inhabitants of Gath” (^{<130813>}1 Chronicles 8:13,16). A similar border encounter of Ephraim’s sons with the marauding Philistines of Gath is recorded in ^{<130721>}1 Chronicles 7:21-23, and Beriah is there also mentioned. But this name occurs often, e.g. Asher’s son (^{<130730>}1 Chronicles 7:30; ^{<014617>}Genesis 46:17).

2.

^{<131145>} 1 Chronicles 11:45.

JOHANAN

= J EHOHANAN = “Jehovah’s gift” = John. <130609> 1 Chronicles 6:9,19. Highpriest in Rehoboam’s reign, as his father **see AZARIAH** was in Solomon’s reign. This requires the transposition of the clause, “he it is that executed the priest’s office in the temple that Solomon built in Jerusalem” from <130610>1 Chronicles 6:10 to follow Johanan’s father “Azariah” in <130609>1 Chronicles 6:9. Keil objects to this, and there is probably some omission of names in the genealogy (compare <110402>1 Kings 4:2).

2. Son of Kareah. Captain of a band, a remnant of the Jewish army, after Jerusalem’s overthrow by the Chaldees. (**See GEDALIAH** , **see ISHMAEL** , **see JEREMIAH**). Johanan consulted the prophet that Jehovah, Jeremiah’s God, might show the Jewish remnant “the way wherein to walk, and the thing to do” (Jeremiah 42); imitating pious Hezekiah’s request for Isaiah’s intercession (<233704>Isaiah 37:4), “lift up thy prayer for the remnant that is

1.

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left.” Johanan had already determined to go to Egypt whether it were God’s will or not, but he wished if possible to have God’s sanction

([<244220>](#)Jeremiah 42:20; compare [<112213>](#)1 Kings 22:13,14). Jeremiah reminds Johanan and his company that Jehovah is their God as well as his (wholehearted obedience is therefore their part: [<021905>](#)Exodus 19:5,6; [<460619>](#)1 Corinthians 6:19,20); and that He will pray, and whatsoever Jehovah shall answer he will declare, “keeping nothing back” ([<442020>](#)Acts 20:20). They called God to witness they would obey whatever Jehovah might command. Ten days they were kept waiting, to give them time to deliberate, that the sincerity of their professions might be tested ([<050802>](#)Deuteronomy 8:2). True obedience accepts God’s time, as well as God’s will, at all costs (contrast [<091308>](#) 1 Samuel 13:8-14,15); the ardour of hasty professions soon cools down. While he was declaring God’s will that they should stay where they were, Jeremiah saw indications, in their countenance and manner, of disinclination to fulfill what they had so solemnly engaged. Men want to have the reputation of piety, yet to retain their darling lusts. The very evils which they thought to escape by going they brought on themselves thereby, the sword and famine; they would have escaped them had they stayed, for God had promised it, and they might have been sure of His keeping His promise. Change of position brings no change of disposition, and evil follows sinners wherever they go ([<261108>](#)Ezekiel 11:8); none lose who venture on His promise. After the lesson just given in Jerusalem’s overthrow, one would have thought the Jews would never more have doubted God’s faithfulness to His threats as

well as to His promises. But Johanan and his party charged Jeremiah with false prophecy (though their city and temple in ruins attested his truth), as if he were instigated by Baruch so as to deliver them up to the Chaldees. Bad men when resolved on a bad act never want a pretext for it. All they gained by forcing Jeremiah and Baruch to accompany them to Egypt was that Jeremiah there under the Spirit foretold their doom and that of Pharaoh upon whom they trusted instead of God.

<131201> 1 Chronicles 12:1,4.

6. Eighth of the lion faced Gadite warriors who joined David during Jordan's overflow (when it is dangerous to cross) in the spring, the river being swollen by the melted snows of Lebanon; and put to flight all Saul's

3.

<130315> 1 Chronicles 3:15.

4.

<130324> 1 Chronicles 3:24.

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adherents among the valley dwellers eastward and westward ([<131212>](#)1 Chronicles 12:12).

7.

[<142812>](#) 2 Chronicles 28:12.

[<150812>](#) Ezra 8:12.

8.

[<151006>](#) Ezra 10:6; [<161223>](#)Nehemiah 12:23.

10. [<160818>](#)Nehemiah 8:18.

JOHN

1. With Annas and Caiaphas, tried Peter and John for curing the impotent man and preaching in the temple ([<440406>](#)Acts 4:6). The same as Rabbi Johanan ben Zaccai, who lived 40 years before the temple's destruction, and presided over the great synagogue after its removal to Jabne or Jamnia (Lightfoot).

2. The evangelist Mark's Hebrew name ([<441212>](#)Acts 12:12,25; 13:5,13; 15:37). (**See MARK**).

JOHN THE APOSTLE

Younger than his brother James; being named after him in Matthew and Mark, the earlier Gospels; but Luke

(<420928>Luke 9:28; <440113>Acts 1:13, the Sinaiticus, Vaticanus, Alexandrinus manuscripts), writing when John had gained so much greater prominence in the church, ranks him in the order of church esteem, not that of nature. Youngest of the twelve, probably of Bethsaida upon the sea of Galilee (<430144>John 1:44; <420510>Luke 5:10), the town of their partners Simon and Andrew. Caspari (Chronicles and Geogr., Introd. to Life of Christ) accounts for John's brief notice of Christ's Galilean ministry and fuller notices of His ministry in Judaea thus: Jewish tradition alleges that all Israelites dwelling in the Holy Land were entitled to fish in the sea of Gennesaret a month before each Passover, and to use the fish for the many guests received at the feast in Jerusalem. John used to stay in Galilee only during that month. However, no hint of this occurs in our Gospels. Zebedee his father owned a fishing vessel, and had "hired servants" (<410120>Mark 1:20). Salome his mother ministered to the Lord "of her substance" (<420803>Luke 8:3), and was one of the women who came with Him in His last journey from Galilee to Jerusalem (<422355>Luke 23:55; 24:1; <411601> Mark 16:1), and after His death bought spices to anoint His body.

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John's acquaintance with the high priest (^{<431815>}John 18:15) had been in early life, for it is not likely it would commence after he had become disciple of the despised Galilean. Hence, probably arose his knowledge of the history of Nicodemus which he alone records. John had a house of his own to which he took the Virgin mother, by our Lord's dying charge (^{<431927>}John 19:27). The name, meaning the favor of God, had become a favorite one in the age where there was a general expectation of Messiah, and members of the high priestly families bore it (^{<440406>}Acts 4:6). These hints all intimate that John belonged to the respectable classes, and though called by the council "unlearned and ignorant" he was not probably without education, though untrained in their rabbinical lore (^{<440413>}Acts 4:13). Zebedee's readiness to give up his son at Jesus' call speaks well for his religious disposition. Salome went further, and positively ministered to Jesus. Even her ambitious request that her two sons, James and John, might sit on either side of our Lord in His coming kingdom shows that she was heartily looking for that kingdom. Such a mother would store her son's memory with the precious promises of Old Testament. The book of Revelation in its temple imagery shows the deep impression which the altar, the incense, the priestly robes, and the liturgy had made on him.

John's first acquaintance with the Lord was when John Baptist pointed his two disciples Andrew and John to the Lamb of God. John followed Jesus to His place of sojourn. John probably accompanied Him on His homeward journey to Galilee from Jordan (John 1), and then to Jerusalem (John 2—

3), again through Samaria to Galilee (4), and again to Jerusalem (5), for he describes as an eye witness. Resuming his fishing occupation he received his call to permanent discipleship after the miraculous draught of fish

(<420510>Luke 5:10; <400418>Matthew 4:18-22). In the selection of the twelve subsequently the two sons of Jonas and Zebedee's two sons stand foremost. Peter, James, and J. form the innermost circle. They alone witnessed the raising of Jairus' daughter, Jesus' transfiguration, His agony in Gethsemane, and with the addition of Andrew heard His answer to their private inquiry as to when, and with what premonitory sign, His prediction of the overthrow of the temple should be fulfilled (<411303>Mark 13:3,4). Grotius designates Peter as the lover of Christ, John the lover of Jesus. John as a "son of thunder" (<410317>Mark 3:17) was not the soft and feminine character that he is often portrayed, but full of intense, burning zeal, ready to drink the Lord's bitter cup and to be baptized with His fiery baptism

(<235801>Isaiah 58:1; <242329>Jeremiah 23:29; <402022>Matthew 20:22; <421249>Luke

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12:49,50), impatient of anyone in separation from Jesus' company, and eager for fiery vengeance on the Samaritans who would not receive Him ([<420949>](#)Luke 9:49,53,54). Nor was this characteristic restricted to his as yet undisciplined state; it appears in his holy denunciations long afterward ([<620218>](#)1 John 2:18-22; [<630107>](#)2 John 1:7-11; [<640109>](#)3 John 1:9,10). Through his mother John gained his knowledge of the love of Mary Magdalene to the Lord, which he so vividly depicts (John 20). The full narrative of Lazarus' restoration to life (John 11) shows that he was an eye witness, and probably was intimate with the sisters of Bethany. He and Peter followed Jesus when apprehended, while the rest fled ([<431815>](#)John 18:15), even as they had both together been sent to prepare the Passover ([<422208>](#)Luke 22:8) the evening before, and as it was to John reclining in Jesus' bosom (compare Song 8:3,6) that Peter at the supper made eager signs to get him to ask our Lord who should be the traitor ([<431324>](#)John 13:24). While Peter remained in the porch John was in the council chamber ([<431816>](#)John 18:16-28). John, the Virgin Mary, and Mary Magdalene accompanied the Saviour to Calvary, and to him Jesus committed as to a brother the care of His sorrowing mother. Peter and John were in the same abode the ensuing sabbath, and to them Mary Magdalene first runs with the tidings of the tomb being empty. Ardent love lent wings to John's feet, so that he reached the tomb first; but reverent awe restrained him from entering. Peter more impulsive was first to enter ([<432004>](#)John 20:4-6). For at least eight days they stayed at Jerusalem ([<432026>](#)John 20:26). Then they appear in Galilee (John 21)

again associated in their former occupation on the sea of Galilee. As yet they were uncertain whether the Lord's will was that they should continue their apostolic ministrations or not; and in the interval their livelihood probably necessitated their resuming their fishing occupation, which moreover would allay their mental agitation at that time of suspense. John with deeper spiritual intuition was first to recognize Jesus in the morning twilight, Peter first in plunging into the water to reach Him (^{<432107>}John 21:7). Peter's bosom friendship for John suggested the question, after learning his own future, "Lord, and what shall this man do?" (^{<432121>}John 21:21). In that undesigned coincidence which confirms historic truth, the Book of Acts (^{<440301>}Acts 3:1; 4:13; 8:14) represents the two associated as in the Gospels; together they enter the temple and meet the impotent man at the Beautiful gate; together they witness before the council; together they confirm in the faith, and instrumentally impart the Holy Spirit by laying hands on, the deacon Philip's converts in Samaria, the very place where John once would have called down fire to consume the Samaritans. So complete was the

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triumph of grace over him! At Stephen's death he and the other apostles alone stayed at Jerusalem when all the rest were scattered. At Paul's second visit there John (esteemed then with James and Peter a "pillar") gave him the right hand of fellowship, that he should go to the pagan and they to the circumcision ([Galatians 2:9](#)). John took part in the first council there concerning circumcision of the Gentiles ([Acts 15:6](#)). No sermon of his is recorded, Peter is always the spokesman. Contemplation and communion with God purified the fire of his character, and gave him that serene repose which appears in his writings, which all belong to the later portion of his life. He is not mentioned as married in [1 Corinthians 9:5](#), where, had he been so, it would probably have been stated. Under Domitian (about A.D. 95) John was banished to Patmos ([Revelation 1:9,11](#)). "I John ... your companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle ... Patmos, for the word of God, and for the testimony of Jesus Christ." The seven churches of western Asia were under his special care. In the Acts, epistles to Ephesians, and Timothy, recording Paul's ministry in connection with Ephesus, no mention occurs of John being there. Again John does not appear in Jerusalem when Paul finally visited it A.D. 60. Probably he left Jerusalem long before settling at Ephesus, and only moved there after Paul's martyrdom, A.D. 66.

Paul had foreseen the rise of Gnostic heresy in the Ephesian region. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"

(<442030>Acts 20:30; compare <540106>1 Timothy 1:6,7,19,20; 4:1-7; <550113>2 Timothy 1:13,15; 2:16-18; 3; <560109>Titus 1:9,16). These heresies, as yet in seminal form, John in his Gospel and epistles counteracts (John 1; <620401> 1 John 4:1; 2:18-22; <630107>2 John 1:7,9-11; <640109>3 John 1:9,10). His tone is meditative and serene, as contrasted with Paul's logical and at the same time ardent style, His sharp reproof of Diotrophes accords with the story of his zeal against error, reported as from Polycarp, that entering the public baths of Ephesus he heard that Cerinthus was there; instantly he left the building lest it should fall while that enemy of the truth was within. In John's view there is no neutrality between Christ and antichrist. Clement of Alexandria (Quis Dives Salvus?) reports of John as a careful pastor, that he commended a noble looking youth in a city near Ephesus to the bishop. The latter taught, and at last baptized, the youth, Returning some time afterward John said to the bishop: "restore the pledge which I and the Saviour entrusted to you before the congregation." The bishop with tears replied: "he is dead ... dead to God ... a robber!" John replied, "to what a

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keeper I have entrusted my brother's soul!" John hastened to the robber's fortress. The sentinels brought him before their captain. The latter fled from him: "why do you flee from me, your father, an unarmed old man? You have yet a hope of life. I will yet give an account to Christ of you. If need be, I will gladly die for you." John never left him until he had rescued him from sin and restored him to Christ. Jerome records as to his characteristic love, that when John, being too feeble through age to walk to the Christian assemblies, was carried there by young men, his only address was: "little children, love one another." When asked why he kept repeating the same words he replied, "because this is the Lord's command, and enough is done when this is done."

John's thought and feelings became so identified with his Lord's that his style reflects exactly that of Jesus' deeper and especially spiritual discourses, which he alone records. He lives in the unseen, spiritual, rather than in the active world, His designation, "the divine," expresses his insight into the glory of the eternal Word, the Only Begotten of the Father, made flesh, in opposition to mystical and docetic gnosticism which denied the reality of that manifestation and of Christ's body. The high soaring eagle, gazing at the sun with unflinching eye, is the one of the four seraphim which represents John Irenaeus, Polycarp's disciple (Adv. Haer. 2:39, Eusebius 3:23), states that John settled at Ephesus and lived to the time of Trajan. Tertullian's story of his being cast into boiling oil at Rome and coming forth unhurt is improbable; none else records it; the punishment was one unheard of at Rome.

JOHN, GOSPEL ACCORDING TO

Well called “the Gospel of the incarnate God,” “the Gospel of witness,” that of the Father, that of Scripture, that of miracles, that of Jesus Himself. Written at Ephesus at the request of the Asiatic bishops to set forth more profoundly Christ’s Divinity (Jerome, Prolegomena in Matthew). Ephesus, after Jerusalem’s fall, A.D. 70, took a chief place in oriental Christendom.

Containing a large Christian church, a synagogue of zealous Jews, and the most famous of pagan temples that of Artemis or Diana, it was a common meeting ground for widely diverse creeds. Philosophical speculation too had free scope in its xystus; here Cerinthus broached his doctrines, concocted at Alexandria. Its commercial position on the sea linking the East and West adapted it as an admirable center for the diffusion of gospel truth. John sets forth the positive truth which indirectly yet effectively

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counteracts Gnosticism, Ebionitism, and docetism. The Spirit has made his Gospel virtually supplementary to the other three. (**See GOSPELS** and **see JESUS CHRIST**). Theirs is that of “Christ according to the flesh,” his that of “Christ according to the Spirit.” As he joined Christ early he records facts of His ministry in Galilee and Jerusalem, prior to those in the three synoptists. He writes with a specification of times and places, and a freshness, which mark an eye-witness (^{<430129>}John 1:29,35,37-40; 2:1; 3:1; 4:40,43; 6:22; 13:1-11; 18:10-16; 19:26; 20:3-10,24-29). That the beloved disciple (called **episteethios** from his reclining on Jesus’ breast) was the writer appears from ^{<431925>}John 19:25-27,35; 21:24; 1:14. Another undesigned propriety identifying him is, though naming John the Baptist 20 times he always omits “the Baptist,” whereby the three synoptists distinguish him from John the evangelist.

Place and time. His allusions in the peculiar terms of his prologue to the theosophic notions prevalent at Ephesus accord with that city being the place of his writing the Gospel. ^{<441824>}Acts 18:24 implies the connection between Alexandria, the headquarters of Gnosticism, and Ephesus. John 21 is an appendix written subsequently to ^{<432030>}John 20:30,31 (which at first completed the Gospel), perhaps after Peter’s martyrdom. The Gospel cannot have been written at the same time and place as Revelation, the styles are so different, His mode of counting the hours as we do was Asiatic (see Townson, Harmony, 8:1, section 3), and accords with Ephesus being the place of writing. His not feeling it necessary to explain Jesus’ prophecy that John should tarry until He came (John 21) shows that he wrote soon

after the destruction of Jerusalem (A.D. 70), when that event was generally understood as being the Lord's coming, namely, in judgment upon the Jews. In ^{<430502>}John 5:2 the sheep market with five porches is spoken of as still standing, perhaps spared as some other things for convenience by Titus (Josephus, B. J., 7:1, section 1). Testimonies of authenticity. If ^{<432124>}John 21:24,25 came from some Ephesian disciples this is the oldest testimony to it. ^{<610114>}2 Peter 1:14 alludes to (^{<432118>}John 21:18) Christ's prophecy of Peter's crucifixion, taking for granted his readers' acquaintance with the Gospel, the strongest kind of testimony as being undesigned. Ignatius (his Epistle to the Romans), Polycarp (his Epistle to the Philippians), the Epistle to Diognetus, Justin Martyr (Apol. 1:61, Dialogue with Trypho 63,88), contain implied quotations of it; their not expressly quoting it is due to the prevalence of oral more than written teaching at first; while the inspired preachings of apostles were fresh in

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omitted parts; this accounts for the Gospel being fragmentary, but possessing spiritual unity. It is significant that in the Gospel setting forth the glory of the Son of God the Judaeian ministry is prominent, for there is the appointed “throne of the great King”; whereas in the Gospels setting forth the Son of man the scene is “Galilee of the Gentiles.” In John, as in the Synoptists, Jesus sets forth His divine Messiahship not so much by assertions as by acts: ^{<430531>}John 5:31,32; ^{<400728>}Matthew 7:28,29; ^{<420418>}Luke 4:18,21; compare ^{<430936>}John 9:36; 10:24. His disciples’ vacillation arose from the conflict between faith resulting from His miracles and disappointment at His not openly setting up His Messianic kingdom.

The sameness of John the Baptist’s style and John’s (^{<430116>}John 1:16; 3:31-36) is just what was to be expected, the evangelist insensibly catching his former master’s phraseology.

The synoptists having already recorded the parables which suited the earlier ages of the church, it remained for John to record the parabolic allegories: ^{<431001>}John 10:1-6 ([parabolee](#) nowhere occurs in John, but [paroimia](#)), ^{<430308>}John 3:8; 15:1 ff; 4:35,38; compare ^{<400938>}Matthew 9:38.

The language is pure Greek, but the thought is Hebraic, especially the mode of connecting sentences by conjunctions, “and,” “but,” “then,” etc. The periodic sentences of the logical Paul, and John’s simplicity of style, clothing the profoundest thoughts, answer to their respective characters. His

characteristic phrases are testimony or witness, glory, the truth, light, darkness, eternal life, abide, the world, sin, the true (i.e. genuine, [aleethinos](#)) God, the Word, the only-begotten Son, love, to manifest, to be begotten or born of God, pass from death, the Paraclete or Comforter, flesh, spirit, above, beneath, the living water, the bread of life. Authorized Gospel terms were most needed in the matured age of the church when John wrote, and were adopted by John from Jesus Himself. Peculiar to John are “verily, verily” (Amen, Amen) beginning a sentence (others use it at the end of a sentence, Jesus alone at the beginning), [John 1:51](#); “little children” ([John 13:33](#)), as in 1 John; “in the name” ([John 5:43](#)), i.e. representing the person; “lay down life” ([John 10:11,17](#)).

JOHN, EPISTLES OF

FIRST EPISTLE . Genuineness. Polycarp, John’s disciple (ad Philippians 7), quotes [1 John 4:3](#). Eusebius (H. E., iii. 39) says of Papias, John’s hearer, “he used testimonies from the first epistle of John.” Irenaeus

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light and life to those born again of His Spirit; on, the other hand Satan's counterwork, His rejection by His own countrymen, though in His own person fulfilling all their law. His adversaries are called "the Jews," the nation by the time of John writing having become through continued resistance of the truth identified With their hierarchical chiefs, Jesus' opponents; whereas in the synoptists the several classes of opponents are distinguished, "Pharisees," "scribes," "lawyers," "chief priests," etc. After Jerusalem's fall Jehu living among the Gentiles regarded the Jews as no longer the people of God; an undesigned confirmation of authenticity. That the writer was a Jew appears from his quoting the Hebrew Old Testament (not Septuagint): <431240>John 12:40; 19:37. His own brother James he never names; a pseudo John of later times would have been sure to name him. The synoptists and Acts similarly never introduce him individually. John dwells most on the deep spiritual truths, Christ's essential oneness with the Father, His mystical union with believers, the promise of the Comforter, and love the "new commandment." Yet Matthew, Mark, and Luke have the germs of them, and Paul further develops them (<400544>Matthew 5:44; 11:27; 16:16; 28:20; <421022>Luke 10:22; 24:49). <402611>Matthew 26:11 verbally agrees with <431208>John 12:8. Compare 1 Corinthians 13; <510115>Colossians 1:15,16; <470517>2 Corinthians 5:17.

(On the Passovers in John **see JESUS CHRIST**). As John, though mainly treating of Jesus' ministry in Judea, yet has occasional notices of that in Galilee (<430143>John 1:43—2:13, after the temptation, recorded by the synoptists as following the

baptism, <430132>John 1:32; namely, the Galilean ministry before John's imprisonment, <430324>John 3:24, whereas they begin with it after John's imprisonment: <410114>Mark 1:14), so they, though mainly treating of the Galilean ministry, plainly hint at that in Judaea also

(<400425>Matthew 4:25; 23:37; 27:57; <421038>Luke 10:38; 13:34; <410307>Mark 3:7,8). Thus, <430401>John 4:1-3 is the introduction to the Galilean ministry described by them.

<430701>John 7:1,9, intimates a transfer of Jesus' ministry to Galilee after the second last Passover (<430604>John 6:4,5). The feeding of the 5,000 links him to <401415>Matthew 14:15. This Passover He did not attend, but in the same year attended the feast of tabernacles, six months before His death (<430702>John 7:2,10). <431022>John 10:22,40, Jesus' retirement to beyond Jordan after His visit to Jerusalem at the feast of dedication, answers to

<401901> Matthew 19:1. The continuous Galilean ministry of two years and a third (excepting the Jerusalem short visit, John 5) was naturally first recorded as having most internal unity.

John's later record dwells on the

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The objections to John's acquaintance with the synoptical Gospels are based on the presumption that in that case he was bound to slavishly supplement them and guard against the appearance of discrepancies between him and them. But he was an independent witness, not formally designing to supplement; yet as knowing their Gospels he would mostly use materials heretofore not handled. As they presented Jesus' outer and popular life, so it remained that he should represent the deeper truths of His divine mission and Person. They met the church's first needs; he, its later wants. Luke's Gospel was written under Paul's superintendence at least 20 years before John's.

Considering the intercourse between the Christian churches it is incredible that his Gospel should have been unknown at Ephesus, John's and previously Paul's scene of labours, and this to John a "pillar" of the church.

Design. John, the last surviving apostle, would surely be consulted on the canonicity of New Testament Scriptures which by God's providence he lived to see completed. Theodore of Mopsuestia, 4th century (Catena Johann. Corder. Mill New Testament) says John did attest it. Clement Alex. (Eusebius, H. E. vi. 14) states on the authority of old presbyters (and the Muratorian Fragment, Ant. M. Aev. 3, confirms the statement) that John wrote at his friends' request to give Christ's "spiritual" aspect, the former Gospels already having given His "bodily" aspect. John, who leant on Jesus' breast, His closest intimate, was the fittest to set forth the deeper spiritual truths of the Son of God. Thus the "ye" (^{<431935>}John 19:35; 20:31) will refer to John's "friends" primarily, the general church secondarily. To prove "that Jesus is the Christ the Son of God"

is this Gospel's declared design, that men so "believing might have life through His name." A continued polemic reference is not likely, considering John's contemplative and usually loving spirit. An incidental guarding of the truth against incipient heresies in that region certainly there is in the prologue and

<431934> John 19:34; 20:20,27; compare 1:14. Paul in epistle to Colossians alludes to the Judaizing form of Gnosticism. Oriental and Grecian speculations combined at Alexandria to foster it. As the Docetae denied that the divine Word assumed a real body, so the Ebionites denied His real Godhead. John counteracts both incidentally in subordination to his main design. He uses in a sense congruous to Old Testament, and sanctioned by the Spirit, the terms used by gnostics in a false sense.

The prologue gives the keynote of the Gospel: the eternal Godhead of the Word who was made flesh that, as He created all things, so He might give

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(Eusebius, H. E., v. 8) often quoted it; he quotes (Haeres. iii. 15, sections 5,8) from John by name <620218>1 John 2:18; and in <620316>1 John 3:16, section 7 he quotes <620401>1 John 4:1-3; 5:1; <630107>2 John 1:7,8. Clement Alex. (Strom. ii. 66, p. 664) refers to <620516>1 John 5:16 as in John's larger epistle; compare Strom. iii. 32,42; iv. 102. Tertullian adv. Marcion, vi. 16, refers to <620401>1 John 4:1; adv. Praxean xv to <620101>1 John 1:1; also 1 <430128>John 1:28, and contra Gnost. 12. Cyprian (Ep. 28:24) quotes <620203>1 John 2:3,4 as John's; and, de Orat. Domini, 5, quotes 2:15-17; De opere et Eleemos. quotes <620108> 1 John 1:8; De bono Patientiae quotes <620206>1 John 2:6. Muratori's Fragment on the Canon states "there are two (the Gospel and epistle) of John esteemed universal," quoting <620103>1 John 1:3. The Peshito Syriac has it. Origen (Eusebius vi. 25) designates the first epistle genuine, and "probably second and third epistles, though all do not recognize the latter two"; he quotes <620105>1 John 1:5 (tom. 13 vol. 2). Dionysius of Alexandria, Origen's scholar, cites this epistle's words as the evangelist John's. Eusebius (H. E., iii. 24) says John's first epistle and Gospel are "acknowledged without

question by those of the present day, as well as by the ancients." So Jerome (Catalog. Ecclesiastes Script.). Marcion opposed it only because it was opposed to his heresies.

The Gospel and the first epistle are alike in style, yet evidently not mere copies either of the other. The individual notices, it being a universal epistle, are fewer than in Paul's epistles; but

what there are accord with John's position. He implies his apostleship (<620207>1 John 2:7,26), alludes to his Gospel (<430101>John 1:1, compare <430114>John 1:14; 20:27), and the affectionate He uniting him as an aged pastor to his spiritual "children"

(<620218>1 John 2:18,19). In <620401>1 John 4:1-3 he alludes to the false teachers as known to his readers; in <620521>1 John 5:21 he warns them against the idols of the world around. Docetism existed in germ already, though the Docete by name appear first in the second century (<510115>Colossians 1:15-18; <540316>1 Timothy 3:16; <580101>Hebrews 1:1-3). Hence <620401>1 John 4:1-3 denounces as "not of God every spirit that confesseth not that Jesus Christ is come in the flesh" (compare <430222>John 2:22,23). Presciently the Spirit through John forearms the church against the coming heresy.

T O W H O M T H E E P I S T L E S W E R E A D D R E S S E D . Augustine (Quaest. Evang. 2:39) says it was addressed to the Parthians, i.e. the Christians beyond the Euphrates, outside the Roman empire, "the church at Babylon elected together with" (<600513>1 Peter 5:13) the churches in the Ephesian region, where Peter sent his epistles (<600101>1 Peter 1:1: Pontus, Galatia,

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Cappadocia, Asia, Bithynia). As Peter addressed the Asiatic flock tended first by Paul, then by John, so John, Peter's close companion, addresses the flock among whom Peter was when he wrote. Thus "the elect lady" ([630101](#)>2 John 1:1) answers to "the church elected together."

T I M E A N D P L A C E . This epistle is subsequent to the Gospel, for it assumes the reader's acquaintance with the Gospel facts and Christ's speeches, and His aspect as the incarnate Word God manifest in the flesh, set forth in John's Gospel. His fatherly tone addressing his "little children" implies it was written in old age, perhaps A.D. 90. The rise of antichristian teachers he marks as a sign of "the last time" ([620218](#)>1 John 2:18), no other "age" or dispensation will be until Christ comes; for His coming the church is to be ever waiting; [580102](#)>Hebrews 1:2, "these last days." The region of Ephesus, where Gnostic heresy sprang up, was probably the place, and the latter part of the apostolic age the time, of writing.

Contents. Fellowship with the Father and the Son is the subject and object ([620103](#)>1 John 1:3). Two divisions occur:

(1) [620105](#)> 1 John 1:5—2:28, God is light without darkness; consequently, to have fellowship with Him necessitates walking in the light. Confession and consequent forgiveness of sins, through Christ's propitiation for the world and advocacy for believers, are a necessary preliminary; a further step is positive keeping God's commandments, the sum of which is love as contrasted with hatred, the sum of disobedience. According to their several stages of spiritual growth, children, fathers, young

men, as respectively forgiven, knowing the Father, and having overcome the wicked one, John exhorts them not to love the world, which is incompatible with the indwelling of the Father's love. This anointing love dwelling in us, and our continuing to abide in the Son and in the Father, is the antidote against the antichristian teachers in the world, who are of the world, not of the church, and therefore have gone out from it.

(2)^{<620229>} 1 John 2:29—5:5 handles the opening thesis: “He is righteous,” therefore “every one that doeth righteousness is born of Him.” Sonship involves present self purification, first because we desire now to be like Him, “even as He is pure,” secondly because we hope hereafter to be perfectly like Him, our sonship now hidden shall be manifested, and we shall be made like Him when He shall be manifested (answering to Paul's Colossians 3), for our then “seeing him as He is” involves transfiguration into His likeness (compare ^{<470318>}2 Corinthians 3:18; ^{<500321>}Philippians 3:21). In

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and clergy (compare [<630112>2 John 1:12](#); [<640109>3 John 1:9,10,14](#)). On one tour he rebuked Diotrephes. If this be so, both epistles were written after Revelation, in his old age, which harmonizes with their tone, and in the Ephesian region.

JOHN THE BAPTIST

Son of Zacharias (of the course of Abijah, [<132410>1 Chronicles 24:10](#)) and Elisabeth (of the daughters of Aaron), who both “walked in all the commandments and ordinances of the Lord blameless.” Elisabeth was related to the Virgin Mary; but Scripture does not state the exact relationship; the Greek in [<420136>Luke 1:36](#) ([sungenees](#)), which our Bible renders “cousin,” means any “relation” or “kinswoman,” whether by marriage or birth. It is noteworthy that Jesus, of the Melchizedek order of priesthood, was related to but not descended from the Aaronic priests. Zacharias was old, and Elisabeth barren, when, as he was burning incense at the golden altar, Gabriel announced the answer to his prayers (not directly for a son, but, as Israel’s representative, for Messiah the Hope of Israel) in the coming birth of a son, the appointed forerunner of Messiah; John (Jehovah’s gift) was to be his name, because his supernatural birth was a pledge of the Lord’s grace, long looked for, now visiting again His people to their joy (Luke 1). John was to be “great in the sight of the Lord” (contrast Baruch, [<244505>Jeremiah 45:5](#)). He should be in himself a pattern of that self denial which accords best with his subject of preaching, legal repentance, “drinking no strong drink, but filled with the Holy Spirit (see the same contrast,

<490518>Ephesians 5:18, the minister's enthusiasm ought to be not from artificial stimulant but from the Spirit's unction) from the mother's womb," a Nazarite (<040601>Numbers 6:1-21). Like the great prophet reformer (compare <111836>1 Kings 18:36,37) Elijah in "spirit. and power" of preaching, though not in miracles (<431041>John 10:41), he should turn the degenerate "children to the Lord and to" their righteous "fathers, and the heart of the fathers to the children," their past mutual alienation being due to the children's apostasy; fulfilling <390404>Malachi 4:4-6; bringing "Moses' law" to their remembrance, "lest Jehovah at His coming should smite the earth with a curse." Thus John should "make ready a people for the Lord." Zacharias for unbelief in withholding credit without a sign was punished with dumbness as the sign until the event came to pass. In the hill country, where Elisabeth had retired, her cousin Mary saluted her, and the babe leaped in Elisabeth's womb. His birth was six months before our Lord's. At his circumcision on the eighth day Zacharias gave his name John; and

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short, but calls himself the presbyter (elder)”: 2 John 1; <640101>3 John 1:1, so <600501> 1 Peter 5:1. Alexander of Alex. cites <630110>2 John 1:10,11 as John’s (Socrates H. E. i. 6). Cyprian, in referring to the council of Carthage (De Haer. Bapt.), appeals to <630110>2 John 1:10, “John the apostle in his epistle said, If any come to you,” as recognized by the N. African church. The Peshito old Syriac version wants these two epistles. Eusebius reckons them among the controverted ([antilegomena](#)) scriptures ([see CANON OF SCRIPTURE](#)), as distinguished from those universally acknowledged ([homologoumena](#)); his own opinion was that they were genuine (Demoustr. Evang. iii. 5). Origen (Eusebius, H. E. vi. 25) implies that most, though not all recognized their genuineness. Jerome (de Vir. Illustr. 9) mentions them as John’s, whose sepulchre was shown at Ephesus in his day. The antilegomena were generally recognized after the council of Nice, A.D. 325. So Cyril of Jerusalem, A.D. 349; Gregory Naz., A.D. 389; and the councils of Hippo (A.D. 393) and Carthage (A.D. 397). So the oldest extant manuscripts eight of the 13 verses in 2 John 1 are in 1 John. A forger would never call John “the elder.” Their brevity and the private nature of their contents caused the two epistles to be less read in church assemblies, and less quoted; hence their non-universal recognition at first. Their private nature confirms their genuineness, for there seems no purpose in their forgery. The style and coloring accord with those of 1 John.

Persons addressed. 3 John 1 is directed to [see GAIUS](#) or

CAIUS, probably of Corinth, a “host of the church.” See <451623>Romans 16:23; <460114>1 Corinthians 1:14. Mill believes Gains, bishop of Pergamos (Apost. Const. vii. 40), a convert of John, and a man of wealth (<640104>3 John 1:4,5), is meant.

2 John 1 is addressed to the elect lady, and closes with “the children of thy elect sister greet thee.” Now <600101>1 Peter 1:1,2, addresses the elect in Asia, and closes (<600513>1 Peter 5:13) “the Church at Babylon, elected together with you, saluteth you.” “Lady” ([kuria](#)) in Greek is the root of church ([kuriakee](#) , belonging to the Lord). So John writes to the elect church in Babylon where his old associate Peter ministered, as Peter thence had sent salutations of the elect church in the then Parthian (see Clement Alex. quoted above) Babylon to her elect sister in Asia where John presided (Wordsworth).

Date and place. Eusebius (H. E. iii. 25) relates that John, after Domitian’s death, returned from Patmos to Ephesus, and went on missionary tours into the pagan regions around, and visited the churches, ordaining bishops

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aspect. His Lord's contrasted phrases in the Gospel John adopts in his epistles, "flesh," "spirit," "light," "darkness," "life," "death," "abide in Him"; "fellowship with the Father and Son, and with one another" is a phrase not in the Gospel, but in Acts and Paul's epistles. It marks enjoyment experimentally of Christian verities as living realities, not abstract dogmas. Burning zeal, all absorbing love, appear in John combined with contemplative repose. Simple, withal profound, his writing is unrhetorical and undialectic, gentle, comforting, loving, the reflex of Jesus his Lord whose beloved disciple he was. Ewald speaks of its "unruffled heavenly repose ... the tone not so much of a father talking with beloved children as of a glorified saint from a higher world."

Place in building up the church. Peter founded, Paul propagated, John completed it. The Old Testament puts prominent the fear of God; John, the last New Testament writer, the love of God. Yet as Old Testament also sets forth love, so John as a Boanerges also sets forth the terror of the Lord against unbelievers. Three leading developments of Christ. tan doctrine are: the Pauline, the Jacobean (between which the Petrine is the intermediate link), and the Johannean. James, whose molding was in Judaism, presents as a rule of life the law, under the gospel, established in its spirit, the letter only being superseded. John had not, like the apostle of the Gentiles, been brought to faith and peace through conflict, but through a quiet development from the personal view of Christ, and from communion with Him. So in John everything turns on the contrast: life in fellowship with Christ, death in separation from Him; life, light, truth, opposed to death, darkness, lie. James

and Peter represent the gradual transition from spiritualized Judaism to independent Christianity; Paul, independent Christianity contrasted with Judaism. John by the contemplative element reconciles the two, and forms the closing point in the training of the apostolic church (Neander).

S E C O N D A N D T H I R D E P I S T L E S . Authenticity. The similar tone, style, and sentiments prove both to be by the same writer. Irenaeus (adv. Haer, i. 16, section 3) quotes <630110>2 John 1:10,11, and <630107>2 John 1:7 in iii. 16, section 8, as John's writing. Clement Alex. (Strom. ii. 66), A.D. 192, speaks of John's larger epistle, and in Adumbr. p. 1011, "John's second epistle to the Parthians (so it ought to be read for [parthenous](#) ; see Augustine quoted,

J O H N ' S F I R S T E P I S T L E) is the simplest; it was to a Babylonian, the elect lady." Dionysius of Alexandria (Eusebius , H. E. vii. 25) says "John never names himself in his epistles, not even in the second and third, though

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his returning faith was rewarded with returning speech, of which his first use was to pour forth a thanksgiving hymn, in which he makes it his son's chief honour that he should be "prophet of the Highest, going before the Lord's face to prepare His ways" as His harbinger. John had the special honour of being the subject of prophecy ages before, and of being associated in close juxtaposition with Messiah Himself. John "waxed strong in spirit and was in the deserts until the day of his showing unto Israel" ([420180](#)>Luke 1:80). Meanwhile God's interposition in the wonders of his birth caused "all the people to be in expectation, musing in their hearts whether he were the Christ" ([420315](#)>Luke 3:15). The thinly-populated region adjoining the hill country of Judea was his haunt; there communion alone with God prepared him for his work. At 30, when "the word of God came to" him ([420302](#)>Luke 3:2), he went forth, his very appearance a sign of the unworldliness and legal repentance which he preached; his raiment a camel's hair garment secured with leather girdle ([120108](#)>2 Kings 1:8) as Elijah's; his food that supplied by the desert, locusts ([031122](#)>Leviticus 11:22) and wild honey ([198116](#)>Psalm 81:16). All classes, Pharisees, Sadducees, the people, publicans, and soldiers, flocked to him from every quarter, Jerusalem, Judea, and the region round Jordan ([400305](#)>Matthew 3:5; Luke 3). The leading sects he denounced as a "generation of vipers" (compare [010315](#)> Genesis 3:15, the serpent's "seed"), warning them that descent from Abraham would not avail without doing Abraham's works (compare [430839](#)> John 8:39), and telling all practically and discriminatingly

that the repentance needed required a renunciation of their several besetting sins; and that whereas, on their confession, he baptized with water (**see BAPTISM**), the Mightier One would come baptizing with the Holy Spirit and fire (^{<400311>}Matthew 3:11,12). When the ecclesiastical authorities sent priests and Levites from Jerusalem to ask, Who art thou? John replied, “I am the voice of one crying in the wilderness, Make straight the way of the Lord” (^{<430119>}John 1:19-23). The natural wilderness symbolized the moral (^{<233215>}Isaiah 32:15), wherein was no highway for the Lord and for righteousness. The hills of pride and the valleys of degradation must be brought to the one holy level before the Lord (Isaiah 40). John was the forerunner of the reigning Messiah (^{<400302>}Matthew 3:2; ^{<390301>}Malachi 3:1), but through the nation’s rejection of Him that reign was deferred (compare ^{<041434>}Numbers 14:34 with ^{<402337>}Matthew 23:37-39).

John baptized **see JESUS** (which see, also **see BAPTISM**) and though knowing Him before as a man and his kinsman, yet then first knew His

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divine Messiahship by the Spirit's visible descent (^{<430130>}John 1:30-34). John thence forth witnessed to Jesus, desiring to "decrease that He might increase." By his testimony at Bethany (so oldest manuscripts for Bethabara) beyond Jordan, "Behold the Lamb of God," he led two of his disciples to Him, Andrew and John the apostle and evangelist (^{<430135>}John 1:35 ff; 3:23-36; 4:1,2; ^{<441903>}Acts 19:3). Yet John never formally joined Jesus; for he was one of the greatest among the Old Testament prophets, but not strictly in the New Testament kingdom, the least in which, as to spiritual privileges, was greater than he (^{<420728>}Luke 7:28). His standing was the last of Old Testament prophets, preparatory to the gospel. He taught fasting and prayers, rather in the spirit and therefore with the forms of, the old dispensation which the new would supersede, its new spirit creating its appropriate new forms (^{<420533>}Luke 5:33-38; 11:1).

see HEROD ANTIPAS beheaded him in the fortress Machaerus E. of the Dead Sea, to gratify Herodias' spite for John's faithfulness in denouncing her adultery, and in slavish adherence to his reckless oath to give Herodias' daughter Salome, for dancing on his birthday, whatever she might ask. From the prison John had sent two (the Sinaiticus and Vaticanus manuscripts read ^{<401102>}Matthew 11:2 "by," **dia** , for **duo** , two) disciples to **see JESUS** to elicit from Himself a profession of His Messiahship, for their confirmation in the faith. Jesus at once confirmed them and comforted John himself (who probably had expected to see Jesus more openly vindicating righteousness, as foretold ^{<390302>}Malachi 3:2-5;

4:1-3), by an appeal to His miracles and preaching, the very credentials promised in <233505>Isaiah 35:5, 61:1. Jesus at the same time attested John's unshaken firmness, appealing to His hearers' own knowledge of him (Matthew 11). No reed shaken by the wind, no courtier in soft raiment, was John. But whether it was the ascetical forerunner, or the social Lord Himself, that preached, that generation was dissatisfied, with John because he was too self denying, with Jesus because He would not commend their self-righteous fastings: "we have piped unto you (unto John) and ye have not danced; we have mourned unto you (unto Jesus) and ye have not lamented." Of John as of Jesus they said, he hath a devil. John fell just before the third Passover of Christ's ministry; his disciples buried him Self denial, humility, wherewith he disclaimed Messiahship and said he was not worthy to unloose His shoes' latchet, zeal for the Lord's honour, and holy faithfulness at all costs, were his prominent graces. (On the "Elias who shall yet come," see **ELIJAH** , end). John's ministry extended at its close into Peraea at the S.E.

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end of the lake of Galilee. When the herald was silenced the Master took up the message (^{<410114>}Mark 1:14) in the same quarter. John's labours there so impressed Herod that, "he feared and observed him, and when he heard him did many things, and heard him gladly"; but would not do the one thing needed, give up his adulterous paramour, his brother Philip's wife. Elijah was translated in a chariot of fire; but John died a felon's death, for the forerunner was to be as his Lord. The worthless Ahab reappears in Herod with similar germs of good struggling with evil. Herodias answers to the cruel Jezebel. As Ahab in spite of himself respected Elijah, so Herod John; but in both cases the bad woman counteracted the good. John in prison fell into the same dejection concerning the failure of the Messianic kingdom, because it did not come in outward manifestation, as Elijah under the juniper. In both cases God came in the still small voice, not the earthquake and fire (^{<401215>}Matthew 12:15-21).

JOIADA

^{<161328>} Nehemiah 13:28; 12:11,22. Highpriest after his father Eliashib. His son married the Horonite Sanballat's daughter.

JOIAKIM

^{<161210>} Nehemiah 12:10. Contracted from "Jehoiakim."

JOIARIB

1.

<150816> Ezra 8:16,

<161110> Nehemiah 11:10; 12:6,19.

<161105> Nehemiah 11:5.

2.

3.

JOKDEAM

A city of Judah in the mountains (<061556>Joshua 15:56), S. of Hebron.

JOKIM

<130422> 1 Chronicles 4:22. A Hebrew legend made Jokim Elimelech, Naomi's husband (Jerome, Quaest. Hebrew in Paralipomena).

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JOKMEAM

A city of Ephraim, attached to the Kohathite Levites ([<130668>1 Chronicles 6:68](#)); in the Jordan valley, the extreme E. of Ephraim. Named Kibzaim in [<062122> Joshua 21:22](#).

JOKNEAM

A city of Zebulun, allotted to the Merarite Levites ([<062134> Joshua 21:34; 19:11](#)). [<110412>1 Kings 4:12](#), read Jokmeam. Its Canaanite king (Jokneam of Carmel) Joshua slew (12:22). Now Tel Kaimion, an eminence below eastern Carmel, with the river Kishon at its foot a mile off.

JOKSHAN

Son of Abraham and Keturah ([<012502> Genesis 25:2,3](#); [<130132>1 Chronicles 1:32](#)); father of Sheba and **see DEDAN** . Jokshan is identified by some with the Cassanitae on the Red Sea (Ptol. 6:7, sec. 6).

JOKTAN

Son of Eber ([<011025> Genesis 10:25,30](#); [<130119>1 Chronicles 1:19](#)). Head of the Joktanite Arabs. His settlements were in S. Arabia, “from Mesha unto Sephar a mount of the East” (Zafari, a seaport E. of Yemen; an emporium of trade with Africa and India). The Arab Kahtan whose sons peopled Yemen or Arabia Felix. Cushites from Ham ([<011007> Genesis 10:7](#)) and Ludites

from Shem (^{<011022>}Genesis 10:22) were already there, and intermingled with them. The seafaring element was derived from the Cushites, the Shemites not being seafaring; also the Cyclopean masonry and the rock cut Himyeritic inscriptions indicate the presence of Cushites. Arab tradition makes Joktan or Kahtan progenitor of the purest tribes of central and southern Arabia. The Scripture list of his descendants confirms this; almost all the names are certainly connected with this locality: “Almodad (El- Mudad), Sheleph (Sulaf or Silfan), Hazarmaveth” (Hadramaut), etc.

JOKTHEEL

= subdued by God.

1. A city in the low country of Judah (^{<061538>}Joshua 15:38), called so probably front the triumph there of God’s people over the idolatrous Canaanites (^{<070109>}Judges 1:9,18); now the ruin Keitulaneh.

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2. The name given to Selah or Petra (the rock), Edom's capital, by Amaziah king of Judah. Its capture brought Edom again under Judah for 80 years (^{<121407>}2 Kings 14:7, where "unto this day" limits the date of 2 Kings to not beyond 80 years after Amaziah, 16:6; ^{<142817>}2 Chronicles 28:17). Having beaten Edom in "the Valley of Salt," S. of the Dead Sea, he threw 10,000 captives from the cliff (25:11-13).

JONA

Father of Simon Peter (^{<430142>}John 1:42). Hebrew, Johanan.

JONADAB

1. Shimeah's son, David's nephew; "very subtle," worming out the secrets of the heir apparent, Amnon his cousin, to gain favor. Pretending "friendship," he insinuated that a "king's son" ought to gratify his passions without scruple, and not make himself lean by restraining them; and gave the hellish advice whereby that wicked prince incestuously forced his half sister Tamar. Then, when Absalom had in revenge killed Amnon, and the king was heartbroken at the exaggerated story that all the king's sons were slain, Jonadab practiced the same sycophancy to David; not a word does he breathe of his own abominable share in the matter; no sorrow has he for Amnon whose professed "friend" he was, but whose ruin he hurried; "by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar"; "Amnon only is dead, Amnon only is dead"; "let not my lord the king take the thing to his heart" (2 Samuel 13). Evil communication is fatal; the

friendship of the wicked is hollow, for it is based on selfishness (<191202>Psalm 12:2; 141:4,5), and when regard for self comes in collision with regard for a friend, the latter will be set aside for the former; see <112230>1 Kings 22:30,32.

2. (See JEHONADAB).

JONAH

= dove (<010808>Genesis 8:8,9, seeking rest in vain, fleeing from Noah and the ark; so Jonah). Parentage, date. Son of Amittai of Gath Hepher in Zebulun (<121425>2 Kings 14:25-27, compare <121304>2 Kings 13:4-7). Jeroboam II “restored the coast from the entering of **see HAMATH** unto the sea of the plain, according to the word of the Lord God of Israel which He spoke by the hand of His servant Jonah” etc. “For the Lord saw the affliction of Israel,

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that it was very bitter; for there was not any shut up, nor any left, nor any (i.e., none married or single, else confined or at large, as a helper for Israel.” Israel was at its lowest extremity, i.e early in Joash’s reign, when Jehovah (probably by Jonah) promised deliverance from Syria, which was actually given first under Joash, in answer to **see JEHOAHAZ**’ prayer, then completely under Jeroboam II. Thus, Jonah was among the earliest of the prophets who wrote, and close upon Elisha who died in Joash’s reign, having just before death foretold Syria’s defeat thrice (<121314>2 Kings 13:14-21). Hosea and Amos prophesied in the latter part of the 41 years’ reign of Jeroboam II. The events recorded in the book of Jonah were probably late in his life. The book begins with “And,” implying that it continues his prophetic work begun before; it was written probably about Hosea’s and Amos’ time. Hosea (<280602>Hosea 6:2) saw the prophetic meaning of Jonah’s entombment: “after two days will He revive us, in the third day He will raise us up;” primarily Israel, in a short period (<421332>Luke 13:32,33) to be revived from its national deadness, antotypically Messiah, raised on the third day (<430219>John 2:19; <461504>1 Corinthians 15:4); as Israel’s political resurrection typifies the general resurrection, of which Christ’s resurrection is the firstfruits (<232619>Isaiah 26:19; <263701>Ezekiel 37:1-14; <461522>1 Corinthians 15:22,23; <271202>Daniel 12:2). The mention of Nineveh’s being “an exceeding great city” implies it was written before the Assyrian inroads had made them know too well its greatness.

P E R S O N A L R E A L I T Y . The pagan fable of Hercules springing into a sea monster's jaws and being three days in its belly, when saving Hesione (Diodor. Sic. 4:42), is rather a corruption of the story of Jonah than vice versa, if there be any connection. Jerome says, near Joppa lay rocks represented as those to which Andromeda was bound when exposed to the sea monster. The Phoenicians probably carried the story of Jonah to Greece. Our Lord's testimony proves the personal existence, miraculous fate, and prophetic office of Jonah.

“The sign of the prophet Jonah, for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights (both eases count the day from, and that to, which the reckoning is) in the heart of the earth”
(<401239>Matthew 12:39-41).

Jonah's being in the fish's belly Christ makes a “sign,” i.e. a real miracle typifying the like event in His own history, and assumes the prophet's

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execution of his commission to Nineveh; “the men of Nineveh repented at the preaching of Jonah, and behold a greater than Jonah is here.” The miracle is justified by the crisis then in the development of the kingdom of God, when Israel by impenitence was about to fall before Assyria, and God’s principle of righteous government needed to be exhibited in sparing Nineveh through the preaching of Jonah, spared himself after living entombment. The great Antitype too needed such a vivid type.

C ANONICITY , D ESIGN . It seemed strange to Kimchi that this book is in the canon, as its only prophecy concerns Nineveh, a pagan city, and does not mention Israel, of whom all the other prophets prophesy. The strangeness is an argument for the inspiration of the sacred canon; but the solution is, Israel is tacitly reprov'd. A pagan city repents at a strange prophet’s first preaching, whereas Israel, God’s elect, repented not, though admonished by their own prophets at all seasons. An anticipatory dawn of the “light to lighten the Gentiles,” Jonah was a parable in himself: a prophet of God, yet a runaway from God; drowned, yet alive; a preacher of repentance, yet one that repines at repentance resulting from his preaching. God’s pity and patience form a wonderful contrast to man’s self will and hard hearted pettiness. His name, meaning “dove,” symbolizes mourning love, his feeling toward his people, either given prophetically or assumed by him as a watchword of his feeling. His truthfulness (son of Amirtai, i.e. truth) appears in his so faithfully recording his own perversity and punishment. His patriotic zeal against his people’s adversaries, like that of James and John, was in a wrong spirit (⁴²⁰⁹⁵¹>Luke 9:51-56). He felt

repugnance to deliver the Lord's warning to Nineveh ("cry against it," <320102>Jonah 1:2), whose destruction he desired, not their repentance. Jonah was sent when he had been long a prophet, and had been privileged to announce from God the restoration of Israel's coasts. God's goodness had not led them to repent (<121306>2 Kings 13:6; 14:24). Amos (5:27) had foretold that Israel for apostasy should be carried "captive beyond Damascus," i.e. beyond that enemy from which Jeroboam II had just delivered them, according to the prophecy of Jonah, and that they should be "afflicted from the entering in of Hamath unto the river of the wilderness" (the southern bound of Moab, then forming Israel's boundary), i.e. the very bounds restored by Jeroboam II, for "the river of the [araba](#) h" or "wilderness" flowed into the S. end of "the sea of the plain" or Dead Sea (<121425>2 Kings 14:25; <300614>Amos 6:14). Hosea too (<280903>Hosea 9:3) had foretold their eating unclean things in Assyria. Instinctively Jonah shrank from delivering a message which might

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Jonah), took its name probably from its being the site of a Christian church named after him, Jerome preserves the older tradition of the tomb being in his native village of Gath Hopher.

JONAN

Johanan, in Christ's genealogy (^{<420330>}Luke 3:30); compare, the similar names, as often occurs in a family, ^{<420326>}Luke 3:26,27.

JONATH ELEM RECHOKIM, UPON

Title of Psalm 56. Hengstenberg translated "Concerning the dumb dove among strangers." The "dove" represents defenseless innocence. Instead of impatient self justification David in meek silence committed his cause to God (^{<193813>}Psalm 38:13; compare as to his being like a "dove" far from home ^{<195506>} Psalm 55:6,7). He was sojourning among the "far off" Philistine "strangers," to whose king Achish at Gath he fled from Saul (^{<092113>}1 Samuel 21:13,14). David's being "sore afraid" because of the Philistine question, "is not this David the king of the land? Did they not sing ... David hath slain his ten thousands? answers to ^{<195603>}Psalm 56:3. Saul's "wresting his words" into treason is alluded to, ^{<195605>}Psalm 56:5; his vain attempt by iniquitous persecution to escape his foretold doom, ^{<195607>}Psalm 56:7. Meek, dumb trust, and prayer to God, were David's resource. In Psalm 34 David gives thanks for the deliverance here prayed for.

JONATHAN

= Jehovah's gift.

1. Son of **see GERSHOM** . Sprung from Moses (changed to "Manasseh" in the keri or margin Hebrew): <071830>Judges 18:30. It marks how prone to idolatry were the Israelites, that the priest to Micah's images and afterward to the Danites was a Levite, whose special duty it was to maintain pure Jehovah's worship, and he a descendant of Moses himself! Idolatry begins with the people, it being natural to our sensuous cravings; then it seeks the sanction of the church. Micah began with robbery of his own mother; her curses extorted restitution; she as a meritorious act consecrated the money for a graven image (pecel) and the "molten pedestal" (massecah) on which it stood like Aaron's calf (<023204>Exodus 32:4), to be a representation of Jehovah; it was the forerunner of Jeroboam's **see CALVES** long after and **see IDOL** [see both]. Micah had a domestic sanctuary in which he

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inexcusable is their impenitence; Israel must, if she continue impenitent, go down, and pagan Assyria rise over her. Hope to the penitent however sunken, condemnation to the impenitent however elevated in privileges, are the lessons our Lord draws from Nineveh (^{<401241>}Matthew 12:41).

Jonah still stayed near the city, possibly expecting some judgment still to fall. To teach him what he knew not, the largeness of God's mercy and its reasonableness, God made a "see GOURD" (used on trellises in the East shading arbours) to grow over the booth which Jonah raised. "Grief," not selfish anger, was Jonah's feeling (^{<320406>}Jonah 4:6). Some little external comfort will turn away a simple minded man from his grief, so Jonah was "exceeding glad." A small worm at the root was enough to destroy the large gourd, so with our greatest earthly joys (^{<193007>}Psalms 30:7). Jonah was "grieved even unto death" (Hebrew); contrast the Antitype (^{<402638>}Matthew 26:38). Jonah was making himself rather like Cain (compare ^{<320409>}Jonah 4:9 with ^{<010406>}Genesis 4:6; ^{<590120>}James 1:20). Jonah's grief was owing to his own inherent sin, Christ's owing to our imputed sin. Still Jonah's sorrow even to death was that of one desiring his country's repentance and salvation, and bitterly disappointed as if there was no hope: like Elijah (^{<111904>}1 Kings 19:4). God's pathetic and condescendingly touching appeal winds up the book; God's tender accents are the last that reach the ear, the abruptness of the close making them the more impressive "thou hast had pity on the gourd for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night; and should not I

spare Nineveh, that great city, wherein are more than six score thousand persons (120,000 children under four, <050139>Deuteronomy 1:39) that cannot discern between their right hand and their left hand (giving a total, if the children be a fifth, of 600,000 population), and also much cattle?” God saw the root of faith in Jonah, therefore corrected his perverse self will by an appropriate discipline. Jonah’s figurative gourd, Israel’s preservation through Nineveh’s destruction, though not selfish, was self-willed. It sought a good aim, reckless of the death of 600,000 men, and without making God’s will the foremost consideration.

The book is narrative throughout, except the thanksgiving hymn (Jonah 2). Some Aramaean expressions naturally occur in the language of one who lived in Zebulun bordering toward Syria, and who had communications with Assyria. The purity of the language implies the antiquity of the book. None but Jonah could have written or dictated details so unique, known only to himself. The so-called “tomb of Jonah,” Nebbi Junus (prophet

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Jonah, himself a living exemplification of judgment and mercy, was “a sign (an embodied significant lesson) unto the Ninevites” (^{<421130>}Luke 11:30). Guilty Jonah, saved from his living tomb, gave a ray of hope to guilty Nineveh. To the Pharisees who, not satisfied with His many signs, still demanded “a sign (Messiah coming gloriously) from heaven,” Christ gave a sign “out of the belly of hell” (^{<320202>}Jonah 2:2), i.e. the unseen region beneath. Christ’s death, entombment three days without corruption, and resurrection, is the grand proof of His Messiahship and of His power and will to save, just as Jonah’s message derived its weight with the Ninevites from his past entombment and restoration. Forty is the number indicative of judgment for sin, as Israel’s 40 years in the wilderness. God granted to Nineveh, however, a double mercy: (1) that the people repented immediately after threatening, (2) that pardon immediately followed repentance. Their deep reverence for their gods (as appears from their inscriptions), as well as Jonah’s deliverance (which was known to them, ^{<421130>}Luke 11:30), and probably his previous prophecy which had been fulfilled, of Israel’s deliverance under Jeroboam II from Syria with which Nineveh had been long warring, all made them ready to heed his message. By general acclamation they proclaimed a fast, which the king confirmed, enjoining all to “cry mightily unto God, turning from every evil way” in hope that “God would turn from His fierce anger.” “So God repented of the evil He had said He would do, and did it not.”

Jonah’s anger and its correction. Jonah was “exceedingly displeased” (Jonah 4). Not merely at his word not coming to pass; for it would have been inhuman if Jonah had preferred the

destruction of 600,000 rather than his prophecy should be set aside through God's mercy triumphing over judgment; God would then have severely chastised, not merely expostulated gently with him. Moreover, Jonah in apologizing for his vexation does not mention, as its cause, the failure of his prediction, but solely God's slowness to anger. The end of his commission had not failed, namely, leading Nineveh to repentance. If Nineveh had been the prominent object with him he would have rejoiced at the result. But Jonah regarded Nineveh's destruction by God's judgment as likely to startle Israel out of its apostate security, heightened by its prosperity under Jeroboam II. Moreover, Nineveh was the foretold (²⁸⁰⁹⁰³Hosea 9:3; 11:5,11; ³⁰⁰⁵²⁷Amos 5:27) executioner of God's coming judgment on Israel. Nineveh's destruction, in Jonah's view, meant Israel's safety. But God's plan was by pagan Nineveh's example to teach the covenant people Israel how

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consecrated his son as priest; here the image was set. The ephod was an imitation of the high priest's shoulder dress. The teraphim or household gods were also worshipped as givers of prosperity and as oracles. The time was very shortly after Joshua's death, an age when there was no king, and the law and the judges were not as yet well established (⁰⁷¹⁷⁰¹Judges 17:1-6). Micah afterwards found a Levite for the service, who had sojourned in Bethlehem Judah and left it to seek maintenance where he could, in Mount Ephraim. It was Jonathan. With the self deceiving folly of idolaters Micah then said, "now I know that Jehovah will do me good seeing I have a Levite to my priest," as if a Levite's presence could bless where both priest and patron were apostates from the God of all blessing.

Five Danite spies, on their way to search for a settlement in the far N. for their tribe, recognized Jonathan. At their request he consulted God for them and promised them success. Six hundred Danites of Zorah and Eshtaol, led by the spies' report, marched to **see DAN** or Laish. On their way the live carried off the graven image, ephod, teraphim, and molten (cast) pedestal (Keil). Jonathan at their invitation was. "glad" to accompany them; ambition readily prompted the desire to be priest to a tribe and clan rather than to one individual. Micah with self convicting folly expostulated in vain, "ye have taken away my gods which I made (!) and the priest, ... and what have I more?" His loss was his gain, and their gain a fatal loss, if only he and they knew it. The priesthood remained hereditary in the family of Jonathan "until the captivity of the ark" (the taking of the ark by the Philistines), and Micah's images of his own making

remained set up “all the time that the house of God was in Shiloh.” Their idolatry was in the land of spiritual light and privileges (^{<421247>}Luke 12:47,48).

2. Saul’s oldest son. About 30 when first introduced, commanding a thousand at Gibeah (^{<091302>}1 Samuel 13:2; compare ^{<100208>}2 Samuel 2:8,10, which shows that Ishbosheth his younger brother was 40 at Saul’s death). Meribbaal, or Mephibosheth, was born to him five years before his death (^{<100404>}2 Samuel 4:4; ^{<130834>}1 Chronicles 8:34). Famed for swiftness and strength as a warrior (^{<100123>}2 Samuel 1:23); and especially for skill with the bow (^{<100122>}2 Samuel 1:22; ^{<131202>}1 Chronicles 12:2). His “bow turned not back,” his invariable accoutrement (^{<091804>}1 Samuel 18:4; 20:35). Dutifully devoted to his father, whose constant companion he was (^{<092002>}1 Samuel 20:2,25), yet true to his bosom friend David, whose modest, youthful beauty, and heroic bravery won his whole heart at their first meeting after Goliath’s fall, against whom nevertheless Saul cherished such deadly spite. He knew

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David's loyalty amidst all his father's suspicions. Knowing also God's revealed will to exalt David to Saul's forfeited throne, Jonathan bowed to it with pious submission. Instead of jealousy, unselfish love made him rejoice in his friend's prospective exaltation at his own cost, and only covet to be next in rank to David: as he said when he went to David "and strengthened his hand in God," his last interview with him in the wood of Ziph ([<092316>1 Samuel 23:16,17](#)). Loving David "as his own soul" ([<092017>1 Samuel 20:17,42](#)), he withstood his father's reproaches and attempts to alienate his affections by representing "as long as the son of Jesse liveth ... thou shalt not be established, nor thy kingdom." He privately intimated to David his father's resolve to kill him ([<091902>1 Samuel 19:2](#)); but at the intercession of Jonathan ([<091904>1 Samuel 19:4-6](#)) Saul for the present gave up his design, saying "as the Lord liveth, he shall not be slain." Soon he renewed his attempt, and David fled to Naioth. Jonathan then covenanted with David that he should show kindness to him and his house forever, when David's kingdom would be established (1 Samuel 20), a promise faithfully fulfilled by David to Mephibosheth. In vain he remonstrated with Saul in David's behalf; his father actually hurled a javelin at himself. Jonathan then only "rose from (his place beside his father at) table in fierce anger (the only time of his losing self command toward his father) and (did eat no meat," etc. Yet he clung to his father through life, and "in death they were not divided" ([<100123>2 Samuel 1:23](#)). The second last parting scene was especially touching; David and Jonathan "kissed one another and wept with one another until David exceeded" ([<092041>1 Samuel 20:41](#)).

Jonathan by smiting the Philistine garrison (<091302>1 Samuel 13:2,3; or else an officer, Netzib, as William Tell rose against Gesler) at Geba gave the signal for a general revolt of Israel against its oppressors (**see GIBEAH**). The Philistines poured in marauding parties, and Israel's cause seemed more hopeless than ever (1 Samuel 13). Saul and he had but 600 men in Gibeah, who were without sword and spear (the Philistines having taken away all their smiths); many Israelites had fled beyond Jordan. As Jonathan had provoked this aggravation of Philistine tyranny in concert with Saul, so Jonathan determined alone to deliver Israel (1 Samuel 14). His armourbearer agreed with all his heart to join in the hazardous enterprise; Jonathan's strong faith in God inspired his companion in arms with the same chivalrous devotion; "there is no restraint to the Lord, to save by many or few." Having fixed on an omen from God of success, they received it in the scoffing invitation of the Philistine guards on the other

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side of the steep Michmash defile, the key to command the E. in ascending from the Philistine plain: “come up to us and we will show you a thing” (compare ^{<100506>}2 Samuel 5:6). Jonathan and his armourbearer smote 20 of them in rapid succession. A panic ensued, the Philistines thought themselves outnumbered, and an earthquake completed the confusion; and the Israelites, with the Philistines in the camp and those hidden heretofore in Mount Ephraim and now emerging, joined in the pursuit as far W. as Ajalon. Saul, by his rash curse on any who should eat that day until the foe should be overthrown, retarded his own aim through weakening his people, involved them in violating the law by flying ravenously on the spoil at evening and eating flesh with the blood, and bound himself to put to death for tasting honey, and so receiving refreshment, his own beloved son, from which he was rescued only by the people’s interposition.

“Jonathan’s soul was knit with David’s,” so that the latter testifies, “thy love to me was wonderful, passing the love of women”; like a Homeric hero, he gave his friend all his own arms, stripping himself (compare the Antitype, ^{<502007>}Philippians 2:7,8): ^{<091801>}1 Samuel 18:1-4; ^{<100126>}2 Samuel 1:26. Jonathan holds the chief place in **see DAVID’S** touching elegy, “the bow song” (the song on Jonathan famed for the bow) on his death with Saul and his two brothers in the battle of Gilboa (1 Samuel 31). His corpse with the others was fastened to the wall of Bethsham; from whence the men of Jabesh Gilead rescued it. Finally it was removed to Zelah in Benjamin (^{<102112>}2 Samuel 21:12-14).

Jonathan's pious and filial self devotion appears in his readiness (like Isaac) to die at his father's command because of the rash adjuration of the latter; type of the Son of God, volunteering to die for us because Adam by eating the forbidden fruit had his "eyes opened" (Genesis 3; <091427>1 Samuel 14:27,43); again in his continuing to the last faithful to Saul, though his father had attempted his life, and though he knew that his father's kingdom was doomed to fall and David to succeed.

3. David's nephew, son of Shimeah, Jonadab's brother. At once "a wise man and learned scribe and counselor" (for the Hebrew word, "uncle," means a relative and so "nephew": <132732>1 Chronicles 27:32; <102121>2 Samuel 21:21; <132007>1 Chronicles 20:7), and a brave warrior who like David slew a giant Philistine, of Gath, remarkable for six toes and six fingers.

4. The high priest Abiathar's son. In Absalom's rebellion returned with his father from Olivet to act as David's spy with Ahimaaz, conveying the

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tidings from Abiathar and Hushai in the city (^{<101536>}2 Samuel 15:36; 2 Samuel 17). Announced at Adonijah's feast to the guests, including Abiathar, the unwelcome tidings of Solomon's being anointed (^{<110141>}1 Kings 1:41-49).

5. Son of Shage the Ararite, i.e. mountaineer (^{<131134>}1 Chronicles 11:34). "Shammah" in ^{<102333>}2 Samuel 23:33 stands instead of "son of Shage," probably all error of the transcriber from ver. 11; Chronicles has the true reading. ^{<244008>} Jeremiah 40:8.

10. The high priest Joiada's son and successor. The genealogies of the priests and Levites were kept in his high priesthood, and the national chronicles were continued to his time (^{<161211>}Nehemiah 12:11,22,23). Notorious for murdering in the temple his own brother Jesus, who had tried to supplant him by the Persian general Bagoas' help. The latter in consequence entered and polluted the temple and imposed a tax of 50 shekels for every lamb sacrificed (Josephus, Ant. 11:7, section 1). Jonathan or John was high priest 32 years.

11. ^{<161235>}Nehemiah 12:35: of the course of Shemaiah (so Lord A.C. Hervey reads for "son of").

JOPPA

From yaaphah "to shine," from its sunny look. Now Jaffa. The port of Jerusalem. The fabled scene of Andromeda's exposure to the whale; the legend is a tradition derived from Jonah's

history, through the Phoenicians. Situated in Dan, S.W. of Palestine (^{<061946>}Joshua 19:46). On a high hill; with a harbour of difficult approach, hence not used much except in going to and from Jerusalem. It was by way of Joppa that Hiram sent to Solomon the timber from Lebanon for the temple; also Cyrus for Zerubbabel's temple (^{<140216>}2 Chronicles 2:16; ^{<150307>}Ezra 3:7). Here Jonah embarked for Cilician Tarsus. Here too on the housetop of Simon the tanner (tradition still points out the house?) (**see SIMON THE TANNER**) by the seaside, Peter, in full view of the Mediterranean washing the Gentile lands of the W., had his vision teaching that the middle wall separating Jew and Gentile is broken

6.

^{<150806>} Ezra 8:6.

^{<151015>} Ezra 10:15.

^{<161214>} Nehemiah 12:14.

7.

8.

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down, and that the gospel is for all nations (Acts 10). He had come from the neighbouring Lydda to Joppa to raise Tabitha from death; that became the raising of many to spiritual life ([<440936>](#)Acts 9:36-42). Thence at Cornelius' call he went to quicken the Gentiles through the word then first preached to them with the Holy Spirit accompanying it.

A vast plain surrounded it. Its situation was between Jamnia and Caesarea, which latter town Peter could reach on "the morrow" from leaving Joppa

([<441024>](#)Acts 10:24). It has now a soap manufacture. The oranges, pomegranates, and water melons are noted. it is one of the oldest cities in the world. Cepheus, its earliest king, may represent Caphtor ([<011014>](#)Genesis 10:14; [<050223>](#)Deuteronomy 2:23). It belonged to the Philistines, a Mizraimite colony of Caphtorim. The kindred to the Phoenicians is implied in the name of Cepheus' brother Phineus. It is N. of Askelon, S. of Caesarea, and 36 miles N.W. from Jerusalem.

JORAH

[<150218>](#) Ezra 2:18. In [<160724>](#)Nehemiah 7:24 Hariph.

JORAI

Among those "reckoned by genealogies" in the days of Jotham king of Judah and Jeroboam II of Israel ([<130513>](#)1 Chronicles 5:13,17).

JORAM

(See JEHORAM)

<132625> 1 Chronicles 26:25.

3. Toi's son, sent from Hamath to congratulate David on his victories over Hadadezer (<100810>2 Samuel 8:10).

JORDAN

From yarad "to descend," Arab. "the watering place." Always with the Hebrew article "the Jordan," except <184023>Job 40:23; <194206>Psalm 42:6. 200 miles long from its source at Antilebanon to the head of the Dead Sea. It is not navigable, nor has it ever had a large town on its banks. The cities Bethshan and Jericho on the W., and Gerasa, Pella, and Gadara to the E. of

1.

<141708> 2 Chronicles 17:8.

2.

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Jordan, produced intercourse between the two sides of the river. Yet it is remarkable as the river of the great plain (ha Arabah, now el Ghor) of the Holy Land, flowing through the whole from N. to S. Lot from the hills on the N.W. of Sodom seeing the plain well watered by it, as Egypt is by the Nile (Lot's allusion to Egypt is apposite, Abram having just left it:

<011210> Genesis 12:10-20), chose that district as his home, in spite of the notorious wickedness of the people (<011310>Genesis 13:10).

Its sources are three. The northernmost near Hasbeya between Hermon and Lebanon; the stream is called Hasbany. The second is best known, near Banias, i.e. Caesarea Philippi (the scene of Peter's confession, <401616>Matthew 16:16); a large pool beneath a high cliff, fed by gushing streamlets, rising at the mouth of a deep cave; thence the Jordan flows, a considerable stream. The third is at Dan, or Tel el Kady (Daphne); from the N.W. corner of a green eminence a spring bursts forth into a clear wide pool, which sends a broad stream into the valley. The three streams unite at Tel Dafneh, and flow sluggishly through marsh land into lake Merom (Huleh). Capt. Newbold adds a fourth, wady el Kid on the S.E. of the slope, flowing from the springs Esh Shar. Indeed Anti-Lebanon abounds in gushing streams, which all make their way into the swamp between Bahias and Huleh and become part of the Jordan. The traditional site of Jacob's crossing Jordan (Jisr Benat Yacobe) at his first leaving Beersheba for Padan Aram is a mile and a half from Merom, and six from the sea of Galilee; in those six its descent with roaring cataracts over the basaltic rocks is 1,050 ft.

This, the part known to Naaman in his invasions, is the least attractive part of its course, and unfavorably contrasted with Abana and Pharpar of his native land (¹²⁰⁵¹²2 Kings 5:12). From the sea of Galilee it winds 200 miles in the 60 miles of actual distance to the Dead Sea. Its tortuous course is the secret of the great depression (the Dead Sea being 663 ft. below the lake of Galilee) in this distance. On Jacob's return from Padan Aram he crossed near where the Jabbok (Zerka) enters the Jordan (⁰¹³²¹⁰Genesis 32:10,22). The next crossing recorded is that of Joshua over against Jericho, the river being then flooded, in harvest time in April, in consequence of the rainy season and the melting of the snow of Hermon (⁰⁶⁰³¹⁵Joshua 3:15,16; 4:12,13; 5:10-12). The men of Jericho had pursued the spies to the fords there (2:7), the same as those "toward Moab" where the Moabites were slain (⁰⁷⁰³²⁸Judges 3:28). Higher up were the fords Bethbarah or Bethabara (house of passage), where Gideon intercepted the fleeing Midianites (7:24) and the Gileadites slew the Ephraimites (12:6), probably the place also of Jacob's

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crossing. Near was “the clay ground between Succoth and Zarthan” used for Solomon’s foundry ([<110746>1 Kings 7:46](#)).

Three banks may be noted in the Ghor or Jordan valley, the upper or first slope (the abrupt edge of a wide table land reaching to the Hauran mountains on the E. and the high hills on the W. side), the lower or middle terrace embracing the strip of land with vegetation, and the true banks of the river bed, with a jungle of agnus castus, tamarisks, and willows and reed and cane at the edge, the stream being ordinarily 30 yards wide. At the flood the river cannot be forded, being 10 or 12 ft. deep E. of Jericho; but in summer it can, the water being low. To cross it in the flood by swimming was an extraordinary feat, performed by the Gadites who joined David ([<131215>1 Chronicles 12:15](#)); this was impossible for Israel under Joshua with wives and children. The Lord of the whole earth made the descending waters stand in a heap very far from their place of crossing, namely, by the town of Adam, that is beside Zarthan or Zaretan, the moment that the feet of the priests bearing the ark dipped in the water. The priests then stood in the midst of the dry river bed until all Israel crossed over. Joshua erected a monument of 12 large stones in the river bed where the priests had stood, near the E. bank of the river. This would remain at least for a time as a memorial to the existing generation, besides the monument erected at Gilgal ([<060403>Joshua 4:3,6,7,9,20](#)).

By this lower ford David passed to fight Syria ([<101017>2 Samuel 10:17](#)), and afterwards in his flight from Absalom to Mahanaim E. of Jordan. There Judah escorted him, and he

crossed in a ferry boat (<101722>2 Samuel 17:22; 19:15,18). Here Elijah and Elisha divided the waters with the prophet's mantle (<120204>2 Kings 2:4,8,14). At the upper fords Naaman washed off his leprosy. Here too the Syrians fled, when panic struck by the Lord (<120715>2 Kings 7:15).

John the Baptist "first" baptized at the lower ford near Jericho, where all Jerusalem and Judea resorted, being near; where too our Lord took refuge from Jerusalem, and where many converts joined Him, and from whence He went to Bethany to raise Lazarus (<431039>John 10:39,40; 11:1). John's next baptisms were (<430129>John 1:29-34) at **see BETHABARA** (or "Bethany") the upper ford, within reach of the N.; there out of Galilee the Lord Jesus and Andrew repaired after the baptisms in the S. (<420321>Luke 3:21), and were baptized. His third place of baptism was near Aenon and Salim, still further to the N., where the water was still deep though it was

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summer, after the Passover (^{<430213>}John 2:13-23), for there was no ford there (^{<430323>}John 3:23); he had to go there, the water being too shallow at the ordinary fords. John moved gradually northwards toward Herod's province where ultimately he was beheaded; Jesus coming from the N. southwards met John half way.

The overflow of Jordan dislodged the lion from its lair on the wooded banks (^{<244919>}Jeremiah 49:19); in ^{<241205>}Jeremiah 12:5 some translated "the pride of Jordan," (compare ^{<120602>}2 Kings 6:2,) "if in the champaign country alone thou art secure, how wilt thou do when thou fallest into the wooded haunts of wild beasts?" (^{<202410>}Proverbs 24:10.) Between Merom and lake Tiberias the banks are so thickly wooded as often to shut out the view of the water.

Four fifths of Israel, nine tribes and a half, dwelt W., and one fifth, two and a half, dwelt E. of Jordan. The great altar built by the latter was the witness of the oneness of the two sections (^{<062210>}Joshua 22:10-29). Of the six cities of refuge three were E., three W. of Jordan, at equal distances.

Jordan enters Gennesareth two miles below the ancient city Julias or Bethsaida of Gaulonitis on the E. bank. It is 70 ft. wide at its mouth, a sluggish turbid stream. The lake of Tiberias is 653 ft. below the Mediterranean level. The Dead Sea is 1,316 ft. below the Mediterranean, the springs of Hasbeiyia are 1,700 above the Mediterranean, so that the valley falls more than 3,000 ft. in reaching the N. end of the Dead Sea. The bottom

descends 1,308 ft. lower, in all 2,600 below the Mediterranean. The Jordan, well called “the Descender,” descends 11 ft. every mile. Its sinuosity is less in its upper course. Besides the Jabbok it receives the Hieromax (Yarmuk) below Gennesareth. From Jerusalem to Jordan is only a distance of 20 miles; in that distance the descent is 3,500 ft., one of the greatest chasms in the earth; Jerusalem is 2,581 ft. above the Mediterranean. Bitumen wells are not far from the Hasbeya in the N. Hot springs abound about Tiberias; and other tokens of volcanic action, tufa, etc., occur near the Yarmuk’s mouth and elsewhere. Only on the E. border of lake Huleh the land is now well cultivated, and yields largely wheat, maize, rice, etc. Horses, cattle, and sheep, and black buffaloes (the “bulls of Bashan”) pasture around. W. of Gennesareth are seen grain, palms, vines, figs, melons, and pomegranates. Cultivation is rare along the lower Jordan, but pink oleanders, arbutus, rose hollyhocks, the purple thistle, marigold, and anemone abound. Tracks of tigers and wild boars, flocks of wild ducks, cranes, and pigeons have been seen by various explorers.

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Conder considers the tells in the Jordan valley and the Esdraelon plain as artificial, and probably the site of the stronghold of ancient towns; the slopes are steep; good water is always near; they are often where no natural elevation afforded a site for a fortress. There are no bridges earlier than the Roman. The Saracens added or restored some. The Roman bridge of 10 arches, Jisr Semakh, was on the route from Tiberias to Gadara. In coincidence with Scripture, the American survey sets down three fords: that at Tarichaea, the second at the Jabbok's confluence with' Jordan, and that at Jericho. The Jordan seldom now overflows its banks; but Lieutenant Lynch noticed sedge and driftwood high up in the overhanging trees on the banks, showing it still at times overflows the plain. Anciently, when forests abounded more than now, Mount Hermon had more snow and rain falling on it, and Jordan was therefore flooded to overflow. It is plain from

<060315> Joshua 3:15; 4:18 compare with <230807> Isaiah 8:7, that Jordan was not merely full to the brim, but overflowed its banks. The flood never reaches beyond the lower line of the Ghor, which is covered with vegetation. The plain of the Jordan between the sea of Galilee and the Dead Sea is generally eight miles broad, but at the N. end of the Dead Sea the hills recede so that the width is 12 miles, of which the W. part is named "the plains of Jericho." The upper terrace immediately under the hills is covered with vegetation; under that is the Arabah or desert plain, barren in its southern part except where springs fertilize it, but fertile in its northern part and cultivated by irrigation. Grove remarks of the Jordan: "so rapid that its course is one continued cataract, so crooked that in its whole lower and

main course it has hardly a half mile straight, so broken with rapids that no boat can swim any distance continuously, so deep below the adjacent country that it is invisible and can only be with difficulty approached; refusing all communication with the ocean, and ending in a lake where navigation is impossible useless for irrigation, it is in fact what its Arabic name signifies, nothing but a 'great watering place,' Sheriat el Khebir." Geologists find that the Jordan valley was caused by a sudden violent depression after the late cretaceous period, having a chain of lakes at three levels. The level is gradually lowering, and the area of the lakes diminishing by denudation and evaporation.

JORIM

Matthat's son in Christ's genealogy (^{<420329>}Luke 3:29).
About Ahaz' time.

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JORKOAM

A place in Judah, near Hebron, of which Raham was prince ([<130244>1 Chronicles 2:44](#): Jarchi). Else a person sprung from Caleb son of Hezron, through Hebron.

JOSABAD

[<131204>](#) 1 Chronicles 12:4.

JOSEPH

The older of Jacob's two sons by Rachel. Having been long barren, she said at his birth "God hath taken away (asaph) my reproach"; "the Lord (I regard this son as the earnest that He) will add (yaacaph) to me another son," a hope fulfilled afterward in Benjamin's birth. Seventeen years old when sold into Egypt (Jacob being 108, and Isaac living 12 years afterward), 30 when made governor ([<013023>Genesis 30:23,24; 37:2; 41:46](#)), 39 before Jacob came into Egypt; so born 1906 B. C. He is called "son of Jacob's old age," as the comfort of his father's declining years, when his elder brothers by misconduct grieved their father, and Benjamin as yet was too young to minister to him. While Jacob was with the aged Isaac at Hebron his sons were tending flocks. Joseph reported their evil doings to Jacob, early manifesting moral courage and right principle under temptation ([<022302>Exodus 23:2](#)). Jacob marked his love to Joseph by giving him a "coat of many colors" (ketonet pacim), the distinctive mark of kings' daughters who were

virgins (<101318>2 Samuel 13:18), strictly a long “tunic reaching to the extremities” or ankles. These robes generally had a stripe round the skirts and sleeves. On the tomb of Chnumhotep at Benihassan, under the 12th dynasty, the Semitic visitors are represented in colored robes, of pieces sewn together. Jacob probably designed hereby to give Joseph, the firstborn of Rachel who, but for Laban’s trick, was his rightful first wife as she was his dearest, the primogeniture forfeited by Reuben

(<130501>1 Chronicles 5:1; <013522>Genesis 35:22; 49:4). The Arab chief to this day wears an aba or garment of different colored stripes as emblem of office. The more his father loved the more his brethren hated him, and could not speak peaceably to him (<210404>Ecclesiastes 4:4; compare the Antitype <430111>John 1:11; 5:17-20; 7:5; 15:23-25). The preeminence given him by his earthly was confirmed by his heavenly Father in two successive dreams. In his simplicity, possibly with some degree of elation, but certainly with the divine approval (for the revelation was given to be made known,

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<401027> Matthew 10:27), he told the dreams to his brethren, which only aggravated their hatred: the first, their sheaves bowing to his sheaf (pointing to his coming office of lord of the Egyptian granaries); the second, the sun, moon, and 11 stars bowing to him (these heavenly bodies symbolizing authorities subject to his chief rule; compare the coming eclipse of the natural luminaries and earthly potentates before the Antitype,

<402429> Matthew 24:29,30; <660612> Revelation 6:12). In the Antitype the Old Testament prophecies answer to Joseph's dreams; the Jewish rulers rejected Him, though knowing, yet practically knowing not, the prophecies concerning Him (<441327> Acts 13:27). Leah or else Bilhah, Rachel's handmaid, answers to the "moon," "thy mother," as Jacob to the "sun," and the 11 stars to the 11 brothers (<013706> Genesis 37:6-10). He told his second dream to his father as well as to his brethren, because it affected not merely them but Jacob and his mother also. His father at first was displeased with what seemed at variance with a son's submission to his parent. But, like Mary in the case of the Antitype, he "observed the saying" (<420219> Luke 2:19,51).

Unbelief, along with a secret misgiving that it might prove true after all, and bitter envy, wrought upon the brothers. So upon their father sending Joseph from the vale of Hebron in the S. to Shechem in the N. to inquire after their welfare and the flocks, when they saw him afar off at Dothan, they conspired to slay him, saying "we shall see what will become of his dreams." So as to the Antitype, <402138> Matthew 21:38; 27:1. Stephen and

the apostles evidently contemplated Joseph as type of Jesus (<440709>Acts 7:9-14; 3:13-18). Jacob's special love shadows God's love to His Only Begotten (<400317>Matthew 3:17). Joseph's readiness at his father's calls answers to the good Shepherd, the Son of God's volunteering to come securing our eternal welfare at the cost of His life (<194006>Psalm 40:6,7; <431011>John 10:11). Providence turned aside their first plan. Reuben persuades them to avoid the guilt of blood by casting him into a dry pit or cistern, intending to return and deliver him. In his absence (the narrative with the artlessness of truth never explains why Reuben was absent at the crisis; a forger would have carefully made all plain) they strip off his coat of many colors (type of the human body with its manifold perfections which the Father "prepared" the Son, and which His unnatural brethren stripped Him of: <581005>Hebrews 10:5; <501706>Philippians 2:6-8); and while he was in the pit "eat bread"

(<203020>Proverbs 30:20; compare <431828>John 18:28; <380911>Zechariah 9:11). Ishmaelite or Midianite merchants from Gilead, with spicery, balm, and myrrh (gum ladanum), for Egypt, the land of embalming the dead

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([<015002>Genesis 50:2,3](#)), passed by; and Judah, type of Judas, proposes the new plan of selling their brother for 20 pieces of silver ([<032705>Leviticus 27:5](#)) to the strangers (compare [<402019>Matthew 20:19](#); [<421832>Luke 18:32](#); [20:20](#), the Jews delivering Jesus to the Gentile Romans). Thus, they thought they had foiled forever the prediction of his elevation, but this was the very means of realizing it, by God's overruling and matchless counsels. Compare the Antitype ([<440425>Acts 4:25-28](#); [<232829>Isaiah 28:29](#); [<201921>Proverbs 19:21](#)).

Joseph's anguish of soul is noticed incidentally in the brothers' self reproach ([<014221>Genesis 42:21](#)). Affection for his father is a trait characterizing him throughout, even as the father loved him, so that at his supposed loss through a wild beast (his sons having sent him Joseph's tunic dipped in blood) Jacob refused to be comforted. Severance from his father was the bitterest ingredient in his cup of slavery. So the Antitype, [<402746> Matthew 27:46](#). His chief inquiries long afterward were about his father ([<014307>Genesis 43:7](#); [45:13,28](#); [41:51](#)), and the remembrance of "his father" was with him the strongest plea after Jacob's death, that the brothers thought they could urge for their being forgiven ([50:16,17](#)).

Reuben with characteristic instability forbore to tell his father the truth, while he had not consented to their deed. Jacob's cry, "I will go down into sheol unto my son," implies his belief in a future state, for he thought his son devoured by wild beasts, therefore not in the "grave."

The Midianites sold Joseph to Potiphar (= one devoted to the royal house; phar), an eunuch, i.e. court attendant, of Pharaoh, chief of the executioners (Hebrew, or commander of the body guard), the superintendence of executions belonging to the chiefs of the military caste. Potiphar controlled the king's prison (^{<013920>}Genesis 39:20), which was in "the house of the captain of the guard" (Potiphar's successor according to some, but **see POTIPHAR**), where also Joseph was prisoner (^{<014003>}Genesis 40:3). Joseph at first "prospered" as Potiphar's steward ("Jehovah making all that he did to prosper in his hand"), supervising his gardens, lands, fisheries, and cattle. Farming in Egypt was carried on with the utmost system, as the Egyptian monuments attest; the stewards registering all the operations, to check the notorious dishonesty of the workmen. Joseph's knowledge of flocks qualified him in some degree for the post, and his integrity made him trustworthy in it, so that his master felt he could safely entrust to his charge his household and all that he had, and "the Lord blessed the Egyptian's house for Joseph's sake" (as in Jacob's case, ^{<013027>}Genesis 30:27): ^{<190103>}Psalm

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signs both Joseph and Nicodemus witnessed at Jesus' crucifixion, and His own divine bearing throughout, changed cowards into brave disciples. God had foretold ages ago (^{<235309>}Isaiah 53:9), "they (His enemies) appointed (designed) His grave with the wicked (by crucifying Him between two thieves), but He was with a rich man at His death," i.e. when He was dead. Up to the end this prophecy seemed most unlikely to be fulfilled; but when God's time had come, at the exact crisis came forward two men, the last one would expect, both rich and members of the hostile body of rulers. The same event which crushed the hopes and raised the fears of the avowed disciples inspired Joseph with a boldness which he never felt before. All four evangelists record his deed. He had the privilege of taking down from the cross the sacred body, wrapping in fine linen which he had bought, and adding spices with Nicodemus' help, and consigning to his own newly hewn rock tomb wherein no corpse had ever lain, and in his own garden near Calvary, and then rolling the stone to the door of the sepulchre. Tradition represents Joseph as sent to Great Britain by the apostle Philip (A.D. 63), and as having settled with a band of disciples at Glastonbury, Somersetshire.

JOSEPH BARSABAS

surnamed Justus. One of the two chosen as candidates for Judas Iscariot's vacant apostleship; therefore he must have followed Jesus from His baptism to His ascension, and so was fitted to be a witness of His resurrection (^{<440122>}Acts 1:22). Lightfoot

suggests that he was Joses son of Alphaeus, and that Judas Barsabas was his brother and the apostle Jude. Said (Papias, Eusebius, H.E. iii. 39) to have drunk deadly poison without hurt, by our Lord's grace. <420329> Luke 3:29.

2. Mary's son, brother of **see JAMES** . Of the Lord's "brethren," i.e. cousins (<401355>Matthew 13:55; <410603>Mark 6:3).

JOSHAH

<130434> 1 Chronicles 4:34,38-41.

JOSES

1.

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(^{<420126>}Luke 1:26,27). His faith appears in his immediate obedience to the divine vision in a dream, no longer fearing to take to him Mary his wife (^{<400124>}Matthew 1:24,25). Soon afterward Augustus' decree for the taxation obliged both to go to Bethlehem where Jesus was born (Luke 2). There the shepherds "found Mary and Joseph, and the Babe lying in a manger." After the wise men's departure another dream from the Lord caused him to flee from Herod's murderous agents by night with mother and Child to Egypt, where he remained until the angel of the Lord in another dream intimated Herod's death, He arose and returned; but fearing Archelaus who reigned in Judaea, and warned of God in a fourth dream (the divine mode of revelation in the early stage of the kingdom of God, less perfect than those vouchsafed in the advance, stages), Joseph turned aside to his old home Nazareth. Joseph is mentioned as with Mary in presenting the Babe in the temple and as "marvelling at those things spoken of" Jesus by Simeon, and as "blessed" by him. Lastly, when Jesus was taken at 12 years of age to the temple and tarried behind, Joseph and His mother knew not of it; and Mary on finding Him said, "Thy father and I have sought Thee sorrowing." He replied, "Wist ye not that I must be about My Father's business?" Henceforward there is no more mention of the earthly father, and the heavenly and true Father is all in all. He was a "carpenter," and doubtless instructed the holy Jesus in this work (^{<401355>}Matthew 13:55; ^{<410603>}Mark 6:3). Mary and Jesus' brethren are occasionally mentioned during His ministry, but Joseph never; evidently he had died previously, which Jesus' committal of the Virgin mother to John (^{<431927>}John 19:27) confirms. Tradition has

supplied by fiction what the Gospels under the Spirit's guidance do not contain.

9. Of see **ARIMATHEA** . “An honourable counselor,” i.e. member of the Sanhedrin (^{<411543>}Mark 15:43). Joseph “waited for the kingdom of God”

(^{<420225>}Luke 2:25,38; 23:51), i.e. for Messiah and His kingdom, in accordance with prophecy. “A good man and a just.” He had not consented to the Sanhedrin's counsel and deed in crucifying Jesus. Timidity was his failing. Mark was conscious of it; John (^{<431938>}John 19:38) expressly records it, “a disciple of Jesus, but secretly for fear of the Jews.” Hence Mark records it as the more remarkable that “Joseph went in boldly unto Pilate and craved the body” just at a time when the boldest disciples might and did shrink from such a perilous venture. Feeble faith when real sometimes rises with the occasion, to face the most formidable dangers. The undesigned coincidence of Mark and John confirms their genuineness. The mighty

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ungenerous and deceitful characters; he reassured them by renouncing vengeance as God's prerogative not his ([<451219>Romans 12:19](#)), and by speaking kindly. Joseph lived to 110 years, of which 93 were spent in Egypt; seeing Ephraim's and Manasseh's grandchildren, and showing his faith to the end by still clinging amidst all his grandeur in Egypt to God's promise of his seed's settlement in Canaan and therefore commanding Israel on oath to carry his remains there ([<581122>Hebrews 11:22](#)). His body was embalmed, and in due time carried by Israel to Shechem his burying place ([<021319>Exodus 13:19](#); [<062432>Joshua 24:32](#); [<440716>Acts 7:16](#)). Ephraim and Manasseh followed the idolatries out of which their mother had come rather than the pure faith of Joseph.

He is one of the most faultless human heroes of Scripture. Decision in good, yet versatility in adapting itself to all circumstances, strong sense of duty, strict justice combined with generosity, self-control in adversity and prosperity alike, strength of character with sensitive tenderness and delicacy, modesty and magnanimity, strong filial love, above all abiding faith in God, appear throughout his remarkable history. As a statesman he got men unconditionally into his power that he might benefit them, and displayed extraordinary administrative ability.

2.

[<041307>](#) Numbers 13:7.

<151042> Ezra 10:42.

3.

4.

<161214> Nehemiah 12:14.

<420330> Luke 3:30.

6. Joseph or Josek (<420326>Luke 3:26).

7. Another (<420324>Luke 3:24).

8. Son of Heli, husband of the Virgin Mary, daughter and heiress of his uncle Jacob. The frequent recurrence of the name in Luke's **see GENEALOGY** and its absence from Matthew's confirm the view that Luke's gives Joseph's line of parentage down from Nathan, David's son, but Matthew's the line of succession to the throne. "A just" and yet (<400119>Matthew 1:19) merciful and tenderly considerate man. Recognized by his contemporaries as of David's lineage (<420204>Luke 2:4; <400120>Matthew 1:20; <430145> John 1:45). Joseph as well as Mary lived at Nazareth before their actual marriage; probably their common grandfather Matthat had settled there

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JOSHAPHAT

<131143> 1 Chronicles 11:43. Mathnan is the Chaldee for Bashan (Targum Onkelos) Joshaphat was therefore a Gadite.

JOSHAVIAH

<131146> 1 Chronicles 11:46.

JOSHBEKASHAH

<132504> 1 Chronicles 25:4,24.

JOSHUA

(See **CANAAN** , on Procopius' inscription in Mauritania confirming the historical facts). = J EHOSHUA .

1. He was Hoshea only (“he will save”) up to his noble witness after spying Canaan. Henceforth, Jehovah’s name is prefixed, Jehovah by him would save Israel (<041316>Numbers 13:16). This forms the contrast in the Antitype (<400121>Matthew 1:21), “thou shalt call His name Jesus, for Himself (Greek, not merely ‘Jehovah by him’) shall save His people.” Son of Nun, of Ephraim (<130727>1 Chronicles 7:27). Born about the time when Moses fled to Midian, he endured in youth the slave labour amidst Egyptian brick kilns. Probably he even in Egypt was recognized as an officer among his brethren; for at his first public act, choosing and leading picked men of Israel against the attacking **see AMALEKITES** at Rephidim

(<021709>Exodus 17:9) he is introduced abruptly without description as one already well known by the designation Joshua (not Hoshea) given by anticipation. Moses discerned by the Spirit his sterling qualities, solid rather than brilliant. Joshua learned to rule by obeying first; then he ruled for God, not self. God commanded Moses to write in the book (Hebrew, namely, the history of God's dealings with Israel) and rehearse it in Joshua's ears. Joshua inflicted the first decisive blow on the doomed nations; this was an earnest to him of the subsequent conquest of Canaan. Next as Moses' "minister" Joshua accompanied him along with Aaron, Nadab, Abihu, and 70 elders up the mountain of God; but Moses went alone into the cloud

(<022409>Exodus 24:9,13-15). On the descent Joshua heard the noise of the people shouting, and with a warrior's thought he said to Moses, "there is a noise of war in the camp"; but it was the noise of singers in the calf worship. When Moses removed the tabernacle of meeting between God

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and His people from the camp, Joshua, then “a young man” (perhaps an official term for an attendant, [<041128>Numbers 11:28](#); [<050138>Deuteronomy 1:38](#) “Joshua who standeth before thee”), departed not out of the tabernacle; the Lord’s house and communion is the best qualification for those who are afterward to fight the Lord’s battles.

Sent to spy out Canaan as representing Ephraim; **see CALEB** represented Judah. They two alone of the 12 brought a good report, and encouraged the people not to fear the inhabitants for the Lord was with Israel (contrast

[<19A624> Psalm 106:24](#); [<041308>Numbers 13:8,16](#); [Numbers 14](#)). The people would have stoned both, but the glory of Jehovah suddenly appeared in the tabernacle. The ten other spies were smitten with the plague and died. Joshua and Caleb alone of all that generation above 20 years of age survived the 40 years’ wilderness wanderings that ensued, because “they wholly followed the Lord” ([<043211>Numbers 32:11,12](#)). Moses shortly before death, by Jehovah’s direction, solemnly invested Joshua with authority as his successor. The Spirit was already in Joshua. Moses by laying on hands added the formal and public sign, and instrumentally gave him thereby more of “the spirit of wisdom.” The previous receiving of inward grace does not dispense with the outward sign ([<042718>Numbers 27:18-23](#); [<440901>Acts 9:1-18](#); [10:44-48](#)). Moses put some of his own honour (dignity and authority) upon Joshua, making him vice leader, that Israel might obey him preparatory to his becoming chief after Moses’ death. Joshua was inferior to Moses in

standing before Eleazar the high priest to inquire through him and his Urim and Thummim, of Jehovah; Moses enjoyed direct communion with God. When Joshua omitted to inquire in the Gibeonites' case he suffered for it. Moses gave Joshua a charge before the high priest and congregation. Joshua's solemn inauguration to the office to which he had previously been called is in ^{<053114>}Deuteronomy 31:14-23. God Himself recognizes Joshua in it by summoning him into the tabernacle with Moses, while the divine pillar of cloud manifested Jehovah's presence (compare ^{<041125>} Numbers 11:25; 12:5). He commands Moses and Joshua to write Moses' song, and teach it to Israel as a witness against them of God's benefits, their duties, and the penalty of their apostasy. Jehovah's "charge" by Moses was: "be strong and of a good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee." Once only did Joshua show an envious spirit, but it was in behalf of his beloved master Moses, not for self. When Eldad and Medad prophesied in the camp separately from the rest of the 70 who received of the spirit

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that was upon Moses, in his presence, Joshua said, “my lord Moses, forbid them;” he replied, “enviest thou for my sake? would God that all the Lord’s people were prophets,” etc.

([<041128>](#)Numbers 11:28,29; compare

[<430326>](#) John 3:26; [<420949>](#)Luke 9:49; [<441508>](#)Acts 15:8,9; 11:17).

Jehovah repeated the charge ([<060101>](#)Joshua 1:1-9), enjoining” courage” in “doing according to all the law, turning not from it to the right or left,” and promising consequent prosperity and Jehovah’s continual presence as “his God wheresoever he went.” God kept His promise, working mighty miracles in his behalf, and giving Israel all the land and rest round about; no good thing failed which the Lord had spoken ([<062143>](#)Joshua 21:43-45). The people honoured Joshua as they had Moses.

During his lifetime Israel came nearest to realizing the ideal of the people of God ([<061115>](#)Joshua 11:15; 24:31). Joshua took the command at Shittim, sent spies to Jericho, crossed Jordan, fortified his camp at Gilgal, circumcised the people (for Israel’s work was a spiritual one, and men still having the badge of fleshliness were not fit agents for the Lord’s work:

[<061040>](#)Joshua 10:40; [<070531>](#)Judges 5:31), kept the Passover, (after which on their eating the old grain of the land the manna ceased,) and received the assurance of Jericho’s fall and God’s fighting against Israel’s foes from the uncreated Angel of Jehovah

([<060513>](#)Joshua 5:13-15; 6:2-5), the Captain of Jehovah’s host ([<402653>](#)Matthew 26:53; [<022320>](#)Exodus 23:20-23;

[<661911>](#)Revelation 19:11-14). The charge “loose thy shoe from

off thy feet” identifies Him with the Jehovah of <020305>Exodus 3:5. Ganneau suggests that Sartabeh the mountain was the spot whereon the Captain of Jehovah’s host, Hebrew: Sarsaba , appeared to Joshua, and thence takes its name. It is invisible W. of Jericho; but to one starting from Riha to the E. it appears at all points. The divine Captain was on a height above Joshua, for “he lifted up his eyes” toward Him, and went unto Him. **see JERICHO** fell by miracle. The repulse at AI, through **see ACHAN**’S sin, taught Israel their success depended on their doing God’s work of wrath in God’s holy way, without greed. Ai then fell. Joshua wrote the law on EBAL, , and read it before the assembled people, half on that side and half. over against **see GERIZIM** . By neglecting to consult Jehovah Joshua was entrapped into the league with **see GIBEON** ; but having sworn he honourably kept his oath (<191504>Psalm 15:4; <210502>Ecclesiastes 5:2; contrast <102102> 2 Samuel 21:2-6, etc.). This brought on the attack of the five confederate kings whom he defeated at Makkedah, aided by a divinely sent hailstorm and prolongation of daylight: the condition of the air was probably rendered by God, at Joshua’s believing prayer, highly refractive

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Gilgal, the passage of Jordan. The pillars in the vestibule are surrounded by a fillet of Egyptian style.

<122308> 2 Kings 23:8.

4. = see JESHUA .

JOSHUA, BOOK OF

“The doomsday book of Palestine,” especially Joshua 13—23. Authenticated by Scripture references to the events recorded in it (Pa. 78:53-65; 28:21; <350311>Habakkuk 3:11-13; <440745>Acts 7:45; <580408>Hebrews 4:8; 11:30-32; <590225>James 2:25). Joshua after destroying the kings, so that Israel had rest from war in the open field, divided generally the land; but this is quite consistent with the after statements that years passed before the process of division was completed and the allotments finally settled. Joshua was directed to divide land not yet in Israel’s actual possession (<061301>Joshua 13:1—14:5). God designed that Israel should occupy the land by degrees, lest the beasts should multiply and the land be desolate (<022328>Exodus 23:28-30); for instance, though the kings of Jerusalem and Gezer were slain, their people were not rooted out until long after. The slackness of Israel to extirpate the accursed Canaanites was also a cause of non-immediate possession (<061116>Joshua 11:16,23; 12:7,10-12; compare <061563>Joshua 15:63; 16:10; 17:1,16; 18:1,3; 19:51). Joshua is based on the Pentateuch (to which it is joined by the conjunction “now” or “and” at its beginning),

“now” but distinct from it. Compare 13:7 with <043413>Numbers 34:13; 13:17 with <043237>Numbers 32:37; 13:21,22 with <043108>Numbers 31:8; 13:14,33; 14:4, with <051801>Deuteronomy 18:1,2; <041820>Numbers 18:20; Numbers 21 with Numbers 35.

U N I T Y . The book evidently is that of an eye witness, so minute and vivid are the descriptions. The narrative moves on in one uninterrupted flow for the first 12 chapters of Joshua. Jehovah’s faithfulness is exhibited in the historical fulfillment of His covenanted promises, with which the book opens (<060102>Joshua 1:2-9, the programme of the book).

I. The promise, <060102>Joshua 1:2-5, is fulfilled (Joshua 2—12), the conquest of the land by Jehovah’s mighty help, “from the wilderness and this Lebanon unto ... Euphrates ... and the great sea (the Mediterranean) toward the going down of the sun.” The limit, the Euphrates, was not

2.

<090614> 1 Samuel 6:14-18.

3.

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the people expressing still their resolution to serve Jehovah, Joshua made a covenant between God and them; and wrote the covenant and the words spoken on both sides in the law book of God, adding it to that written by Moses, and set up a stone as a memorial on the spot, under a terebinth tree by the sanctuary (or place hallowed to Jehovah by Abraham), and as a visible silent witness of their engagement. His influence under God kept them faithful both in his own time and that of the elders who outlived him.

A pious warrior, almost without blemish, one who learned to command in advanced age by obeying when a youth, ever looking up to Jehovah with childlike faith, worshipping with devout prostration the Captain of the Lord's host, dispensing kingdoms yet content at the last with a petty inheritance, as disinterested and unselfish as he was brave, generous, and patriotic.

Joshua typifies Jesus whose name he bears ([<440745>Acts 7:45](#); [<580408>Hebrews 4:8](#)). Moses representing the law could not bring Israel into Canaan; that was reserved for Joshua. So Jesus perfects what the law could not, and brings His people into the heavenly inheritance ([<441339>Acts 13:39](#); [Hebrews 4](#); [7:19-25](#)). He leads His people through a Jordan-like flood of troubles and death itself without being overwhelmed ([<234302>Isaiah 43:2](#)). He bruises Satan under their feet ([<061024>Joshua 10:24](#); [<19B005>Psalm 110:5](#); [<390403>Malachi 4:3](#); [<451620>Romans 16:20](#)). Jesus is the minister of the true circumcision

(<060502>Joshua 5:2-9; compare <451508>Romans 15:8; 2:29; <510211>Colossians 2:11,13). Joshua was buried in the border of his inheritance in **see TIMNATH SERAH** (which see: probably now Kefr Haris) in Mount Ephraim, on the northern side of the hill Gaash (<062430>Joshua 24:30). The Septuagint adds: “there they laid with him in the tomb the stone knives with which he circumcised the children of Israel in Gilgal ... and there they are unto this day.” If this addition of the Septuagint be trustworthy, it will be a curious proof that flint knives lay in situ for 12 centuries, from the 16th to the third century B.C., the date of Septuagint. At all events it shows that flint knives are no proof of a barbarous race ages before the historic period; such knives were used by civilized races in the historic times. M. Guerin professes to have discovered at Tigne (Timnath Serah), Joshua’s tomb. In the hill there one tomb has a vestibule, into which the light penetrates. There are 300 niches for lamps. The vestibule admits to two chambers, one with 15 receptacles for bodies, the other but one; many sharp flint knives were found on removing the dirt from the floor of the tomb, as also in

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the Canaanites was the drawback to the completeness of Joshua's work ([061803](#)>Joshua 18:3); after their long nomadic life the people were slow in settling down in separate homes; fear of the foes' attack too made them shrink from the trouble of defending themselves severally: a root of bitterness left which bore deadly fruit under the judges.

A long time after Jehovah had given rest unto Israel from all foes, Joshua, now old, convened all Israel (Joshua 23) represented by their heads, judges, and officers, to either Timhath Serah his home or Shiloh the sanctuary, and exhorted them to love and serve Jehovah ("be ye very courageous to do all that is written in the law, turn not aside to the right or to the left," [062306](#)>Joshua 23:6; the same as God had enjoined Himself,

[060107](#)> Joshua 1:7), constrained by His past benefits, His promises of future help, and His threats of leaving the nations to be snares, scourges, and thorns to vex and destroy Israel in the event of apostasy. Again he gathered all the tribes with their heads and officers to Shechem, as being the place where Abram received God's first promise of the land after his migration into Canaan ([011206](#)>Genesis 12:6,7); more especially because here Jacob on his return from Mesopotamia settled, and removed his household's strange gods ([013319](#)>Genesis 33:19; 35:2-4), just as Joshua now wished Israel to renew the covenant binding them to renunciation of all idols. Here too Joseph's bones were buried ([062432](#)>Joshua 24:32). Joshua was buried at 110 years of age in Timnath Serah. His piety comes brightly out in his dying exhortation:

(1) God's call to Abraham was one of pure grace, not for his merit; Israel's fathers and Terah had "served other gods" (<062402>Joshua 24:2,14; <013153>Genesis 31:53; 19:34), but Jehovah has through miraculous interposition brought Israel to the promised land; put away therefore all the gods ye served in Egypt (<031707>Leviticus 17:7; <262018>Ezekiel 20:18; <062414>Joshua 24:14); but, if not,

(2) choose you (if you are bent on self destruction) which idols you like, "but as for me and my house (<011819>Genesis 18:19) we will serve the Lord" (compare <080115>Ruth 1:15; <111821>1 Kings 18:21; <430667>John 6:67; <421042>Luke 10:42). When the people, self confidently (like Peter, <422233>Luke 22:33), promised faithfulness, Joshua replied "ye cannot serve the Lord," i.e. without putting away heart idols (for they had no wooden, stone, or metal images to put away): <050605>Deuteronomy 6:5,6; <400624>Matthew 6:24. See <062423>Joshua 24:23, "put away the strange gods which are IN you," heart idols, inconsistent with the service of Jehovah who is "a jealous God" (<262039>Ezekiel 20:39). On

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actually reached until Solomon's reign (^{<110421>}1 Kings 4:21), and the full realization awaits Christ's millennial reign (^{<011518>}Genesis 15:18; ^{<197208>}Psalms 72:8); but the main step toward its fulfillment was taken. Joshua's conquests, though overwhelming at the time, could only be secured by Israel's faithfully following them up.

II. The promise, Joshua 6—7, that Joshua should divide the land is recorded as fulfilled (Joshua 13—22).

III. The means of realizing this two-fold promise, “only be very courageous to do ... all the law ... turn not to the right hand or to the left ... this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein ... for then thou shalt have good success Be strong and of a good courage for the Lord thy God is with thee wheresoever thou goest” (^{<060107>}Joshua 1:7-9), are urged upon the people in detail by Joshua as his last testimony (^{<062302>}Joshua 23:24). The connection and method traceable throughout prove the unity of the book. The variety in the style of the historical compared with the topographical parts is what we should expect.

The “three days” (^{<060111>}Joshua 1:11) are not the time within which the crossing actually took place, but the time allowed to the people to prepare for crossing: prepare victuals to be able to leave Shittim within three days, so as to be ready to cross Jordan. The spies sent from Shittim to Jericho (the key of

Canaan) on the same day as Joshua gave this charge to Israel had to hide three days after leaving Jericho, so that they could not have returned until the evening of the fourth day after they were sent (⁰⁶⁰²²²Joshua 2:22). The morning after this Israel left Shittim for Jordan, where they halted again; three days afterward they crossed, i.e. eight days intervened between their being sent and Israel's crossing. The drying up of Jordan is the counterpart of the drying up of the Red Sea under Moses, Joshua's master and predecessor. Throughout the warlike and the peaceful events of this book, comprising a period of 25 years (compare ⁰⁶¹⁴⁰⁷Joshua 14:7-10) from 1451 to 1426 B. C., God's presence is everywhere felt. Joshua is His conscious and obedient agent.

AUTHOR . That Joshua wrote the book is probable because

(1) he certainly wrote one transaction in it (⁰⁶²⁴²⁶Joshua 24:26), and scarcely any but Joshua himself is likely to have written the parting addresses, his last legacy to Israel (Joshua 23—24).

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(2) None but Joshua could have supplied the accounts of his communion with God ([<060101>](#)Joshua 1:1 ff; 3:7; 4:2; 5:2,9,13; 6:2; 7:10; 8:1; 10:8; 11:6; 13:1,2; 20:1; 24:2).

(3) Joshua was best qualified by his position to describe the events, and to collect the documents of this book; it was important that the statement of the allotments should rest on such a decisive authority as Joshua. (4) He would be following his master and predecessor Moses' pattern in recording God's dealings with Israel through him; 24:26 looks like his own subscription, as Moses in Deuteronomy 31, both being followed by an appendix as to the author's death.

(5) In [<060501>](#)Joshua 5:1,6, he uses the first person, "we passed over"; and in [<060625>](#) Joshua 6:25, "Rahab dwelleth in Israel even unto this day"; both passages imply a contemporary writer. Keil gives a list of phrases and forms peculiar to this book and the Pentateuch, marking its composition in or near the same age.

[<070301>](#) Judges 3:1-3; 1:27-29, repeat [<061302>](#)Joshua 13:2-6; 16:10; 17:11, because Joshua's description suited the times described by the inspired writer of Judges. The capture of Hebron and Debir by Judah and its hero Caleb is repeated in [<070109>](#)Judges 1:9-15 from [<061513>](#)Joshua 15:13-20. Possibly the account of the Danite occupation of Leshem or Laish is a later insertion in [<061947>](#) Joshua 19:47 from [<071807>](#)Judges 18:7. So also the account ([<061563>](#)Joshua 15:63; 18:28) of the joint occupation of Jerusalem by Israel and the Jebusites may be an insertion from [<070108>](#)Judges 1:8,21. In the case of an

authoritative record of the allotment of lands, which the book of Joshua is, the immediate successors who appended the account of his death (probably one or more of the elders who took part in Joshua's victories and outlived him: "we," <060501>Joshua 5:1,6; 24:31; <070207>Judges 2:7) would naturally insert the exact state of things then, which in Joshua's time were in a transition state, his allotments not having been taken full possession of until after his death. The expulsion of the Jebusites from Jerusalem at the beginning of David's reign proves that Joshua and Judges were written before David. The Gibeonites were in Joshua's time (<060927>Joshua 9:27) "hewers of wood and drawers of water" for the sanctuary "even unto this day," but Saul set aside the covenant and tried to destroy them; so that the book of Joshua was before Saul. The only Phoenicians mentioned are the Sidonians, reckoned with the Canaanites as doomed to destruction; but in David's

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time Tyre takes the lead of Sidon, and is in treaty with David ([<061304>](#)Joshua 13:4-6; [<100511>](#)2 Samuel 5:11).

JOSIAH

= supported or healed by Jehovah.

1. Son of Amon and Jedidah; began to reign at eight years old (641 B.C.) and reigned 31 years, to 610 B.C. (2 Kings 22 to 24; 2 Chronicles 34—35). The first 12 chapters of Jeremiah may refer to this period. At the age of 16, “while he was yet young, he began to seek after the God of David his father.” Since Amon was wicked it is likely that Jedidah (= beloved), like Lois and Eunice ([<550105>](#)2 Timothy 1:5), had early instilled into her child pious principles which bore fruit betimes, for in spite of the closing error which cost him his life the Holy Spirit, who remembers the graces and ignores the exceptional fails of believers, testifies “he declined neither to the right hand nor to the left.” At the age of 20, in the 12th year of his reign, he began to purge Judah and Jerusalem of the high places , **see GROVES** or Asherah, and images of the sun and Baal, and strewed their dust on the graves of their former worshippers. The events of the purging out idolatry, the temple repair, and the finding of the law, in Kings are arranged according to subject matter; but in Chronicles chronologically. The repairing of the temple recorded [<122203>](#)2 Kings 22:3-7, in a period by itself, subordinate to the discovery of the law, in the 18th year of Josiah’s reign, must have been chronologically before that date, since in that year the builders were already repairing and the money for the work had been collected by the

Levites who kept the door. The abolishing of the idols must have begun before the people made the covenant (<122303>2 Kings 23:3). The discovery of the law (**see HILKIAH**) quickened his zeal in abolishing them throughout the whole kingdom. In 2 Kings their suppression is narrated more minutely, the Passover celebration is summarized; in Second Chronicles their suppression is summarized (<143403>2 Chronicles 34:3-7,33), but the Passover fully described (<143501>2 Chronicles 35:1-19). Josiah spared not even the high places which pious Hezekiah had left, nor those of Solomon in his apostasy, nor their priests (Chemarim), as <360104>Zephaniah 1:4 foretold; also Manasseh his grandfather's grove (Asherah) in the Lord's house (<122107>2 Kings 21:7; 23:6). He defiled Tophot in the valley of the children of **see HINNOM** , where the people used to make their children pass through the fire to Moloch; and burned the chariots of the sun, and took away the stored horses, and destroyed Ahaz' altars on the housetop.

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He fulfilled on the Bethel calf altar the prophecy of the man of God to Jeroboam, given three centuries before, and declaring his very name (as Isaiah did that of Cyrus ages before), but respected the prophet's sepulchre (1 Kings 13). His purgation thus extended to northern Israel as far as Naphtali, as well as to Judah.

It was in repairing the temple that Moses' copy of the law, in his own handwriting, or at, least the original temple copy from his, was found. That the law was not previously unknown appears from the king's conduct on its discovery. He at once accepted its authority without mistrust as genuine and authentic; and read or caused it to be read in the ears of all the men of Judah, the priests and the prophets ("Levites" in [<143430>2](#) Chronicles 34:30). These too all accepted it, evidently because they and he had always recognized its truths generally (as his extirpation of idolatry already implied), but now he and they are brought into immediate contact, as it were, with Moses himself, through the original temple copy. His tenderness of heart (conscience) and his humbling himself before God with tears and rent garments brought God's promise through Huldah that he should be "gathered to his grave in peace," and "should not see the evil God was about to bring on" Jerusalem. It is true he fell in battle; but his remains were (and were the last) buried in his fathers' sepulchres "in peace," before seeing the enemy overthrow his capital (compare [<243405>](#) Jeremiah 34:5; [<235701>](#) Isaiah 57:1,2). "Because thou humblest thyself when thou heardest what I spake ... I also have heard thee." God is toward men what they are toward Him ([<191825>](#) Psalm 18:25,26). In this same year, the 26th of his age, the 18th of his reign, Josiah

and his people entered into a covenant to keep the law of Jehovah with all their heart and all their soul (^{<122303>}2 Kings 23:3; ^{<143431>} 2 Chronicles 34:31-33).

His only fault was his supposition that by frustrating Necho's expedition to the Euphrates against Assyria he might avert God's predicted judgment on Judah. He scarcely realized the depth of Israel's apostasy, and hoped his reformation would enlist God's cooperation against the Egyptians. Nineveh was falling, if not already fallen. The Syrian princes, those independent as Josiah as well as Assyria's vassals, hoped now to be free from every foreign yoke; it was therefore necessary now to check the Egyptian, for though Necho was not marching against Judah but against Carchemish by Euphrates, Josiah knew that if once the Egyptians gained Coelosyria his independence would be gone. Necho appealed in vain to Josiah to leave him alone, as it was "against the house of his war" (his hereditary enemy)

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that he was marching, and that God commanded him, so that if Josiah interfered he would be “meddling with God.” He thought the reference to God would have weight with Josiah. Of course Pharaoh’s view of the Godhead was distinct from Josiah’s. Josiah forgot his ancestor Solomon’s inspired counsel ([<201714>Proverbs 17:14; 26:17](#)). Josiah’s reformation had not removed the deep seated evil (as Jeremiah and Zephaniah testify), so that the deceased Manasseh’s sin, acting still far and wide though hiddenly now, awaited God’s fierce anger on Jerusalem, as he was warned by God through Huldah ([<122216>2 Kings 22:16-20](#)). Hence Josiah was permitted, not without culpability on his part, to meddle in the ungodly world’s wars, and so to fall, and with himself to withdraw the last godly ruler from the people henceforth given over to punishment ([<122325>2 Kings 23:25-30](#)). Necho came by sea to Palestine, landing at Accho. If he had come by Philistia Josiah would have met him there, and not allowed him to advance to Megiddo. There, in the great battle field of Palestine, Esdraelon plain, Necho, when they met face to face, slew him. Josiah was carried wounded from Hadadrimmon to die before he reached Jerusalem. He was buried with every honour, and Jeremiah composed a dirge, annually chanted at Hadadrimmon (not the “Lamentations” over Jerusalem after its fall). Compare [<242210>Jeremiah 22:10](#) “weep not for the dead, neither bemoan him” (namely, Josiah slain at Megiddo = Magdolum in Herodotus); he is at peace. The church, while potent in the world for God, must not descend to the world’s level and use the world’s weapons for even a good end. Her controversy must first be with herself so long as corruption is in her, and then she

must yield herself to God to be wielded by Him in the world for His glory. Antichrist superseding spiritual Babylon appropriately falls at Armageddon, i.e. the hill of Megiddo, the scene of godly Josiah's fall through descending to the world's carnal strifes as Babylon's ally (<661614>Revelation 16:14-18); the Jews' future mourning for Him whom they pierced, before God's interposition against all nations confederate against Jerusalem, answers to their mourning for Josiah at Megiddo (<381210>Zechariah 12:10,11).

Josiah's greatness harmonizes with the parallel decline and fall of Assyria. Josiah exercised a sovereignty over Samaria and Galilee (<143406>2 Chronicles 34:6), besides Judah. In 633 B.C. the Medes attacked Nineveh. Then the Scythians (from whom Bethshan got its Greek name Scythopolis) desolated western Asia. Then Egypt cast off the Assyrian yoke, and Psammetik I attacked southern Syria. Finally, in 626 or 624 B.C., the

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Medes, Babylonians, and Susianians destroyed Nineveh and divided the empire. This gave Josiah the opportunity to free Judah from the Assyrian yoke which his grandfather had borne, and to enlarge his kingdom. (See for further illustrations of the Scripture harmony with secular history, N ECHO).

2. Josiah, son of Zephaniah = cheen (“grace”) (<380609>Zechariah 6:9,15). At his house in Jerusalem the three from Babylon were guests, from whom Zechariah by God’s command took silver and gold to make crowns for the high priest Joshua’s head.

JOSIBIAH

<130435> 1 Chronicles 4:35.

JOSIPHIAH

<150810> Ezra 8:10.

JOTBAH

The city of Meshullemeth, Manasseh’s queen, mother of Amen (<122119>2 Kings 21:19). Now Et Taiyib, N. of Jerusalem, in Benjamin. Meaning goodness. The good soil explains the name. Distinct from the following:

JOTBATHAH; JOTBATH

one stage of Israel in the wilderness, “a land of torrents of

waters” ([Numbers 33:33](#); [Deuteronomy 10:7](#)).

Now wady Tabah, six miles

S.W. of the head of the Elanitic gulf of the Red Sea, abounding in water, tamarisks, and palms. Robinson calls it wady el Adhbeh, a sandy plain descending into wady el Jerafeh; next Gudgodah or Horhagidgad.

JOTHAM

1. Gideon’s youngest son; escaped when his 69 brothers were killed at Ophrah by their half brother Abimelech. Upon the latter being made king, Jotham from Mount Gerizim, which rises 800 ft. above the valley of Shechem on the S. side of the city, uttered against him and the Shechemites the parable or **see FABLE** (the oldest extant) of the bramble and the trees. The olive, fig, and vine, the most valuable products of Palestine, represent the nobler persons like Gideon, who bear fruit to God’s glory and man’s good, and wish no transference to kingly positions (to float about restless and insecure, nuwah , instead of being rooted in the soil: [Judges 9:9](#)).

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The bramble, good for nothing but to burn, represents Abimelech who can do nothing but harm. The bramble's hollow pretentiousness appears in his invitation, "trust in my shadow!" It could only scratch, not shelter from the heat. Easily catching fire, it can set on fire the noblest trees of Lebanon; the worthless can cause fatal hurt to the noblest (^{<022205>}Exodus 22:5). Jotham fled to Beer and dwelt there, out of Abimelech's way.

2. King Jotham, son of Uzziah or Azariah and Jerushah. He was regent during Uzziah's leprosy (^{<142621>}2 Chronicles 26:21); at the age of 25 he succeeded him, and reigned for 16 years in Jerusalem (758-742 B.C.). A contemporary of Isaiah. He did right before the Lord; but did not remove the high places, for "the people did yet corruptly," sacrificing and burning incense still on them (2 Kings 15; 2 Chronicles 27). He built the higher gate of the house of Jehovah, i.e. the N. gate of the inner or upper court (see ^{<260803>} Ezekiel 8:3,5,14,16; 9:2; 40:38-43), and built much at the wall of the Ophel (the S. slope of the temple mountain, a wall from which passed to the W. mountain, commonly called Zion (see **JERUSALEM**)), and cities on Judah's mountains, and castles in the forests to protect the herds, as Uzziah had done (^{<142610>}2 Chronicles 26:10). He imposed on Ammon, after subduing them, a heavy tribute for three years.

3.

^{<130247>} 1 Chronicles 2:47.

JOZABAD

1.

<131220> 1 Chronicles 12:20.

<150833> Ezra 8:33.

<151022> Ezra 10:22.

<160807> Nehemiah 8:7; 11:16.

<143113> 2 Chronicles 31:13.

3. 1 Chronicles 35:9.

2.

4.

5.

6.

JOZACHAR

Son of Shimeath the Ammonitess; one of Joash's murderers (<121221>2 Kings 12:21). Zabad in <142426>2 Chronicles 24:26 is a transcriber's error for Zachar contracted for Jozachar. As Joash had forsaken Jehovah for foreigners' idols, so his doom was inflicted by two sons of foreign women.

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JOZADAK

= J EHOZADAK . ^{<150302>}Ezra 3:2,8; 5:2; 10:18;
^{<161226>}Nehemiah 12:26.

JUBAL

Lamech's son by Adah; invented the harp and organ (pipe), i.e. stringed and wind instruments (Gen 4:21). Brother of Jabal, the beginner of pastoral life. The connection herein is implied between nomadic life and music, which can be practiced in the leisure afforded by such a life. Pan and Apollo, to whom the Greeks attributed the invention of the pipe and lyre respectively, were represented as shepherds.

JUBILEE

(**See YEAR** , **see SABBATICAL**). The 50th jubilee, after seven weeks of years, when alienated lands returned to the original owners and Hebrew bondservants were freed (^{<032508>}Leviticus 25:8-16,23-55; 27:16-25; ^{<043604>} Numbers 36:4). At the close of the great day of atonement the blast of the jubilee curved trumpets proclaimed throughout the land liberty, after guilt had been removed through the typically atoning blood of victims. It is referred to as antitypically fulfilled in "the acceptable year of the Lord," this limited period of gospel grace in which deliverance from sin and death, and the restoration of man's lost inheritance, are proclaimed through Christ (^{<236101>}Isaiah 61:1,2; ^{<420419>}Luke

4:19). Literally, hereafter (^{<260712>}Ezekiel 7:12,13; 46:17) to be kept. Liberty to bondservants was given every seventh or sabbatical year. The princes and people at Jerusalem first observed it, in accordance with Zedekiah's covenant made under fear of the Babylonian besiegers; afterward on Pharaoh Hophra interrupting the siege they broke their engagement and enslaved their brethren again; God in retribution gave them a fatal liberty, namely, emancipation from His blessed service, to be given up to the sword, pestilence, and famine (^{<243408>}Jeremiah 34:8-22; 37:5- 10; compare ^{<160501>}Nehemiah 5:1-13).

The jubilee prevented the accumulation of land in the hands of a few, and raised legally at regular intervals families and individuals out of destitution to competency; thereby guarding against the lawless and dangerous outbreaks of the penniless against large possessors, to which other states are liable. It tended to foster family feeling, and to promote the preservation of genealogies, and to remind all that Jehovah was the

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supreme Landlord under whom their tenure was held and the Lord of the Israelites, who therefore could not become lasting servants of anyone else.

”The times of the restitution of all things” are the coming grand jubilee ([<440321>Acts 3:21](#)), “the regeneration” ([<401928>Matthew 19:28](#)) ushered in by “the trump of God” ([<520416>1 Thessalonians 4:16,17](#)). The Spirit is meantime “the earnest of our inheritance until the redemption of the purchased possession” ([<490113>Ephesians 1:13,14](#); [<450819>Romans 8:19-23](#)).

As in sabbatical years, there was to be no tillage, but the natural produce was to be left open to all. If a Hebrew in poverty disposed of his land the price was regulated by the number of years to run until jubilee, the sabbatical seventh years not being counted. The original proprietor or the nearest of kin (goel) could redeem the land at any time. Houses in walled cities were excepted; the owner might buy them back within a year, otherwise they became absolutely the purchaser’s own. But houses in villages went with the lands. Levites too could buy back their houses at any time, which always reverted to them at jubilee; their lands were not affected by the law of jubilee. If a man sanctified his land to Jehovah it could be redeemed before the jubilee on paying the worth of the crops and a fifth. If not redeemed before jubilee it remained sanctified for ever. Even a bondman who bound himself to willing service by boring his ears was freed at jubilee ([<022106>Exodus 21:6](#)). No legislator would have enacted such an institution, and no people would

have long submitted to it, unless both had believed that a divine authority had dictated it and a special providence would facilitate its execution. Nothing could have produced this conviction but the experience of miraculous interposition such as the Pentateuch describes. The very existence of this law is a standing monument that when it was given the Mosaic miracles were fully believed; moreover this law, in the Pentateuch which the Jews always have received as written by Moses, is coeval with the witnesses of the miracles: therefore the reality of the Mosaic miracles is undeniable (Graves, Pentateuch, 6).

The root of “jubilee” is yabal , “to flow,” a rich stream of sound ([Exodus 19:13](#), where jubilee is translated “ trumpet,” margin “cornet”; compare [Joshua 6:5](#), compare [Psalm 89:15](#)). It was in the 50th year, so that, the 49th also being a sabbath year, two sabbatical years came together, just as Pentecost came the 50th jubilee at the end of the seven weeks (49 days) closing with the sabbath. It stood between the two series of sabbatical years in the century. See [Isaiah 37:30](#), where the reference

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to jubilee is not at all certain; also ^{<230507>}Isaiah 5:7-10, those who by covetousness prevented the operation of the law of jubilee. Remission of debts was on each sabbatical seventh year; the bondage for debt was all that jubilee delivered from.

The jubilee is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured rest for each spiritually; the sabbatical year secured rest for the land. The jubilee secured rest and restoration for the body politic, to recover that general equality which Joshua's original settlement contemplated; hence no religious observances were prescribed, simply the trumpets sounded the glad note of restoration. The leisure of the jubilee year was perhaps devoted to school and instruction of the people, the reading of the law and such services (Ewald).

^{<420330>} Luke 3:30.

2. Son of Joanna or Hananiah (^{<420326>}Luke 3:26) = Abiud (Ab being prefixed), ^{<400113>} Matthew 1:13. Their times agree, omitting Rhesa of Luke, and allowing for Matthew's omission of generations, = Hodaiah (^{<130324>}1 Chronicles 3:24).

3. One of Christ's "brethren" or cousins; brother of James; of the twelve; author of the EPISTLE (**see JUDE**) (^{<410603>}Mark 6:3; ^{<401355>}Matthew 13:55; ^{<420616>} Luke 6:16; ^{<440113>}Acts 1:13).

JUDAH

1. The patriarch J UDAH ; Jacob’s fourth son, by Leah. Judah = “praise”, Leah having praised Jehovah for giving him; Jacob similarly refers to the meaning of Judah, “thou art he whom thy brethren shall praise”

(<012935>Genesis 29:35; 49:8). He saved Joseph from death by the cruel and covetous plan of selling him to the Midianites. Conscience and natural feeling wrought on Judah, “what profit is it (like the antitype Judas, and in the keen bargaining spirit of the Jews ages afterward: <431204>John 12:4,5;

<402615> Matthew 26:15), if we slay our brother and conceal his blood? Come and let us sell him ... and let not our hand be upon him, for he is our brother and our flesh.” Conscience was stupefied, and cupidity gratified, by this scheme. Judah was the brethren’s spokesman in prevailing on Jacob to let Benjamin go to Egypt, and he undertook to be surety for him (<014303>Genesis 43:3-10); and when Joseph’s cup was found with Benjamin, professed their guilt and liability to bondservice, though actually innocent

JUDA

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of stealing it, in order in oriental fashion to move pity. Then Judah touchingly appealed to the supposed Egyptian prince to detain him as a bondservant instead of his youngest brother, by describing his father's love for Benjamin after having lost Joseph, and the danger of bringing down his grey hairs with sorrow to the grave, so that Joseph could refrain no longer but made himself known (Genesis 44). Judah too is the one who prepares the way before his father in going to meet Joseph and settle in Goshen

([<014628>](#)Genesis 46:28). Throughout Judah “prevailed above his brethren, and of him came the chief prince” ([<130502>](#)1 Chronicles 5:2). Though” the birthright was Joseph’s” he was not registered as firstborn, because of Judah’s prevalence on the threefold ground, Jacob’s blessing, Judah’s historic preeminence, and David the prince ([<132804>](#)1 Chronicles 28:4) being chosen from Judah. The tribe outnumbered all the others under Moses: 74,600 at Sinai ([<040126>](#)Numbers 1:26,27); 76,500 before entering Canaan ([<042622>](#)Numbers 26:22); outnumbering Dan at Sinai by 11,900. Again after the division of the land Judah was called by God to be the vanguard of the army warring with the Canaanites ([<070101>](#)Judges 1:1,2). Judah in his conduct before Joseph in Egypt manifested true nobility; if he had sold his brother yet he was willing to be sold himself for the youngest brother. So, when Reuben forfeited his birthright by incest, Simeon and Levi by manslaughter, Judah the next oldest received from Jacob the best blessing of the older sons

([<014908>](#)Genesis 49:8-12). Judah’s “hand was in the neck of his enemies” in his victories as leading tribe; “his father’s

children bowed down before him”“ when Judah became the royal tribe, of whom sprang David and David’s almighty Son. The “lion,” the king of beasts, is Jacob’s image for Judah; afterward it was his standard, with the motto “Rise up, Lord, let Thine enemies be scattered” (Targ. in Pseudo Jon.). Judah should hold the tribal “sceptre,” and have “lawgivers” (<196007>Psalm 60:7) among his posterity (“from between his feet”) until Shiloh (“the Prince of peace”) should come. So accordingly Augustus’ decree (<420201>Luke 2:1, etc.) and the Roman procuratorship, superseding native rule, marked the appearance of Christ of the tribe of Judah. In Him all Judah’s regal and legislative powers merged and found their consummation. Judah as to temporal prosperity should “bind his foal unto the vine and his donkey’s colt unto the choice vine, washing his garments in wine and his clothes in the blood of the grape, his eyes being red with wine and his teeth white with milk.” Spiritually the targums of Jerusalem and Pseudo Jonathan refer this also to Messiah. Chrysostom interprets the “vine” the Jewish people, the wild donkey the Gentiles brought into the church’s vineyard. Christ is the true

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vine (<431501>John 15:1); He trod the winepress alone, empurpling His garments with His blood (<236301>Isaiah 63:1 ff). The wine is the inspiring Spirit in believers as milk is the nourishing spiritual food (Song 5:1; <235501>Isaiah 55:1; <490518> Ephesians 5:18; <600202>1 Peter 2:2). In Moses' dying blessing (<053307>Deuteronomy 33:7) he prays: "Hear Lord the voice of Judah (in prayer) and bring him (marching at the head of the tribes back again victorious) unto his people."

Judah stopped with his friend Hirah, an Adullamite, and there married a Canaanitess, Shuah's daughter (Bath-Shua), by whom he had sons, Er, Onan, and Shelah. Er died childless; and oriental or Chaldee custom (afterward permitted and regulated under the Mosaic code: <402224>Matthew 22:24; <052505>Deuteronomy 25:5) required Onan to marry his widow Tamar. Onan having been slain by Jehovah for unnatural sin, Shelah ought to have been given her; but Judah, from superstitious fear lest he too should die, delayed. Then she waylaid Judah as a veiled harlot (one apparently consecrated by vow to impurity in the worship of Venus Astarte, the Babylonian Mylitta) at the gate of Enaim (margin) and received his signet, bracelets, and staff in pledge for the kid he promised her. She resumed her widow's garments. When it was known that she was with child, Judah, by his patriarchal authority, would have burned her as having disgraced his family; but she proved by the signet and bracelet that Judah himself was the father of her children, and that she had a claim on him as nearest of kin to marry her when he withheld Shelah (Ruth 3,4; <013825>Genesis 38:25,26). Pharez and Zarah were the

offspring, Pharez the ancestor of David and of Messiah Himself ([014612](#)>Genesis 46:12)). God can bring purity out of impurity. The three sons born in Canaan accompanied Judah to Egypt on his removal there ([020102](#)>Exodus 1:2). Nahshon, Amminadab's son, was chief at the first census ([040107](#)>Numbers 1:7; 2:3; 7:12; 10:14), David's ancestor ([080420](#)>Ruth 4:20). Caleb represented Judah among the spies, and in the allotment of the land ([041306](#)>Numbers 13:6; 34:19). Judah led the van in the wilderness march on the E. of the tabernacle, with Issachar and Zebulun his kinsmen ([040203](#)>Numbers 2:3-9; 10:14).

The boundaries of Judah are given ([062002](#)>Joshua 20:20-63). The territory was thickly studded with towns and villages. Benjamin was on the N. The northern bound ran from the embouchure of Jordan, by the valley of Hinnom under Jerusalem, to Jabneel on the western sea coast; the Dead Sea on E., and the Mediterranean on W. The southern bound ran from the extreme southern end of the Dead Sea to the Mediterranean at wady el

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Arish. The wilderness of Zin was its extreme southern limit. Its length averaged 45 miles, its width 50.

Four main regions made up the territory.

(1) “The south” (Negeb); the southernmost district of Canaan, the pasture lands between the hills and the desert; a portion of this was ceded to Simeon (^{<061520>}Joshua 15:20-32; 19:1-9).

(2) The shephelah, or rolling lower hills, the hilly lowland between the central mountains and the Mediterranean plain (^{<061533>}Joshua 15:33). The shephelah was bounded by the Negeb on the S.; on the N. it reached to Lydda, where the plain of Sharon begins, famous for its flowers; the hilly part (Ashedoth) of the shephelah is on the E., the link between mountain and plain, and is more thick with villages than the plain, grainfields alternate with meadows, gardens, and olive groves.

(3) The mountain or “hill country of Judah,” the largest of the four (^{<061548>}Joshua 15:48-60). Beginning at its highest level below Hebron, 3,000 ft. above the sea level, it reaches E. to the Dead Sea and W. to the shephelah; an elevated plateau of a tolerably general level; the southern part of the mountain backbone stretching N. until interrupted by Esdraelon plain, and having on it Hebron, Jerusalem, and Shechem; this “mountain of Judah” abounds in ruins of former towns; springs are numerous, as at Urtas near Solomon’s pools, but no streams. It rises from the Negeb precipitously, between the hilly region on the, western part of the shephelah and the desert of Judah”

extending to the Dead Sea (ver. 61): a rugged limestone range, with sides covered with grass, shrubs, and trees; the valleys intersecting it yield plentifully grain, wheat, and millet; orchards, olive yards, and vineyards rise in terraces up the sides.

(4) “The desert of Judah” (midbar), the sunken district near the Dead Sea; from the northern border of Judah (<061506>Joshua 15:6,7) to wady Fikreh on the S. and to Maon, Tekoah, and Bethlehem toward the W.: a soil of chalk, marl, flint, and lime, bare of vegetation on the side toward the Dead Sea; but where springs are, luxuriant, and even in the desolate parts bearing traces of ancient works of man. The present barrenness, so far from disproving, confirms Scripture, which, though describing its former fertility, foretells its desolation for its apostasy. Its towns were six (<061562>Joshua 15:62). (**See ENGEDI**). The city of Salt was at the southern

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end of the Dead Sea in the Salt Valley. The priests' nine cities were all in Judah; the Levites had no cities in Judah ([<062109>](#)Joshua 21:9-19).

The allotment to Judah was first ([<061501>](#)Joshua 15:1; 19:51). Joshua prepared the way by destroying the chief towns and slaying their kings, penetrating even to Hebron and Debir in the hill country. Judah and Simeon followed up the conquest ([<070109>](#)Judges 1:9,19,20), occupying the mountain and the grain-growing Philistine tract, with Gaza, Askelon, and Ekron, but unable to drive out the Canaanites from the valley (Emek) where their chariots gave the latter the advantage ([<070119>](#)Judges 1:19), but in [<070109>](#)Judges 1:9 “valley” is shephelah , rather the low hilly region between the mountain and the plain. The Philistine tract was wrested from Judah's hands (1 Samuel 4,5; 7:14), then Judah recovered it. Judah took little part in the conflicts under the judges, except (Judges 20) the attack on Gibeah. The Philistine incursions were through Dan's and Benjamin's territory, not Judah's. The tribe acted throughout independently of the rest ([<100204>](#)2 Samuel 2:4,11; 19:40-43).

[<161109>](#) Nehemiah 11:9, “second over the city”; compare [<130907>](#)1 Chronicles 9:7.

JUDAH, KINGDOM OF

The tribe Judah comprised the whole territory S. of a line drawn from Joppa to N. of the Dead Sea; the largest extent among the

tribes, due to their valor in driving out the aborigines from their mountain strongholds. Their hilly region braced their energies for conflict with their neighbouring adversaries; so they retained their vigour, at the same time that their large pastures and wide territory, and commerce with Egypt and by the Red Sea and Joppa with other lands, gave them abundant wealth. Their independence of the northern tribes, and the jealousy of Ephraim, early prepared the way for the severance of the northern and southern kingdoms under Rehoboam. (**See ISRAEL**). Judah included southern Benjamin and Jerusalem the joint city of both, Simeon, and many cities of Daniel In Abijah's and Asa's reign Judah gained parts of Ephraim (<141319>2 Chronicles 13:19; 15:8; 17:2); and after Israel's deportation to Assyria the king of Judah exercised a quasi authority in the N. (<143001>2 Chronicles 30:1-18,

2.

<150309> Ezra 3:9, = Hodaviah (2:40), Hodevah (<160743>Nehemiah 7:43).

<151023> Ezra 10:23; <161208>Nehemiah 12:8,36.

3.

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Hezekiah; 34:6-9, Josiah). Edom was for some time subject. Israel interposed between Judah and Syria and Assyria; and Egypt in its military marches toward Assyria took the coast line of Philistia, not through Judah. The fighting men of Judah under David were 500,000 (^{<102409>}2 Samuel 24:9); under Rehoboam only 180,000 (^{<111221>}1 Kings 12:21); under Abijah 400,000 (^{<141303>}2 Chronicles 13:3); under Asa 580,000 (^{<141408>}2 Chronicles 14:8); under Jehoshaphat 1,160,000 (^{<141714>}2 Chronicles 17:14-19); under Uzziah 307,500 (^{<142613>}2 Chronicles 26:13). Judah's armies progressively augmented, Israel's decreased; under Ahab against Syria Israel's forces were "like two little flocks of kids"; under Jehoahaz "50 horsemen" (^{<112027>}1 Kings 20:27; ^{<121307>}2 Kings 13:7). But the grand conservative element of Judah was its divinely appointed temple, priesthood, written law, and recognition of the one true God Jehovah as its true theocratic king. Hence many left northern Israel for Judah where the law was observed. This adherence to the law (compare ^{<442305>} Acts 23:5) produced a succession of kings containing many wise and good monarchs, and a people in the main reverencing the word of God as their rule, at least in theory. Hence, Judah survived her more populous northern sister by 135 years, and lasted 975—586 B.C. The diminution of numbers intensified the theocratic element by eliminating all that was pagan and attracting all the godly in northern Israel. The apparent loss proved a real gain, and would have proved permanently so but for Judah's unfaithfulness. God's great purpose did not fall in spite of Israel's and Judah's unfaithfulness, namely, to preserve in the world a standing

monument of the unity, supremacy, and providence of Jehovah; this effect was perpetually and uniformly produced in all periods and by all events of the Jewish history, and to prepare for and introduce the gospel of Christ (Graves, Pentateuch, ii. 3, section 2).

Rehoboam, [see ABIJAH](#) , and [see ASA](#) for 60 years warred with Israel, in the hope of recovering the northern kingdom. [see BAASHA](#) on the other hand fortified Ramah to check the migration of religious Israelites to Judah. Asa hired Benhadad I, of Damascus, to counteract him, for which Hanani reprovved him. Abijah, or Abijam, though his speech breathes the theocratic spirit ([<141304>2 Chronicles 13:4](#)), in conduct showed a “heart not perfect with the Lord God,” for “he walked in all the sins of his father”

([<111503>1 Kings 15:3](#)).

A new policy began with [see JEHOSHAPHAT](#) , and lasted for 80 years down to Amaziah, that of alliance with Israel against Syria. It was as opposed to Judah’s true interests as open war had been. In spite of his

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pious efforts for the instruction of his people through the princes, Levites, and priests, in God's law (2 Chronicles 17), and for the administration of justice in the fear of Jehovah (2 Chronicles 19), his affinity with Ahab and Ahaziah nearly cost him his life at Ramoth Gilead (2 Chronicles 18), and again in the wilderness of Edom (^{<120301>}2 Kings 3:8-11), and caused the loss of his ships in Ezion Geber (^{<142036>}2 Chronicles 20:36,37). He was reprov'd by the Lord's prophet Jehu, after his escape at Ramoth Gilead (^{<141902>}2 Chronicles 19:2,3); then when he renewed the alliance with Ahab's son Ahaziah, by Eliezer; at last he saw the fatal effects of alliance with the ungodly (^{<461533>}1 Corinthians 15:33), and would not let Ahaziah's servants go in his ships (^{<112248>}1 Kings 22:48). The alliance bore deadly fruit under his murderous son **see JEHORAM** , his grandson **see AHAZIAH** , and the bloody queen mother **see ATHALIAH** , Ahab's daughter and Jehoram's wife (2 Chronicles 21—22). **see JEHOIADA** deposed her, and restored **see JOASH** to the throne, who governed well until Jehoiada's death; then gave ear to the princes, and restored idolatry, slew Zechariah his faithful reprov'er, and failing to withstand a Syrian invasion was killed by his own servants.

Amaziah, elated with the conquest of Edom and having lost God's favor through apostasy to Edom's idols, challenged Joash of Israel, the conqueror of Syria (2 Chronicles 25; ^{<121314>}2 Kings 13:14-25). Uzziah and Jotham reigned prosperously. But **see AHAZ** , when smitten by the Syrian and Israelite confederacy of Rezin and Pekah (2 Chronicles 28; 2 Kings 16;

Isaiah 7—9), which was the punishment from Jehovah of his idolatry, adopted the fatal policy of becoming the vassal of Assyria, which “distressed but strengthened him not.” For a century and a half this vassalage lasted, with occasional periods of independence, as under the godly **see HEZEKIAH** and **see JOSIAH** . The repulse of Sennacherib and the religious revival under these two kings averted the evil day. But, after Hezekiah, Manasseh’s enormous wickedness so provoked Jehovah that the piety of his grandson Josiah, Amon’s son, could procure only a respite. After the reigns of the worthless Jehoahaz, set aside by Pharaoh Necho who promoted Jehoiakim, and Jehoiachin or Coniah, Zedekiah (promoted by Nebuchadnezzar) through treachery in violation of his oath brought destruction on himself and Jerusalem (588 B.C. or 587, Clinton; <143613>2 Chronicles 36:13; <261715>Ezekiel 17:15-18; <245203>Jeremiah 52:3). As the influence of the priesthood was at its height under David and Solomon, so the power of the prophets rose between this time and the building of the

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second temple. In northern Israel they were the only witnesses for God in the face of the state idolatry; in Judah they were spiritual teachers bringing out the gospel hidden in the law, and pointing on to the Messianic kingdom. Isaiah, Jeremiah, etc., prepared Judah for the 70 years' captivity; Ezekiel and Daniel witnessed for God to them, and to the pagan world power in it. That severe discipline purged out their craving for idols. Ezra and Nehemiah at the return were God's instruments in producing in them a zeal for the law which distinguished them subsequently, and in Christ's time degenerated into formalism and self righteousness.

Restoration of the Jews and Israel. Moses foretells it ([<053001>Deuteronomy 30:1-6](#)). The original grant of the land to Abraham and the blessing of ALL nations in his seed await their exhaustive fulfillment, only partially realized under Solomon ([<011518>Genesis 15:18; 22:18](#)). The covenant has six historical stages:

- (1)** the family;
- (2)** expanded into a nation
- (3)** royalty;
- (4)** the exile and return;
- (5)** Messiah's advent and the church in troublous times:
- (6)** His second advent and the church's and Israel's glory.

The "second time" exodus is also foretold by [<231110>Isaiah 11:10-16; 2; 27:12; 35:10; 54:7-11](#). Also Jerusalem shall be the religious center of the nations, amidst universal peace, the Lord's manifested presence there ([Isaiah 60— 62; Isaiah 65;](#)

Isaiah 66) eclipsing the former ark of the covenant (^{<240316>}Jeremiah 3:16-18; 23:6-8; Ezekiel 37—48). Hosea (^{<280304>}Hosea 3:4,5) vividly depicts Israel's state for ages, clinging to the law yet without "altar, priest, or sacrifice," which the law ordains, yet not relapsing into idolatry to which they were so prone in his day, "without teraphim" and "without a king"; then finally "seeking the Lord and David their king." So emphatically "all Israel shall be saved," when "the fullness of the Gentiles shall have come in," i.e. when the elect remnant of Jews and Gentiles now being converted shall have been completed (^{<451125>}Romans 11:25,26); so our Lord (^{<422124>}Luke 21:24; ^{<660610>}Revelation 6:10; 11:2-15). The object of God's election of the Jews was not merely for themselves, as if their perversity frustrated God's purpose; but to be, even in their temporary rejection, a standing monument to the world of the unity, supremacy, and providence of Jehovah ("ye are My witnesses," saith Jehovah: ^{<234408>}Isaiah 44:8;

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43:10,12), and ultimately to be blessed temporally and spiritually themselves, and to be a blessing to all nations.

JUDEA; JEWRY

First so-called as a “province” of Persia ([<270513>Daniel 5:13](#); [<150508>Ezra 5:8](#);

[<161103> Nehemiah 11:3](#); [<170809>Esther 8:9](#)). On the return from Babylon the Jews, besides Judah, included large portions of Benjamin, Levi, Ephraim, and Manasseh ([<150105>Ezra 1:5](#); [10:5-9](#); [<161104>Nehemiah 11:4-36](#); [<130903>1 Chronicles 9:3](#); “Israel,” [<150270>Ezra 2:70,59](#); [3:1](#); [10:5](#); [<160773>Nehemiah 7:73](#)), and many whose pedigree could not be found. The number twelve was retained in the sin offerings, as though all the tribes were represented ([<150617>Ezra 6:17](#); [8:35](#)). The amalgamation began when Jeroboam’s idolatry drove the godly of northern Israel to Judah, again it took place under Hezekiah (2 Chronicles 30,31). Anna was of Asher ([<420236>Luke 2:36](#)); Paul of Benjamin ([<451101>Romans 11:1](#)); Barnabas of Levi ([<440436>Acts 4:36](#)). The “twelve tribes” appear [<442607>Acts 26:7](#); [<590101>James 1:1](#).

Judea is strictly the region W. of Jordan, S. of Samaria (though “beyond Jordan” is vaguely included in it [<411001>Mark 10:1](#), and Galilee [<422305>Luke 23:5](#)). The village Anuath marked its northern boundary (Josephus, B. J., iii. 3, section 5), Jordan its southern boundary: comprising the territory of Judah, Dan,

Simeon, and Benjamin, 100 miles long, 60 broad. Upon the deposition of the ethnarch Archelaus, A.D. 6, Judaea was ruled by a procurator subject to the governor of Syria; he resided at Caesarea on the coast. Judaea was little frequented by our Lord, except Jerusalem, Bethlehem, and Bethany (compare [John 7:1](#) for the reason in part). Jeremiah's prophecy ([Jeremiah 34:22](#)) is fulfilled; "the cities of Judaea" are "a desolation without inhabitant," the vine-clad terraces and grainfields have only left their traces behind, ruins alone abound, and the scenery has but little beauty.

JUDAS

At whose house, in the street called Straight at Damascus (now the "street of bazaars," reaching long, straight, and wide from the S. gate into the heart of the city), Saul of Tarsus lodged after his conversion ([Acts 9:11](#)). The house is still professedly shown a few steps out of the "street of bazaars," in an open space, "the sheikh's place." It has a stone floored square room, partly walled off for a tomb shown as "the tomb of Ananias."

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JUDAS BARSABAS

A leading man among the brethren at Jerusalem (^{<441522>}Acts 15:22). A “prophet” (^{<441532>}Acts 15:32). Along with Silas accompanied Paul and Barnabas to deliver the epistle concerning the obligations of Gentiles, from the council at Jerusalem to the church at Antioch, and to confirm the same by word of mouth (^{<441527>}Acts 15:27). Judas accordingly with Silas under the Spirit “exhorted the brethren with many words, and confirmed them”

(^{<441532>}Acts 15:32). After tarrying there a space “they were let go in peace from the brethren unto the apostles” (the Sinaiticus, Vaticanus, Alexandrinus manuscripts omit ^{<441534>}Acts 15:34). Probably Judas was brother of Joseph Barsabas (^{<440123>}Acts 1:23).

JUDAS OF GALILEE

Led the rebellion in the days of the taxing under Pub. Sulp. Quirinus, A.D. 6, as Gamaliel notices (^{<440537>}Acts 5:37). A Gaulonite Pharisee of Ganiata; called “the Galilean,” as his revolt began in Galilee. His watchword was, “we have no Lord or master but God”; so he stigmatized paying tribute to Caesar as treason to the Mosaic law. This illustrates how subtle was the trap laid for Jesus, that He might compromise Himself either with the people, who largely sympathized with this view, or with the Roman governor. Jesus too might be supposed to concur in Judas’s watchword

(<402215>Matthew 22:15-22; 23:8-10). A lawless multitude joined Judas, but was “dispersed” by Roman arms, but not finally destroyed until the destruction of Jerusalem. Stubborn love of freedom was their characteristic, so that they bore torments and death rather than call any man master. These “Gaulonites” (Josephus, Ant. 18:1, section 1, 6; B. J. 2:8, section 1) were precursors of the Zealots and Sicarii, through whose sanguinary fanaticism mainly Jerusalem fell. James and John sons of Judas led a revolt against the procurator Tib. Alexander, A.D. 47, and were crucified. In A.D. 66 Menahem, youngest son of Judas, at the head of a fanatical mob pillaged Masada and took Jerusalem, where he assumed kingly state, but was taken by the high priest Eleazar’s partisans, tortured, and killed.

JUDAS ISCARIOT

Son of Simon (<430671>John 6:71; 13:2,26). Ish Kerioth, “the man of Kerioth,” in Judah (<061525>Joshua 15:25), like Ish Tob,” the man of Tob.” This distinguishes him from the other Judas, also from the other eleven apostles

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who were of Galilee. He thus was connected with Judah his prototype who sold Joseph, and the Jews who delivered Jesus up to the Roman Gentiles. He obeyed the call of Jesus like the rest, probably influenced by John the Baptist's testimony and his own Messianic hopes. Sagacity in business and activity were the natural gifts which suggested the choice of him afterward as bearer of the common purse (^{<431206>}John 12:6). He is placed last among the twelve because of his subsequent treachery; even previously he was in the group of four lowest in respect to zeal, faith, and love. The earliest recorded hint given by Christ of his badness is in ^{<430664>}John 6:64,70, a year before the crucifixion: "some of you ... believe not; for Jesus knew from the beginning who ... believed not, and who should betray Him"; "have I not chosen you twelve, and one of you is a devil" (not merely "demon," the Greek always for the evil spirit possessing a body, but "devil," used only of Satan himself to whom Judas was now yielding himself). Yet even then repentance was not too late for Judas. Peter the foremost of the twelve had so shrunk from the cross as to be called "Satan," yet Peter recovered more than once afterward (^{<401623>}Matthew 16:23). John, who had an instinctive repugnance to Judas, whose base selfish character was so opposite to John's own, delineates the successive stages in his fall. Jesus' many warnings against mammon love were calls to Judas while yet he had not made his fatal and final choice (^{<400619>}Matthew 6:19-34; 13:22,23; ^{<421611>}Luke 16:11; ^{<411025>}Mark 10:25,26). Before that crisis Judas had salvation and even a high place of honour in Christ's future kingdom within his reach. Temptation fell in his way when larger contributions were made

(<420803>Luke 8:3), part of which were spent for the necessities of Jesus and the disciples traveling about with Him, and the rest given to the poor. Hence Judas, being almoner, grudged the 300 pence worth of ointment lavished by Mary on Jesus, as money which ought to have come in to him, and led some of the other disciples to join in the cry. He had no care for the poor, but for self. Censoriousness and covetousness even to theft prompted his objection (<431205>John 12:5,6). Mary spent her all to do honour to Jesus' burial; Judas, grasping at all, betrayed Him to death and burial. Her love kindled no sympathetic spark in him towards the common Lord. Hope of larger gain alone kept him from apostasy a year before (<430664>John 6:64). Now the lost chance of the 300 pence (denarii), vindictiveness at Jesus' reproof (<431207>John 12:7,8), secret consciousness that Jesus saw through his baseness, above all the Lord's mention of His "burying" which dispelled his ambitious hopes of sharing a Messianic kingdom of power and wealth, drove him to his last desperate shift to clutch at 30 pieces of silver, the paltry price of a

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slave ([<022132>](#)Exodus 21:32; [<381112>](#)Zechariah 11:12,13; [<502007>](#)Philippians 2:7), and betray his Lord. The title “the son of perdition,” given by Jesus in His high priestly prayer ([<431712>](#)John 17:12) to Judas and to none else but “the man of sin” ([<530203>](#)2 Thessalonians 2:3), as doomed and essentially belonging to perdition, also Christ’s declaration, “woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born” ([<402624>](#)Matthew 26:24), oppose the notion that Judas betrayed Christ mainly in order to force Him to declare His true nature and kingdom, that Judas might occupy the foremost place in it. The narrative gives little ground for this clever theory; rather, covetousness wrought in him unchecked spite and malignity, possibly not unmixed with carnal expectations from Messiah’s kingdom, until, in the face of light, he yielded himself up to be Satan’s tool, so that he received his sentence before the last day.

Prophecy fore-uttered his doom ([<19A904>](#)Psalm 109:4-8). “Satan” was the “wicked” one “set over” Judas, first causing him to murder Christ, then himself. In [<440116>](#)Acts 1:16-20,25, Peter says, “this Scripture must needs have been fulfilled which the Holy Spirit by the mouth of David spoke before concerning Judas ... he obtained part of this ministry ... from which by transgression he fell, that he might go to his own place” (compare [<233033>](#) Isaiah 30:33). Ahithophel, his type, combined shrewd sagacity with intimate knowledge of David, which he turned against David, giving the hellish counsel to incest and parricide ([<101512>](#)2 Samuel 15:12; 16:23; 17:1- 3,23; compare

<194109>Psalm 41:9; 55:13). So Judas in relation to Christ, knowing His favourite haunt for prayer, Gethsemane. Suicide was the end of Judas as of the type. Even Judas shared in Christ's washing of the disciples' feet, and Jesus said "ye are clean, but not all" (<431310>John 13:10). Troubled in spirit at Judas' presence, He said at the last supper, "verily, verily ... one of you shall betray Me" (cf. <431321>John 13:21); "exceeding sorrowful they began every one to say, Lord, is it I?" Judas asked the same lest his silence should betray guilt, and received the whispered reply in the affirmative (<402622>Matthew 26:22,25). Meantime John next, Jesus on one side, as Judas was on the other, leaned back so as to be on Jesus' bosom, and at Peter's suggestion asked secretly "who is it?" (<431323>John 13:23 ff) He answered "he it is to whom I shall give a sop when I have dipped it." Then He gave the sop to Judas, an act of love (dipping a morsel of unleavened bread in the broth of bitter herbs and handing it to a friend), but it only stirred up his hatred (<19A904>Psalm 109:4,5). So after the sop Satan entered Judas. Then said Jesus, "that thou doest do quickly." A paroxysm of mad

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devilishness hurried him on, as the swine of Gadara rushing into the deep. Jesus' awful words were enough to warn him back; but sin by willful resistance of light had now become a fixed law of his being. God gives him up to his own sin, and so to accomplish God's purpose; even as God did to Balaam ([<042222>Numbers 22:22](#)), and Jesus to the Pharisees ([<402332>Matthew 23:32](#)). Greek "what thou art doing (with full determination already being carried into action) do more quickly." The disciples thought, judging by Jesus' habit, though the fact is not elsewhere recorded except the allusion in [<431205>John 12:5](#), that His direction to Judas was to give something to the poor. (**See JESUS CHRIST** , in proof that Judas too partook of the Lord's supper, a proof that [<430654>John 6:54,56](#), cannot be understood of eating that supper, but of feeding on Him by living faith).

Judas, having given a token beforehand, "whomsoever I shall kiss, that same is He, take Him and lead Him away safely" ([<411444>Mark 14:44,45](#); [<402648> Matthew 26:48](#)), led the Roman band and priestly officers to apprehend Jesus in Gethsemane, and gave his studied, kiss, saying "Hail, Master!" or as Mark graphically represents his overdone show of deference, "Master, Master!" Jesus, as Judas approached, said, "Friend, wherefore art thou come?" and as Judas drew nigh to kiss Him, "Judas, betrayest thou the Son of man with a kiss?" ([<422247>Luke 22:47,48](#)). When the Lord was condemned by the high priest and Sanhedrin, Judas probably being present, the reaction came; not that the condemnation took him by surprise, his confession shows he contemplated the result. His former Lord's love and

righteousness now remembered brought into his soul remorse ([metameleia](#) not repentance ([metanoia](#)): <402703>Matthew 27:3,4. “I sinned in that I betrayed the innocent blood,” he cried to the high priests, his tempters. “What is that to us? See thou to that,” they sneeringly reply. Having served their end he is now cast aside as vile even in their eyes. Having forced his way into the sanctuary of the priests ([naos](#) he flung down the money, his bait to sin, now only hateful and tormenting to him (not as Alford, “speaking without and throwing the money into the [naos](#) ”; for [en too naoo](#) , not [eis ton naon](#) , implies he was inside when he flung down the money), and departed and went and hanged (or strangled) himself.

<440118> Acts 1:18 describes the sequel. He burst asunder when the suicide was half accomplished, and his bowels gushed out (even as he had laid aside bowels of compassion, <19A916>Psalm 109:16), his body lying ignominiously on the face, not on the back as the dead generally lie. He had designed, Gehazi like (<120526>2 Kings 5:26), to provide a possession for himself and his,

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despairing of gain by Messiah, since he saw at last that His kingdom was not then a temporal one (^{<19A909>}Psalm 109:9); but the only possession he purchased was a bloody burial place, Acedama, which the priests bought with the price of blood, being characteristically too punctilious to put it into the treasury (^{<402324>}Matthew 23:24). The potter's field was "to bury strangers in," fulfilling the foretold doom of Judas (^{<19A911>}Psalm 109:11). The potter's clay, the emblem of God's sovereignty so as to give the reprobate to perdition, is first introduced by Jeremiah (^{<241911>}Jeremiah 19:11), and so "Jeremy" is quoted as the original of ^{<381112>}Zechariah 11:12,13. (**See ACELDAMA** on the double reason for the name).

JUDE

J UDE L EBBAEUS , T HADDAEUS . Jude calls himself "servant of Jesus Christ, and brother of **see JAMES** " , namely, the apostle James "the Lord's brother" (a title which James omits in humility, as he was strictly only cousin of Christ), bishop of Jerusalem (compare ^{<480119>}Galatians 1:19). Similarly Jude was both an apostle and brother of our Lord. All Christ's brethren were not apostles, only James and Jude, sons of Alphaeus or Clopas and Mary. James being better known, Jude designates himself "brother of James." Like Paul in epistles to Philippians, Thessalonians, and Philemon, Jude omits his apostleship. A forger would have been sure to head the epistle with the designation "apostle." Jude is distinguished from Judas Iscariot by the names Lebbaeus and Thaddaeus, i.e. courageous,

from Hebrew leeb “heart,” thad “breast,” or hodah “praise” (Adai is the name in Syriac): <401003>Matthew 10:3; <410318>Mark 3:18. Luke and John writing later, when no confusion with Judas Iscariot was likely, call him “Judas.” The only notice of him is in <431422>John 14:22, where, not understanding Jesus’ promise (<431421>John 14:21), Judas (not Iscariot) asked “Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?” His position in the last group of four among the twelve implies, like his question, low views at that time of the spirituality of Messiah’s kingdom.

Eusebius tells that Abgarus, king of Edessa, being sick sent begging Jesus to come and heal him; the Lord replied, praising his faith because, though he had not seen, he believed, and promising when He should ascend to send one of His disciples to heal and give him life. Thomas then was inspired to send Thaddaeus. Such a message may have been sent verbally, and its substance afterward written (compare Matt, 15:22; 2 Kings 5). Hegesippus (Eusebius, E. H. iii. 20) states that when the emperor Domitian

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inquired after David's posterity, grandsons of Jude "the Lord's brother" were brought before him; they stated their possessions were 39 acres, and that they paid him taxes thereout and lived by labour, pointing as a proof to their hard hands. They added, Christ's kingdom is not of this world, but heavenly, and will be manifested when He shall come again in glory.

JUDE, EPISTLE OF

Authenticity. Eusebius (H. E. iii. 25) reckons it among the disputed ([antilegomena](#)) scriptures, but recognized by the majority. The doubts about it arose probably from the reference to the mysterious conflict of Michael the archangel with Satan concerning Moses' body, nowhere else mentioned in Scripture, but found in the apocryphal Book of Enoch. So Jerome, Catalog. Scriptor. Ecclesiastes 4. Its being addressed generally, and to no particular church, also retarded its recognition as canonical; also its identity in the main with 2 Peter 2. If Jude indeed quotes the passage from the Book of Enoch he thereby stamps with inspired approval that passage, not the whole book, just as Paul sanctions particular sentiments from Aratus, Epimenides, and Menander ([441728](#)>Acts 17:28; [560112](#)>Titus 1:12; [461533](#)> 1 Corinthians 15:33). But as Jude differs a little from the Book of [see ENOCH](#) , written probably by a Jew thoroughly imbued with Daniel's sacred writings, it is likely he rather sanctions the current tradition of the Jews as to Enoch's prophecies, just as Paul names the Egyptian magicians "Jannes and Jambres," though the Old Testament does not. Jude, under the Spirit, took the one gem out of the mass of earthy matter surrounding it, and set it in the gold of inspiration. So Jude also

stamps as true the tradition as to the archangel Michael's dispute with Satan concerning Moses' body (^{<650109>}Jude 1:9; compare ^{<053406>}Deuteronomy 34:6).

As John (second and third Epistles) calls himself "the elder," so James and Jude call themselves "servants of Jesus Christ." Clemens Alex. (Adumbr. 1007) says, "Jude through reverential awe did not call himself brother, but servant, of Jesus Christ, and brother of James." He cites Jude 1:as Scripture (ver. 8,17: Strom. 3:2, section 11; and ver. 5 in Paedagog. 3:8, section 44). Tertullian (de Cultu Faem. 3) cites the epistle as that of the apostle Jude. The Muratori Fragm., A.D. 170, asserts its canonicity (Routh Reliq. Sacr. 1:306). Origen (comm. on ^{<401355>}Matthew 13:55) says "Jude the Lord's brother wrote an epistle of few lines, but full of the strong words of heavenly grace." Also he quotes ver. 6 (comm. on ^{<402223>}Matthew 22:23) and ver. 1 (comm. on ^{<401810>}Matthew 18:10). Jerome (Catalog. Scriptor.

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Ecclesiastes) reckons it among the Scriptures. The oldest manuscripts of the Peshito Syriac omit it, but Ephraem Syrus recognizes it. It was circulated in the E. and W. in the second century.

To whom addressed. The references to Old Testament history (^{<650105>}Jude 1:5,7) and to Jewish tradition (^{<650114>}Jude 1:14 ff) render it probable Jude addressed Jewish Christians primarily, then all Christians (ver. 1). The kindred epistle, 2 Peter, is similarly addressed. The persons stigmatized were heretics in doctrine, “denying the only Lord God and our Saviour Jesus Christ,” and libertines in practice. Hence Jude urges his readers “earnestly to contend for the faith once delivered unto the saints.” Insubordination, self seeking, and licentiousness, resulting from antinomian teachings, are the evils stigmatized, against which Jude gives the only safeguards, namely, that believers should “build themselves in their most holy faith, and pray in the Holy Spirit.” These evils, combined with mocking scepticism, shall characterize the days immediately before the Lord’s coming to judgment, as when Enoch warned the ungodly just on the eve of the flood. As Peter wrote his first epistle (see ^{<600513>}1 Peter 5:13) and probably his second also at Babylon it is not unlikely that Jude too addressed primarily the Jewish Christians in and about Mesopotamian Babylon (a place of much resort of the Jews), or else the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, whom Peter, his model, addresses. For Jerome (Annot. in Mt.) says that Jude preached in Mesopotamia; and his epistle of 25 verses contains no less than eleven passages from 2 Peter. Probably ^{<650104>}Jude 1:4

witnesses to the fulfillment of Peter's prophecy, "there are certain men crept in unawares, who were before of old ordained (Greek 'forewritten,' i.e. announced beforehand, namely, by Peter's written prophecy) to this condemnation, ungodly men, denying the only Lord God and our Lord Jesus Christ."

Compare <610201>2 Peter 2:1, "there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Also <650117>Jude 1:17,18 quote <610303>2 Peter 3:3," remember the words which were spoken before of the apostles of our Lord Jesus; how they told you that there should be mockers in the last time who should walk after their own ungodly lusts." As Peter confirms Paul's inspiration (<610315>2 Peter 3:15,16), so Jude confirms Peter's. The distinction between Jude and Peter is that Jude portrays adversaries of Christianity and heretics in general, Peter heretical teachers in particular.

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Time and place of writing. If the time were after the fall of Jerusalem (A.D.

70), some think Jude would have scarcely omitted allusion to an event which uprooted the whole Jewish polity. But John in his epistles, certainly written after the destruction of Jerusalem, makes no allusion to it. The tone is that of a writer in Palestine; the title “brother of James” best suits a region where James was well known as the bishop of its metropolis.

<650117> Jude 1:17,18 imply some time had elapsed since the date of the second epistle of Peter, written probably A.D. 68 or 69; if so, our epistle was written after the destruction of Jerusalem.

JUDGES

Moses was the nation’s judge after Israel left Egypt. At Jethro’s suggestion, just before the giving of the Sinaitic law (Exodus 18;

<050109> Deuteronomy 1:9, etc.), he appointed captains, rulers of thousands, hundreds, fifties, and tens, namely, the recognized heads of tribes or of chief houses in them, to judge at all seasons small matters, reserving the great ones for himself to decide, upon the principles which he should learn from God.

These would number 78,600. But the elders (chosen from the elders who headed Israel in seeking freedom, and from the officers, the reluctant instruments of Egyptian tyranny:

<020316>Exodus 3:16; 5:6, etc.), appointed <041116>Numbers 11:16, etc., were only seventy (the same number as had gone up with Moses unto the Lord in the mountain, Exodus 24), endowed

by God with the Spirit as Moses' council. This council fell into desuetude under the judges and kings; but after the monarchy the Sanhedrin was modeled on this prototype, Regard to locality modified the genealogical principle of selection upon Israel's entrance into Canaan

(<051618>Deuteronomy 16:18). The Levites, as the ultimate sources under God of jurisprudence, taught the people the law, to enable the judges and those judged to understand the right principle of decisions (<051708>Deuteronomy 17:8-13). The "judges" are mentioned <062401>Joshua 24:1. Their sacrosanctity is marked by their bearing the designation "gods," as exercising some of God's delegated power: <198201>Psalm 82:1,6; <022106>Exodus 21:6, Hebrew "gods" for "judges," God being the source of all justice. The qualifications of a judge are given (<021821>Exodus 18:21), "able men, such as fear God, men of truth, hating covetousness"; "not wresting judgment, not respecting persons, neither taking a gift" (so universal a practice with Eastern judges), <051619> Deuteronomy 16:19; "not respecting the person of the poor, nor honouring the person of the mighty" (<031915>Leviticus 19:15); "not afraid of the face of man, for the judgment is God's" (<050117>Deuteronomy 1:17).

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Especially compare Jehoshaphat's charge to his judges ([<141906>2 Chronicles 19:6,7](#)).

Judging was the only royal function, under the theocracy, which was committed to man, and being moreover in the hands of the people's natural leaders it held a very high place in popular estimation. The place of judgment was the open space before the gate, the place of public resort

([<196912>Psalm 69:12](#); [<200815>Proverbs 8:15](#)). The higher order of judges were called "princes," the lower "elders" ([<070814>Judges 8:14](#); [<020214>Exodus 2:14](#); representing the Hebrew nasiy' , sar , nadiyb , nagid ; nasiy' expressing high birth, nadiyb princely qualities, nagid prominent station, sar active official authority). In [<070814>Judges 8:14](#) the elders of Succoth are 77, i.e. 70, the number of Jacob's family with which Succoth was connected ([<013317>Genesis 33:17; 46:27](#)), with the sacred seven added ([<022409>Exodus 24:9](#)). The custody, in the sanctuary, of the standard weights and measures made an appeal to the priesthood in disputes a necessity; and in final appeals the high priest, as chief legal authority, decided difficult cases before the time of the kings ([<051708>Deuteronomy 17:8,12](#)). The Hebrew shophetim , "judges", correspond to the suffetes, the chief magistrates of Phoenician colonies.

None of the nation's deliverers called "judges" ([<070216>Judges 2:16-19](#); [<441320> Acts 13:20](#)) were of a priest's family; Eli was not a deliverer or saviour ([<310121>Obadiah 1:21](#); [<070309>Judges 3:9,15](#)). Their main office was to judge or rule

righteously (“feed” or tend, <131706>1 Chronicles 17:6) in deciding cases (<070405>Judges 4:5; 10:2; <090715>1 Samuel 7:15; 8:3), this function of the priesthood being in abeyance after the time of Joshua; their delivering Israel was an act of Jehovah’s “righteousness” or faithfulness to His covenant, consequent upon the people’s penitently turning to Him (<070511>Judges 5:11; <234508>Isaiah 45:8). These extraordinary judges, raised by God, the temporal as well as spiritual King of Israel, as His vicegerents, between Joshua and the kings were 13: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech (an usurper), Tola, Jair Jephtha, Ibzan, Elon, Abdon (Bedan <091211>1 Samuel 12:11), Samson. (On the dates **see CHRONOLOGY**). “Saving” Israel is applied to them frequently (<070309>Judges 3:9 margin, Judges 31; <070615>Judges 6:15; 7:7; 11:1, margin); the Lord “raised them up” (<070216>Judges 2:16) at intervals, as need required, by causing His Spirit to come upon them (<070310>Judges 3:10; 6:34; 11:29; 13:25); Barak was called by a prophetess, Deborah (Judges 4); His providence overruled the people’s choice in Jephthah’s case. The judges ruled more continuously from Gideon’s time; his sons are regarded as his

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natural successors (<070901>Judges 9:1-3); so Samuel's sons (<090801>1 Samuel 8:1; 7:15), he ruled until his death; so too Eli (<070418>Judges 4:18).

Afterward, the king was expected to hear causes in person, and therefore should write and read continually a copy of the law (<101501>2 Samuel 15:1-4; <051718> Deuteronomy 17:18,19). David probably delegated some of the judicial office to the 6,000 Levites, and especially Chenaniah and his sons (<132304>1 Chronicles 23:4; 26:29). Solomon was most famed for his judgments (<110309>1 Kings 3:9,16; <197201>Psalm 72:1-4; <110205>1 Kings 2:5,6,33,34,46). Two examples of forms of procedure occur: a civil case (<080402>Ruth 4:2), in which Boaz calls in ten elders to witness the redemption by him of the kinsman's right from the one whose claim was first, and whom he summoned to appear "in the gate," the usual place of judgment; and a criminal one (<112108>1 Kings 21:8-14), where the elders and nobles judge, on the testimony of witnesses, in the presence of the people. So in the case of the manslayer (<062004>Joshua 20:4-6; <051912>Deuteronomy 19:12; <043524>Numbers 35:24,25). Fees were not allowed judges (<091203>1 Samuel 12:3), but were regarded as bribery. Professed advocates were unknown in early times; but voluntary pleading for the defenseless was esteemed meritorious (<181621>Job 16:21; <203109>Proverbs 31:9; <230117>Isaiah 1:17).

JUDGES, BOOK OF

The time comprised extends from Joshua to Eli. Divisions:

(1) Introduction (Judges 1—3:6). Judges 1, Israel's relations to Canaan, geographical and political, what the several tribes and houses achieved, or otherwise, in conquering the land; Judges 2—3:6, Israel's relations religiously to the Lord, this second portion tells us the reason of Israel's failure to drive out the Canaanite remnant and of their falling under oppressors, namely, apostasy; Jehovah leaving those nations in order to prove Israel whether they would obey Him. Hengstenberg suggests that Judges 1 presents the events before Joshua's death, Judges 2 the death itself and the events following it. The general lessons of the book are summed up in [Judges 2:11 ff](#), namely, Israel's high calling and yet apostasy, Jehovah's chastening, and then raising up of judges because of His own pity for their groanings; then Israel's relapse into idolatry upon each judge's death.

(2) [Judges 3:7—16](#). The opening formula ([Judges 3:7](#)) is resumed from [Judges 2:11](#), "the children of Israel did evil in the sight of the

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Lord,” etc. Political events are subordinated to spiritual. Of the 13 judges, the account of six (Ehud, Deborah and Barak, Gideon, Abimelech, Jephthah, Samson) is full, that of the remaining seven very brief. In Gideon’s case alone his sons’ history is detailed, because it illustrates the great lesson of the book. His sin in making the ephod issued in his family’s slaughter by Abimelech with the men of Shechem’s aid, these in turn mutually punishing one another. Abimelech’s was the first effort to substitute an earthly king for the Lord of the theocracy, Samson’s history illustrates Israel’s, whom he represents, strength and weakness, strength in separation to Jehovah, utter weakness when the consecration became severed, as Samson’s locks, by lust. Othniel is the only representative of Judah; the greater number of judges belonged to northern and eastern Israel.

(3) Judges 17—21. The appendix. It records:

(1) Micah’s idolatry in Mount Ephraim, and the Danite adoption of it in Laish, the conquest of which is narrated. A time “when there was no king in Israel” ([<071901>](#)Judges 19:1), before Samson’s days (compare [<071325>](#) Judges 13:25 margin with [<071812>](#)Judges 18:12); also before Jabin, 150 years after Joshua, had established a strong Canaanite kingdom in the N., when Dan could not have taken Laish; perhaps shortly after Joshua’s death ([<071830>](#)Judges 18:30). A comparison of [<071801>](#)Judges 18:1 with [<070134>](#)Judges 1:34; [<061947>](#)Joshua 19:47, implies that this history occurred at the earliest part of the judges’ period. The Danites set up Micah’s graven image,

and Jonathan's sons were its "priests until the day of the captivity of the land," i.e. the removal of the ark by the Philistines (compare <197859>Psalm 78:59-64; <240712>Jeremiah 7:12-14; <131634>1 Chronicles 16:34,35). Jehovah's giving up His glory (the ark) into captivity was a virtual giving over of Israel to captivity, i.e. to their enemy's power; for the sanctuary was the land's "kernel and essence" (Hengstenberg), and the completeness of Israel's prostration under the Philistines appears in <091319>1 Samuel 13:19-23. No mention of the judges occurs in this appendix. The appendix records

(2) Gibeah's awful wickedness and Benjamin's countenancing it, and Israel's unitedly punishing almost to extermination the sinning tribe. The unanimity of the tribes implies an early date; also the mention of Aaron's grandson Phinehas (compare <072028>Judges 20:28 with <062213>Joshua

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22:13; 24:33). These two histories appended depict the spirit of the age morally and religiously.

HISTORIC TRUTH. The comparison with the heroic age of Greece is unwarrantable. Though the judges were heroes, it was an age preceded by the Mosaic legislation and the due settlement of the people by Joshua in their inheritance; not an age of lawless semi barbarism. Jahn (Hebrew Commonwealth) truly says the Book of Judges is a record of the exceptional diseases of the body politic, while the years of health are passed over in silence. The ability to write a description of the Succoth elders, 77 men, on the part of a young man taken at random implies it was no age of ignorance; contrast the Homeric age, in which only dubious traces of the existence of writing occur ([<070814>](#)Judges 8:14, margin). Israel's servitudes occupy 111 years, the time of peaceful independence 319 years (i.e. taking the whole period as 430). Hence, the oft recurring phrase, "the land had rest ... years" ([<070311>](#)Judges 3:11,30; 5:31; 8:28). Hence too in the millennial future restoration of Israel Isaiah (1:26) announces from God, "I will restore thy judges as at the first," as in Israel's most peaceable days: Joshua, the judges, and Samuel (compare [<233201>](#)Isaiah 32:1; [<401928>](#)Matthew 19:28). The chequered history of Israel at this period is too modest to be the work of a forger to glorify Israel. The mention of the Canaanite chariots accords with the Egyptian accounts which make the Cheta chariots their main strength. A hieroglyphic inscription of Rameses II mentions Astert as the Cheta or Hittite divinity, so [<070211>](#)Judges 2:11-13. The Shasous in Egyptian monuments resemble in habits the

Midianites and Amalekites (Judges 6—8). Philistine power increases in Judges and 1 Samuel parallel with Egypt's decline in the monuments. The usages, mutilation (<070106>Judges 1:6,7), blood feuds (<070819>Judges 8:19), the intermixture of ruling people and subject tribes (<070119>Judges 1:19-36), the hiding of the oppressed in caves (<070602>Judges 6:2), earrings worn by men (<070824>Judges 8:24-26), women peeping through the lattice (<070528>Judges 5:28), fables (<070907>Judges 9:7), riddles (<071412>Judges 14:12) to be solved at a forfeit, all accord with oriental usage, and occur so naturally and incidentally as to exclude suspicion of design.

DESIGN . The aim is not to give a continuous history of the period between Joshua and Samuel, but to illustrate in striking particular deliverances the divine principle of dealing with Israel laid down in <070216>Judges 2:16-19. The judges imperfectly realize the ideal. Each only delivered one part of Israel: Shamgar the region toward Philistia; Deborah and Barak northern Israel

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was in Shiloh” (awful perversity! in the face of divine light close to them) imply that the book was written after the Philistine capture of the ark, and after its return and setting up at Nob in Saul’s reign (1 Samuel 21); it remained at Shiloh only until its capture at Eli’s death ([<090103>1 Samuel 1:3; 3:21; 4:3](#)), in David’s reign the tabernacle was at Gibeon ([<131639>1 Chronicles 16:39; 21:29](#)).

The connection of Judges with Joshua, of which it is the sequel, appears in the reference to Joshua’s death, [<070206>Judges 2:6-9](#) (compare the same words from which Judges draws them, [<062428>Joshua 24:28-31](#)), which verses resume the narrative suspended from [<070101>Judges 1:1](#), “now after the death of Joshua,” by Judges 1—2:5. Also compare passages common to both:

[<070110>](#) Judges 1:10-15,20,21,27,29, with [<061514>Joshua 15:14-19,13,63; 17:12; 16:10; Judges 18](#), with [<061947>Joshua 19:47](#). Again the Spirit links Judges with the books of Samuel and Kings which follow; thus 1:28,30,33,35 accords with the tributary condition subsequently of the Canaanite remnant under Solomon ([<110918>1 Kings 9:18-22](#)). So [<070116>Judges 1:16](#) accounts for Saul’s and David’s subsequent kindness to the Kenites ([<091506>1 Samuel 15:6; 30:29](#)). Chap. 9 records Abimelech’s mode of death, alluded to [<101121>2 Samuel 11:21](#).

JUDGMENT HALL

Latin praetorium Graecized ([<431828>John 18:28,33; 19:9; <442335>Acts 23:35](#)). It is translated [<402727>Matthew 27:27;](#)

<411516>Mark 15:16, “common hall”; and in

<500113> Philippians 1:13 “palace.” It is

(1) Pilate’s residence when at Jerusalem, where Jesus was examined, scourged, and mocked. The Jews, to avoid defilement before the Passover, waited outside, near the judgment seat which was erected on the pavement before the Praetorium, and on which Pilate sat in pronouncing sentence. Probably the tower of Antonia was the Praetorium of Pilate. Herod was then at Jerusalem, doubtless in his father’s palace, which therefore is distinct from the Praetorium (<422307>Luke 23:7). However Josephus (B. J. 2:14, section 8) represents the Roman governor as sometimes residing in Herod’s palace, and setting up his judgment seat in front of it (**see JERUSALEM**). In <442335>Acts 23:35 Herod’s Praetorium was part of the magnificent buildings erected by king Herod (Josephus, Ant. 20:9, section 6, B. J. 1:21, section 5-8), used as the official residence and head quarters of Felix at Caesarea. “Palace,” in <500113>Philippians 1:13, means the quarters

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intervals of which it is said, a people is happiest when it has least to record; the allusion in ^{<071004>}Judges 10:4 is to the happy days of the conquest under Moses (^{<043241>}Numbers 32:41). But the great decline of Israel necessitated the kingdom, which followed, as better for a carnal people than the theocracy of which they showed themselves unworthy.

C H R O N O L O G Y and **U N I T Y** . (On the length of the period of the judges **see CHRONOLOGY** , probably 430 or else 450 years). The period between the division of the land and Jephthah was 300 years (^{<071126>}Judges 11:26), which alone disproves the view of the Speaker's Commentary as to the period of the judges being only 160 or 140 years. The book, as we have seen, carries out the design with which it set out. At the close, as repeated declensions leave the guilty, in spite of revivals, lower than at the first, Samson is left by the degraded people, single-handed, to resist the foe, and in his death accomplishes under God what previous judges failed to effect by their lives. The appended histories are placed at the end not to interrupt the historical sequence of judges according to the plan stated at the first, also chiefly because these histories are not isolated facts but permanent influences for evil (^{<071830>}Judges 18:30,31); Gibeah's evil was not eradicated by Benjamin's terrible punishment, but must have affected the tribes generally, as their sore chastisement at first proves; and Hosea testifies the evil continued ever afterward (^{<070909>}Judges 9:9; 10:9).

D A T E , A U T H O R . It must be not earlier than the end of that servitude to the Philistines which Samson "began"

(<071305>Judges 13:5) to deliver Israel out of, and from which Samuel completed their deliverance (<090709>1 Samuel 7:9-14). And it must have been before David's capture of Zion from the Jebusites, for they had dwelt with the Benjamites in Jerusalem to the time of writing Judges (<070121>Judges 1:21; compare <100506>2 Samuel 5:6). Tyre is not mentioned, but Zidon oppressed Israel (<071012>Judges 10:12), and was the protector to whom the neighbouring Canaanites looked up (<071807>Judges 18:7). Tyre on the contrary took the lead in David's time; moreover Tyre and Sidon were his allies, not enemies. But royalty was already set up, and the blessing of organized government was realized, as appears from <071801>Judges 18:1: "in those days when there was no king in Israel; but every man did that which was right in his own eyes" (compare <051208>Deuteronomy 12:8): <071706>Judges 17:6; 18:1; 19:1. This points to Saul's reign, or the very beginning of David's reign. Either Samuel or one of his school of prophets probably wrote it. The words (<071830>Judges 18:30,31), "until the day of the captivity of the land ... they set up Micah's image ... all the time that the house of God

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from those very nations whose sin they copied, were just the discipline they needed and God raised. Thrice Jehovah threatened Israel with oppression for apostasy: at Bochim (<070201>Judges 2:1-4), at the Midianite invasion (<070607>Judges 6:7-10), at the Ammonite and Philistine oppression (<071010>Judges 10:10-14). He fulfilled His threats in the ever deepening oppression of the foe, the Philistine crowning all, and in the internal disunion of the nation's tribes. Under Othniel and Ehud all Israel rose against the foe; under Barak Reuben, Gilead, Dan, and Asher took no part (<070515>Judges 5:15-17). Gideon scarcely appeased Ephraim's jealousy. Abimelech's usurpation of the kingship of Shechem illustrates further the national decay. Ephraim fought with Jephthah and the eastern tribes to its own sore loss. The men of Judah were so degenerate as to seek to give up Samson, their deliverer, to the Philistines (<071509>Judges 15:9-14).

The Angel of Jehovah, the Son of God, at the call of Moses appeared to him, then the Spirit of Jehovah qualified him (<020301>Exodus 3:1-6; 13:21). So the divine Angel four times appears, the Spirit following to qualify the judge for delivering Israel:

- (1) <070201> Judges 2:1-5; 3:10;
- (2) <070611>Judges 6:11,34;
- (3) <071010>Judges 10:10-16, compare <236308>Isaiah 63:8,9, <071129>Judges 11:29;
- (4) <071303>Judges 13:3-25.

The servitudes increase in length successively for the most part: Chushan Rishathaim 8 years, Eglon 18, Jabin 20; also in the humiliation

- (1) a distant king,
- (2) a neighbouring king,
- (3) a king in Canaan itself.

The three first servitudes brought Israel under the nations destined to scourge it in after history: Moab, Philistia, Mesopotamia or Babylon. Jabin disarmed (as in [<091322>1 Samuel 13:22](#) the Philistines are stated to have done) and brought them into union with Canaan by constraining them to worship his idols ([<070403>Judges 4:3; 5:8](#)). Or rather, “Israel chose new gods”; therefore in penal retribution from God “war was in their gates,” and among the 40,000 (see [<060413>Joshua 4:13](#)) Israelites fit for war no shield nor spear was to be seen wielded against the enemy. The fourth (Midian), fifth (Ammon), and sixth (Philistines) servitudes rise in progressive severity for 7, 18, and 40 years respectively. Jair’s time is one of those peaceful

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of praetorian guards immediately attached to Caesar's palace on Mount Palatine (compare 4:22; ^{<442816>}Acts 28:16).

JUDITH

=“the praised one”. Esau's wife, daughter of Beerli the Hittite (^{<012634>}Genesis 26:34). (See **AHOLIBAMA** , see **ESAU** , see **BEERI**).

JULIA

A Christian woman at Rome, whom Paul salutes (^{<451615>}Romans 16:15), wife or sister of Philologus. Julius. Centurion of “Augustus' band” (a detachment probably of the emperor's praetorian body guards, attached to the Roman governor at Caesarea); had charge of Paul from Caesarea to Rome (^{<442701>}Acts 27:1,3). As all the centurions in New Testament, so Julia was an estimable character. He “courteously gave Paul liberty to go unto his friends to refresh himself.” God raises friends to His people even among enemies.

JUNIA; JUNIAS

A Christian at Rome, one of Paul's” kinsmen (fellow countrymen,

^{<450903>} Romans 9:3) and fellow prisoners who are of note among the apostles, who also were in Christ before him” (^{<451607>}Romans 16:7).

JUNIPER

rothem, the Spanish broom, *Genista monosperma*, white blossoming ([1 Kings 19:4-6](#); [Job 30:4](#), [Psalm 120:4](#)). Abundant in the desert of Sinai. The bushy shrub, eight or ten feet high, shaded Elijah from the heat. The Bedouins still make charcoal of the wood, as the psalmist describes. The eating of its bitter roots for food is Job's illustration of the degradation and famine to which the outcasts he describes were reduced.

JUPITER

The Greek and Roman supreme god. After the cure of the impotent man the people of Lystra called Barnabas (the more commanding in appearance) Jupiter and Paul (the speaker) Mercury, the god of eloquence ([Acts 14:12,13](#), "Jupiter before the city," i.e. his temple was in front of the city). Antiochus Epiphanes (Daniel 8,11), the Old Testament antichrist,

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to subvert the Jewish religion, dedicated the temple of Jehovah at Jerusalem to the Greek Olympian Jupiter. (2 Macc. 6)

JUSHAB HESED

= “loving kindness is returned” (the name expressing the gratitude to God of pious Jews at the return from Babylon: [130320](#)1 Chronicles 3:20). The “five” in this verse are grouped together as of one mother, those in ver. 19 were by another mother.

JUSTIFICATION

(**See IMPUTE**). “The just shall live by faith”

([350204](#)Habakkuk 2:4) is thrice quoted by Paul:

(1)[450117](#) Romans 1:17, where the emphasis is on “just,” the gospel plan of saving men sets forth “the righteousness (justice) of God” as excluding the righteousness of man, Gentile and Jew alike ([450117](#)Romans 1:17 ff; Romans 2; [450325](#)Romans 3:25).

(2)[480311](#) Galatians 3:11, etc., where the emphasis is on “faith” as distinguished from works, either distinct from or combined with faith, in the act of justification, this is by faith alone.

(3) [581038](#)Hebrews 10:38,39, where the emphasis is on “live”; as in the first instance in the matter of justification, so throughout, spiritual life is continued only by faith as opposed to “drawing back.”

Again, the gratuitousness of God’s gift of justification is

brought out by comparing <450324>Romans 3:24, “being justified freely ([doorean](#)) by His grace through the redemption that is in Christ Jesus,” with <431525>John 15:25, “they hated ME without a cause” ([doorean](#)). As gratuitous as was man’s hatred, so gratuitous is God’s love justifying believers through Christ. Man had every cause to love, yet he hated, God; God had every cause given by man to hate, yet He loves, man.

The Hebrew tsadaquw , Greek [dikaioo](#) , expresses, not to infuse righteousness into but to impute it to, man; to change his relation to God legally or forensically, not in the first instance to change his character. “Justification” is no more an infusion of righteousness than “condemnation,” its opposite, is an infusion of wickedness, as is proved by

<052501> Deuteronomy 25:1, “the judges shall justify the righteous and condemn the wicked,” <201715>Proverbs 17:15; <230523>Isaiah 5:23; <19E302>Psalm 143:2, which

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shows that by inherent righteousness no man could be justified. In 40 Old Testament passages the Hebrew is used in the forensic sense, <235311>Isaiah 53:11, “by His knowledge shall My righteous Servant justify many” is no exception, for the mode of His justifying them follows, “He shall bear their iniquities.” So in <271203>Daniel 12:3 ministers “justify” or “turn to righteousness” their converts instrumentally, i.e. bring them to God who justifies them. In <270814>Daniel 8:14, margin, “the sanctuary shall be justified” means “shall be vindicated from profanation,” shall stand in a relation of right before God which it had not done before its cleansing. Similarly the Greek verb means not to make righteous or pure, but to count righteous before God. Opposed to [katakrinoo](#) , to condemn, <450833>Romans 8:33,34: “who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth?” Also <450516>Romans 5:16; <421814>Luke 18:14. <401119>Matthew 11:19 means like <270814>Daniel 8:14, “wisdom is vindicated from the condemnation” east on her by “this generation.” Also <401237> Matthew 12:37; <420729>Luke 7:29, the publicans “justified God”; i.e. vindicated His righteousness, showed they counted Him righteous in His “counsel” by accepting the gospel; opposed to the Pharisees who “rejected” it, to their own condemnation (<450213>Romans 2:13).

Before man’s bar, ordinarily, the righteousness on account of which he is justified or counted righteous is his own; before God’s bar, the righteousness on account of which he is justified is Christ’s, which is God’s (<610101>2 Peter 1:1). Therefore

pardon accompanies justification before God's bar, but pardon would be scorned by one innocent and therefore justified before man's bar. Again, acquittal before man is not always accompanied with justification; but the sinner pardoned before God is always justified also. In ^{<620307>}1 John 3:7, "he that doeth righteousness is righteous even as He is righteous"; not his doing righteousness makes him righteous, but shows that he is so, i.e. justified by the righteousness of God in Christ (^{<451003>}Romans 10:3-10). A man "deceives" himself if he think himself "righteous," and yet does not righteousness, for "doing righteousness" is the sure fruit and proof of "being righteous," i.e. of having the only principle of true righteousness and the only mean of justification, faith. Paul's epistle to Romans proves Jew and Gentile guilty of breaking God's universal law, therefore incapable of being justified by their own righteousness, i.e. obedience to the law.

["By the deeds of the law shall no flesh be justified in God's sight; but now \(under the gospel\) the righteousness of God without the](#)

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law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all have sinned,” etc.

(<450320>Romans 3:20-23).

Still plainer is <450403>Romans 4:3-8 “to him that worketh not but believeth on Him that justifieth the ungodly, his faith (i.e. not as a merit, but Christ’s merit apprehended by faith:

<490205>Ephesians 2:5,8-10) is counted for righteousness. David describeth the blessedness of the man unto whom God imputeth righteousness without works (as man has no righteousness of his own the ‘righteousness imputed’ to him can only be the righteousness of God in Christ) ... blessed is the man to whom the Lord will not impute sin.” The justified man is not only acquitted as innocent but regarded as having perfectly obeyed the law in the person of Christ. There is to him both the non-imputation of sin and the imputation of righteousness. “Being justified by God’s grace he is made heir according to the hope of eternal life” (<560307>Titus 3:7; <450518>Romans 5:18,19).

Christ is “of God made unto us righteousness,” so that to believers He is “the Lord our righteousness” (<460130>1

Corinthians 1:30; <242306>Jeremiah 23:6). Faith is the instrument or receptive mean of justification (<450328>Romans 3:28;

<480216> Galatians 2:16; 3:8). We are justified judicially by God (<450833>Romans 8:33), meritoriously by Christ

(<235311>Isaiah 53:11; <450519>Romans 5:19), instrumentally or mediately by faith (<450501>Romans 5:1), evidentially by works. This is the sense of **see JAMES** (see, and **see FAITH**)

(<590214>James 2:14-26), otherwise James could no more be reconciled with himself than with Paul, for he quotes the same instance and the same scripture, “Abraham believed God and it (his faith) was counted to him for righteousness,” as Paul does. Luther called the doctrine of justification by faith only “the article (test) of a standing or falling church.” Justin Martyr in the second century (Ep. ad Diog.) writes:

“what else could cover our sins but His righteousness? in whom could we transgressors be justified but only in the Son of God? O sweet exchange! O unsearchable contrivance! that the transgressions of many should be hidden in one righteous Person and the righteousness of One should justify many transgressors.” (<470521>2 Corinthians 5:21).

The Church of England Homily says: “faith doth not shut out repentance, hope, love, and the fear of God in every man justified, but it shutteth them out from the office of justifying.” So: “faith, receiving and resting on Christ

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and His righteousness, is the alone instrument of justification, yet is it not alone in the person justified, but is ever accompanied with all other saving graces.” (Westminster Confession xi. 1,2). Rome makes justification the infusion of righteousness by God’s Spirit and the rewarding of the good works done under His influence, at the day of judgment. This confounds justification with sanctification whereas Romans 5 and Romans 6 carefully distinguish them, and makes it a continuous process not completed until the judgment, whereas Scripture makes it completed on believing ([<450501>Romans 5:1-9; 8:1](#); [<430524>John 5:24](#)).

JUSTUS

1. Surname of Joseph Barsabas ([<440123>Acts 1:23](#)).
2. A Christian at Corinth; Paul lodged with him ([<441807>Acts 18:7](#)).
3. Surname of Jesus, Paul’s friend ([<510411>Colossians 4:11](#)).

JUTTAH, JUTAH

= “stretched out”. A city in the hill country of Judah ([<061555>Joshua 15:55](#)), allotted to the priests ([<062116>Joshua 21:16](#)). Omitted by copyist’s error in [<130657>1 Chronicles 6:57-59](#); now Yutta, near Main (Maon) and Kurmul (Carmel). Herein appears the value of the repetitions of names in parallel passages; the one corrects errors which creep into the other. As Joshua herein supplies the omission in Chronicles, so

Chronicles gives Ashan the right reading for Ain in Joshua, as Septuagint prove. In the Egyptian monuments Juttah appears as Jah or Jahn, a fort of the Anakim near Arba or Hebron, In <420139>Luke 1:39 “a city of Juda” is a doubtful translation; for Judah or Judaea, the region, has usually the article in Greek (see <420105>Luke 1:5,65); and “Juda” had long been superseded by “Judaea.” Probably “the city Juttah” or “Juda” is meant, the residence of Zacharias and Elisabeth, and the birthplace of John Baptist. However “Juda” is used of the region of Judah, <400206>Matthew 2:6.

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KABZEEL

=“collected by God”. Standing at the confluence of wady el Jeib and Fikreh and Kuseib; the farthest S. of Judah’s cities ([<061521>](#)Joshua 15:21). **see BENAI AH** was of Kabzeel ([<102320>](#)2 Samuel 23:20; [<131122>](#)1 Chronicles 11:22). On its reoccupation after the return from Babylon it was called Jekabzeel

([<161125>](#)Nehemiah 11:25, where “its hamlets,” Hebrew, are spoken of, namely, outlying pastoral settlements). A wady, El Kuseib, seemingly answers to it;

S. of the Dead Sea, the bed of a torrent descending from the Arabah to the Ghor. At its mouth is its fountain, the only good water of the region, where the road from Jerusalem diverges E. by the Dead Sea to Moab and S. to Petra; a spot likely to be occupied, though remote, as a stronghold, the key of Palestine toward Moab and Edom, guarding the pass Ez Zuweirah, by which the Moabites under Sanballat, the Ammonites under Tobiah, and the Arabians under Geshem, might attack the Jews ([<160412>](#)Nehemiah 4:12). Hot as the summer is, snow falls deep at times in winter. Benaiah’s “slaying two lion-like men of Moab” accords with the position of Kadash toward Moab; also “the lion in a pit on a snowy day” accords with there being dense jungle, the haunt of wild beasts, in the neighbourhood.

KADESH BARNEA

Ain el Weibeh in the Arabah, 10 miles N. of the place where Mount Hor abuts on that valley. Three fountains issue from the chalky rock. Here wady el Ghuweir affords access northwestwards through mountainous Edom; from here accordingly Moses sent to ask a passage through Edom by “the king’s highway.” Barnea = “son of wandering”, i.e. Bedouin (Furst). “Country of convulsion,” compare ^{<192908>}Psalm 29:8 (Speaker’s Commentary). “The wilderness of Kadesh,” i.e. the desert adjoining Kadesh; the northern part of the Paran wilderness was called Zin (^{<041012>}Numbers 10:12; 13:21). The encampment from which the spies were sent and to which they returned (13:26; 32:8); sometimes called Kadesh alone. Meribah Kadesh is the same (^{<264719>}Ezekiel 47:19; 48:28 margin;

^{<061503>} Joshua 15:3,23). The encampment at Kadesh is called Rithmah from retem , “the broom,” the most conspicuous shrub of the desert

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(^{<043318>}Numbers 33:18). Probably the encampment at Rithmah was during Israel's first march toward Canaan; that at Kadesh was in the same locality, though on a different spot, 38 years afterward, in the 40th year, when they were about entering Canaan. The ancient name of Kadesh was En Mishpat (^{<011407>}Genesis 14:7). El Ain (identified by some with Kadesh because this site is called Gadis and the neighbouring plain, Abu Retemet, is like Rithmah) is too far N.W., 70 miles from Mount Hor and 60 from Mount Seir; but Kadesh was only one march from Mount Hor (^{<042016>}Numbers 20:16,22; 33:37), "on the edge of Edom," "on its uttermost border"; on low ground (whereas El Ain is on high ground) from whence the spies "go up" to Canaan. A line drawn from El Ain to the river of Egypt (^{<061521>}Joshua 15:21-27) would cut the middle of the Negeb, and so cut away part of Judah's inheritance. The true Kadesh must be more S.; Petra or Selah was too far in the heart of Edom to be Judah's frontier, and "in the uttermost border of Edom."

However, Palmer identifies Kadesh with El Ain as "one of the natural borders of the country; the Tih, a comparative desert, the Negeb or South, Palestine, and Syria forming an ascending scale of fertility." The encampment at Rithmah (^{<043318>}Numbers 33:18,19) was in summer the second year after the exodus (13:20), that at Kadesh in the same district the first month of the 40th year (20:1). At the first encampment Israel stayed probably for months; they waited for the spies 40 days (13:25); Moses and the tabernacle remained (14:44), while the people vainly tried to reverse God's sentence and to occupy

Canaan (<050134>Deuteronomy 1:34-46): “ye abode in Kadesh many days” (a long indefinite time). Then Israel “compassed Mount Seir,” i.e. wandered in the desert of Paran, until all that generation died (<050201>Deuteronomy 2:1). In this period were the 17 stages, <043319> Numbers 33:19-36. Lastly, Israel again was at Kadesh in the first month of the 40th year, and stayed for three or four months (<042001>Numbers 20:1,22-28; 33:38). Here Miriam died and was buried. Here water failed, and Moses by impatient striking of the rock, attribution of the miracle to himself and Aaron (“must we fetch,” etc.), and unbelief (“ye believed Me not, to sanctify Me”) in the goodness of God to an unworthy people, dishonoured God, and he and Aaron were adjudged the penalty of not entering Canaan (<042012>Numbers 20:12,13; compare <19A632>Psalm 106:32,33). From hence Moses sent to the king of Edom (<042014>Numbers 20:14, etc.). On the messengers’ return Israel turned from Edom, leaving Kadesh finally, and after Aaron’s death at Mount Hor marched around Edom to Moab

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(^{<043341>}Numbers 33:41-49). Kadesh = “holy” may have been named from the long presence of the sanctuary and priests. En Mishpat, “fountain of judgment,” corresponds, judgment and sanctity emanating from the one divine source. Meribah Kadesh, “strife,” is a perversion of judgment; the opposites in the one name marking graphically the sad events connected with Kadesh. Kadesh gradually sank to its original obscurity as a watering place for the nomads of the desert. The cliffs at the mouth of wady el Ghuweir near Ain el Weibeh, and in front of the host in marching eastward through Mount Seir, may have been the scene of Moses’ striking the rock (cela , not tsuwr) (^{<042007>}Numbers 20:7 ff). Merely certain occurrences and enactments are recorded of the 38 years’ wandering, in ^{<041501>}Numbers 15:1—19:22.

KADMIEL

A Levite who returned with Zerubbabel (^{<150240>}Ezra 2:40; ^{<160743>}Nehemiah 7:43): set forward the temple workmen, and joined in the thanksgiving at the laying of the foundation (^{<150309>}Ezra 3:9). His house took part in the general confession (^{<160904>}Nehemiah 9:4,5) and in the covenant (^{<161009>}Nehemiah 10:9).

KADMONITES

From Kedem,” children of the East,” the tribes roaming in the wilds S. and S.E. of Palestine.

KALLAI

<161220> Nehemiah 12:20.

KANAH

- 1.** A bound of Asher, next “great Zidon” (<061928>Joshua 19:28), Perhaps Ain Kana, eight miles S.E. of Sidon (Saida).
- 2.** The river dividing between Manasseh on the N. and Ephraim on the S. (<061608>Joshua 16:8; 17:9). Wady Kanah is too far S. Wady Khassab, “the reedy stream,” beginning at Nablus, is more in the right position, and means like Kanah “reedy.”

KAREAH

Father of *see* JOHANAN and *see* JONATHAN .

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KARKAA

A southern bound of Judah (^{<061503>}Joshua 15:3). From the Arabic kerak “an even floor,” and kaa “a plain.” Karkaa is a level expanse, the receptacle of a large body of water. The wady Arish receives on the E. the waters of wady el Kureiyeh and its tributaries. Karkaa was situated perhaps where the northern Kaa or “plain of pools” touches this outlying district of the Holy Land, in the confluence of the wady el Kureiyeh with the Mayein.

KARKOR

Where Gideon finally dispersed the remains of Zebah and Zalmunna’s host (^{<070810>}Judges 8:10,11), E. of Jordan, in the open region of the nomadic tribes. The rich plain En Nukrah in the Hauran. From a root “to dig,” expressing deep soft level ground; related to Kerak, “an even floor.”

KARTAH

A town of Zebulun, assigned to the Merarite Levites (^{<062134>}Joshua 21:34).

KARTAN

A city of Naphtali, assigned to the Gershonite Levites (^{<062132>}Joshua 21:32); in ^{<130676>}1 Chronicles 6:76 expanded into Kirjathaim.

KATTATH

A city of Zebulun (<061915>Joshua 19:15).

KEDAR

=“black skinned”. Ishmael’s second son (<012513>Genesis 25:13; <232116>Isaiah 21:16,17; 42:11; 60:7; <244928>Jeremiah 49:28; <262721>Ezekiel 27:21), occupying the pastures and wilds on the N.W. side of Arabia. Representing the Arabs in general, with flocks, and goat’s or camel’s hair tents, black as their own complexion (Song 1:5; <19C005>Psalm 120:5). “I dwell in the tents of Kedar, my soul hath long dwelt with him that hateth peace.” Warriors and archers, among the marauding “children” or “men of the East,” Bent Kedem; loving strife, true sons of Ishmael, of whom the Angel of Jehovah said “he will be a wild man, his hand will be against every man and every man’s hand against him” (<011612>Genesis 16:12).

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KEDEMAH

=“eastward”. Youngest of Ishmael’s sons ([<012515>](#)Genesis 25:15).

KEDEMOTH

=“easternmost parts”. A town E. of the Dead Sea, assigned to Reuben ([<061318>](#)Joshua 13:18), then to the Merarite Levites ([<062137>](#)Joshua 21:37). A wilderness or uncultivated pasture adjoining was named from it; where Israel encamped when Moses asked leave of Sihon to pass through the Amorite country ([<050226>](#)Deuteronomy 2:26, etc.).

KEDESH

- 1.** A town in Judah’s extreme S. ([<061523>](#)Joshua 15:23) =“sanctuary”.
- 2.** Of Issachar, assigned to the Gershonite Levites ([<130672>](#)1 Chronicles 6:72); Kishon in [<062128>](#)Joshua 21:28 probably the better reading.
- 3.** Kedesh Naphtali, or Kedesh in Galilee ([<061937>](#)Joshua 19:37), a Levitical city of refuge assigned to the Gershonite Levites ([<062007>](#)Joshua 20:7). Barak’s birthplace ([<070406>](#)Judges 4:6,9,10), where he and Deborah assembled Zebulun and Naphtali as being a “holy” place, which Kedesh means. Kedesh Naphtali is now Kades at the western edge of

Huleh, the marshy basin through which Jordan passes into the sea of Merom, from which Kedesh lies N.W. four miles distant. Its site is on a high ridge jutting out from the western hills, well watered, and environed by plains well cultivated and peopled. Conder (Palestine Exploration Quarterly Statement, January, 1877, p. 25) conjectures that the Kedesh to which Barak called Israel together is distinct from Kadesh (or Kedesh) Naphtali, Barak's native place. For Kadesh Naphtali is 30 miles from Tabor, the scene of the battle, and separated by some of the most difficult country in Palestine. Probably Bezanaim was E. of Tabor, and answers to the modern Bessum. Harosheth of the Gentiles will thus be Harothiyeh. In this direction probably stood Kedesh, at the place now called Kadis, on the shore of the sea of Galilee. Taken by Tiglath Pileser (¹²¹⁵²⁹2 Kings 15:29). Tell Hara, standing out prominently to the S.E., is connected by Lieut. Kitchener with Harosheth the head quarters of Sisera (Palestine Exploration Quarterly Statement, October, 1877, p. 197).

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KEDRON

From kadar , “black,” from the turbidness of the stream and the gloom of the valley. The latter begins a mile and a half N.W. of the Damascus gate of Jerusalem; for three fourths of a mile, it runs toward the city, then inclines

E. and is crossed by the Nablus road; half a mile further it sweeps close under the N.E. end of the city wall, where Scopus on the other side joins on to Olivet. Then it sinks down southward as a deep gorge between Olivet and the E. side of the city. David crossed it in his flight from Jerusalem when

Absalom rebelled ([2 Samuel 15:23,30](#)). The divine Son of David too crossed it on His way to Gethsemane, the scene of His agony ([John 18:1](#); [Mark 14:26](#);

[Luke 22:39](#)). The road still leads from Stephen’s gate due E. of Jerusalem down to the bridge across it. The bottom is 100 ft. lower than the base of the city wall, and 500 lower than the summit of Mount Olivet on the other side. A little further S. the Kedron valley becomes a narrow cleft between the hill of offense on the E. and the precipitous Moriah and Ophel on the W. Here the bottom is 150 ft. below the base of the city wall.

The fountain of the Virgin is at the foot of Ophel, and is thought to be fed from the cisterns beneath the old temple. This gives point to Ezekiel’s vision ([Ezekiel 47:8](#)); the waters from under the right side of the temple went E. through the desert into the Dead Sea, making life succeed to barrenness, so the gospel where the waters fail, barrenness begins; so where the gospel is not.

Beyond Ophel, Kedron valley meets Tyropeon and Hinnom valleys. The enclosure here between the hill of offense on the E., the hill of evil counsel on the W., and modern Zion on the N., is very fertile, furnishing the vegetable market of Jerusalem, and was anciently the “king’s gardens.” The stream Kedron flows only in winter, as its Greek designation [cheimarros](#) implies. The valley Kedron passes through the wilderness of Judah to the N.W. shore of the Dead Sea. It was the scene of Asa’s demolishing his mother Maachah’s idol ([141516](#)>2 Chronicles 15:16). Also under Hezekiah all the impurities removed from the temple were cast into the Kedron (29:16; 30:14). So under Josiah ([122304](#)>2 Kings 23:4-12); it was then the common cemetery ([122306](#)>2 Kings 23:6).

The “valley” of Kedron is in Hebrew called nachal , “wady,” including both valley and stream, whereas the valley of Hinnom is called ge’ ; so that the “brook” (nachal) which Hezekiah “stopped running through the midst of the land” ([143204](#)>2 Chronicles 32:4) was Kedron. He sealed its source, “the

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upper spring head of Gihon,” where it came forth N. of the city, and led it underground within the city (^{<143230>}2 Chronicles 32:30). (**See GIHON** and **see JERUSALEM**). This accounts for the disappearance of water in the ancient bed of Kedron. The water possibly still flows below the present surface. Barclay mentions a fountain flowing several hundred yards in a valley before it enters the Kedron from the N. Again he heard water murmuring below the ground two miles below the city; a subterranean stream probably connects the two.

KEHELATHAH

A desert encampment of Israel (^{<043322>}Numbers 33:22). The name, Kedhelathah = “assembling”, Israel gave. During the 38 years of penal wandering the “congregation” was broken up, only round the tabernacle an organized camp of Levites, priests, and chiefs continued, and it moved from place to place. Being the nucleus and head quarters of the nation, and rallying point for the warriors, its movements were the only ones which the sacred historian records (^{<043318>}Numbers 33:18-36). Qehelathah = “assembling”, and makhelowt = “assemblies” (^{<043325>}Numbers 33:25), mark extraordinary but temporary gatherings of Israel at those places.

KEILAH

= “fortress”. In the shephelah or lower hills of Judah (^{<061544>}Joshua 15:44), hence the phrase “go down to Keilah.” David in dependence on Jehovah’s promise, notwithstanding

his men's protest on the ground of their weakness, rescued it from the Philistines (1 Samuel 23); here Abiathar joined him with the ephod, having escaped from the massacre of priests at Nehemiah. The proximity of [see HARETH](#), where David was, accounts for his helping it though he did not help other towns when robbed by the Philistines. Saul too looked to God, as if His providence had "delivered" David to him by David's entering a town with "gates and bars," Saul's hope was presumption, for God would never be the minister to gratuitous and murderous malice. David again consulted God in sincere faith, whether the men of Keilah would betray him. Like the Antitype, David was being betrayed by the ungrateful men whom he came to save. The grain abounding character of the Judaeau lowland accords with the Philistines robbing the "threshing floors" of Keilah. Its strength, as a key to the hill country of Judah, is implied in the "armies" of the Philistines, and in Saul's calling "all the people together to go down to Keilah."

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All “the inhabitants of Keilah” probably did not join in the treachery against David, only the Baalites, Hebrew: Baali for “men” of Keilah (verses 11,12), i.e. the Canaanite portion, votaries of Baal, to whom David’s devotion to Jehovah and the presence of the sacred ephod with the priest Abiathar were an offense. <193106>Psalm 31:6,8,21 alludes, with the undesignedness which characterizes genuineness, to this: “I have hated them that regard lying vanities (idols as Baal), but I trust in Jehovah.” “Thou hast known my soul in adversities” (David’s phrase in the independent history, <100409>2 Samuel 4:9). “Thou hast not shut me up into the hand of the enemy, Thou hast set my feet in a large room Blessed be Jehovah, for He hath shown me His marvelous kindness in a strong city,” the very description of Keilah.

In <160317>Nehemiah 3:17,18 Hashabiah is “ruler of the half part (pelek) of Keilah” and Bavai ruler of the other half part. Pelek means a “breast,” a round hill, or mamelon ; applied to Jerusalem composed of two swelling hills with the Tyropeon valley passing between. Each half had its military ruler. El Khuweilifeh on the edge of the great plain, the road between Gaza and Hebron, answers probably to the double stronghold Keilah. It consists of two tells or round hills, with a valley between.

KELAIAH, KELITA

<151023> Ezra 10:23; <161010>Nehemiah 10:10; 8:7.

KEMUEL

1. Nahor's son by Milcah, father of Bethuel (Rebekah's father) and Aram or Ram ([<012221>](#)Genesis 22:21; compare [<183202>](#)Job 32:2).

2.

[<043424>](#) Numbers 34:24. 3. [<132717>](#)1 Chronicles 27:17.

KENATH

Now Kenawat, near the S. end of the tract el Lejah, and on the W. slopes of the Hauran mountains ([<043241>](#)Numbers 32:41,42). Its conqueror Nobah named it after himself ([<070811>](#)Judges 8:11); the original name has supplanted his name. Transl. [<130223>](#)1 Chronicles 2:23 "Geshur (its people N. W. of Bashan) and Aram (the Aramaeans or Syrians) took the towns of Jair (rather Havoth Jair) from them (the Jairites) with Kenath and the towns thereof, 60 cities," i.e. 23 of the Havoth Jair (i.e. Jair's life, conquered by

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Jair) and 37 of Kenath and her dependent towns (conquered by Nobah), 60 in all.

KENAZ

(**See JEPHUNNEH**). 1. Son of Eliphaz, Esau's son. A duke of Edom (^{<013615>}Genesis 36:15,42). Founder of the family of Kenezites (adopted into Israel), of whom were Caleb and Othniel (^{<061414>}Joshua 14:14). 2. Caleb's grandson, but the "and" (even) before "Kenaz" in ^{<130415>}1 Chronicles 4:15 shows a name has fallen out. 3. Younger brother of Caleb and father of Othniel (^{<061517>}Joshua 15:17). But Keil with the Masorites translated "Othniel the son of Kenaz (i.e. the Kenezites) and (younger) brother of Caleb." Caleb gave him his daughter to wife, a marriage in Keil's view not forbidden in the law. "The Kenizzites" of ^{<011519>}Genesis 15:19 either had ceased to exist before Joshua, or probably Moses added their name subsequently, as those descendants of Kenaz were adopted into Israel subsequently, to whom Caleb belonged.

KENITES

A Midianite race, for Jethro the Kenite is called priest prince of Midian (^{<020215>}Exodus 2:15,16; 4:19; ^{<070116>}Judges 1:16; 4:11). The connection with Moses explains their continued alliance with Israel, accompanying them to Jericho "the city of palm trees" (^{<070116>}Judges 1:16; compare ^{<142815>}2 Chronicles 28:15), thence to the wilderness of Judah, where "they dwelt among the people" (Israel), realizing Moses'

promise to **see HOBAB** , whose name appears slightly altered as that of a wady opposite Jericho (^{<041032>}Numbers 10:32). Hence Saul in a friendly spirit warned them to leave the Amalekites whom he was about to destroy (^{<091506>}1 Samuel 15:6), and David sent presents to them, having previously pretended to Achish that he had invaded their southern border (^{<092710>}1 Samuel 27:10; 30:29). (**See HEBER** , **see HAZEZON TAMAR** , **see RECHABITES** , **see JEHONADAB**). E. Wilton (Imperial Dictionary). suggests that Kenites is a religious rather than a gentile term, meaning a worshipper of the goddess Kain, one form of Ashtoreth or Astarte. This would account for God's denunciation of the Kenites by Balaam (^{<042421>}Numbers 24:21,22 margin). Evidently the Kenites to be dispossessed by Israel (^{<011519>}Genesis 15:19) were distinct from the Kenites to whom Hobab and Jethro belonged. The latter were of Midianite origin, sprung from Abraham and Keturah, occupying the region E. of Egypt and W. of Seir and the gulf of Akabah (25:2); the former were

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Canaanites of the city Kain, which was taken by Judah ([<061557>](#)Joshua 15:57). The Canaanite Kenites Balaam denounces; or else more probably Balaam's prophecy is "Kain (the Midianite Kenites) shall not be exterminated until Asshur shall carry him away into captivity" (Keil). Thus "strong is thy dwelling place, and thou puttest thy nest in a rock," is figurative. The Kenites did not as Edom dwell in the rocks ([<310103>](#)Obadiah 1:3,4), but by leaving their nomadic life near Horeb to join Israel wandering in quest of a home the Kenite really placed his rest upon a safe rock, and would only be carried away when Assyria and Babylon took Israel and Judah; with the difference however that Judah should be restored, but the Kenites not so because they forfeited God's blessing by maintaining independence of Israel though intimately joined and by never entering inwardly into God's covenant of grace with Israel. The connection of Midian and the Kenites appears in the name Kenney still attached to a wady in the midst of the Muzeiny or Midianites. Midian (and the Kenites) and Amalek were associated, as still are the Muzeiny and Aleikat (Amalek). The Muzeiny commit their flocks to women, as Jethro committed his to his daughters. The name Medinah betrays connection with Midian. The power of ingratiating themselves with their neighbours characterized the Kenites ([<070417>](#)Judges 4:17). Also the love of tent life, hospitality, the use of goat's milk whey, the employment of women in men's work, so that the sexes had free contact and yet the female part of the tent was inviolable (4, 5; [<020204>](#) Exodus 2:4; Numbers 25).

KERCHIEF

”Woe to the women that make kerchiefs upon the head of every stature (men of every age) to hunt souls” (to make them their prey): <261318>Ezekiel 13:18. Magic veils, put over the heads of those consulting them, to fit them for receiving a response, rapt in spiritual trance above the world.

KEREN HAPPUCH

Job’s youngest daughter, born in his renewed prosperity = “horn of antimony”, the pigment used by Eastern ladies to darken their eyelashes, that the eye might shine more lustrous (<184214>42:14). In contrast to his “horn defiled in the dust” (<181615>16:15).

KERIOTH

= “closely contiguous cities”

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1. Read together, without “and,” Keriioth Hezron (Kuryetein, “the two cities,” now 10 miles S. of Hebron): ^{<061525>}Joshua 15:25; in southern Judah. Hazor implies a pastoral spot; Keriioth, kir (“a wall”), kirjah, imply military fortifications; Welsh, caer. The Hazors are in the southern or Negeb plain; the Kirjahs in the hills.

2. A city of Moab (^{<244824>}Jeremiah 48:24), named with other places “far and near”; if “far” include 60 miles N.N.E. of Heshbon, then Keriioth is now Kureiyeh and Bozrah is Buzrah. Others conjecture Kureyat; Cyril Graham Kiriath and Kiriatain S.W. of Bozrah, containing primitive and gigantic edifices, the roofs formed of stone beams laid side by side, 25 ft. long, and the doors slabs of single stones; the work probably of the giant Emim, the name Keriioth too being perhaps of Anakim origin.

KEROS

^{<160747>} Nehemiah 7:47.

KETURAH

A secondary wife or concubine taken by Abraham, whether in Sarah’s lifetime or afterward is uncertain (^{<012501>}Genesis 25:1; ^{<130128>}1 Chronicles 1:28,32). Their sons were Zimran, Jokshan, Medan, Midian, Ishbak, Shuah; they spread through the desert E. to the Persian gulf. Hagar’s son Ishmael’s posterity was the elder branch of the “sons of the concubines.”

KEY

<220504> Song 5:4,5. A piece of wood, from seven inches to two feet long, fitted with pegs which correspond to small holes in the bolt within; the key put through a hole draws the bolt. The symbol of authority to open or shut (<232222>Isaiah 22:22; <660307>Revelation 3:7; 1:18). A chamberlain's (eunuch) badge of office is often a key, hung by a kerchief "on the shoulders"

(<230906>Isaiah 9:6). The power of the keys was given to Peter and the other apostles only at times (<401619>Matthew 16:19; 18:18) when, and in so far as, Christ made him and them infallible. Peter rightly opened the gospel door to the Gentiles (Acts 10; 11:17,18; 14:27), but he wrongly tried to shut it again (<480211>Galatians 2:11-18; compare <421152>Luke 11:52).

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KEZIA

= cassia. <194508>Psalm 45:8, <184214>Job 42:14. An aromatic herb, expressing the beauty of Job's daughter.

KEZIZ

A city on the E. border of Benjamin (<061821>Joshua 18:21). A valley (creek, or head of a valley expanding into a plain, triangular, W. of the Jordan, between the base of the hills and the Dead Sea) is named from it; from kaatsats "to cut"; from the timber cut down in the large groves that anciently grew near Jericho and the Jordan and in the plain. This cutting of the forest before his eyes would naturally suggest John Baptist's image, "now also the axe is laid to the root of the trees" (<400310>Matthew 3:10). DeSaulcy found such head of a valley still called Kaaziz.

KIBROTH HATTA AVAH

= "graves of lust". <041134>Numbers 11:34; 33:17. At Erweis el Ebeirig near wady el Hudherah (Hazeroth) Israelite remains apparently are found, marking the site of Kibroth Hattaavah. (**See WILDERNESS OF WANDERINGS** end). Clark makes El Ain to be Kibroth Hattaavah. Laborde makes El Ain to be Hazeroth. The S.E. "wind from the Lord" from the neighbouring Elanitic gulf of the Red" Sea" bore quails so as to "throw them upon" (Hebrew <041131>Numbers 11:31) the encampment and its neighbourhood, "about two cubits above

the face of the ground,” i.e. not that they were piled up to that height, but the quails wearied with their flight flew so low as to be easily knocked down or caught by the people. The quail flies with the wind and low. The prodigious quantity and the supply of them at that time, in connection with Jehovah’s moral dealings with Israel, constitute the miracle, which is in consonance with God’s natural law though then intensified. The hot Khamsin or S.E. wind is what quails avail themselves of in their annual flight northwards; the S.W. wind was the extraordinary agent brought in “by the power of God” (<197826>Psalm 78:26). As Jehovah told them (ver. 20), they ate “a whole month until it came out at their nostrils, and was loathsome” to them. The impossibility, to ordinary view, of such a meat supply for 600,000 men for a month long even to satiety (“He rained flesh upon them as dust, and feathered fowls like as the sand of the sea”: <197827>Psalm 78:27), staggered Moses’ faith: “shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them?” (the proximity to the

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Red “Sea” suggested the “fish,” ver. 31; compare <430607>John 6:7-9). We too often “limit the Holy One of Israel” (<197841>Psalm 78:41,20-31). But “while the flesh was yet between their teeth, ere it was consumed” (Speaker’s Commentary for “chewed”), “the wrath of Jehovah smote the people with a very great plague.” Feeding on quails for a whole month would of itself be injurious. God punished the gluttonous people through their gluttony which they had indulged in to surfeit; He aggravated the natural consequences into a supernatural visitation. God punishes murmurers by “giving them their request, but sending leanness into their soul” (<19A615>Psalm 106:15).

The first supply of quails was on the 15th day of the second month after the exodus (Exodus 16; <19A540>Psalm 105:40), just before the manna. The second was at Kibroth Hattaavah in the second year after the camp had removed from its 12 months’ stay at Sinai. The Hebrew for “quail” is selaw , and the locality has several places named from it, wady es Selif the E. road, wady Soleif the road to the W. E. Wilton (Imperial Dictionary) fixes on an old cemetery in the wady Berah as Kibroth Hattaavah.

KIBZAIM

A city of Mount Ephraim (<062122>Joshua 21:22); given to the Kohathite Levites; = “two heaps.” (**See JOKMEAM** , similarly meaning a gathering or confluence, from kamah and amam). Identified by E. Wilton (Imperial Dictionary) with Kasab, near

the confluence of two streams (from whence Kibzaim is derived) on the N.W. boundary of Ephraim (<061609>Joshua 16:9; 17:9,10).

KID

(**See FOOD** , end, on the prohibition to “seethe” or boil it in its “mother’s milk”: <051421>Deuteronomy 14:21).

KINAH

A city in the S. border of Judah, next Edom (<061522>Joshua 15:22). A Kenite settlement made directly after the fall of Jericho (<070116>Judges 1:16). E. Wilton (Imperial Dictionary) would read for “Eder, and Jagur, and Kinah” “Arad and Hazor Kinah”; compare Septuagint, “Ara and Asor and Kinah.” Some must be compound names, otherwise the list would exceed the number specified in verse 32.

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KING

Moses ([<051714>Deuteronomy 17:14-17](#)) contemplated the contingency of a king being set up in Israel as in all the adjoining nations. The theocracy and the law could be maintained under kings as under a commonwealth. God's promise was, "kings of people shall be of Sarah" ([<011716>Genesis 17:16](#)). Other allusions to kings to come occur ([36:31](#); [<042417>Numbers 24:17](#); [<052836> Deuteronomy 28:36](#)). The request of the people ([<090805>1 Samuel 8:5](#), etc.), "make us a king to judge us like all the nations," evidently is molded after [<051714>Deuteronomy 17:14](#); so Samuel's language in presenting Saul to the people ([<091024>1 Samuel 10:24](#)) as "him whom the Lord hath chosen" alludes to Moses' direction ([<051715>Deuteronomy 17:15](#)), "thou shalt in any wise set him king over thee whom the Lord thy God shall choose." It was not the mere desire for a king which is blamed, but the spirit of their request and the circumstances under which they made it. They set aside Samuel, though appointed by the heavenly King, on the pretext "behold thou art old," though he took a leading part in state affairs for 35 years afterward ([<090805>1 Samuel 8:5](#)), "they have not rejected thee but ... Me that I should not reign over them"; they distrusted God's power and will to save them from Nahash ([<091212>1 Samuel 12:12](#)), though He had delivered them from the Philistines (1 Samuel 7). Samuel's sons were corrupt, but that did not warrant their desire to set aside himself, whom none could accuse of corruption (1 Samuel 12). Impatience of God's yoke (the laws of the theocracy), eagerness

to imitate the nations around, and unbelief in trial, instead of seeking for the cause of their misfortunes in themselves, were the sin of their request. God in retribution “gave them a king in His anger”

(<281310>Hosea 13:10,11). Samuel by God’s direction warned them of the evil results of their desire, the prerogative to dispose of their property and their children at will, which he would claim; yet they refused to obey: “nay, but we will have a king, that we also may be like all the nations, and that the king may judge us and go out before us and fight our battles.” The sacred record of Solomon’s multiplying horses and chariots from Egypt, and foreign wives who turned away his heart, alludes to the prohibition

(<051716>Deuteronomy 17:16,17; compare <050703>Deuteronomy 7:3,4; <023416>Exodus 34:16), and proceeds to verify the prediction of the results of disobedience to it. God saves not by horses and horsemen, but by the Lord His people’s God (<280107>Hosea 1:7). Moses’ caution against “returning to Egypt” accords with his experience (<041404>Numbers 14:4). After the kingdom was set up in Israel the danger was no longer of a literal (but see <244214>Jeremiah 42:14) but

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of a spiritual backsliding return to Egypt ([<281105>Hosea 11:5](#); [<233001>Isaiah 30:1,2; 36:9](#); [<261715>Ezekiel 17:15](#)). Solomon's multiplication of horses and chariots from Egypt entailed constant traffic with that idolatrous nation, which the prohibition, [<051716>Deuteronomy 17:16](#), was designed to prevent.

The king when set up, as the judge previously, was but God's viceroy, enjoying only a delegated authority. The high priest, priests, and Levites, as God's ministers, were magistrates as well as religious officers. Saul was elected by the divine oracle from an obscure family, so that all saw his authority was held solely at God's pleasure. The king had the executive power under God; God reserved to Himself the executive. The words "Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King," embody the theocracy ([<233322>Isaiah 33:22](#)). The land itself was His ([<032523>Leviticus 25:23,42,55](#)); and the people, as His servants, could not be permanently bondservants to men. The king was closely connected with the priesthood, and was bound to "write (i.e. have written for him) a copy of the law out of that before the priests and Levites; he should read therein all his life, to keep all the words, that his heart might not be lifted up above his brethren, to the end that he might prolong his days in his kingdom"

([<051718>Deuteronomy 17:18-20](#)). Instead of being, like Eastern kings, of a distinct royal caste, he was simply to be first among equals, like his subjects bound by the fundamental law

of the nation (compare ^{<402309>}Matthew 23:9). None of the Israelite kings usurped the right to legislate. The people chose their king, but only in accordance with God's "choice" and from their "brethren" (^{<090915>}1 Samuel 9:15; 10:24; 16:12; ^{<111916>}1 Kings 19:16; ^{<132210>}1 Chronicles 22:10). The rule ("one from among thy brethren shalt thou set king over thee," ^{<051715>}Deuteronomy 17:15) that no stronger should reign gives point to the question (see **JESUS CHRIST**), ^{<402217>}Matthew 22:17, "is it lawful to give tribute unto Caesar?" (^{<243021>}Jeremiah 30:21). The unlimited polygamy of Eastern kings was forbidden. Samuel wrote down "the manner of the kingdom" (^{<091025>}1 Samuel 10:25), i.e. the rights and duties of the king in relation to Jehovah the supreme King, and to the nation. Despotic murders were committed as that of the 85 priests at Nob, besides the other inhabitants, by Saul (^{<092218>}1 Samuel 22:18,19); but mostly the kings observed forms of law. Even Ahab did not seize at once Naboth's vineyard, but did it with the show of a trial. David slew Rechab and Baanah because they were self convicted of Ishbosheth's murder. The king was commander in chief, supreme judge, and imposer of taxes (Menahem, ^{<121519>}2 Kings 15:19,20; Jehoiakim, ^{<122335>}2 Kings 23:35) and levies of men (^{<110513>}1

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Kings 5:13-15). He was “the Lord’s anointed,” consecrated with the holy oil heretofore reserved for the priests ([<023023>](#)Exodus 30:23-33; [<110139>](#)1 Kings 1:39; [<100714>](#)2 Samuel 7:14; [<198919>](#)Psalm 89:19,20,26,27; 2:2,6,7). It was sacrilegious to kill him, even at his own request ([<092405>](#)1 Samuel 24:5,6,10; 26:9,16; [<100114>](#)2 Samuel 1:14; [<250420>](#)Lamentations 4:20). Type of Messiah ([<270926>](#)Daniel 9:26). The prophets were his advisers, reprovers (2 Samuel 12, 1 Kings 21) and intercessors with God ([<111221>](#)1 Kings 12:21-24; [<233722>](#)Isaiah 37:22-36; [<243717>](#)Jeremiah 37:17; 38:2,4,14-26). He was bound to consult God by the Urim and Thummim of the high priest in every important step ([<091418>](#)1 Samuel 14:18,19; 28:6; [<100201>](#)2 Samuel 2:1; 5:19,23). He held office on condition of loyalty to his supreme Lord. Saul, failing herein, forfeited his throne; he usurped the place of God’s will: “we inquired not at the ark in the days of Saul” ([<131303>](#)1 Chronicles 13:3). David, on the contrary, could not bear that God’s throne, the ark, should lie neglected while his throne was so elevated, and he stripped off his royal robe for the linen ephod to do homage before the symbol of God’s throne ([<100614>](#)2 Samuel 6:14). The king selected his successor, under God’s direction, as David chose Solomon before the elder son Adonijah ([<110130>](#)1 Kings 1:30; 2:22; [<101224>](#)2 Samuel 12:24,25); compare [<141121>](#)2 Chronicles 11:21,22, Rehoboam, Abijah; the firstborn was usually appointed ([<142103>](#)2 Chronicles 21:3,4). The queen mother was regent during a son’s minority, and always held a high position of power at court ([<110219>](#)1 Kings 2:19;

<122412>2 Kings 24:12,15; 11:1-3: Athaliah).

His chief officers were the recorder, who wrote annals of his reign (<100816>2 Samuel 8:16); the scribe or secretary wrote dispatches and conducted his correspondence (<100817>2 Samuel 8:17); the officer over the house, arrayed in a distinctive robe of office and girdle (<232215>Isaiah 22:15, etc., 36:3); the king's friend or companion (<110405>1 Kings 4:5); the captain of the body guard (<102023>2 Samuel 20:23; <110225>1 Kings 2:25,34,46), who was also chief executioner; the commander in chief under the king (<100330>2 Samuel 3:30-39; 20:23); his counselor (16:20-23; 17:1-14; <132732>1 Chronicles 27:32). Besides demesnes, flocks, tenths (<090815>1 Samuel 8:15), levies, he enjoyed a large revenue by "presents," which virtually became a regular tax.

KINGDOM OF HEAVEN

(Greek "the heavens"): of God. The former is Matthew's phrase, the latter Mark's phrase and Luke's phrase. Derived from <270244>Daniel 2:44; 4:26; 7:13,14,27. Messiah's kingdom, as a whole, both in its present spiritual

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invisible phase, the gospel dispensation of greet, and also in its future manifestation on earth in glory, when finally heaven and earth shall be joined (⁴³⁰¹⁵¹John 1:51; Revelation 21,22).

Our Lord's parables designate several aspects and phases of it by the one common phrase, "the kingdom of the heavens," or "of God, is like," etc.

KINGS, 1 AND 2

Title. In the Septuagint the books are called "the third and fourth of the Kingdoms," in Vulgate "the third and fourth book of Kings." Originally the two were one: Bomberg in his printed editions, 1518, 1549, divided them into two. Three periods are included. The first (1 Kings 1—11), 1015-975

B.C., Solomon's ascent of the throne, wisdom, consolidation of his power, erection of the temple, 40 years' reigning over the undivided twelve tribes; the time of Israel's glory, except that toward the close of his reign his polygamy and idolatry caused a decline, and God threatened the disruption of the kingdom (1 Kings 11). The second period, from the division into two kingdoms to the Assyrian captivity of the ten northern tribes, 975-722

B.C. The third period, from thence, in Hezekiah's reign, until Judah's captivity in Babylon, 722-560 B.C., down to the 37th year of Jehoiachin's exile and imprisonment. The second period (¹¹¹²⁰¹1 Kings 12:1—2 Kings 10) comprises three stages:

(1) the enmity at first between Judah and Israel from Jeroboam to Omri, ¹¹¹²⁰¹1 Kings 12:1—16:28;

(2) the intermarriage between the royal houses of Israel and of Judah, under Ahab, down to the destruction of both kings, Joram of Israel and Ahaziah of Judah, by Jehu, <111629>1 Kings 16:29—2 Kings 10;

(3) the renewal of hostilities, from Jehu's accession in Israel and Athaliah's usurpation in Judah to Israel's captivity in Hezekiah's sixth year, 1 Kings 11—17.

The book is not a mere chronicle of kings' deeds and fortunes, but of their reigns in their spiritual relation to Jehovah the true, though invisible, King of the theocracy; hence it is ranked in the canon among "the prophets." The prophets therefore as His ministers, guardians of His rights, and interpreters of His counsel and will, come prominently forward in the book to maintain His prerogative before the kings His viceroys, and to counsel, warn, and punish as He who spoke in them deemed necessary, confirming

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their word by miraculous signs. Thus, Samuel by His direction anointed Saul and David to reign over His people; Nathan announced God's promise that David's throne and seed should be forever (2 Samuel 7); then when he sinned Nathan remounted his punishment, and upon his repentance immediate forgiveness (2 Samuel 12); similarly, Gad (2 Samuel 24). Nathan announced Solomon's appointment as successor (12:25; <132209>1 Chronicles 22:9); anointed and installed him instead of Adonijah, the older brother (1 Kings 1). Thenceforth, David's seed having been established in Judah in conformity with God's promise (2 Samuel 7), the prophets' agency in Judah was restricted to critical times and special cases requiring the expression of Jehovah's will in the way of either reproof of declension or encouragement of faithfulness. But in Israel their agency was more continuous and prominent, because of the absence of Jehovah's ordinary ministers the priests and Levites, and because of the state idolatry of the calves, to which Ahab added Baal worship. Jehovah appeared to Solomon at Gibeon shortly after his accession, again after his dedication of the temple, finally by a prophet, probably Ahijah, after his declension (<110305>1 Kings 3:5, etc.; <110901>1 Kings 9:1, etc.; <111111>1 Kings 11:11, etc., 1 Kings 29). Elijah "the prophet as fire, whose words burned as a torch" (Ecclesiasticus 48:1), as champion of Jehovah, defeated Baal's and Asherah's prophets at Carmel; and averted utter apostasy front northern Israel by banding God's prophets in schools where Jehovah's worship was maintained, and a substitute supplied for the legal temple worship enjoyed by the godly in Judah.

The choice and treatment of materials was determined by the

grand theme of the book, namely, the progressive development of the kingdom of God historically, in conformity with the divine promise through Nathan to David which is its germ:

“I will set up thy seed after thee, and I will establish his kingdom ... forever. I will be his Father and he shall be My son; if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it from Saul” (^{<100712>}2 Samuel 7:12-17).

This is the guiding clue through the whole history. This book records its fulfillment, Jehovah prospering the pious kings of David's seed, chastising the backsliders, then casting away yet not for ever. Notwithstanding Adonijah's attempt, Solomon is at the outset recorded as receiving David's

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kingdom as Jehovah had promised; he receives at Gibeon the renewal of the promise, on condition of faithfulness, and in answer to his prayer receives wisdom, and also riches and honour which he had not asked for; then after rearing the temple receives God's confirmation of the promise conditionally, "if there wilt walk before Me as David I will establish thy kingdom forever; but if ye (thou and thy people) shall at all turn from following Me ... then will I cut off Israel out of the land"; then in old age was sentenced for forsaking the covenant to have the kingdom rent from him and given to his servant; yet the grace unchangeably promised in 2 Samuel 7 mitigates the stroke, for David's sake the rending should take place not in Solomon's but in his son's days. Moreover one portion (Judah, also Benjamin, Simeon, and Dan in part ([see ISRAEL](#) and [see JUDAH](#))) was reserved with Jerusalem for David's seed, and should not go with the other ten tribes to Jeroboam.

The reigns of Israel's kings are more elaborately detailed, and previously to those of Judah, because Israel, with its crying evils requiring extraordinary prophetic interposition so frequently, furnished more materials for the theme of the book than Judah of which the development was more equable. All matters of important bearing on the kingdom of God in Judah are described fully. In both alike Jehovah appears as the gracious, long suffering God, yet the just punisher of the reprobate at last, but still for His covenant sake sparing and preserving a remnant, notwithstanding the idolatry of several even of Judah's kings ([<111504>1 Kings 15:4](#); [<120819>2 Kings 8:19](#); [11:1,2](#)). Jehovah promised, on condition of faithfulness, to Jeroboam too a sure house and the throne of Israel, but not for

ever, only so long as the separate kingdom should last; for He added, “I will for this afflict the seed of David but not for ever” (<111138>1 Kings 11:38,39). Judah survived Israel’s destruction because of its firm political basis in the continuous succession, of David’s line, and its religious basis in the divinely appointed temple and Levitical priesthood. But Ahaz’ impiety (though counteracted in part by godly Hezekiah) and especially Manasseh’s awful blood. shedding and idolatry (the effects of which on the people the faithful Josiah could only undo externally) at last provoked God to give up Judah too to captivity; so Jehoiachin first and Zedekiah last were led away to Babylon, and Jerusalem and the temple were destroyed. The book, in happy consonance with its design, closes with Jehoiachin’s elevation from the prison to the highest throne of the vassal kings at Babylon, an earnest of brighter days to the covenant people, the first ray of the dawn of God’s

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Nebuchadnezzar over both Assyria and Egypt: all these notices in Kings accord with independent pagan history and inscriptions. The names of Omri, Mesha, Jehu, Menahem, Hoshea, Hezekiah, are deciphered in inscriptions of campaigns of Tiglath Pileser, Sargon, Sennacherib, and Esarhaddon.

Contemporary prophets, as Isaiah, with Ahaz and Hezekiah, Jeremiah with Jehoiakim and Zedekiah, elucidate the histories of Kings just as the epistles of New Testament are commentaries on Acts.

KIR

A wall, or place fortified with a wall.

1. An Armenian region subject to Assyria, Kurgistan or Georgia between the Black and Caspian seas (^{<232206>}Isaiah 22:6). The river Kur (Cyrus) in it falls into the Caspian Sea. From Kir the Syrians migrated originally; and to it they were removed from Damascus by Tiglath Pileser (^{<121609>}2 Kings 16:9).

Esarhaddon had subdued Armenia (according to Assyrian inscriptions: Rawlinson, Herodotos i. 481), warring with it as the harbourer of his father Sennacherib's two parricidal murderers (Amos 1:5; 9:7). Keil thinks Kir to be Kurena along the river Mardus in Media, or else Karine a town in Media, on the ground that the remote parts of Armenia were beyond the Assyrian empire (^{<121937>}2 Kings 19:37); but Esarhaddon subdued it. The Septuagint, Vulgate, and Targum rendering "Cyrene" favor Keil.

2. K IR H ARESH , H ERES , H ARESETH , H ARASETH , or of M OAB . From harith “a hill” Arabic), or heres “baked clay,” namely, the walls being of brick (?). Moab’s two strongholds were Ar (mother) of Moab, the metropolis, and Kit of Moab (<120301>2 Kings 3:25) on the most elevated hill in the country (<231607>Isaiah 16:7,11; 15:1; <120301>2 Kings 3:25; <244831>Jeremiah 48:31,36). Here the Moabite king made his last stand against confederate Israel, Judah, and Edom (see **DIBON**). Here he sacrificed his son and so created “indignation against Israel,” because they had reduced him to such an awful extremity; the Israelites’ own superstitious fears were excited and they withdrew from the expedition; then followed Mesha’s victorious campaign recorded on the Dibon stone. Now Kerak, capital of Moat, on the top of a hill 3,000 feet above the Dead Sea, surrounded on all sides by deep ravines, and these by hills from whence the Israelite slingers hurled when they could not take the place; entered by a tunnel through the solid rock for 100 feet distance; a deep. rock hewn moat separates the massive citadel from the town. Kiriah

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earlier than the annals of Israel and Judah. The composition of the annals by prophets accounts for the prominence given to Elijah and Elisha.

Impartial candor and reference of all things to the standard of the law characterize the composition. The great Solomon's faults and any grace in northern Israel's kings are undisguisedly narrated; so also the destruction of the very temple where God manifested His glory. Even Elijah's temporary weakness of faith in fleeing from Jezebel is told as candidly and faithfully as his marvelous boldness for God. In ^{<110808>}1 Kings 8:8 the staves of the ark in the holy place the author says "are unto this day"; this must be a retention of the words of his source, for he survived the destruction of the temple (2 Kings 25). The repetitions are due to the same cause (^{<111421>}1 Kings 14:21,31; ^{<121312>}2 Kings 13:12,13; 14:15,16; 9:14,15; 8:28,29; also

^{<111430>} 1 Kings 14:30; 15:6). The writer interposes in his quotations his own Spirit-taught reflections (^{<121302>}2 Kings 13:28; 21:10-16; 17:7-23,32-41).

Canonical authority. The books have always stood in the second division of the Jewish canon, "the prophets" (*nibiyim*), being of prophetic composition and theme (see above, the beginning), namely, God's administration through His prophets in developing the theocratic kingdom under kings. Our Lord thrice refers to the book, speaking of Solomon, the queen of Sheba, and the widow of Sarepta and Naaman (^{<400629>}Matthew 6:29; 12:42; ^{<420425>} Luke 4:25-27). Also Paul refers to Elias'

intercession against Israel, and God's answer about the 7,000 who bowed not to Baal (<451102>Romans 11:2-4). Also James as to Elias' prayer for drought, then for rain (<590517>James 5:17,18; <661106>Revelation 11:6). Elisha's charge to Gehazi (<120429>2 Kings 4:29) is repeated in our Lord's charge (<421004>Luke 10:4); the raising of the Shunammite's son is referred to, <581135>Hebrews 11:35; Jezebel is referred to, <660220> Revelation 2:20.

Confirmation from secular history and monuments. The Egyptian king Psinaches' patronage of Hadad the Edomite (<111119>1 Kings 11:19,20): Solomon's alliance with his successor Psusennes who reigned 35 years; Shishak's (Sesonchis I) accession toward the close of Solomon's reign (<111140>1 Kings 11:40); his conquest of Judea under Rehoboam, represented on a monument still at Karnak which mentions "the king of Judah," the time of the Ethiopian dynasty of So (Sabak) and Tirhakah, of the 25th dynasty; the rise and speedy fall of Syrian power, Assyria overshadowing it; the account of Mesha harmonizing with the **see DIBON** stone; Assyria's struggles with Egypt and Babylon's' sudden supremacy under

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compare <243910>Jeremiah 39:10-14; 40:1-5; <122413>2 Kings 24:13; 25:13, compare <242718> Jeremiah 27:18-20; 28:3-6; <122414>2 Kings 24:14 compare <242401>Jeremiah 24:1; 2 Kings 21—23; compare <240715>Jeremiah 7:15; 15:4; 19:3. The absence of mention of Jeremiah in Kings, though he was so prominent in the reigns of the last four kings, is just what we might expect if Jeremiah be the author of Kings. The mention of Seraiah and Zephaniah as slain by Nebuchadnezzar (<122518>2 Kings 25:18) accords with <242101>Jeremiah 21:1; 29:25-29, wherein Zephaniah appears as of the faction that opposed Jeremiah and was headed by priests and false prophets. Compare also <122402>2 Kings 24:2,7 with <242509>Jeremiah 25:9,20,21; 37:7,8; 46:1-12.

SOURCES . For Solomon's acts the author mentions as his authority "the book of the acts of Solomon" (<111141>1 Kings 11:41). For the affairs of Judah "the book of the chronicles of the kings of Judah" (<111429>1 Kings 14:29; 15:7,28; 22:46; <120823>2 Kings 8:23; 12:19). For Israel "the book of the chronicles of the kings of Israel" (<111419>1 Kings 14:19; 15:31; 16:5,14,20,27; 22:39; <120118>2 Kings 1:18). Not, the national archives kept by the "recorders" or kings' remembrancers; but annals compiled by prophets from the public, yearbooks or national archives, and also from prophets' monographs, and collections of prophecies reaching in Israel to Pekah (<121531>2 Kings 15:31), and in Judah to Jehoiakim (<122405>2 Kings 24:5), the collection being worked into a book of the times of each kingdom shortly before the overthrow of Judah. The agreement between the books of Kings and 2

Chronicles is due to both quoting from these same annals. The book of Chronicles embodies also writings of individual prophets, as Isaiah, Iddo, and Jehu, beside the daybooks of the kings (<142034>2 Chronicles 20:34; 32:32). Some of the prophets' individual writings were received into the annals. No public annalists had place in northern Israel. The formula "to this day" refers to the time of the still existing kingdom of Judah, toward its close, and emanated from the sources employed, not from the author of Kings, for it is common to Kings and Chronicles (<110808>1 Kings 8:8, see below, <140509>2 Chronicles 5:9; <110921>1 Kings 9:21 compare <140808>2 Chronicles 8:8; <111219>1 Kings 12:19 compare <141019>2 Chronicles 10:19; <120822>2 Kings 8:22 compare <142110>2 Chronicles 21:10. Also 29:29, "the books of Samuel the seer, Nathan the prophet, and Gad the seer," answer to "the book of the acts of Solomon" in <111141>1 Kings 11:41, and <140929>2 Chronicles 9:29, "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam." "The book of the acts of Solomon" was much

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is the archaic term; Ir and Ar the more recent terms for a city. Kereth the Phoenician form appears in Carthage, Cirta. In the Bible we have Kerioth

(i.e. “the cities”), Kartah, Kartan ([<062132>](#)Joshua 21:32; 15:25; [<244823>](#)Jeremiah 48:23,24,41; [<300202>](#)Amos 2:2).

[<043237>](#) Numbers 32:37; [<061319>](#)Joshua 13:19. A town of Reuben. Belonged first to the Emim ([<011405>](#)Genesis 14:5 Shaveh Kiriathaim. “the plain of Kiriathaim,” or of the two cities) whom the Moabites dispossessed before the exodus ([<050210>](#)Deuteronomy 2:10,11). Moab lost and recovered Kiriathaim when the trans-jordanic tribes were carried captive ([<244801>](#)Jeremiah 48:1,23; [<262509>](#)Ezekiel 25:9).

2. Kiriathaim of Naphtali, assigned to the Levitical Gershonites ([<130676>](#)1 Chronicles 6:76).

KIRJATH ARBA

= “the city of Arba” the Anakite ([<011318>](#)Genesis 13:18; 23:2; [<061415>](#)Joshua 14:15; 15:54; 20:7; 21:11; [<161125>](#)Nehemiah 11:25). Hebron was the original name, then Mamre (the sacred grove near the town), then Kirjath Caleb restored the name **see HEBRON** .

KIRJATH HUZOTH

= “city of streets”. In Moab. There Balak led Balaam ([<042236>](#)Numbers 22:36,39,41). Between the Arnon and

Bamoth Baal.

KIRJATH JEARIM

= “city of forests”. <19D206>Psalm 132:6, “we (David and his people) when in Ephratah heard of the ark” as a hearsay, not as the religious center of the nation as when it was in Shiloh; “we found it in the fields of the wood,” i.e. in Kirjath Jearim, the forest town, where it lay neglected under Saul after its restoration by the Philistines (<090621>1 Samuel 6:21; 7:1; <100602>2 Samuel 6:2,3,4). David brought it up to Zion. Its other names B AALAH , B AALE of Judah, K IRJATH B AAL , betray its original connection with Baal worship (<061509>Joshua 15:9,60; 18:14; <131303>1 Chronicles 13:3,6). Contracted into Kirjatharim (<150225>Ezra 2:25). Called simply Kirjath and assigned to Benjamin (<061828>Joshua 18:28). Now Kuryet el Enab, “the city of grapes,” on the right bank of a long wady, with a fine old church, stone houses grouped round

KIRIATHAIM

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two or three castle-like houses, the hereditary residences of the family of Abu Ghaush, a marauding chief, amidst olive groves and terraced slopes. But Chaplin identifies Kirjath Jearim with the village Soba, Mount Seir on Judah's border being Bath el Saghir. Caleb's son Shobal was the father or founder over again of Kirjath Jearim (¹³⁰²⁵⁰1 Chronicles 2:50-53). It was one of the four Gibeonite cities which obtained peace with Israel by deceit

(⁰⁶⁰⁹¹⁷Joshua 9:17).

KIRJATH SANNAH

=“city of palms” (Gesenius), city of doctrine (Bochart). It was in the mountains of Judah, not the usual habitat of palms, rather it was the Canaanite center of religious teaching

(⁰⁶¹⁵⁴⁹Joshua 15:49)=K IRJATH

S E PHER , “city of a book.” Joshua took it and slew its king and inhabitants (⁰⁶¹⁰³⁸10:38,39; 12:13). It was then called also Debir (an inner place, namely, among the mountains) in the center of Judah, not the Debit on the N.E. frontier (15:7,15,16; 11:21; 21:15; ⁰⁷⁰¹¹¹Judges 1:11,12). Assigned to the priests. Possibly now Dewirban on a hill an hour's distance W. from Hebron; but more probably Dhoheriyeh: see Palestine Exploration Quarterly Statement, January, 1875, p. 48.

KISH

=“bow”. 1. Saul's father, son of Abiel, of Benjamin, brother of

Abner (<090901>1 Samuel 9:1,21; 14:51). <130833>1 Chronicles 8:33 passes over many intermediate links between Saul and Ner, the son of Abi (the father) of Gibeon. 2. A descendant of Benjamin, of the family of Gibeon, distinct from Saul's father (<130830>1 Chronicles 8:30). 3. A Merarite Levite, son of Abdi, in Hezekiah's days; sanctified himself to cleanse the temple (<142912>2 Chronicles 29:12). The Levitical house under its chief, rather than an individual, is meant here by Kish. 4. <132321>1 Chronicles 23:21=K ISHI , ancestor of Ethan the minstrel (<130644>1 Chronicles 6:44; 15:17)=K USHAIAH . 5. <170205> Esther 2:5.

KISHON, OR KISHION

A town on Issachar's border, allotted to the Gershonite Levites (<061920>Joshua 19:20; 31:28).

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KISHON RIVER

= “bent like a bow”. A torrent (nachal), perennial for eight miles. Fed from sources along the whole plain of Jezreel as far S.E. as Engannim or Jenin, and as far N.E. as Tabor and Mount Gilboa (“Little Hermon”). Springs of Mount Carmel and the Samaria range on the S. and the mountains of Galilee on the N., and wady el Malek, supply its perennial part. The scene of Sisera’s defeat and of Elijah’s slaying of Baal’s prophets (<070407>Judges 4:7,13; 5:19,21; <198309>Psalm 83:9; <111840>1 Kings 18:40). The only notice of Kishon River elsewhere is as “the torrent facing Jokneam” (now Kaimam)

(<061911>Joshua 19:11). Now nahr Mukatta, flowing N.W. through the Jezreel (Esdraelon) plain to the bay of Acca and the Mediterranean. “ That ancient river” (<070521>Judges 5:21): the torrent of the olden times, i.e. the scene of similar battles of old, for Esdraelon was always a great battle field of Palestine, nachal qidumim . It breaks by a narrow pass beneath the height Harothieh (perhaps related to “Harosheth”) into the Acre or Acca plain. The spring of Lejjun answers probably to “the waters of Megiddo,” and is a feeder of Kishon River. Here and at Taanach Barak assembled his forces. But the battle was fought at Mount Tabor, 15 miles off. For <197310>Psalm 73:10 says, “the Canaanites perished at Endor” on the S. side of Mount Tabor, to which the kings had marched from the S. Conder identifies “the waters of Megiddo” with the springs which flow from the mound of Mujedda ruin, and the countless streams in the valley of Jezreel (Palestine Exploration Quarterly

Statement, October, 1877, p. 191). The upper Kishon River swells into a torrent with deep mud in the sudden rain storms in winter and spring; here in the swamps, from which the main stream of the Kishon River rises, the Canaanites fleeing perished in numbers.

At the extreme E. of Carmel is the spot El Mahraka, “the burning,” the scene of Elijah’s sacrifice, a rocky height abruptly shooting up on the E. Nowhere does Kishon River run so close to Carmel as beneath Mahraka, from which the descent to it is by a steep ravine. Mahraka is 1,635 ft. above the sea and 1,000 above the Kishon River; this height one could go up and down in the short time allowed in ¹¹¹⁸⁴⁰1 Kings 18:40-44. Moreover, nearer than this water could be got at the vaulted fountain in the form of a tank with steps down to it, 250 ft. beneath the altar plateau.

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KISS

The customary salutation in the East as a mark of respect or affection (^{<012726>}Genesis 27:26; Song 1:2; ^{<420745>}Luke 7:45); hence the token used by the hypocrite to pretend love (^{<101505>}2 Samuel 15:5 Absalom; ^{<402648>}Matthew 26:48 Judas). The “kiss of charity” or love, “an holy kiss” (pure and chaste), was the pledge of Christian brotherhood (Apostol. Const. 2:57; 8:11) in the early church (Justin Martyr, Apology 1:65), especially at the Lord’s supper, when the kiss was passed through the congregation, the men kissing the men, the women the women (^{<451616>}Romans 16:16; ^{<461620>}1 Corinthians 16:20; ^{<471312>}2 Corinthians 13:12; ^{<442037>}Acts 20:37; ^{<520526>}1 Thessalonians 5:26; ^{<600514>}1 Peter 5:14). Tertullian calls it (de Orat. 14) “the kiss of peace.” Not a mere conventional salutation, “the mystic kiss” (Clemens Alex. Paedag. 3:11), i.e. symbolizing union in Christ. A kiss was the mark also of reverence and subjection. So Samuel after anointing Saul kissed him (^{<091001>}1 Samuel 10:1). Also used in religious “adoration” (derived from the Latin, ad os “to the mouth,” namely, kissing the hand in homage), whether of idols (^{<183127>}Job 31:27; ^{<111918>}1 Kings 19:18; ^{<281302>}Hosea 13:2) or of Jehovah (^{<190212>}Psalms 2:12). So the Muslims kiss the Kaaba at Mecca.

KITE:

‘ ayyah (^{<031114>}Leviticus 11:14). The red kite, *Milvus regalis*, remarkable for its sharp sight (^{<182807>}Job 28:7, where for

“vulture” translated “kite,” ‘ ayyah even its eye fails to penetrate the miner’s hidden “path”; <051413>Deuteronomy 14:13). From an Arabic root “to turn,” the kite sailing in circles guided by the rudder-like tail. The phrase “after its kind” implies that a genus or class of birds, not merely one individual, is meant. The bony orbits of the eye and the eye itself are especially large in proportion to the skull, in all the Raptores. The sclerotic plates enclose the eye as in a hoop, in the form of a goblet with a trumpet rim; by this the eye becomes a self-adjusting telescope to discern near or far objects. Hence, when a beast dies in a wilderness, in a very short time kites and vultures, invisible before to man, swoop in spiral circles from all quarters toward it.

KITHLISH

= “dashing down of the lion”, from kathath layish . A town of Judah in the shephelah or lower hills (<061540>Joshua 15:40). Now El Jilas. Traces of the “lion” abound on all sides; in the plains of Dan on the N. (<053322>Deuteronomy 33:22; <071405>Judges 14:5), in the uplands of Judah on the E. (<014909>Genesis

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49:9; <091734>1 Samuel 17:34), and in “the S.,” the droughty land between Palestine and Egypt (<102320>2 Samuel 23:20; <233006>Isaiah 30:6).

KITRON

A town allotted to Zebulun, but not wrested from the Canaanites (<070130>Judges 1:30). Probably the same as Kattath in <061915>Joshua 19:15.

KNIFE

Originally of flakes of stone or flint, which was retained for sacred purposes as circumcision, even after the introduction of bronze, iron, and steel (<020425>Exodus 4:25; <060502>Joshua 5:2, margin). The Egyptians never used bronze or steel in preparing the mummies, stone being regarded as purer and more sacred. Used little at meals, but for slaughtering animals and cutting up carcass (<012206>Genesis 22:6; <030733>Leviticus 7:33,34). Also by scribes for making and mending the reed pen (<243623>Jeremiah 36:23, “penknife”; see also <111828>1 Kings 18:28). (**See CIVILIZATION** and **see JOSHUA**).

KNOP

Our “knob” (<022531>Exodus 25:31-36,37:17-22).

(1) Kaphtor , pomegranate-like knops or balls, associated with flowers in architectural ornamentation, also a boss from which,

as crowning the stem, branches spring out. In ^{<300901>}Amos 9:1 instead of “lintel” (kaphtor), and

^{<360214>} Zephaniah 2:14 translated “the sphere-like capital of the column.” The Hebrew implies something crowning a work and at its top.

(2) Peqaiym (^{<110618>}1 Kings 6:18; 7:24), gourd-like oval ornaments running in straight rows, carved in the cedar wainscot of the temple interior, and an ornament cast round the great” sea” below the brim; in double row, ten to a cubit, two inches from center to center (^{<110618>}1 Kings 6:18; 7:24). Paqowt means wild gourds.

KOA

^{<262323>} Ezekiel 23:23. [Pekoa’] (“visitation”) and Shod (“rich”) and Ken (“noble”). Babylon is the land of visitation; actively, visiting with judgment Judah; passively, to be visited with judgment (^{<245021>}Jeremiah 50:21). Margin, “rich and noble” in her prosperity above all kingdoms. Maurer explains, “the Babylonians and all the Chaldaeans (Pekowd), prefects (Shoa and Koa), rich,” etc.

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KOATH

= “assembly”. Levi’s second son; came down to Egypt with Levi and Jacob ([014611](#)>Genesis 46:11). Died 133 years old ([020616](#)>Exodus 6:16,18). From him sprang Moses and Aaron ([130602](#)>1 Chronicles 6:2); but **see AMRAM** their father is separated from the Amram, Kohath’s son, by many omitted links in the genealogy, for at the exodus Kohath’s posterity numbered 2,750 between 30 and 50 years old ([040435](#)>Numbers 4:35,36), and the males young and old 8,600, divided into the Amramites, Izharites, Hebronites, and Uzzielites ([040325](#)>Numbers 3:25-27, etc.). Their charge on the march was on the S. side of the tabernacle, to bear ([040415](#)>Numbers 4:15) the ark, the table, the candlestick, the altars, and vessels of the sanctuary, and the hangings, but not to take off the coverings put on by the sons of Aaron or touch them, on pain of death; Uzzah’s fatal error ([100606](#)>2 Samuel 6:6,7). They held high office as judges and rulers in things sacred and secular, and keepers of the dedicated treasures, and singers in the sanctuary ([132623](#)>1 Chronicles 26:23-32; [142019](#)>2 Chronicles 20:19). Samuel was Kohathite, and therefore so was Heman the singer, Samuel’s descendant. Their inheritance was in Manasseh, Ephraim, and Dan ([130661](#)>1 Chronicles 6:61-70; [062105](#)>Joshua 21:5,20-26).

KOLAIAH

1.

<161107> Nehemiah 11:7.

2.

<242921> Jeremiah 29:21,22.

KORAH

= “bald”.

- 1.** Esau’s son, by Aholibamah (<013605>Genesis 36:5,14,18). A duke of Edom, born in Canaan before Esau migrated to Mount Seir.
- 2.** Sprung from Eliphaz (36:16), but probably it is a copyist’s error from ver. 18. One manuscript of the Samaritan Pentateuch omits it.
- 3.** A son of Hebron, descended from Judah (<130243>1 Chronicles 2:43).
- 4.** Son (or, descendant) of Izhar, son of Kohath, son of Levi. Ringleader of the rebellion against Moses and Aaron (Numbers 16; 26:9-11); the one solitary anecdote recorded of the 38 years’ wandering, uncircumcision, and shame, Not content with his honourable post as a Levite “minister” to the

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sanctuary, Korah “sought the priesthood also.” Associated with him in the rebellion Dathan, Abiram, and On (the last is not mentioned subsequently), sprung from Reuben, who sought to regain the forfeited primogeniture and the primacy of their own tribe among Israel’s tribes ([130501](#)>1 Chronicles 5:1). The punishment answered to the Reubenites’ sin, their pride was punished by “Reuben’s men being made few,” so that Moses prayed “let Reuben live and not die,” i.e. be saved from extinction ([053306](#)>Deuteronomy 33:6). Elizaphan of the youngest branch, descended from Uzziel ([040327](#)>Numbers 3:27,30), was preferred before Korah of the elder Izharite branch and made “chief of the house of the father of the families of the Kohathites”; hence probably arose his pique against Moses. With the undesigned coincidence which characterizes truth we find the Reubenites encamped next the Kohathites, so the two were conveniently situated for plotting together (Numbers 2). Korah with “250 princes of the assembly, famous in the congregation, men of renown” (not restricted to the tribe of Reuben:

[042703](#)> Numbers 27:3), said to Moses and Aaron, “ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them” (compare [021906](#)>Exodus 19:6). The Reubenites’ sin was in desiring to set aside all special ministries, in which Korah to gain their support joined them ostensibly; he did not really wish to raise the people to a level with the Levites, but the Levites alone to the level of the priests. Korah’s sin answers to that of sacerdotalist ministers who, not content with the honour of the ministry (nowhere in the New Testament are Christian ministers

called “sacrificing” or “sacerdotal priests,” hieries, a term belonging in the strict and highest sense to Jesus alone; restricted to Him and the Aaronic and pagan priests, and spiritually applied to all Christians: <400804>Matthew 8:4; <441413>Acts 14:13; <580506>Hebrews 5:6; <660106> Revelation 1:6; 5:10; 20:6; <600205>1 Peter 2:5,9), usurp Christ’s sacrificing and mediatorial priesthood; also to that of all men who think to be saved by their own doings instead of by His mediatorial work for us (<440412>Acts 4:12). The Reubenites’ sin answers to that of those who would set aside all ministers on the ground that all Christians are priests unto God. The fact that all Christians are “kings unto God” does not supersede the present need of kings and rulers, to whom the people delegate some of their rights and liberties. Moses gave them a respite for repentance until the morrow: “take you censers, fire, and incense before the Lord tomorrow ... the man whom the Lord doth choose ... shall be holy; ye take too much upon you, ye sons of Levi,” retorting their own words. People often charge others with the very sin which they themselves are committing. Upon Moses’

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sending for Dathan and Abiram they would not come, they retorted his own words: “is it a small thing (^{<041609>}Numbers 16:9,13) that thou hast brought us up out of a land that floweth with milk and honey ... then hast not brought us into a land that floweth with milk and honey,” etc. With studied profanity they describe Egypt as that which God had described Canaan to be. “Wilt thou put out the eyes of these men?” i.e. throw dust in their eyes, blind them to your non-fulfillment of your fine promises. Dathan and Abiram, their wives and children, stood at the door of their tents as though defying Moses to do his worst, when Moses by Jehovah’s command told the people to get up from about the tabernacle of Korah, Dathan, and Abiram, i.e. from the tabernacle which these had set up in common opposition to the great tabernacle of the congregation. The three are mentioned here together as joined in a common cause though not now together locally. So the earth “clave asunder and swallowed up their houses and all the men (but not the sons, who probably shrank from their father’s sin and escaped, ^{<042611>}Numbers 26:11) belonging unto Korah,” namely, all who joined him in rebellion, namely, Durban, Abiram, and their children. Korah’s tent stood with the Kohathites forming part of the inner line immediately S. of the tabernacle. Dathan’s and Abiram’s, as in the outer line on the same side, were contiguous to Korah’s tent, yet sufficiently separate to admit of his tent not being swallowed up as was theirs. Fire from Jehovah (probably from the altar, ^{<031001>}Leviticus 10:1-7) consumed Korah and the 250 incense offerers who were apart “at the door of the tabernacle” (^{<041618>}Numbers 16:18,19,33-35). In verse 27 Korah is not mentioned with Dathan and Abiram, which shows

that Korah himself was elsewhere, namely, at the tabernacle door, when they were swallowed up. Thus, the impression on a superficial reading of Numbers 16, that Korah, Dathan and Abiram, and the men and goods of all three alike, were swallowed up, on a closer inspection is done away, and Numbers 16 appears in minute and undesigned harmony with ^{<042610>}Numbers 26:10,11. Similarly ^{<19A617>}Psalms 106:17,18, distinguishes the end of Dathan and Abiram from Korah: “the earth ... swallowed up Dathan and ... the company of Abiram. And a fire was kindled in their company,” namely, Korah and the 250; these, having sinned by fire in offering incense, were retributively punished by fire. Korah had no opportunity of collecting his children about him, being away from his tent; he only had all the men of his family who abetted his rebellion along with him at the door of the tabernacle. “Despising dominion and speaking evil of dignities” is the sin of Korah and he “perished by gainsaying,” i.e. speaking against Moses, a warning to all

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self sufficient despisers of authority. The effect of this terrible warning on the survivors of Korah was that the family attained high distinction subsequently. Samuel was a Korhite ([<130622>1 Chronicles 6:22-28](#)). Korhites under David had the chief place in keeping the tabernacle doors ([<130632>1 Chronicles 6:32-37](#)), and in the psalmody ([<130919>1 Chronicles 9:19,33](#)). Eleven psalms are inscribed with their name as the authors (Psalm 42; Psalm 44; Psalm 45; Psalm 46; Psalm 47; Psalm 48; Psalm 49; Psalm 84; Psalm 85; Psalm 87; Psalm 88; compare [<142019>2 Chronicles 20:19](#)). (**See JEHOSHAPHAT**). Their subject and tone are pleasant and cheerful, free from anything sad or harsh (Origen, Homily on 1 Sam.), more sublime and vehement than David's psalms, and glowing with spirituality and unction. Assir, Elkanah, and Abiasaph were respectively the son, grandson, and great grandson of Korah ([<020624>Exodus 6:24](#), compare [<130622>1 Chronicles 6:22,23-37](#)).

KORE

1.

[<132601>](#) 1 Chronicles 26:1; 9:19.

[<143114>](#) 2 Chronicles 31:14.

KOZ

[<150261>](#) Ezra 2:61; [<160304>](#)Nehemiah 3:4,21.

2.

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L

LAADAH

Shelah's son, Judah's grandson; father, i.e. founder, of Mareshah of Judah ([<130421>](#)1 Chronicles 4:21). [<130726>](#) 1 Chronicles 7:26.

2. Elsewhere LIBNI ([<130617>](#)1 Chronicles 6:17; 23:7-9; 26:21).

LABAN

= "white". Bethuel's son; grandson of Nahor, Abraham's brother ([<012805>](#)Genesis 28:5, 29:5). Rebekah's brother ([<012429>](#)Genesis 24:29- 31,50,51,55). It was "when he saw the earring and bracelets" given by Eliezer to Rebekah he was lavish in his professions of hospitality, "come in thou blessed of the Lord; wherefore standest thou without?" etc. Bethuel either had just died (Josephus, Ant. 1:16, and Hebrew tradition) or was of weak character, so that Laban is prominent in arranging for Rebekah's marriage to Isaac ([see BETHUEL](#)); but Niebuhr observes Eastern custom, then as now, gave brothers the main share in defending sisters' honour and settling as to their marriage ([<013413>](#)Genesis 34:13; [<072122>](#)Judges 21:22; [<101320>](#)2 Samuel 13:20-29). Active and stirring, but selfish and grasping. By his daughters Leah and Rachel he was progenitor

of Reuben, Simeon, Levi, Judah (of which tribe Christ came), Issachar, and Zebulun, one half of the whole Israelite nation, besides Dinah. When Abraham emigrated to Canaan the part of the family to which Laban belonged remained in Haran (^{<012743>}Genesis 27:43; 29:1 ff). Ungenerously, he took 14 years of Jacob his nephew's service, when Jacob had covenanted with him for seven only; he tried to retain his labour without paying his labour's worth (Genesis 31). Ten times (i.e. = very frequently, ^{<041422>}Numbers 14:22) he changed his wages when constrained to remunerate him; and as a covetous master made Jacob accountable for all of the flock that were stolen or torn. Jacob, during the absence of Laban, sheep-shearing, stole away with his family and flocks, crossing the Euphrates for the W.; on the third day Laban heard of it, and

LAADAN

1.

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after seven days overtook him E. of Jordan. His daughters felt they had no longer inheritance or interest in their father's house, as Laban had sold them, as if strangers, to Jacob for his service, and took all the profit of that service to himself, virtually, said they, "devouring our money" (^{<013114>}Genesis 31:14-16), i.e. consuming the property brought to him by Jacob's service for us. Rachel stole the teraphim perhaps to ensure a prosperous journey ... would have still sent him empty away but for God's interposition. Laban then, suppressing in silence what had been his design really, pretended that his displeasure was only at Jacob's secret departure and the theft of his gods (^{<013105>}Genesis 31:5,7,9,13,16,24,26,27,29,42), and that otherwise he would have "sent him away with songs, tabret, and harp." Laban could cloak his covetousness with hypocrisy too. When about to make merchandise of his own kinsman, he said to Jacob at their first meeting "surely thou art my bone and my flesh."

(On the length of Jacob's service, 40 years probably, **see JACOB**) Laban imposed at the first seven years' close the unattractive Leah on him instead of the younger Rachel whom he loved and for whom he had served. Yet he was shrewd enough to appreciate the temporal prosperity which Jacob's presence by his piety brought with it, but he had no desire to imitate his piety (^{<013027>}Genesis 30:27), and finally, when foiled by God in his attempts to overreach and rob Jacob, Laban made a covenant with him, of which the cairn was a memorial, called by Laban, JEGAR SAHADUTHA , and by Jacob **see GALEED** and **see MIZPAH** ; it was also to be the bound

beyond which neither must pass to assail the other. Unscrupulous duplicity and acquisitiveness and hypocritical craft in Laban were overruled to discipline Jacob whose natural character had much of the same elements, but without the hypocrisy, and restrained by genuine grace. Laban was overmatched by Jacob's shrewdness, and restrained from doing him real hurt by God's interposition. Henceforth Israel's connection with the family of Haran ceased; providentially so, for the incipient idolatry and cunning worldliness of the latter could only influence for evil the former.

LABAN

= "whiteness, possibly alluding to the white poplars growing near.

<050101> Deuteronomy 1:1. Perhaps Libnah (<043320>Numbers 33:20); near the Elanitic gulf or the Arabah desert. The name may be preserved in El Beyaneh, W. of the Arabah, N. of Ezion Geber.

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LACHISH

A royal Canaanite city which joined the confederacy against Gibeon for submitting to Israel, and was taken by Joshua (^{<061211>}Joshua 12:11; 10:3,5,31,32) “on the second day,” which shows its strength; the other cities were taken in one day (^{<061035>}Joshua 10:35). Assigned to Judah, in the shephelah or “low hilly country” (15:33,39). Rehoboam fortified it (^{<141109>}2 Chronicles 11:9). To Lachish Amaziah fled from the conspirators, and was slain there (^{<121419>}2 Kings 14:19; ^{<142527>}2 Chronicles 25:27). Sennacherib was at Lachish when Hezekiah begged peace. Thence he sent his first message to Hezekiah by Rabshakeh, and then having left Lachish to war against Libnah, from the latter sent again (^{<121814>}2 Kings 18:14,17; 19:8). The strength of Lachish as a fortress is implied in ^{<143209>}2 Chronicles 32:9, “Sennacherib laid siege against Lachish and all his power with him.” It held out against Nebuchadnezzar (^{<243407>}Jeremiah 34:7). Sennacherib’s siege of Lachish is still to be seen at Koyunjik represented on the slabs of his palace walls as successful, with the inscription “Sennacherib, the mighty king of Assyria, sitting on the throne of judgment before the city of Lachish, I give permission for its slaughter.” The Assyrian tents appear pitched within the walls, and the foreign worship going on. The town, as in Scripture, is depicted as on hilly ground, one part higher than the other. The background shows a hilly country covered with vines and fig trees; but immediately round the town are palms, indicating its nearness to the maritime plain where the palm best flourishes. His boasted success is doubtful from ^{<143201>}2 Chronicles 32:1,

“Sennacherib encamped against the fenced cities, and thought to win them for himself”; <121908>2 Kings 19:8;

<243407> Jeremiah 34:7. Lachish was foremost in adopting some of the northern idolatry. Hence, Micah (1:13) warned the inhabitants of Lachish to flee on the swift beast (there’s a play of like sounds between Lachish and rechesh), Sennacherib being about to make it his head quarters, for “she is the beginning of the sin to the daughter of Zion, for the transgressions of Israel were found in thee.” The Jews returning from Babylon re-occupied Lachish (<161130>Nehemiah 11:30). Now Um Lakis, on a low round swell, with a few columns and fragments; in the middle of the plain, on Sennacherib’s road to Egypt, where he was marching, according to Robinson. Rather it answers to the great mound of Tel el Hesy (“hillock of the waterpit”), ten miles from Eleutheropolis (Beit Jibrin), and not far from Ajlan (Eglon). Hesy is a corruption of Lachish, the Hebrew [caph] being changed into the

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guttural. Tel el Hesi commands the approach to the hills (Palestine Exploration Quarterly Statement, Jan. 1878, p. 19,20).

LAEL

<040324> Numbers 3:24.

LAHAD

<130402> 1 Chronicles 4:2.

LAHMAM

A town in the shephelah or rolling hills of Judah (<061540>Joshua 15:40). From the same root as Bethlehem, “the house of bread.” Now El Hamam, six miles S.E. of Ajlan or Eglon, in a wheat-producing region.

LAHMI

<132005> 1 Chronicles 20:5. (**See ELHANAN** and **see JAARE OREGIM**).

<102119> 2 Samuel 21:19.

LAISH

= lion, Laish being near its haunt, the wooded slopes of Bashan, Hermon, and Lebanon, and the jungles of Lake Merom (see

<053322>Deuteronomy 33:22, “Dan ... a lion’s whelp ... shall leap from Bashan”; also Song 4:8). **see DAN** called also Leshem (<071807>Judges 18:7,14,27,29; <061947>Joshua 19:47).
In

<231030> Isaiah 10:30, “cause it to be heard unto Laish” (i.e. shriek so as to be heard to the utmost northern boundary of the land) may refer to the Laish at the source of the Jordan, four miles W. of Bantus or Caesarea Philippi. But probably it refers to another Laish, a village between Gallim and Anathoth, which are mentioned in the context; near Jerusalem. Then translated “hearken, O Laishah”; “answer (‘ aniyah), Anathoth (a play on similar sounds and sense) her, O Anathoth” (=responses, i.e. echoing the shriek of Gallim). **See LASHA** .

LAISH

Father of P HALTIEL (Saul’s daughter, Michal’s second husband) of G ALLIM , a coincidence with the conjunction of the same names “Laish” and “Gallim” (<231030>Isaiah 10:30; <092544>1 Samuel 25:44; <100315>2 Samuel 3:15).

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LAKUM, LAKKUM

= “stopping the way”. On Naphtali’s boundary, between Jabneel and Jordan ([<061933>](#)Joshua 19:33). E. Wilton makes Lakum to be E. of Jordan; for [<053323>](#) Deuteronomy 33:23, “possess thou the sea (yam) and the sunny district” (Speaker’s Commentary Darom, E. Wilton “the circuit”), may imply, Naphtali possessed the entire basin, shut in by mountains, which contained the upper Jordan and lakes Merom and Tiberius. Josephus says Naphtali included the eastern parts. Tubariyeh (Tiberius) includes the E. as well as W. of the lake. E. Wilton identifies Lakum with Arkub E. of the lake. The meaning of Lakum accords, rugged rocks stopping the way along the S.E. shore. However, Lt. Conder identifies Lakum with Kefr Kama (Palestine Exploration Quarterly Statement, January, 1878, p. 19).

LAMB

The sacrificial type of the Lamb of God, therefore the most frequent victim ([<235307>](#)Isaiah 53:7; [<430129>](#)John 1:29; taleh , [<236525>](#)Isaiah 65:25, “a sucking lamb,” [<090709>](#) 1 Samuel 7:9, from whence comes the Aramaic [talitha](#) , “maid,” [<410541>](#) Mark 5:41). Kebes , a lamb from the first to the third year; offered in the daily morning and evening sacrifice ([<022938>](#)Exodus 29:38-41), on the sabbath ([<042809>](#)Numbers 28:9), at the new moon feasts ([<042811>](#)Numbers 28:11), that of trumpets ([<042902>](#)Numbers 29:2), of tabernacles ([<042913>](#)Numbers 29:13-40), Pentecost

(<032318>Leviticus 23:18-20), Passover (<021205>Exodus 12:5), at the dedication of the tabernacle (Numbers 7), Aaron's consecration (<030903>Leviticus 9:3), Solomon's coronation (<132921>1 Chronicles 29:21), Hezekiah's purification of the temple (<142921>2 Chronicles 29:21), Josiah's Passover (<143507>2 Chronicles 35:7), women's purification after childbirth (<031206>Leviticus 12:6), at a leper's cleansing (<031410>Leviticus 14:10-25), the Passover presentation of firstfruits (<032312>Leviticus 23:12), for sins of ignorance (<030432>Leviticus 4:32), in beginning and closing the Nazarite's separation (<040612>Numbers 6:12,14). **Amnos** is used in the Gospel of John, which describes the life and death of Jesus as the paschal, sacrificial Lamb. In <432115>John 21:15 alone **arnia** is used, so in Revelation also **arnion** . This **arnion** being a diminutive expresses endearment, namely, the endearing relation in which Jesus, now glorified, stands to us as the consequence of His previous relation as the sacrificed **amnos** on earth; so also our relation to Him, He the "precious Lamb," we one with Him and His dear lambs (<234011>Isaiah 40:11). Kar , "the wether": Mesha of Moab paid 100,000 as

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tribute to Israel ([<231601>Isaiah 16:1](#); [<120301>2 Kings 3:4](#)).
Tsown , strictly “a flock” ([<021221>Exodus 12:21](#)). Seh , each individual of a flock.

LAMECH

1. Son of Methusael, of Cain’s line; the first polygamist; by Adah begat [see JABAL](#) and J UBAL , by Zillah Tubal-cain and Naamah. The three, Adah, Zillah, and Naamah, are the only antediluvian women named. See

[<010423>](#) Genesis 4:23,24, “a man I slay (I am determined to slay), for my wound, a young man for my hurt; for (if) Cain shall be avenged sevenfold, Lamech (will be avenged) seventy and seven fold”: whoever inflicts wound or blow (stripe) on me, man or youth, I will surely slay; if God will avenge Cain’s cause, when assailed, sevenfold, I have power in my hands (by the bronze and steel of Tubal-cain’s discovery) to avenge myself ten times more. (Speaker’s Commentary, Keri, and Delitzsch). In the common version Lamech calculates on impunity after homicide, because of his ancestor Cain’s impunity; but it gives no explanation of why he should be avenged on any assailant ten times more than Cain. Possibly his reasoning is: I slew a youth for a wound and bruise he inflicted on me; as I did it under provocation, not as Cain without provocation and in cold blood, since Cain was protected by God’s threat of sevenfold vengeance, I am sure of seventy and sevenfold vengeance on any assailant.

This is the earliest example of Hebrew poetry, the principle of

versification being parallelism, with rhythm, assonance, strophe, and poetic diction. Its enigmatical character shows its remote antiquity. Enoch's prophecy in

<650114> Jude 1:14 was about the same age, and is also in parallelism. Delitzsch notices "that titanic arrogance which makes its own power its god" (<350111>Habakkuk 1:11), and carries its god, i.e. its sword, in its hand," translated <181206>Job 12:6 "who make a god of their own hand." Lamech boasts thus, to assure his wives of security amidst the violence of the times especially among the Cainites, which precipitated God's judgment of the flood (<010604>Genesis 6:4,11,13). Poetry, God's gift to man, has been awfully desecrated, so that its earliest extant fragment comes not from paradise but the house of Lamech, a man of violence and lust.

2. Noah's father; son of Methuselah, in Seth's line (<010528>Genesis 5:28,29). A contrast to the Cainite Lamech and his profane and presumptuous boasting. In pious, believing hope, resting on the promise to Eve of a Redeemer, he by the Spirit foresaw in Noah (= rest or comfort) the second founder of the

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race, the head of a regenerated world; “this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” Feeling the weary toil of cultivating a ground yielding weeds sooner than fruits, Lamech looked for the ground’s redemption from the curse in connection with Noah. It shall be so at the glorious coming of Noah’s Antitype ([<450819>Romans 8:19-23](#); [<401928>Matthew 19:28](#); [<662101>Revelation 21:1](#); [<610313>2 Peter 3:13](#)).

LAMENTATIONS

Hebrew eechah called from the first word “How,” etc., the formula in beginning a lamentation ([<100119>2 Samuel 1:19](#)). These “Lamentations” (we get the title from Septuagint, Greek [threnoi](#) , Hebrew kinot) or five elegies in the Hebrew Bible stand between Ruth and Ecclesiastes, among the Cherubim, or Hagiographa (holy writings), designated from the principal one, the Psalms,” by our Lord ([<422444>Luke 24:44](#)). No “word of Jehovah “or divine message to the sinful and suffering people occurs in Lamentations. Jeremiah is in it the sufferer, not the prophet and teacher, but a sufferer speaking under the Holy Spirit. Josephus (c. Apion) enumerated the prophetic books as thirteen, reckoning Jeremiah and Lamentations as one book, as Judges and Ruth, Ezra and Nehemiah. Jeremiah wrote “lamentations” on the death of Josiah, and it was made “an ordinance in Israel” that “singing women” should “speak” of that king in lamentation. So here he writes “lamentations” on the overthrow of the Jewish city and people, as Septuagint expressly state in a prefatory verse, embodying probably much

of the language of his original elegy on Josiah (<143525>2 Chronicles 35:25), and passing now to the more universal calamity, of which Josiah's sad death was the presage and forerunner. Thus, the words originally applied to Josiah (<250420>Lamentations 4:20) Jeremiah now applies to the throne of Judah in general, the last representative of which, Zedekiah, had just been blinded and carried to Babylon (compare

<243905> Jeremiah 39:5-7): "the breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the (live securely in spite of the surrounding) pagan." The language, true of good Josiah, is too favorable to apply to Zedekiah personally; it is as royal David's representative, and type of Messiah, and Judah's head, that he is viewed. The young children fainting for hunger (<250206>Lamentations 2:6,11,12,20,21; 4:4,9; <122503>2 Kings 25:3), the city stormed (<250207>Lamentations 2:7; 4:12; <143617>2 Chronicles 36:17,19), the priests slain in

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the sanctuary, the citizens carried captive (<250105>Lamentations 1:5; 2:9; <122511>2 Kings 25:11) with the king and princes, the feasts, sabbaths, and the law no more (<250104>Lamentations 1:4; 2:6), all point to Jerusalem's capture by Nebuchadnezzar.

The subject is the Jerusalem citizens' sufferings throughout the siege, the penalty of national sin. The events probably are included under Manasseh and Josiah (<143311>2 Chronicles 33:11; 35:20-25), Jehoahaz, Jehoiakim, and Zedekiah (<143603>2 Chronicles 36:3, etc.). "Every letter is written with a tear, every word is the sound of a broken heart" (Lowth). Terse conciseness marks the style which Jeremiah suits to his theme, whereas he is diffuse in his prophecies. The elegies are grouped in stanzas, but without artificial arrangement of the thoughts. The five are acrostic, and each elegy divided into 22 stanzas. The first three elegies have stanzas with triplets of lines, excepting elegy <250107>Lamentations 1:7 and <250209>Lamentations 2:9 containing four lines each. The 22 stanzas begin severally with the 22 Hebrew letters in alphabetical order. In three instances two letters are transposed: elegy <250216> Lamentations 2:16,17; 3:46-51; 4:16,17. In the third elegy each line of the three forming every stanza begins with the same letter. The fourth and fifth elegies have their stanzas of two lines each. The fifth elegy has 22 stanzas, but not beginning alphabetically, the earnestness of prayer with which the whole closes breaking through the trammels of form. Its lines are shorter than the rest, which are longer than is usual in Hebrew poems, and contain 12 syllables marked by a caesura

about the middle, dividing each line into two not always equal parts. The alphabetical arrangement suited didactic poems, to be recited or sung by great numbers; Psalm 25; Psalm 34; Psalm 37; Psalm 111; Psalm 112; Psalm 145; especially Psalm 119; Proverbs 32:10-31, are examples. It was adopted to help the memory, and is used to string together reflections not closely bound in unity, save by the general reference to a common subject.

David's lament over Jonathan and Saul, also that over Abner, are the earliest specimens of sacred elegy (<100117>2 Samuel 1:17-27; 3:33,34). Jeremiah in his prophecies (<240909>Jeremiah 9:9,16,19; 7:29) has much of an elegiac character. The author of Lamentations was evidently an eye witness who vividly and intensely realizes the sufferings which he mourns over. This strong feeling, combined with almost entirely uncomplaining (<250326>Lamentations 3:26,27,33-42) resignation under God's stroke, and with turning to Him that smote Jerusalem, is just what characterizes Jeremiah's acknowledged writings. The writer's distress for "the virgin daughter of his

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people” is common to Jeremiah (<241417>Jeremiah 14:17; 8:21; 9:1) and Lamentations (<250115>Lamentations 1:15; 2:13). The same pathos, his “eyes running down with water” (<250116>Lamentations 1:16; 2:11; 3:48,49) for Zion, appears in both (<241317>Jeremiah 13:17), and the same feeling of terror on every side (<250222>Lamentations 2:22; <240625>Jeremiah 6:25; 46:5). What most affects the author of each is the iniquity of her prophets and priests (<250214>Lamentations 2:14; 4:13; <240530>Jeremiah 5:30,31; 14:13,14). His appeal in both is to Jehovah for judgment (<250364>Lamentations 3:64-66, <241120>Jeremiah 11:20); Edom, exulting in Zion’s fall, is warned that God’s winecup of wrath shall pass away from Zion and be drunk by Edom (<250421>Lamentations 4:21; <242515>Jeremiah 25:15-21; 49:12).

As a prophet Jeremiah had foretold Zion’s coming doom, and had urged submission to Babylon which was God’s instrument, as the only means of mitigating judgment. But now that the stroke has fallen, so far from exulting at the fulfillment of his predictions on the Jewish rulers who had persecuted him, all other feelings are swallowed up in intense sorrow. To express this in a form suitable for use by his fellow countrymen was a relief by affording vent to his own deep sorrow; at the same time it was edifying to them to have an inspired form for giving legitimate expression to theirs.

The first elegy (Lamentations 1) strikes the keynote, the solitude of the city once so full! Her grievous sin is the cause.

At one time he speaks of her, then introduces her personified, and uttering the pathetic appeal (antotypically descriptive of her Antitype Messiah), “Is it nothing to you, all ye that pass by? Behold ... if there be any sorrow like unto my sorrow,” etc. (<250112>Lamentations 1:12). Justifying the Lord as “righteous,” she condemns herself, and looks forward to His one day making her foe like unto her. The second elegy (Lamentations 2) dwells on the city’s destruction, her breach through which like a sea the foe poured in, the famine, the women eating their little children (fulfilling <052853>Deuteronomy 28:53), the priest and prophet slain in the sanctuary, the king and princes among the Gentiles, the law no more, the past vanity of the prophets forbearing to discover Zion’s iniquity, retributively punished by the present absence of vision from Jehovah (<250209>Lamentations 2:9,14). The third elegy dwells on his own affliction (<250301>Lamentations 3:1, etc.), his past derision on the part of all the people; the mercies of the Lord new every morning, his hope; his sanctified conviction that it was good for him to have borne the yoke in youth, and now to wait for Jehovah’s salvation. Here he uses language typical of Messiah (<250308>Lamentations 3:8,14,30,54; <196922>Psalm

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69:22; <230106>Isaiah 1:6). He also indirectly teaches his fellow countrymen that “searching our ways and turning again to the Lord,” instead of complaining against what is the punishment due for sins, is the true way of obtaining deliverance from Him who “doth not afflict willingly the children of men.” The fourth elegy recapitulates the woes of Zion, contrasting the past preciousness of Zion’s sons, and her pure Nazarites, with the worthlessness of their present estimation. It is “the Lord who hath accomplished His fury” in all this; for the kings of the earth regarded Zion as impregnable, but now recognize that it is because of “uncleanness” the Jews are wanderers. But Edom, now exulting in her fall, shall soon be visited in wrath, while Zion’s captivity shall cease. The fifth elegy (Lamentations 5) is prayer to Jehovah to consider “our reproach,” slaves ruling His people, women ravished, young men grinding, children sinking under burdens of wood, “the crown” of the kingdom and priesthood “fallen,” and Zion desolate. But one grand source of consolation is Jehovah’s eternal rule (<250519>Lamentations 5:19), which, though suffering His people’s affliction for a time, has endless years in store wherein to restore them, the same ground of hope as in <19A212>Psalm 102:12,26,27. So they pray, “turn Thou us unto Thee, O Lord, and we shall be turned,” “for wouldest Thou utterly reject us?” Impossible.

On the 9th of the month Ab (July) the returning Jews yearly read Lamentations with fasting and weeping in commemoration of the past miseries. The Jews still use it at “the place of wailing” at Jerusalem. In our English Bible Lamentations fitly comes after the last chapters of Jeremiah describing the

calamity which is the theme of sorrow in Lamentations. The gleams of believing and assured hope break forth at the close, so that there is a clear progress from the almost unrelieved gloom of the beginning

(<250102>Lamentations 1:2,9,17,21); it recognizes Jehovah's (Lord in capitals) sovereignty in punishing, by repeating seven times the name Adonai (Lord in small letters):

<250322>Lamentations 3:22,31,33; 4:21,22; 5:19-22.

Lamentations corresponds in tone to Job and <234001>Isaiah 40:1 to Lamentations 46. "Comfort ye My people" is God's answer to

<250121> Lamentations 1:21, "there is none to comfort me."

Compare

<250335> Lamentations 3:35,36; with <180803>Job 8:3; 34:12;

<250307>Lamentations 3:7,14; with <180323>Job 3:23; 19:8; 30:9;

<250310>Lamentations 3:10-12,30; with <180720>Job 7:20; 10:16.

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LAMP

(See CANDLE , see CANDLESTICK). The ordinary means of lighting apartments. In ^{<070716>}Judges 7:16,20, lamps mean torches; so ^{<431803>}John 18:3; ^{<402501>}Matthew 25:1. The terra cotta and bronze handlamps from Nimrud and Koyunjik perhaps give a good idea of the Bible lamp. The Egyptian kandeel or common lamp is a small glass vessel with a tube in the bottom in which is stuck a wick of cotton twisted round straw. Water is poured in first, then the oil. The usual symbols of the early Christian lamps found at Jerusalem are the cross, the seven branched candlestick, the palm (^{<431213>}John 12:13; ^{<660709>}Revelation 7:9). The rudeness of the lamps indicates the poverty of the early saints at Jerusalem. The inscriptions that occur are “the light of Christ shineth to all,” and the initials I. X. TH., “Jesus Christ God.”

LANDMARK

A stone or post usually, easily removable, from whence the charges against its removal were needed (^{<051914>}Deuteronomy 19:14; 27:16).

LAODICEA

A city of Phrygia. Originally Diospolis, then Rheas, then Laodicea. Site of one of the seven churches addressed by Christ through John (^{<660111>}Revelation 1:11; 3:14). In Paul’s epistle to the COLOSSIANS (^{<510413>}Colossians 4:13-16) Laodicea is

associated with Colossae and Hierapolis, which exactly accords with its geographical position, 18 miles W. of Colossae, six miles S. of Hierapolis. It lay in the Roman province "Asia," a mile S. of the river Lycus, in the Maeander valley, between Colossae and Philadelphia. A Seleucid king, Antiochus II, Theos, named it from Laodice his wife. Overthrown often by earthquakes. It was rebuilt by its wealthy citizens, without state help, when destroyed in A.D. 62 (Tacitus, Annals 14:27). This wealth (arising from its excellent wools) led to a self satisfied "lukewarm" state in spiritual things, which the Lord condemns as more dangerous than positive icy coldness (⁶⁶⁰³¹⁴Revelation 3:14-21). The two churches most comfortable temporally are those most reprov'd, Sardis and Laodicea; those most afflicted of the seven are the most commended, Smyrna and Philadelphia. Subsequently the church was flourishing, for it was at a council at Laodicea, A.D. 361, that the Scripture canon was defined.

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”The epistle from Laodicea” ([510416](#)>Colossians 4:16) is Paul’s epistle to the Laodiceans which the Colossians were to apply to them for. Not the epistle to the Ephesians, for Paul was unlikely to know that his letter to the Ephesians would have reached Laodicea at or near the time of the arrival of his letter to the Colossians. In [460509](#)>1 Corinthians 5:9 similarly an epistle is alluded to, no longer extant, the Holy Spirit not designing it for further use than the local and temporary wants of a particular church. The apostle’s epistles were publicly read in the church assemblies, being thus put on a level with the Old Testament and Gospels, which were similarly read.

The angel of the Laodicean church is supposed to be Archippus whom Paul 30 years before had warned to be diligent in fulfilling his ministry

([510417](#)>Colossians 4:17). The “lukewarm” state, if the transitional stage to a warmer, is desirable (for a little religion, if real, is better than none), but fatal when an abiding state, for it is mistaken for a safe state ([660317](#)>Revelation 3:17). The danger is of disregarded principle; religion enough to lull the conscience, not to save the soul; halting between two opinions ([111821](#)>1 Kings 18:21; [121741](#)>2 Kings 17:41;

[262039](#)>Ezekiel 20:39; [400624](#)>Matthew 6:24). The hot (at Hierapolis) and cold springs near Laodicea suggested the simile. As worldly poverty favors poverty of spirit

([400503](#)>Matthew 5:3, compare

[420620](#)> Luke 6:20), so worldly riches tend to spiritual self sufficiency

([281208](#)>Hosea 12:8). Paul’s epistle to the neighbouring

Colossae was designed for Laodicea also, though Paul had not seen the Christians there at the time (⁵¹⁰²⁰¹>Colossians 2:1,3; 4:6); it tells Laodicea “in whom” to find “hidden all the treasures of wisdom and knowledge,” whereas she thought she had all sufficiency in herself, “because thou sayest I am rich,” etc. He endured a sore conflict, striving in anxious prayer in behalf of the churches of Ephesus and Laodicea that they might be delivered from Judaizing teachers, who blended Eastern theosophy and angel worship with Jewish asceticism and observance of new moons and sabbaths, professing a deeper insight into the world of spirits and a nearer approach to heavenly purity and intelligence than the simple gospel afforded (⁵¹⁰²⁰⁸>Colossians 2:8,9,16-23). A few arches and part of an amphitheater are all the remains left of Laodicea Now Denishu.

LAPIDOTH

= “torches”. Deborah’s husband (⁰⁷⁰⁴⁰⁵>Judges 4:5).

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LAPWING

dukiphath , related to the Coptic kukusha. Rather the hoopoe (<031119>Leviticus 11:19; <051418>Deuteronomy 14:18). Its cry or whoop gives its name. The Arabs superstitiously reverence it, and call it “the doctor” as if possessing therapeutic qualities. Its head is used in magical spells. The Bedouins believe it to be inhabited by departed spirits. The Hebrew perhaps means double-crested; the hoopoe has two parallel rows of elevated feathers arranged laterally. Its imposing crest and beak, and its curious way of bending until the beak touches the ground, while it raises and depresses the crest, led to the Arab supposition of its power to point out hidden wells beneath; from whence arose its Greek name [[epops](#)], “the inspector.” Its unclean habits, searching for worms and insects in dunghills, and the superstition with which the pagan regarded it, led to the Mosaic ranking of it among unclean birds.

LASAES

A city in Crete, a few miles E. of Fair Havens (<442708>Acts 27:8). See Smith’s Voyage and Shipwreck of Paul, 2nd ed., app. 3, 262, 263.

LASHA

<011019> Genesis 10:19; the S.E. limit of Canaan = Callirhoe, famed for warm springs, E. of the Dead Sea. Lasha means “fissure,” appropriate to the chasm Zerka Main, through which the Callirhoe waters find an outlet to the sea. E. Wilton

(Imperial Dictionary) suggests that **see LAISH** at the Jordan's sources is Lasha, for the Canaanites probably had no settlement E. of the Dead Sea. The N.W. bound (Sidon), the S.W. (Gaza), and the S.E. (Sodom) being given, we naturally expect the N.E., which Laish is

(<011019>Genesis 10:19); the spies found the Canaanites dwelling "by the side of the Jordan" (<041329>Numbers 13:29), probably therefore at its sources at Laish. Laish moreover was connected with Canaanite Sidon, though far from it (<071807>Judges 18:7,28). The gorge of wady el Asal, descending from Mount Hermon over against Laish, between two high bulwarks, fulfills the requirements of the derivation. Asal also is the inversion of Lasha.

LASHARON

A Canaanite town, the king of which Joshua slew (12:18), probably now Saruneh, S.W. of Tiberius. The [la-] prefix marks the district, its absence

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the town (Gesenius). In the Egyptian traveler's account (Hieratic papyrus, British Museum, 1842) Saruna answers to Saruneh; now Sirin in the region called Saron, between Mount Tabor and lake Tiberius.

LATCHET

The thong fastening the sandal to the foot; from Anglo-Saxon laeccan, to fasten; from whence comes "latch." To unloose it was a slave's office for a great man (^{<420316>}Luke 3:16).

LATTICE

‘ eshuwab , sebakah , charakkim (^{<070528>}Judges 5:28; ^{<120102>}2 Kings 1:2; ^{<200706>} Proverbs 7:6, "casement"; Song 2:9). A latticed window with reticulated network through which the cool air entered, while the sun's rays were averted. Glass was not yet used for windows, though it was well known.

LAVER

It and the altar stood in the court of the tabernacle. Consisting of the laver itself and a base, both of brass. In it the priests were bound to wash their hands and feet in approaching the altar and entering the tabernacle, on pain of death. Constructed of the polished metallic looking glasses which the devout women (assembling at the door of the tabernacle of God's meeting His people) offered, renouncing the instrument of personal vanity for the sake of the higher beauties of holiness. The word of God is at once a mirror wherein to see ourselves and God's image

reflected, and the means of sanctifying or cleansing (<470318>2 Corinthians 3:18; <590123>James 1:23-25; <490526> Ephesians 5:26; <023018>Exodus 30:18,19; 38:8). The women made a like sacrifice of ornaments (“tablets,” rather armlets) for the Lord’s honour (<023522>Exodus 35:22). On solemn occasions the priest had to bathe his whole person (<022904>Exodus 29:4; <031604>Leviticus 16:4). The kiyor , “laver,” was probably the reservoir; the base received and held water from it, and was the place for washing. Thus, the water was kept pure until drawn off for use.

In Solomon’s temple there was one great brazen “sea” for the priests to wash in, and ten lavers on bases which could be wheeled about, for washing the animal victims for burnt offering, five on the N., five on the S. sides of the priests’ courts; each contained 40 “baths” (<110727>1 Kings 7:27,39; <140405> 2 Chronicles 4:5,6). Ahaz mutilated the bases; and Nebuzaradan carried

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away the remainder (^{<121617>}2 Kings 16:17; 25:13). No lavers are mentioned in the second or Herod's temple. Solomon's "molten sea" was made of the copper captured from Tibhath and Chun, cities of Hadarezer king of Zobah (^{<131808>}1 Chronicles 18:8), five cubits high, ten diameter, 30 circumference; one hand-breadth thick; containing 3,000 baths according to Chronicles, but 2,000 in Kings; 2,000 is probably correct, Chronicles reading is a transcriber's error. It is thought that it bulged out below, but contracted at the mouth to the dimensions in ^{<110723>}1 Kings 7:23-26. A double row of gourds ("knops"), 5 + 5 or 10 in each cubit, ran below the brim. The brim or lip was wrought curving outward like a lily or lotus flower. Layard describes similar vessels at Nineveh, of smaller size. The 12 oxen represent the 12 tribes of Israel the priestly nation, which cleansed itself here in the person of its priests to appear holy before the Lord. The sacrificial animals, the oxen, represent the priestly service. The "oxen" in ^{<140403>}2 Chronicles 4:3 instead of "gourds" or "knops" in Kings is a transcriber's error.

The "holy water" in the trial of jealousy (^{<040517>}Numbers 5:17), and in consecrating the Levites by purifying and sprinkling, was probably from the laver (^{<040807>}Numbers 8:7); type of the true and efficacious sprinkling of Christ's blood on the conscience (^{<580909>}Hebrews 9:9,10; 10:22; ^{<560305>}Titus 3:5; ^{<490526>}Ephesians 5:26); not to be so washed entails eternal death. The hands and feet need daily cleansing, expressing those members in general most exposed to soils; but the whole body needs but once for all bathing (Greek [louoo](#)),

just as once for all regeneration needs not repetition, but only the removal of partial daily stains (Greek [niptoō](#)). <431301>John 13:1-10, “he that is bathed has no need save to wash (the parts soiled, namely,) his feet.”

LAW

The whole history of the Jews is a riddle if Moses' narrative is not authentic. If it is authentic, he was inspired to give the law, because he asserts God's immediate commission. Its recognized inspiration alone can account for the Israelites' acquiescence in a burdensome ritual, and for their intense attachment to the Scriptures which condemn them as a stiff-necked people. A small, isolated people, no way distinguished for science or art, possessed the most spiritual religion the world has ever seen: this cannot have been of themselves, it must be of God. No Israelite writer hints at the possibility of fraud. The consentient belief of the rival kingdoms northern Israel and Judah, the agreement in all essential parts between the Samaritan Pentateuch and the Pentateuch of the Jews who

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excommunicated the Samaritans as schismatics, accords with the divine origination of the Mosaic law. Even Israel's frequent apostasies magnify the divine power and wisdom which by such seemingly inadequate instruments effected His purpose of preserving true religion and morality, when all the philosophic and celebrated nations sank deeper and deeper into idolatry and profligacy. Had Egypt with its learning and wisdom, Greece with its philosophy and refinement, or Rome with its political sagacity, been the medium of revelation, its origination would be attributed to man's intellect. As it is, the Mosaic law derived little of its influence from men of mere human genius, and it was actually opposed to the sensual and idolatrous inclinations of the mass of the people. Nothing short of its origin being divine, and its continuance effected by divine interposition, can account for the fact that it was only in their prosperity the law was neglected; when adversity awakened them to reflection they always cried unto God and returned to His law, and invariably found deliverance (Graves, Pent. ii. 3, section 2). Unlike the surrounding nations, the Jews have their history almost solely in the written word. No museum possesses sculptured figures of Jewish antiquities such as are brought from Egypt, Nineveh, Babylon, Persepolis, Greece, and Rome. The basis of Israel's polity was the Decalogue, the compendium of the moral law which therefore was proclaimed first, then the other religions and civil ordinances. The end of Israel's call by the holy God was that they should be "a holy nation" (^{<031902>}Leviticus 19:2), a mediatorial kingdom between God and the nations, witnessing for Him to them (^{<234310>}Isaiah 43:10-12), and between them and Him, performing those

sacrificial ordinances through the divinely constituted Aaronic priests, which were to prefigure the one coming Sacrifice, through whom all the Gentile nations were to be blessed. Thus, Israel was to be “a kingdom of priests,” each subject a priest (though their exercise of the sacrificial functions was delegated to one family as their representative). and God was at once civil and spiritual king; therefore all the theocratic ordinances of the Sinaitic legislation were designed to minister toward holiness, which is His supreme law. Hence, the religious ordinances had a civil and judicial sanction annexed and the civil enactments had a religious bearing. Both had a typical and spiritual aspect also, in relation to the kingdom of God yet to come. While minute details are of temporary and local application their fundamental principle is eternal, the promotion of God’s glory and man’s good. It is because of this principle pervading more or less all the ordinances, civil and ceremonial alike, that it is not always easy to draw a line between them. Even the

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moral law is not severed from but intimately bound up with both. The moral precepts are eternally obligatory, because based on God's own unchangeable character, which is reflected in the enlightened conscience; their positive enactment is only to clear away the mist which sin has spread over even the conscience. The positive precepts are obligatory only because of enactment, and so long as the divine Legislator appointed them to remain in force. This is illustrated in ^{<280606>}Hosea 6:6, "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." God did desire "sacrifices" (for He instituted them), but moral obedience more: for this is the end for which positive ordinances, as sacrifices, were instituted; i.e., sacrifices and positive ordinances, as the sabbath, were to be observed, but not made the plea for setting aside the moral duties, justice, love, truth, obedience, which are eternally obligatory. Compare ^{<091522>}1 Samuel 15:22; ^{<195008>}Psalms 50:8,9; 51:16,17; ^{<230111>}Isaiah 1:11,12; ^{<330606>}Micah 6:6-8; ^{<402323>}Matthew 23:23; 9:13; 12:7.

Torah ("law") means strictly a directory. Authoritative enactment is implied. The elements of the law already existed, but scattered and much obscured amidst incongruous usages which men's passions had created. The law "was added because of the transgressions" of it, i.e., not to remove all transgressions, for the law rather stimulates the corrupt heart to disobedience (^{<450713>}Romans 7:13), but to bring them out into clearer view (^{<480319>}Galatians 3:19; ^{<450320>}Romans 3:20 end, 4:15; 5:13; 7:7-9), to make men more conscious of their sins as being transgressions of the law, so to make them feel need and

longing for the promised Saviour (<480317>Galatians 3:17-24), “the law was our schoolmaster ([paidagoogos](#) , rather guardian-servant leading us to school), to bring us to Christ.” The law is closely connected with the promise to Abraham, “in thy seed shall all families of the earth be blessed” (<011203>Genesis 12:3). It witnessed to the evil in all men, from which the promised Seed should deliver men, and its provisions on the other hand were the chief fence by which Israel was kept separate from surrounding pagandom, the repository of divine revelation for the future good of the world, when the fullness of the time should come.

The giving of the law marked the transition of Israel from nonage to full national life. The law formally sanctioned, and grouped together, many of the fragmentary ordinances of God which existed before. The sabbath, marriage, sacrifices (Genesis 2; Genesis 4; <021623>Exodus 16:23-29), distinction of clean and unclean (<010702>Genesis 7:2), the shedding of blood for blood (<010906>Genesis 9:6), circumcision (Genesis 17), the penalty for

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it reflects the mind of God. In its Old Testament form it gives place to its fully developed perfection in the New Testament. The temporary and successional Aaronic priesthood gives place to the abiding and intransmissible Melchizedek priesthood of Jesus, the sacrificial types, to the one antitypical sacrifice, never to be repeated (Hebrews 5; Hebrews 7; Hebrews 8; Hebrews 9; Hebrews 10). So believers, insofar as they are under the gospel law of Christ (^{<480602>}Galatians 6:2), which is the law of love in the heart, are no longer under the law, as an outward letter ordinance. Through Christ's death they are dead to the law, as a law of condemnation, and have the Spirit enabling them to "serve in newness of spirit, and not in the oldness of the letter" (^{<450229>}Romans 2:29; 7:1-6; ^{<470306>}2 Corinthians 3:6). "Christ is the end of the law for righteousness (both justification and sanctification) to every one that believeth" ^{<451004>}Romans 10:4; 8:1-3). He gave not so much new laws of morality as new motives for observing the old law. As a covenant of works, and a provisional mode of discipline, and a typical representation of atonement, the law is no more. As the revelation of God's righteousness it is everlasting. Free from the letter, the believer fulfills the spirit and end of the law, conformity to God's will. Moses, in foretelling the rise of the "Prophet like unto himself" and God's rejection of all who should reject Him (^{<051815>}Deuteronomy 18:15, etc.), by the Spirit intimates that the law was to give place to the gospel of Jesus. Moses anticipates also by the Spirit the evils which actually befell them, their being besieged, their captivity, dispersion, and restoration (Leviticus 26; Deuteronomy 32). The words in 34:10-12 (compare ^{<041201>}Numbers 12:1-8) prove that no

other prophet or succession of prophets can exhaustively fulfill the prophecy. Both Peter and Stephen authoritatively decide that Messiah is “the Prophet” (⁴⁴⁰³²²Acts 3:22; 7:37). The gospel attracted and detached from the Jewish nation almost every pure and pious soul, sifting the chaff from the wheat. The destruction of the temple with which Judaism and the ceremonial law were inseparably connected was God’s explicit setting of them aside. The danger to the church from Judaizing Christians, which was among its first trials (Acts 11; 15; ⁴⁸⁰³⁰⁵Galatians 3:5), was thereby diminished, and “the fall of the Jews is the riches of the world” in this as in other respects (⁴⁵¹¹¹²Romans 11:12).

LAWYER

One learned in the law. “Scribe” was the official and legal designation. He who is called a lawyer in ⁴⁰²²³⁵Matthew 22:35 is called a “scribe” in ⁴¹¹²²⁸Mark

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for injuries, sincere worship of the heart and obedience of the life required to accompany outward ceremonial worship, all these are characteristics of the law, such as never originated from the nation itself, long enslaved, and not remarkable for high intellectual and moral capacity, and such as did not then exist in the code of any other nation. The Originator can have only been, as Scripture says, God Himself. Besides, whatever doubts may be raised respecting the inspiration or authorship, the fact remains and is indisputable, that it was given and was in force ages before Lycurgus or Minos or other noted legislators lived, and that it has retained its influence upon legislation from the time of its promulgation until now, the British and all other codes of civilized nations being based upon it. This is one of those facts which neither evolution, nor revolution, can overthrow.

The letter and outward ordinances were the casket, the spirit as brought out by the gospel was the jewel. The sacrifices gave present relief to awakened consciences by the hope of forgiveness through God's mercy, resting on the promise of the Redeemer. The law could not give life, that was reserved for the gospel (⁴⁸⁰³²¹Galatians 3:21,22; 4:6). Spiritual Jews, as David, when convicted by the law of failure in obedience, fell back on the earlier covenant of promise, the covenant of grace, as distinguished from the law the covenant of works (which required perfect obedience as the condition of life, and cursed all who disobeyed in the least point:

⁴⁸⁰³⁰⁶ Galatians 3:6-18; ⁰³¹⁸⁰⁵Leviticus 18:5), and by the Spirit cried for a clean heart (¹⁹⁵¹¹⁰Psalms 51:10,11). So they

could love the law, not as an outward yoke, but as the law of God's will cherished in the heart (^{<193731>}Psalm 37:31), such as it was in Him who should come (^{<194008>}Psalm 40:8). In most Jews, because of the nonconformity between their inward state and the law's requirements as a rule from without, its tendency was "to gender to bondage" (^{<480204>}Galatians 2:4; 4:3,9,24,25; 5:1). Inclination rebelled against it. They either burst its bond for open paganism; or, as in post captivity times, scrupulously held the letter, but had none of its spirit, "love, the fulfilling of the law" (^{<451308>}Romans 13:8-10; ^{<031918>}Leviticus 19:18; 1 Tim 1:5; ^{<480514>} Galatians 5:14; ^{<400712>}Matthew 7:12,22:37-40; ^{<590208>}James 2:8). Hence, the prophets looked on to gospel times when God would write the law by His Spirit in the heart (^{<243131>}Jeremiah 31:31-33,39; ^{<263626>}Ezekiel 36:26,27; 11:19,20).

In one respect the law continues, in another it is superseded (^{<400517>}Matthew 5:17,18). In its antitypical realization in Jesus, it is all being fulfilled or has been so. In its spirit, "holy, just, and good," it is of everlasting obligation as

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regulate the believer, who when he penetrated beneath the letter into the spirit of the law, which the gospel afterward brought to light, felt constrained to love his enemy and not do to him the injury the latter had done or intended to do. Our Lord quoted the form of the law (^{<400538>}Matthew 5:38) in order to contrast the pharisaic view, which looked only to the letter, with the true view which looks to the spirit.

A striking feature of the penal code, in which it was superior to most codes, was that no crime against mere property incurred death. Bond service until the sabbatic year was the extreme penalty; restitution and fine were the ordinary penalty. The slave's life was guarded as carefully as the master's. If the master caused even the loss of a tooth the servant was to be set free. The chastity of female slaves was strictly protected. No Jew could be kept in bondage more than seven years, and then was to be sent away with liberal gifts (^{<022107>}Exodus 21:7-26; ^{<051513>}Deuteronomy 15:13-15). In fact Israelite bond service was only a going into service for a term of years, that the creditor might reap the benefit. The creditor could not imprison nor scourge so as to injure the bond debtor, but in Rome the creditor could imprison and even kill him according to the old law. Men stealers were to be put to death. What a contrast to the cruel oppression of slaves in other nations, the Spartans butchering the helots, the Romans torturing their slaves for trifles and goading them to servile rebellions which cost some of Horne's bravest blood, and enacting that where a master was murdered all the slaves in the house, or within hearing of it, should be killed! In Israel the public peace was never threatened by such a cause.

Trials were public, in the city gates. The judges, the elders, and Levitical ministers and officers, as our jurors, were taken from the people. No torture before conviction, no cruelty after it, was permitted. Forty stripes were the extreme limit of bodily punishment ([Deuteronomy 25:3](#)). Capital convictions could only be by the agreeing testimony of two witnesses ([Deuteronomy 17:6](#)).

The even distribution of lands, the non-alienation of them from the family and tribe (Numbers 27; Numbers 36), admirably guarded against those agrarian disturbances and intestine discords which in other states and in all ages have flowed from an uneven distribution and an uncertain tenure of property.

Love to God, love to one's neighbour and even to enemies, benevolence to strangers, the poor, the fatherless and widows, repentance and restitution

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12:28, what we should call a “divine.” A “doctor of the law” is the highest title ([<440534>Acts 5:34](#)).

LAYING ON OF HANDS

See BAPTISM .

LAZARUS

= Eleazar = “God helps.”

1. Of see **BETHANY** ; brother of Mary and Martha ([<431101>John 11:1](#)). The sisters were the better known, from whence they are put prominently forward here, and in [<421038>Luke 10:38](#), etc., are alone named. Lazarus was “of ([apo](#) , ‘belonging to at that time’) Bethany, from ([ek](#) , implying his original settlement) the village of Mary and Martha” (still it is likely the same village is meant in both Luke 10 and John 11, namely, Bethany). Curiously, Ganneau found close to Bethany a tomb, probably of the first century, containing the names all together of Simon, Martha, and Lazarus. Lazarus’ subordinate position at their feast in Christ’s honour ([<431202>John 12:2](#)) makes it likely he was the youngest. Moreover, the house is called that of Simon the leper ([<402606>Matthew 26:6](#); [<411403>Mark 14:3](#)); who was probably therefore their father, but either by death or leprosy no longer with them, though possibly he too, as a leper healed by Jesus, was then one of that happy family. Their friends from Jerusalem ([<431119>John 11:19](#)), according to John’s use of “the Jews,” were of the

ruling elders and Pharisees. The feast; the costly ointment, the family funeral cave (compare

<232216> Isaiah 22:16; <122306>2 Kings 23:6; <242623>Jeremiah 26:23), all bespeak good social position. The sisters' warm attachment to Lazarus was strengthened by their common love to Jesus who loved all three (<431105>John 11:5). Lazarus had won the disciples' love too, for Jesus calls him "our friend" (<431111>John 11:11). At the time of Lazarus' sickness and the sisters' call, Jesus was in Peraea beyond Jordan, on His way to Jerusalem, two days' journey from Bethany. He delayed two days to give time for that death which He foresaw, and from which He was about to raise Lazarus. On proposing to go to Judea, His disciples remonstrated on the ground that He would be going into the very danger from which He had just escaped (<431039>John 10:39,40; 11:8-10). He replied that while His appointed day yet lasted He was safe, and that He was going to awaken Lazarus out of sleep. He was "glad" that He had not been on the spot before, that Lazarus' death and rising might awaken the disciples out of the deadness of unbelief. The

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sisters grieved at His seeming neglect. God sees cause for joy where even His people see only cause for grief. Four days had elapsed after the call when He arrived. Martha went and met Him, while Mary sat in the house, in beautiful harmony with the character of each respectively, described in

<421040> Luke 10:40-42. Martha's faith had now become stronger; so she says, "Lord, I know that even now whatsoever Thou wilt ask of God, God will give it Thee (more buoyant in spirit than Mary, and cherishing even now a vague hope of her brother's restoration) ... Yea, Lord, I believe that Thou art the Christ the Son of God ... the Resurrection and the Life." Upon Martha telling Mary of Jesus' arrival and "call" for her, either expressed or implied ("secretly," through fear of Jewish informers, see <431128>John 11:28,46), the latter also came "quickly" to Him. The Jews her friends, not having heard Martha's communication, supposed Mary was gone to the tomb to weep, but found her as of old "at Jesus' feet." Her words were fewer, but her action more impassioned, than those of her sister. So the whole company, Jesus, His disciples, the sisters, and their sympathizers, were met at the grave. At the sight of their weeping, Jesus "groaned in spirit," and troubled Himself, but checked His emotion which would otherwise have choked utterance. "Where have ye laid him?" Sympathy with their sorrow, which He was instantly to relieve, at last found vent in tears: "Jesus wept" (compare <421941>Luke 19:41; <580415>Hebrews 4:15). "Behold. how He loved him," the Jews, His adversaries, were constrained to exclaim. Their unbelief, "could not this man which opened the eyes of the blind (John 9, they allude not to the raising of Jairus' daughter and the widow

of Nain's son, which took place in Galilee, but to the miracle which made such a stir in Jerusalem; they never thought of His raising the dead) have caused that even this man should not have died?" made Him "groan again." "Take away the stone." Martha, retaining still remainders of unbelief (she believed in Lazarus' future resurrection, but she hardly dared to believe what she herself had hinted at in ^{<431122>}John 11:22, that Christ will raise him now), objected on the ground of the body's presumed decomposition by this time. He tells her to "believe, so she shall see the glory of God." With a preparatory thanksgiving to the Father for the already felt answer to His prayer, He said, "Lazarus, come forth," and he came forth bound hand and foot, the graveclothes and napkin about his face. "Loose him, and let him go": contrast Jesus' resurrection, the graveclothes and the napkin folded separately, because, unlike Lazarus, He was to die no more (^{<432006>}John 20:6,7). The same miracle which converted some Jews to belief furnished others only with materials for informing the

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Pharisees against Him. It brought the plots of the rulers and Caiaphas to a crisis (^{<431145>}John 11:45-53). The very sign which the Pharisees desired in the parable of Lazarus (^{<421627>}Luke 16:27-30) is now granted in the person of one of the same name, but only stimulates them to their crowning sin, to kill Jesus, nay even to kill Lazarus too (^{<431210>}John 12:10). The same sun that develops the fragrant violet strengthens the poison of the deadly nightshade.

This is the crucial miracle of the truth of the Gospels. Spinoza said if this were true he would tear his system in pieces and embrace Christianity. As the Lord's Judaeen ministry was not the subject of the first three evangelists, but the Galilean, they omit the raising of Lazarus. The Jews' consultation to kill Lazarus, and his own probable shrinking from publicity after such a mysterious experience, perhaps further influenced them in their omission of the miracle. By John's time of writing the brother and sisters were dead, and no reason for reserve any longer existed. Tradition says that Lazarus' first question on coming back was whether he should die again; on learning he must, he never smiled again.

Such an impression was made by this miracle that many Jews flocked to Bethany to see both Jesus and Lazarus. The eye witnesses bore record, and the people who heard of it from them met Him on His way to Jerusalem, and formed part of His retinue in His triumphal entry with the palmbearing multitude (^{<431212>}John 12:12,17,18).

E. H. Plumptre (Smith's Dictionary) identifies Simon the leper

with Simon the Pharisee (<420736>Luke 7:36-40); Martha had the Pharisees' belief in the resurrection (Jehu 11:24); Mary's gift of the ointment was after the example of the sinful woman in Simon's house; the leprosy came on subsequently. Also he identifies Lazarus with the rich young ruler (Matthew 19; Mark 10; Luke 18); Jesus' words to him, "one thing thou lackest," answer to His words to Martha. "one thing is needful"; "Jesus beholding loved him" (Mark) is said also of Lazarus (<431105>John 11:5); Jesus' love at last wrought out his conversion, possible to God though not to man; a sharp Palestine fever is sent to discipline him; his death and rising through Jesus' power is accompanied by his spiritual resurrection (<430524>John 5:24,25). Judas and the eleven expected, that the feast in <431202>John 12:2 was the farewell feast of Lazarus, renouncing his former life and obeying Christ's command, "sell that thou hast, and give to the poor"; hence, Judas' bitter objection, "why was not this ointment sold for 300 pence and

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given to the poor?” On the night of Christ’s betrayal Lazarus, whose Bethany home was near and was Christ’s lodging on the previous night, in the hasty night alarm rushed eagerly with “the linen cloth (the term applied to graveclothes always, the same which he had on when the Lord raised him from the grave ([<431144>](#)John 11:44), [sindon](#)) cast about his naked body”

([<411451>](#)Mark 14:51,52; 15:46), and was seized by the high priest’s servants as a second victim ([<431210>](#)John 12:10), whereas they let the other disciples escape.

2. Lazarus in the parable, [<421619>](#)Luke 16:19-31. The one unknown on earth has a name with God; the rich man, well known as a great man among men, has no name with God ([<660301>](#)Revelation 3:1). The historic Lazarus (John 11—12) belonged to the richer classes. Yet it is not a rich Lazarus, but Lazarus the beggar whom the rich scarcely noticed, that is carried by angels to Abraham’s bosom. The historic Lazarus raised from the dead, yet not convincing the Jews, proves the truth stated in the parable of Lazarus that “if they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead.” The rich man was not so much a glutton as a self-pleaser. It is not said he did not relieve Lazarus, nay Lazarus lying at his gate implies he did, but with ostentation, “justifying himself before men” ([<421615>](#)Luke 16:15), having no true “repentance”

([<421630>](#)Luke 16:30). Servants attended him, “dogs” Lazarus; these showed more pity and sympathy than his fellow men. The

rich man's "burial" is mentioned, implying a grand funeral and flattering epitaph, while his soul was in hell. Christ takes care of the dust of Lazarus against the day of His appearing, and receives his soul to Himself "in Abraham's bosom" (image from a feast; compare ^{<431325>}John 13:25), whose faith Lazarus followed. Once he had shared "crumbs" with the dogs (^{<401527>}Matthew 15:27), now he shares the heavenly banquet with the first father of the people of God. Not Lazarus' sufferings but his faith brought him there. Not the rich man's wealth but his practical unbelief (^{<421627>}Luke 16:27-31) shut him out "in torments"; he was one of those "covetous" whom Jesus just before reproved, "justifying himself before men," "highly esteemed among men," but one whose practice was "abomination in the sight of God." He now begs a drop of water taken up by Lazarus with "the tip of the finger," but in vain. Once he scarcely and only for show, not from love which alone God recognizes, allowed Lazarus to gather the "crumbs," the portion of the dogs. Abraham himself ventured all on God's promise of an after inheritance, having here "not so much as to set his foot on" (^{<440705>}Acts 7:5;

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<581113> Hebrews 11:13); appropriately then he told the rich man, “son (by privileges on which the Jews prided themselves, <420308>Luke 3:8), remember that thou in thy lifetime receivedst thy good things (<400619>Matthew 6:19-21) and likewise Lazarus evil things, but now he is comforted and thou art tormented.” The rich man’s desire for his brethren’s conversion to belief, by Lazarus being sent from the dead, is a covert expression of the fact that he was an unbeliever, and that unbelievers lay the blame of their unbelief on God as not giving them proof enough; whereas neither the raising of another Lazarus, nor that of Jesus who dieth no more, could win the willful rejecters to belief (<431210>John 12:10,11; 16:29; <442608>Acts 26:8). The five brethren coming to the same hell, so far from relieving by their company, (as many virtually think by walking with the many on the broad way rather than with the few on the narrow way,) would only aggravate his anguish by reproaches, because he had countenanced their unbelief. The dialogue is not between Lazarus and the rich man, for they are utterly apart, but Abraham (God’s mouthpiece in Old Testament as father of the faithful, who sit down with Him, <400811>Matthew 8:11,12) and the rich man.

LEAD

<021510> Exodus 15:10, “they sank as lead,” heavily falling down in their panoply, helpless and motionless, the waters closing over them. Used for the plumb line (<300707>Amos 7:7). <380507>Zechariah 5:7,8, “the weight of lead” upon the ephah’s mouth, covering personified wickedness, implies the

impossibility of her escape from beneath the ponderous load weighing her down. <181924>Job 19:24 “Oh that my words were graven with an iron pen and lead in the rock for ever.” The lead was poured into the graven characters to make them better seen and (which is Job’s thought) more durable; not leaden plates, for it was “in the rock” they were to be engraved. May my pen be of iron, and the ink lead poured into the writing on the everlasting rock! Perhaps the hammer was of “lead,” as sculptors find more delicate incisions are made by it.

<240628>Jeremiah 6:28-30 accords exactly with scientific fact; lead applied to purify in the furnace “silver” alloyed with “iron” and “copper” (“brass”) fails to do so, in the absence of the purifying blast blowing upon the silver. So Jehovah’s casting of the Jews into fiery affliction avails not to purify them without the breath of God’s Holy Spirit (compare <262218>Ezekiel 22:18-22). Remains of ancient lead mines have been found in the mountains E. of the Nile toward the Red Sea. It was among the spoil taken from Midian (<043122>Numbers 31:22). Tyre got it from Tarshish (<262712>Ezekiel 27:12).

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LEAH

(See **JACOB** and see **LABAN**). She was buried in the cave of Machpelah (<014931>Genesis 49:31).

LEASING

Old English, lying. <190402>Psalm 4:2; 5:6.

LEAVEN

seor . A lump of old dough in high fermentation. As making it and leavening bread with it took time, unleavened bread was used in sudden emergencies (<011806>Genesis 18:6; 19:3). It was forbidden in all offerings to the Lord by fire (<030211>Leviticus 2:11; 7:12). The Israelites on pain of death were to have none in their houses or in the land during Passover for seven days, from 14th Nisan (<021215>Exodus 12:15,19,39; 13:7; 23:18;

<051603> Deuteronomy 16:3,4). Salt was its opposite, and was never to be absent from the altar burnt offering, representing the incorruptible imperishableness of Jehovah's covenant. Honey as liable to ferment also was excluded from the altar burnt offerings. Leaven reminded Israel of the haste with which they fled from Egypt, and of their sufferings, which answer to the insipidity of unleavened bread, "the bread of affliction." Its prominent symbolical meaning was, it is bred of corruption and corrupts the mass with which it is mixed. Hence it represents "malice" (the evil habit) and "wickedness" (evil coming out in

word and deed) as opposed to “sincerity” and “truth” (<460507>1 Corinthians 5:7). The Jews searched with extreme care their houses, to purge out every particle of leaven. So Christians ought to search their hearts and purge out every corruption (<19D923>Psalm 139:23,24). It also symbolizes corrupt doctrine (<401606>Matthew 16:6). Another quality is its secretly penetrating and diffusive influence: <460506> 1 Corinthians 5:6, “a little leaven leaveneth the whole lump,” the influence of one sinner corrupts many (<210918>Ecclesiastes 9:18); but in <480509> Galatians 5:9 a little legalism mixed with the gospel corrupts its purity. Though elsewhere used in a bad sense, leaven in <401333>Matthew 13:33 represents the gospel principle working silently “without observation” from within, until the whole is leavened, just as the mustard tree represents its diffusion externally; so “flesh,” though usually in a bad sense, in <261119>Ezekiel 11:19 is in a good sense. The decomposition of social elements, accompanying and providentially preparing the way for the gospel, makes the image appropriate. Leaven was allowed to be offered in the firstfruits

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and tithes ([<052602>Deuteronomy 26:2,12](#); [<143105>2 Chronicles 31:5](#)), the Pentecostal loaves ([<032315>Leviticus 23:15,17](#)), and the peace offering ([<030713>Leviticus 7:13](#)). See [<030211>Leviticus 2:11](#) “as an oblation of firstfruits ye shall offer them (leaven and honey) unto the Lord, but they shall not be burnt on the altar for a sweet savour.” In [<300405>Amos 4:5](#) the leavened bread was “with the sacrifice of thanksgiving of the peace offerings,” not with burnt offerings of animals on the altar. Perhaps however the command is ironical, “offer by burning (margin) a sacrifice ... with leaven” (which was forbidden), your very offerings being open insults to God.

LEAVES

of a roll ([<243623>Jeremiah 36:23](#)). Not distinct as in a book, but consecutive columns or spaces on the long roll, which is often rolled round a stick; delathot , “doors.”

LEBANA

[<160748>](#) Nehemiah 7:48. L EBANAH , [<150245>Ezra 2:45](#).

LEBANON

= exceeding white, namely, with snow, as Mont Blanc. In Hebrew Lebanon, related to “alp”. The double mountain range N. of Palestine, running in parallel lines from S.W. to N.E., having between the fertile valley anciently called Coelosyria, now El Beka’a (where are the grand ruins of the temple of the

sun), about six or seven miles wide, “the valley of Lebanon” ([<061117>Joshua 11:17](#)). The range is about 80 miles long, 15 broad. It forms the northern head of the Jordan valley and the southern head of the Orontes valley ([see HAMATH](#)). The western range is the region of the Hivites and [see GIBLITES](#) ([<061305>Joshua 13:5](#); [<070303>Judges 3:3](#)). The eastern range was Antilibanus, or “Lebanon toward the sunrising.” The wady et Teim separates the southern part of Antilibanus from Lebanon and also from the Galilee hills. The river Leontes (Litany) sweeps round its southern end, and drains Coelo-Syria, falling into the Mediterranean five miles N. of Tyre. Lebanon runs parallel to the coast in the plain of Emesa opening from the Mediterranean, in Scripture “the entering in (i.e. entrance) of Hamath” ([<110807>1 Kings 8:75](#)). The river Eleutherus (nahr el Kebir) here sweeps round its northern end. The average height is 7,000 ft. But one peak, Dhor el Khodib, N. of the cedars, is 10,051 ft.; and Hermon in Antilebanon is 10,125 ft.. Lebanon is of grey limestone, with belts of recent

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sandstone along the western slopes. Eastward in the glens of Antilibanus flow toward Damascus Abana (Barada) and Pharpar (nahr el Awaj). All that now represents Hiram's cedar forests is the cluster called "the cedars," 6,172 ft. above the sea, in the center of the vast recess or semicircle formed by the highest summits of Lebanon above the deep valley of the sacred river Kadisha. (**See CEDARS**). Odorous flowers and aromatic shrubs and vines still yield "the smell of Lebanon" wafted by the mountain breeze (Song 4:11). The line of cultivation runs at the height of 6,000 ft. Every available space is utilized for figtrees, vines, mulberry trees, and olives. Numerous villages nestle amidst the rocks. The trees striking their roots into the fissures of rocks illustrate ^{<281405>}Hosea 14:5, "Israel shall strike forth his roots as Lebanon." Lebanon is a delightful retreat from the sultry heat of the plains and of Palestine, cooled as it is by the snows which crown its peaks. Jeremiah (^{<241814>}Jeremiah 18:14) asks, "will a man leave the snow of Lebanon which cometh from the rock of the field (a poetical name for Lebanon towering above the surrounding plain)? Or shall the cold flowing waters that come from another place (from the distant rocks) be forsaken?" None. Yet Israel forsakes Jehovah the living fountain, ever near, for broken cisterns. Hyaenas, panthers, jackals, wolves, and bears still haunt its glens and peaks (compare Song 4:8; ^{<121409>}2 Kings 14:9). The river Adonis (nahr Ibrahim) springs from a cave beneath the high peak Sunnin. The plain of Phoenicia, two miles wide, runs at the base of Lebanon between it and the sea. The eastern slopes are less abrupt and fertile than the western. Maronite Christians people the northern part of the range; Druses abound

more in the southern.

Lebanon was assigned to Israel, but never conquered ([<061302>](#)Joshua 13:2-6; [<070301>](#) Judges 3:1-3). It was under the Phoenicians in Solomon's time and subsequently ([<110502>](#)1 Kings 5:2-6, [<150307>](#)Ezra 3:7). Antilibanus is less peopled than Lebanon, and has more wild beasts: Song 4:8, "look from the top of Amana, from ... Shenir and Hermon ... the lions' den ... the mountains of the leopards," referring to the two higher peaks, Hermon, and that near the fountain of Abana, where panthers still are found. "The tower of Lebanon which looketh toward Damascus" is Hermon (Song 7:4).

LEBAOTH

= lionesses (implying their presence formerly). A city in the extreme S. of Judah ([<061532>](#)Joshua 15:32), afterward transferred to Simeon ([<061906>](#)Joshua

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19:6), whose portion, like Levi's, was "scattered" in Israel ([<014905>Genesis 49:5-7](#)) on account of the cruelty in [<013425>Genesis 34:25,26](#). Now el Beyudh.

LEBBAEUS

Matt, 10:3, Sinaiticus and Vaticanus manuscripts omit. Thaddaeus or Judas, the brother of James ([<410318>Mark 3:18](#)). (**See JUDE**).

LEBONAH

N. of Shiloh. ([<072119>Judges 21:19](#)). Now el Lubban.

LECAH

Son of Er ([<130421>1 Chronicles 4:21](#)). Perhaps "Er, father of Lecah" means founder of Lecah, a town.

LEEKS

chazir , literally, grass. The leek is green, and grasslike in its form of leaf. The allium porrum, the Welshman's national emblem, worn on David's day. The poor in Egypt eat them raw with bread, and as sauce to roast meat. So [<041105>Numbers 11:5](#), "we remember the leek," etc. Hengstenberg suggests that clover-like grass is meant, which the poor much relish, under the name halbeh, scientifically *Trigonella foenum Graecum*. But Septuagint and the Egyptian usage favor KJV.

LEES

Wine was allowed to settle on them, to keep the body and color; especially the choicest wine (<232506>Isaiah 25:6). Hence, such phrases expressing ease and self indulgent prosperity as “Moab ... hath settled on his lees,” i.e. has been like wine undisturbed, and not “emptied from vessel to vessel,” never having been dislodged from his original settlement, “his scent (i.e. the bouquet of the wine) is not changed,” “therefore I will send unto him wanderers that shall empty his vessels (i.e. cities) and break their bottles”

(i.e. the men of his cities) (<244811>Jeremiah 48:11,12). The effect of undisturbed prosperity on the ungodly is to harden in undisturbed security (<360112>Zephaniah 1:12). <197508>Psalm 75:8, “the dregs (lees) of the Lord’s cup ... all the wicked shall wring out and drink,” i.e. they must drain out the whole cup to the dregs.

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LEGION

The largest division of the Roman army, of which it was, in order and armament, the miniature; 6,000 foot, with a body of horse. <402653>Matthew 26:53, “thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels,” against this band from the Roman “legion”; not merely My twelve apostles, but twelve “legions,” and these “angels?” (compare <120617>2 Kings 6:17; <270710>Daniel 7:10.) In <410509>Mark 5:9 the demon-possessed says, “my name is legion, for we are many,” “because many demons (Greek) were entered into him.”

LEHABIM

= the Lubim, western neighbours to the Egyptians (<011013>Genesis 10:13); the Rebu or Lebu of the monuments; the Libyans in Roman phrase. They served in the Egyptian armies (<141203>2 Chronicles 12:3; 16:8; <340309>Nahum 3:9; <271143> Daniel 11:43). The modern Tuariks and Berbers, aborigines of N. Africa, dwelling in the desert and sides of Atlas.

LEHI

<071509> Judges 15:9,14,19 (where translated “in Lehi”), Hebrew “the Lehi.” (**See EN HAKKORE** , the spring; Ramath Lehi was the eminence). Lihiy strictly is the Hebrew for jawbone; LEHI the name of the place. God did not make water to flow out of

the tooth socket of the jawbone which Samson threw away, to slake his thirst, but “cleft an hollow place (maqtesh , <360111>Zephaniah 1:11) in Lehi,” from whence” water” miraculously “came out.” In Judah, between Philistia and the cliff Etam, now Beit Likiyeh, a village on the northern side of the wady Suleiman; at the entrance of the hill country of Judah, the outermost stronghold toward the S.

LEMUEL

= devoted to God, or created by God (the long form of Loci, <040324>Numbers 3:24). Instead of “Lemuel the prophecy,” some less probably translated “Lemuel, king of Massa” (<203101>Proverbs 31:1-9). An ideal model king. Not, as Hitzig guessed, elder brother to Agur, king of an Arab tribe in Massa, on the borders of Palestine, and both sprung from the Simeonites who drove out the Amalekites from Mount Seir under Hezekiah, as if Lemuel were an older form of Nemuel, or Jemuel, Simeon’s oldest son. Taught by

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his mother, as Timothy by Lois and Eunice ([<550105>2 Timothy 1:5; 3:15,16](#)). Her character was perhaps the model of the portrait of the “virtuous woman” ([<203110>Proverbs 31:10-31](#)). Abstemious; a pleader for and patron of those who cannot defend themselves, the widow and orphan.

LENTILES

[<012534>](#) Genesis 25:34. Small beans, common in Syria and Egypt, called ‘ adas , very palatable; the ingredient of the red pottage (‘ edom), for which Esau sold his birthright. Dried and cooked they are still used as portable provisions for a journey; so Barzillai brought them to David’s hungry followers ([<101728>2 Samuel 17:28](#)). In time of scarcity used with wheat, barley, beans, millet, and fitches, as a substitute for pure flour ([<260409>Ezekiel 4:9](#)). The Arabs make Hebron the scene of Esau’s selling his birthright, and therefore daily supply the needy with lentil soup from the kitchen of a mosque there. Some derive “Lent” from the use of lentils at that season in Roman Catholic countries.

LEOPARD

Famed for swiftness and agility ([<350108>Habakkuk 1:8](#)); “you would fancy it was flying” (Oppian Cyneg., iii. 76); it climbs trees, and can crawl along the ground. Hence the symbol for Greece and Alexander’s rapid victories ([<270706>Daniel 7:6](#); [<661302>Revelation 13:2](#)). The prevalence of leopards anciently in Palestine is marked by the many places named from them

(namer , Hebrew): Nimrah, Nimrim, Beth Nimrah. “The mountains of the leopard” (Song 4:8), namely, Lebanon and Hermon, where still they are found; “the mountains of prey” (<197604>Psalm 76:4), symbolizing the rapacious world kingdoms. They spring with successive rapid bounds. They cunningly lie in wait in thickets and often near villages for their prey, as distinguished from the lion’s bold, open attack (<240506>Jeremiah 5:6; <281307>Hosea 13:7): “as a leopard by the way, I will observe (lie in wait for) them.” Its unalterable spots represent man’s inability to change himself (<241323>Jeremiah 13:23); yet the leopard in the millennium shall “lie down with the kid” (<231106>Isaiah 11:6).

LEPER, LEPROSY

Heat, drought, and toil amid dry powdery substances, tend to generate skin disease, especially in absence of nourishing diet and personal cleanliness. These predisposing causes all exist in Syria and Egypt. Elephantiasis especially prevailed in Egypt, “the parent of such taints” (Lucr. 6:1112).

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Israel's long stay there exposed them to the malady, as is implied in the legend (Died. Sic. ii., Tacitus, Hist. 5:3,4; Justin 36:2; Josephus Ant. 3:2, section 4; Chaeremon and Manetho in Jos. c. Apion 1:26,32,34) that the king of Egypt drove out a multitude of impure people and lepers, Jews and Egyptians, the lepers among whom the king's soldiers wrapped in sheets of lead and drowned in the sea (compare ^{<021510>}Exodus 15:10), and that Moses a sacred scribe was the leader of the rest through the wilderness into Judaea (compare the "mixed multitude," ^{<021238>}Exodus 12:38). Leprosy, beginning with little pain, goes on in its sluggish but sure course, until it mutilates the body, deforms the features turns the voice into a croak, and makes the patient a hopeless wreck. It has left the Israelites for other races in modern times. Nega'tsara'ath means a plague or stroke of leprosy (Septuagint), rather elephantiasis. An animal poison in the blood ferments there and affects the skin, depositing an albuminous substance, and destroying the sensation of the nerves. The tuberculated form is the common one, inflaming the skin, distorting the face and joints, causing the hair of the head or eyebrows to fall off or else turn white (^{<031303>}Leviticus 13:3-6), and encrusting the person with ulcerous tubercles with livid patches of surface between. The anesthetic elephantiasis begins in the forehead (^{<142619>}2 Chronicles 26:19-21) with shining white patches which burst; bone by bone drops off; the skin is mummy-like; the lips hang down exposing the teeth and gums. Tuberculated patients live (on the average) for only ten years more; anesthetic for 20. The latter is called "white leprosy," but is distinct from the common white leprosy which covers the whole person, or freckles it with

white bright spots, and which did not make ceremonially unclean

([<031312>](#)Leviticus 13:12,38,39). Sometimes one limb alone is affected with a dead pearl-like whiteness (compare [<020406>](#)Exodus 4:6, “Moses’ hand was leprous as snow;” [<041210>](#)Numbers 12:10,12, “as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb;” [<120527>](#)2 Kings 5:27). Job was affected with acute tuberculous elephantiasis, rapidly ulcerating his body ([<120207>](#)2 Kings 2:7,8). The tuberculated form was in Israelite times medically incurable. Swine’s flesh and scaleless and finless fish, used as food, tend to generate the disease; one reason of the prohibition ([<031107>](#)Leviticus 11:7,9-12).

Separation of lepers from society has been common in all countries, partly from the dread of contagion, and also among the Israelites from the conviction that it was the special visitation of God. It was generally hereditary (compare [<100329>](#)2 Samuel 3:29, “let there not fail from the house of

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Joab ... a leper”). Lepers associated together without the camp, as they still do ([<120703>2 Kings 7:3](#); [<421712>Luke 17:12](#)). A habitation was provided for them outside Jerusalem, upon the hill Gareb, as the name implies “the hill of scraping” or leprosy ([<243140>Jeremiah 31:40](#); [<180208>Job 2:8](#)); it (more recently called Bezetha), Goath (the hill of the dead), and Tophet (the valley of corpses) were the three defiled spots which Jeremiah foretold should be included in the restored city. Segregation wisely checked extension of leprosy, by preventing intermarriage of lepers with the sound. It was less a trial to the leper than intercourse with his fellow men, who loathed his presence, would have been.

Spiritually, leprosy typified sin, and its treatment represented the separation which sin makes between sinners and saints. The law is the inspired interpreter of nature’s truths. The leper was a “walking tomb,” “a parable of death,” and of sin “the wages of which is death.” Hence he had to wear the badges of mourning, a covering upon his upper lip, and was regarded “as one dead” ([<031345>Leviticus 13:45](#); [<041212>Numbers 12:12](#)). He was to cry, Unclean, unclean, to warn all not to defile themselves by approaching him. So the ten stood afar off, lifting up their voices ([<421713>Luke 17:13](#)). The malady was often due to inherited taint, as is sin ([<022005>Exodus 20:5](#)). The gradual decay of the body, first of the skin, then the bone, then the flesh, life still surviving, vividly represented the sure and deadly process of man’s ruin by sin. In [<235304>Isaiah 53:4](#), Jerome’s Vulgate translated, “we thought Him to be a leper smitten of God,” leprosy being God’s direct judgment for sin. God alone

could treat alike the leper and the sinner. The minister of God was publicly to witness to the leper's cure by performing certain prescribed rites and so admitting him to communion again with his fellows

([<031409>Leviticus 14:9-20](#)). Christ proved His divine mission by healing lepers, and at the same time commanded them to go to the priest to “offer for cleansing those things which Moses commanded for a testimony unto them” ([<401105>Matthew 11:5](#); [<410144>Mark 1:44](#)).

The leper was excluded from both the sanctuary and the camp. The ceremony of restoration was therefore twofold. That performed outside the camp restored him to intercourse with the people ([<031403>Leviticus 14:3-9](#)), that performed in the tabernacle court seven days after the former restored him to all spiritual privileges of Jehovah's worshippers ([<031410>Leviticus 14:10-32](#)). Two birds were taken for him, provided by the priest not the man; one was killed over running water, the other set free; accompanied with cedar wood (Juniper oxycedar, whose smoke was disinfectant),

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scarlet (representing rosy health and vigour), and hyssop (the caper plant, medicinally cleansing ulcers and skin diseases). The cedar and hyssop were tied to the living bird by the scarlet band; the whole was dipped in the blood of the killed bird and running water. The seven sprinklings renewed to him the covenant, symbolized by that number. The dead bird represented his past deadness, the freed living bird his restored life and freedom. The two, as in the case of the two goats on the **see DAY Of ATONEMENT** , form one joint type. The leper brought two young rams (Hebrew,

<031410> Leviticus 14:10), one as a trespass offering, another as a burnt offering, and a ewe lamb as a sin offering; these bore witness that disease and death and the defilements of both are the wages of man's sin. The similarity to the rites in consecrating a priest marked the priestly character of Israel (<021906>Exodus 19:6). The leper was restored to his standing as member of the royal priest-nation with priestly ceremonial. First, he was restored to a right footing with the general congregation. Then only was he in a condition to offer, as member of the priestly nation, the offerings for himself. The oil symbolized the Spirit's grace. Its application to the ear, hand, and foot marked that every organ was now consecrated to God, the ear to hear and obey, the hand to perform God's will, and the foot to run upon God's errands.

Leprosy in the house, a fungous growth on the walls, symbolized the corruption which taints all creation and which is the effect of the fall. Man's body and man's earthly home must be dissolved, that a heavenly body and a new earth untainted

with sin may succeed. <650123>Jude 1:23, “hating the garment spotted by the flesh,” i.e. avoiding all contact with pollution, answers to <031352>Leviticus 13:52-57; 15:4-17. Any touching a leprosy-tainted garment was excluded from communion with God’s people. Christians, who at baptism received the white garment, must shrink from what would defile it. When the leprosy was spread over the whole person from head to foot (<031312>Leviticus 13:12,13) with none of the proper symptoms of elephantiasis the man was clean, his disease was the common white leprosy or dry tetter, red pimples with scaly surface spreading until it covers the body, not much affecting the health and disappearing of itself. This was rather a relief to the body than a disease, the whole diseased matter being brought to the surface and so passing off. Sin is least fatal and nearest removal when brought to the surface by hearty confession to God, then our Highpriest Jesus completely cleanses us (<620108>1 John 1:8,9). Leprosy was polluting, spreading as to the patient, transmissive, and then

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humanly incuable; in all these points typical of sin. The death spots soon after death appearing on a corpse, and spreading until the whole is decomposed, answer to the leprosy spots. Every leper thus was a living sermon that Israel should keep themselves unspotted from the world
([<662127>](#)Revelation 21:27, [<490505>](#)Ephesians 5:5).

LESHEM

[<061947>](#) Joshua 19:47 = **see LAISH** , **see DAN** , Lasha
([<011019>](#)Genesis 10:19).

LETTUSHIM

[<012503>](#) Genesis 25:3. An Arab tribe (as the plural ending implies), sprung from Abraham by Keturah.

LEUMMIM

[<012503>](#) Genesis 25:3. A tribe, meaning” the peoples.”

LEVI

1. Jacob’s third son by Leah, = joined, expressing her trust; “now will my husband be joined unto me, because I have borne him three sons”

([<012934>](#)Genesis 29:34). Levi joined Simeon in avenging their own full sister Dinah’s wrong by treacherously slaying the Shechemites, and so incurred Jacob’s curse. They made

circumcision, which God gave as a pledge of His holy covenant, the instrument of hypocrisy and bloody revenge. Jacob's moral weakness, in reproaching his sons not with the treacherous murder but with exposing him to danger ("ye have troubled me to make me to stink among the inhabitants of the land"), is faithfully delineated (Genesis 34). On his death bed he took a less selfish and juster view of their deed (⁰¹⁴⁹⁰⁵Genesis 49:5-7): "Simeon and Levi are brethren" in character as in birth, "instruments of wickedness are their swords (Hebrew). O my soul, come not thou into their secret" (deliberative council), renounce all fellowship with their act; "mine honour" (glory, my spirit, which is man's glory, the center of his personality framed in God's image);" for in their anger they slew a man and in their wantonness (Hebrew) houghed an ox." In ⁰¹³⁴²⁸Genesis 34:28 it is merely said "they took their oxen." Genesis 49 brings out the additional fact that in cruel revenge they wantonly severed the hind foot tendons of the Shechemites' oxen. Simeon, as the one detained in Egypt, by Joseph, was probably the foremost of Levi's sons in the cruel attack on Rachel's son, and Levi probably joined him, though the

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spite began with the base born sons of Bilhah and Zilpah. The discipline made the sons, once so unfeeling towards Joseph, to become self sacrificing for Benjamin. As the two joined in crime, retributively they should be “divided and scattered” in Israel. Levi received no land inheritance but cities scattered through Israel (^{<062101>}Joshua 21:1-40), and depended on tithes paid by the other tribes.

The curse became subsequently a blessing to the nation by Levi’s separation to divine service. But Jacob does not intimate this, a proof of the genuineness of his blessing as recorded in Genesis. Moses subsequently speaks in very different language of Levi (^{<053308>}Deuteronomy 33:8 ff), as was appropriate after Levi’s accession to the priestly honour: “let Thy Right (thummim) and Thy Light (urim) be with Thy holy one (Levi, representing the whole tribe. The Urim and Thummim worn on the high priest’s breastplate were the pledge that Jehovah would always give His people ‘light’ to defend His ‘right’; they should be given to Levi because he had defended Jehovah’s right), whom Thou didst prove at Massah (^{<021701>}Exodus 17:1-7, by the people’s murmuring against Moses, Levi’s representative, for water at the outset of the 40 years’ wanderings) and with whom Thou didst strive at ... Meribah” (^{<042001>}Numbers 20:1-13, at Kadesh, at the close of 40 years, the two comprehending the whole intermediate period). Jehovah “proved” Levi, and by the people’s strivings “strove with” Levi (represented by Moses and Aaron.) Levi proved himself in the main (for Moses’ failure, Numbers 20, and the Levite Korah’s rebellion, Numbers 16, are graciously ignored) to be Jehovah’s holy one. Moses

and Aaron's faithfulness, the Levites' drawing their swords against their Israelite brethren as God's avengers of the idolatry of the golden calf ([<023226>Exodus 32:26-29](#)), "slaying every man his brother ... companion ... neighbour ... son," where God's honour was at stake ([<401037>Matthew 10:37; 19:29; <421426> Luke 14:26](#)), and Phinehas' zeal against the idolaters and fornicators with the Moabite women ([<042511>Numbers 25:11](#)), gained God's approval and the choice of Levi as the priestly tribe ([<053309>Deuteronomy 33:9-11](#)). "Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren ... They shall teach Jacob Thy judgments and Israel Thy law ([<031011>Leviticus 10:11](#)), they shall present incense before Thee (in the holy place) and whole burnt offering upon Thine altar (in the court). Bless, Lord, his substance (rather his power) and accept the work of his hands. Smite through the lions ([<196923>Psalm 69:23](#), the strength) of them that rise against Him," etc.; i.e., give him power for discharging duty, accept his

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service, and make his adversaries powerless. Levi died at the age of 137 (^{<020616>}Exodus 6:16). (**See LEVITES**).

2. Ancestors of Christ (^{<420324>}Luke 3:24,29).

3. Son of Alphaeus; the original name of Matthew the publican and afterward the apostle (^{<410214>}Mark 2:14; ^{<420527>}Luke 5:27,29; ^{<400909>}Matthew 9:9).

LEVIATHAN

From lewy “joined” (referring to its joined, plate armour like scales) and than a monster drawn out, i.e. long; or else Arabic lavah “to twist.” So

^{<184115>} Job 41:15-17. The crocodile. The whale having a smooth skin and no scales cannot be meant. The crocodile’s teeth, 30 on each side of each jaw, lock into each other. Lips are wanting, so that the teeth are seen even when the mouth is closed, illustrating ^{<184114>}Job 41:14, “who can open the doors of his face? his teeth are terrible round about.” As behemoth is the hippopotamus, so leviathan is the crocodile, both found in Egypt along the Nile. The term elsewhere is used for any large monster of the “sea” or water. ^{<19A426>}Psalm 104:26; 74:13,14: “Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.” The king of Egypt is symbolized by the “dragons” and “leviathan” (compare ^{<263202>}Ezekiel 32:2; 29:3); he and his host at their overthrow in the Red Sea became a spoil to Israel (compare “bread for us,”

<041409> Numbers 14:9) “in the wilderness.” The context shows that it is the benefits of God to Israel that are here recounted. In <180308>Job 3:8 translated “let them curse it (my day of birth) ... who are ready to raise up a leviathan,” i.e. necromancers who rouse and control wild beasts at will (compare <195805>Psalm 58:5). In <232701>Isaiah 27:1, “leviathan the piercing serpent, even leviathan that crooked (wriggling) serpent,” “the dragon in the sea,” literally refers to the crocodile in the sea or Nile, or else to the great rock snakes. Spiritually every foe of Israel and the church. Antotypically and finally Satan “the dragon, that old serpent, which is the devil” (<662002>Revelation 20:2,10), whom finally “Jehovah with His sore, great, and strong sword shall punish.” For” piercing” (bariach) translated “darting from side to side.” Foiled on one side he tries to gain on the other side (<182613>Job 26:13; <471114>2 Corinthians 11:14; 2:11). Typhon, the destroyer, was worshipped in Egypt under the form of a crocodile.

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LEVITES

The men of Levi, the sacerdotal tribe, all ministers, out of whom the priests were taken, namely, Aaron's family. Levi's wild zeal against the defiler of Dinah was the forerunner of the Levites' zeal against impure idolaters. The antiquity and genuineness of Genesis are marked by the absence of all notice of Levi's subsequent greatness as the priest tribe. The genealogy ([Genesis 46:11](#)) goes no further down than Levi's three sons; these too are named in their order of birth, not giving Kohath the prominence which his family had subsequently, He has four clans in [Exodus 6:16-25](#), Gershon and Merari but two each. Amram, Aaron, and Moses belonged to his stock ([Exodus 4:14](#)). The firstborn "young men" of Israel were the priests to offer sacrifices ([Exodus 24:5](#)) before the law, representing the priestly nation ([Exodus 19:6,22,24](#)). (**See LEVI** on the Levites' promotion to be the priestly tribe for their zeal in the Lord's cause). Levi became "an Israel within an Israel," the witness and guard of the truth. Substituted for the firstborn males of all Israel whom Jehovah claimed as His when He saved Israel from the stroke on Egypt's firstborn; the Levites, 22,000; the firstborn males, 22,273; the odd 273 above were to be redeemed at five shekels each ([Numbers 3:45-51](#)), the fixed price for redeeming a victim vowed in sacrifice ([Numbers 18:16](#); [Leviticus 27:6](#)). The Levites' cattle were taken for the firstlings of Israel's cattle (compare [Exodus 13:12,13](#)). The Levites marching from Sinai round the tabernacle were the heavenly King's royal guard; none else was

to approach it on pain of death (<040151>Numbers 1:51; 18:22; 4:3-30). The priests occupied the eastern side of the tabernacle, inside Judah the leading camp; the Kohathites the southern side, inside Reuben; the Gershonites the western side, inside Ephraim; the Merarites the northern, inside Dan. The aggregate of Gershonites (<040322>Numbers 3:22), Kohathites (<040328>Numbers 3:28), and Merarites (<040334>Numbers 3:34), is 22,300; but in the redemption 300 are deducted (probably the firstborn in Levi within the year that had elapsed since the command was issued, <040340>Numbers 3:40-43), and 22,000 taken as substituted for Israel's male firstborn. Levi in this census was the fewest tribe in numbers, but in the other tribes servants not pure Israelites were enumerated, whereas in Levi only pure Israelites. The number of Israel's firstborn males (22,273) compared with the male adults (603,550) is disproportionately small, the proportion being usually one in four. But the law of <021301>Exodus 13:1,2, dedicated those alone who should be firstborn thenceforward (compare Exodus 2; Exodus 11—12; <040313>Numbers

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3:13; 8:17), for the duties of the firstborn referred to a ritual yet to be revealed, and the firstborn of cattle must mean those thereafter firstborn. Thus the proportion of firstborn sons in one year born of 2,000,000 of men is so large as can be explained only by the divine blessing, and the sudden development which the exodus gave to the nation.

The Levites stood midway between the people and the priesthood, which culminated in the high priest. They could not sacrifice, burn incense, or see the “holy things” until covered ([Numbers 4:15](#)). Yet they came nearer than the people, and they alone struck the tent in marching, carried its parts, and pitched it again. Their work needed matured strength; so their service began not until 30 years old (with a previous probationary period of five years: [Numbers 8:24](#)), whereas military service began at 20. At 50 their service ceased ([Numbers 8:25,26](#)). So, of 8,600 Kohathites, 2,750 were on duty, of 7,500 Gershonites 2,630, of 6,200 Merarites 3,200 (Numbers 4). The Kohathites held the highest office and bore the ark (except on solemn occasions when the priests bore it: [Joshua 3:3,15](#)) and vessels, after the priest had covered them ([Numbers 4:15](#)). The Gershonites bore the tent hangings and curtains; the Merarites the tabernacle boards, bars, and pillars; the Kohathites under Eleazar bore the vessels on their shoulders ([Numbers 7:9](#)); the Gershonites and Merarites under Ithamar ([Numbers 4:28,33](#)), because of their weighty charge, were allowed oxen and wagons.

The Levites were Jehovah's and Israel's <130902>1 Chronicles 9:2; the Levites' subordinates) and "joined" (as Levi means) to the priests (<040309>Numbers 3:9; 8:19; 18:2,4,6). The Levites were purified for service with bathing, shaving, washing clothes, imposition of Israel's hands, waving them as a wave offering to Jehovah (compare our gospel "living sacrifice," <451201> Romans 12:1) toward the four points of the compass, in token of entire consecration of all their powers; the Levite then laid hands on one bullock offered for a sin offering and another for a burnt offering. Korah's rebellion through seeking the priesthood was followed by a fresh defining of the Levites' office (Numbers 16; 18:1-7).

The Levites received a tithe or tenth of all produce, animal and vegetable, of which they had to pay the priests a tithe (<041820>Numbers 18:20-32). A second tithe the Israelites used for the tabernacle feasts and free will offerings, and of this second tithe the Levites should receive a share (<051423>Deuteronomy 14:23,27), especially when ministering

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(^{<051807>}Deuteronomy 18:7,8). Forty-eight cities were appointed them (four on the average from each tribe), including the six cities of refuge and (of suburbs, meadow for their cattle) 1,000 cubits out from the city walls, each of the four sides being 2,000 cubits long. (**See GEZER**). The phrase “the Levite that is within thy gates” is appropriate (^{<051427>}Deuteronomy 14:27), for the Levites’ cities did not cease to belong to the tribes within which they lay. Thus Levites are occasionally spoken of as belonging to other tribes, namely, those within whose territory they resided (18:6; ^{<071707>}Judges 17:7; ^{<090101>} 1 Samuel 1:1). Elkanah a Levite is called an “Ephrathite,” “Heman the Ezrahite,” i.e. from Zerah of Judah (title Psalm 88; Psalm 89).

”The priests the Levites” (**see DEUTERONOMY** on the peculiar use of Levites without distinction from the priests) were to determine controversies and to preserve the law in the side of the ark, and in the seventh year at the feast of tabernacles read it before Israel, and pronounce the curses from Ebal (^{<051709>}Deuteronomy 17:9-12; 31:9-13,26; 27:14). The Hivite Gibeonites (^{<060927>}Joshua 9:27) and the **see NETHINIM** relieved the Levites of their more burdensome duties subsequently. Micah’s consecration of the homeless Levite as his household priest implies a relapse in dark times to the original household priesthood. It was a Korah- like usurpation on the part of the Levite (Judges 17). Samuel the Levite, adopted into the priesthood, revived the divine order. The Levites were among his schools of the prophets, whose training consisted in praise, prayer, and study of the law. Hence

enlarged views of acceptable worship appear in the Levite Asaph's Psalm 50. The ark after its restoration from the Philistines was in charge of Abinadab in the hill, or Gibeah, or Kirjath Jearim (<090701>1 Samuel 7:1; <100603>2 Samuel 6:3), probably an old Canaanite highplace sanctuary. David's words (<131502>1 Chronicles 15:2) imply that heretofore Levites had not been in charge of the ark, therefore that Abinadab was not a Levite possibly (?). "None ought. to carry the ark of God but the Levites, for them hath Jehovah chosen." Saul's assumption of sacrificing, his slaughter of the priests at Nob and of the serving Gibeonites, imply his self-willed impatience of the prominence of the priest tribe. Accordingly, at Hebron, 4,600 Levites joined David, besides 3,700 priests (<131226>1 Chronicles 12:26,27). He honoured them at his succession, and once even wore their robe (<100614>2 Samuel 6:14). The duties of the Levites are defined by him (<132324>1 Chronicles 23:24-32), "to wait on the sons of Aaron for the service of the house of Jehovah," etc., "and to stand every morning to thank and praise Jehovah, and likewise at even, and to

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offer (i.e. assist the priests in offering) all burnt sacrifices,” etc. The Levites supplied “officers and judges” ([132630](#)>1 Chronicles 26:30), “in all the business of the Lord and the service of the king.” Korah’s sons of the Levites, headed by Heman, played upon psalteries and harps ([130919](#)>1 Chronicles 9:19,32); the Kohathites prepared the shewbread every sabbath; the Gershonites were headed by Asaph’s son in the temple choir ([130639](#)>1 Chronicles 6:39,44; 15:17), the Merarites by Ethan or Jeduthun. The heavier work being no longer needed of transporting the tabernacle, and psalmody being their chief duty, they entered service as early as the age of 20 ([132324](#)>1 Chronicles 23:24-27). The Levites numbered 38,000 under David ([132303](#)>1 Chronicles 23:3), of whom 4,000 formed the full choir; 288 in 24 divisions of 12 each were the skilled musicians ([132501](#)>1 Chronicles 25:1-8). At the severance of Israel and Judah the Levites flocked from the apostate northern kingdom to Judah and Jerusalem, and strengthened the southern kingdom ([141113](#)>2 Chronicles 11:13,14; 13:10-12).

The Levites proclaimed and taught the law, and judged controversies, with the priests and chiefs of Israel, in Jehoshaphat’s reformation ([141908](#)>2 Chronicles 19:8-11). They praised the Lord as singers before his army, and their beginning to sing was the signal of victory from the Lord over the Moabite and Ammonite invaders ([142019](#)>2 Chronicles 20:19-22). They took an active part under Jehoiada in restoring Joash (2 Chronicles 33); and in Hezekiah’s reformation were “more upright” or earnest than the priests ([142905](#)>2 Chronicles 29:5-34; 30:15-22,27). So under Josiah

the Levites had as their characteristic designation that they “taught all Israel” (<143503>2 Chronicles 35:3-15). They served the Lord and Israel, standing in the holy place. The Levites acted as teachers and scribes of the law, and chroniclers of their times.

Even the Levites fell into apostasy in the closing reigns of Judah (<264410>Ezekiel 44:10-14; 48:11). Their number at the return from Babylon was small (<150236>Ezra 2:36-42). They sang by course, praising Jehovah, at the founding and subsequent dedicating of the temple (<150310>Ezra 3:10,11; 6:18). None of the Levites joined Ezra at his gathering at the river Ahava

(<150815>Ezra 8:15,18-20). He induced 38 to join him, with 220 Nethinim. At the feast of tabernacles (<160807>Nehemiah 8:7,8) they read and explained the law; their tithes were again secured to them (<161037>Nehemiah 10:37-39), and they dwelt in villages round Jerusalem, and took their place at the dedication of the wall (<161227>Nehemiah 12:27-30), and kept the gates to ensure the sanctification of the sabbath (<161222>Nehemiah 12:22).

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They appear as unloving formalists in ^{<421032>}Luke 10:32, and formed part of the deputation sent from Jerusalem to test John's credentials (^{<430119>}John 1:19). Barnabas was a Levite (^{<440436>}Acts 4:36). They are among the sealed tribes (Revelation 7). Their name is still preserved in the Jewish Levy, as Cohen is "priest." Their firstborn are exempted from certain payments among the Jews, as in the redemption of the firstborn.

A false judaizing analogy makes the Christian deacons answer to the Levites, the presbyters to the priests, and the bishops to the high priest.

Their temple psalmody was the forerunner of our church music; and to them we probably owe the preservation of some of the Scriptures.

It is the peculiarity of the Mosaic system, as distinguished from pagan systems, that the Levites, the ministers of religion, not merely performed religious rites, but without vows of celibacy, freely intermarrying with the other tribes, were dispersed among the nation to teach moral and religious truths to all, of whom they formed the twelfth part (^{<053109>}Deuteronomy 31:9-13). Drawing their livelihood from the tithes and offerings, which would fail if God's law were slighted, they had every motive to maintain it. Thus they consolidated the union of the tribes by the strongest tie, religion. The wisdom of their appointment accords with the divine origin of the Jewish law.

Jehovah praises Levites as to the past: "My covenant was with him of life and peace; and I gave them to him for the fear

wherewith he feared Me and was afraid before My name ... The law of truth was in his mouth and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity.” The Lord at His coming is to “purify the sons of Levi, so that they may again offer an offering of righteousness” (³⁹⁰²⁰⁵Malachi 2:5,6; 3:3; compare ²³⁶⁶²¹Isaiah 66:21).

LEVITICUS

Wayyiqra’ is the Hebrew name, from the initial word; the middle book of the Pentateuch. The laws “which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai” (⁰³⁰⁷³⁸Leviticus 7:38). Given between the setting up of the tabernacle and its departure from Sinai, i.e. between the first day of the first month and the 20th day of the

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second month of the second year of the exodus
([Exodus 40:2,17](#); [Numbers 10:11](#)).

Two chief subjects are handled:

(1) Leviticus 1—16, the fundamental ordinances of Israel’s fellowship with Jehovah;

(2) Leviticus 17—27, the laws for hallowing Israel in this covenant fellowship. Privilege and duty, grace conferred and grace inwrought, go hand in hand.

First : **(1)** The law of offerings, Leviticus 1—7.

(2) Investiture of Aaron and consecration of priests, Leviticus 8-10.

(3) Rules as to clean and unclean, Leviticus 11—15.

(4) The day of atonement, the summing up of all means of grace for the nation and the church, annually.

Second : **(1)** Israel’s life as holy and separate from heathendom, in food, marriage, and toward fellow men, Leviticus 17—20; the mutual connection of Leviticus 18; Leviticus 19; Leviticus 20, is marked by recurring phrases, “I are the Lord,” “ye shall be holy, for I ... am holy.”

(2) Holiness of priests and of offerings, Leviticus 21—22.

(3) Holiness shown in the holy convocations, sabbaths,

perpetual light in the tabernacle, shewbread, Leviticus 23—24.

(4) Perpetuation of the theocracy by the sabbatical and jubilee years, the perpetual tenure of land, the redemption of it and bond servants (Leviticus 25); and by fatherly chastisement of the people and restoration on repentance, Leviticus 26.

(5) Appendix on vows, which are not encouraged especially, yet permitted with some restrictions (Leviticus 27)

The only history in Leviticus is that of Aaron's consecration, Nadab and Abihu's death, and the doom of the blasphemer (Leviticus 8—10; 24:10-23), a solemn exhibition of Jehovah's laws in their execution. Aaron's "holding his peace" under the stroke is a marvelous exhibition of grace; yet his not eating the sin offering in the holy place shows his keen paternal

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anguish which excused his violation of the letter of the law in Moses' judgment. As Jehovah drew nigh Israel in the tabernacle, so Israel drew nigh Jehovah in the offering. The sacrificial ordinances fall into three divisions, each division consisting of a Decalogue of directions, a method frequent in the Mosaic law. Many of the divisions are marked by the opening, "and the Lord spoke unto Moses" or such like, or by closing formulas as "this is the law," etc. (<030737>Leviticus 7:37,38; 11:46,47; 13:59; 14:54-57; 15:32,33). The direction as to the people's offerings is distinguished from that as to the priests' by a repetition of the same formula (<030102>Leviticus 1:2; 6:9,19,20,24,25; 21; 22). In <030506>Leviticus 5:6 translated not "trespass offering" which is the term for one kind of sin offering (<030514>Leviticus 5:14), namely, for an injury done to some one, "a fine offering" (<040505>Numbers 5:5-8), but "he shall bring as his forfeit," etc., asham . Also in <032302>Leviticus 23:2 for "feasts" translated "the appointed times."

The Epistle to the Hebrews is the New Testament commentary on Leviticus, showing the correspondence yet superiority of the Antitype to the typical sacrifices. Peter (<600116>1 Peter 1:16) quotes <031144>Leviticus 11:44, "be ye holy, for I am holy;" but New Testament holiness rises above the restrictions as to meats, seasons, and places (<430420>John 4:20-24; Acts 10,15). <198915> Psalm 89:15: "blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance," alludes to the jubilee year enjoined in Leviticus; <236101>Isaiah 61:1-3, and our Lord's application of the prophecy to Himself,

show that the gospel dispensation is the antitype. The exhaustive consummation and final realization of the type shall be in the “times of restitution of all things,” “the regeneration” of the heaven and earth,” “the creature’s deliverance from the bondage of corruption into the glorious liberty of the children of God,” “the adoption, to wit the redemption of the body” ([Acts 3:19-21](#); [Romans 8:19-23](#); [Matthew 19:28,29](#)).

Leviticus 16 is the grand center of the book. Previously it was shown that God can only be approached by sacrifice, next that man is full of “uncleanness” which needs cleansing. The annual atonement now teaches that not by several cleansings for several sins and uncleannesses can guilt be removed. One great covering of all transgressions must take place to meet God’s just wrath, and then Israel stands accepted and justified typically ([Leviticus 16:16,20](#)). Hebrews 9 and Hebrews 10, explains antotypically how Christ by one offering once for all and forever perfected

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them that are being sanctified. In ^{<031818>}Leviticus 18:18 the prohibition against marriage with a wife's sister is during the wife's lifetime. In ^{<031711>}Leviticus 17:11 translated "the soul (nephesh) of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood which makes atonement by means of the soul." The two reasons of prohibiting blood as food are:

1. It is the vital fluid.
2. It was the appointed typical mean of atonement.

It is not blood as blood, but as containing in it the principle of life, that God accepted.

The division into Decalogues is frequent throughout the Mosaic code, based no doubt upon the model of the Ten Commandments, each subject being set forth in ten ordinances, as Bertheau has observed (for details see his Commentary). Leviticus 1—3, contain the first Decalogue, namely, the burnt offering in three sections, the meat offering in four, and the peace offering in three. The second decalogue is in Leviticus 4—5, the sin offering in four cases; three kinds of transgression needing atonement; the trespass offering in three cases. Then, Leviticus 6—7, five Decalogues. Thus, there are seven Decalogues in all as to putting away guilt. The next seven chapters are about putting away impurity, Leviticus 11—16. Then, Leviticus 17—20 contain seven decalogues as to Israel's holiness. Lastly, Leviticus 21—26:2, contain the concluding seven decalogues. This arrangement leaves unnoticed ^{<032339>}Leviticus 23:39-44 and Leviticus 24; because

<032337>Leviticus 23:37,38, “these are the feasts,” etc., evidently close chapter 23; <032339>Leviticus 23:39-44 are appended as a fuller description of the feast already noticed in <032334>Leviticus 23:34. And Leviticus 24 sets forth the duty of the people in maintaining public worship, and narrates the stoning of the blasphemer.

The decalogues are closed with promises of rich blessing upon obedience, awful threats upon disobedience; the latter predominate, for already Israel had shown its tendency to disobey. The first division of the law, the covenant (<022320>Exodus 23:20-33), ended with blessings only; for there Israel had not yet betrayed its unfaithfulness: But now (Exodus 32—33) when Israel had shown its backsliding tendency, the second division of the law ends here with threats as well as promises.

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Leviticus 27, is an appendix, Leviticus 26 having already closed the subject of the book with the words “these are the statutes,” etc. The appendix however is an integral part of the whole, as is marked by its ending with the same formula, “these are the commandments,” etc.

LIBERTINES

<440609> Acts 6:9. Descendants of Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, were enslaved and afterward emancipated, and who returned to their native land. Many Jews at Rome were freedmen allowed by Augustus to settle beyond the Tiber. Four thousand freedmen were expelled to Sardinia, others were to leave Italy unless they gave up Judaism (A.D. 19 under Tiberius (Tacitus, Annals ii. 85; Josephus, Ant. 18:3, section 5; Philo Legat. ad Caium). Humphrey conjectures that, having made their way to Jerusalem, they naturally were Stephen's bitterest opponents as having suffered so much for that religion which Christianity was supplanting. They had a synagogue at Jerusalem.

LIBNAH

= whiteness.

1. The Blanche Garde of the crusaders (Stanley). A city in the shephelah or low hills S.W. of Palestine, taken by Joshua, though not one of the leagued cities, because he would not leave so strong a city unsubdued in his rear, after destroying

Makkedah on his way to Lachish. A priests' city with its "suburbs" (<061029>Joshua 10:29,30,32,39; 12:15; 15:42; 21:13). It revolted from Judah at the same time as Edom, in the reign of Jehoram, Jehoshaphat's son, "because he had forsaken the Lord God of his fathers"

(<120822>2 Kings 8:22; <142110>2 Chronicles 21:10,11). Its remoteness from the capital, which Jehoram had corrupted into idolatry, and the presence of the sacred ministers in it, made its people desire separation from the idolaters; hence its revolt, as the scripture quoted implies. The explanation of the revolt, though satisfactory, is one inferred from comparing independent scriptures (<142110>2 Chronicles 21:10; <120818>2 Kings 8:18; <061542>Joshua 15:42; 21:13), an undesigned propriety confirming the truth. After Lachish Sennacherib besieged Libnah, and there heard of what alarmed him, Tirhakah's advance (<121908>2 Kings 19:8; <233708>Isaiah 37:8). Rabshakeh joined him there, and probably brought with him the portion of the Assyrian army which had been before Jerusalem. At Libnah near Egypt G. Rawlinson

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thinks the miraculous destruction of the Assyrian army took place: not at Jerusalem; so Jehovah's promise ([233733](#)>Isaiah 37:33), "Sennacherib shall not come into this city, nor shoot an arrow there, nor come before it with shields "; then verse 36 will mean, "when they (Sennacherib and the surviving Assyrians) arose early in the morning, behold they (the smitten Assyrians) were all dead corpses." Herodotus (ii. 141) gives the Egyptian story, that Sennacherib retreated from Pelusium, the Egyptian gods having sent field mice which gnawed their bowstrings and shield straps, a corruption of Jehovah's promise above.

Hamutal, Josiah's queen, mother of Jehoahaz and Zedekiah, was of Libnah ([122331](#)>2 Kings 23:31; 24:18.) E. Wilton identifies Libnah with Lebben, five miles S. of Gaza, near the northern bank of wady Sheriah, a good point from which Sennacherib could watch Tirhakah's advance from the Egyptian quarter. The smallness of the remains is due to the buildings having been of large sun-dried bricks, soon disintegrating, not stone. Condor (Palestine Exploration, July, 1875) identifies it with Belt Jibrin. Warren (Palestine Exploration, July, 1875) identifies Libnah with Ibna, a ruin on a hill at the sea coast, between Jaffa and Ashdod, and identical with Jabneel or Jabnab. As Libnah was a priests' town, so Jamnia became latterly the seat of the Sanhedrin and head quarters of Hebrew learning. Libnah (whiteness) perhaps is named from some natural feature, as white poplars; as Rithmah is from retem "the juniper." El Benawy is mentioned for it in Palestine Exploration Quarterly Statement, January, 1878, p. 19.

2. A station of Israel between Sinai and Kadesh, the fifth after Sinai. The Laban of ^{<050101>}Deuteronomy 1:1, near the Arabah and Elanitic gulf. Now el Beyaneh (“the distinct.,” Arabic), part of the mountain plateau and valley W. of the Arabah.

LIBNI

1. Whence sprang L IBNITES (^{<020617>}Exodus 6:17; ^{<040318>}Numbers 3:18; ^{<130617>}1 Chronicles 6:17,20).

2.

^{<130629>} 1 Chronicles 6:29.

LIBYA

^{<440210>} Acts 2:10, “the parts of Libya about Cyrene;” not here the whole of Africa, but the province W. of Egypt, opposite Crete, including Cyrene, the

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Cyrenaica pentepolitana, containing the five cities Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene.

LICE

kinnim . (**See EXODUS** and **see EGYPT**). Mosquitoes, troublesome in Egypt toward October, soon after the plague of frogs, not only giving pain, but entering the body through the nostrils and ears; so Septuagint, Philo, and Origen. But mosquitoes' larvae are deposited in stagnant waters, whereas Exodus (<020817>Exodus 8:17) states "all the dust became lice throughout all the land of Egypt." Sir S. Baker writes similarly from experience, "it is as though the very dust were turned into lice"; a tick no larger than a grain of sand becomes swollen with blood to the size of a hazel nut. The Egyptian chenems (related to [kinnim]), "mosquito," retained in the Coptic, favors the former. The Egyptian ken, "force," "plague," may apply to either view.

LIEUTENANTS

‘ achashdrapan , the official title of satraps or viceroys over the provinces of the Persian empire (<170312>Esther 3:12; 8:9; 9:3; <150836>Ezra 8:36). "Prince": <270302> Daniel 3:2; 6:1.

LIGURE

leshem Hebrew, the first in the third row of jewels on the high priest's breastplate (<022819>Exodus 28:19). Septuagint and

Vulgate translated *ligure*, and as Theophrastus (de Lap. 29) and Pliny (H. N. 37:11) say amber came from Liguria, probably Septuagint and Vulgate understand by “*ligure*” amber. But Theophrastus distinguishes the *lyncurium* of Liguria from *electron*, “amber.” Amber is too soft for engraving; but *lyncurium* was hard, and at the same time attracted light particles of wood, iron and brass. The red variety of tourmaline, the *rubellite*, which is electrically polar when heated, maybe meant. The *jacinth* also is electric.

LIKHI

<130719> 1 Chronicles 7:19.

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LILY

shuwshan . ^{<400728>}Matthew 7:28,29. The white lily plant is used as fuel when withered; but it does not grow wild in Syria. Rather the scarlet martagon (*Lilium chalcedonicum*). “The lily at Huleh is large, the three inner petals meet above, forming a gorgeous canopy such as art never approached, and king never sat under even in his utmost glory. Our flower delights in the valleys, grows among thorns, and I have sadly lacerated my hands in extricating it. Nothing can be in higher contrast than the velvety softness of this lily and the tangled hedge of thorns about it. Gazelles still feed among these flowers, and you can scarcely ride through the woods N. of Tabor without frightening gazelles from their flowery pasture” (Thomson, *Land and Book*, 2:18). Compare Song 2:1, “lily of the valleys” (Song 2:2) “among thorns,” (Song 2:16) “he feedeth (in Song 4:5 ‘roes’) among the lilies.” The words of Solomon’s Song (Song 5:13), “his lips like lilies,” require a ruby or scarlet color, not white. But as “lily” was used also in a general sense for a lovely, bell-shaped flower, the Egyptian lotus of the Nile is probably meant in the “lily work” ornamentation of the capitals (“chapters”) of Solomon’s temple pillars, and the rim of the brazen sea (^{<110722>}1 Kings 7:22,23). So Egyptian architecture delights in lotus headed capitals. “He shall grow as the lily” (^{<281405>}Hosea 14:5), i.e. rapidly self-propagating, one root often producing 50 bulbs (Pliny, *Nat. Hist.* 21:5). Stanley thinks “lily” includes numerous flowers of the tulip or amaryllis kind blooming in the early summer or the autumn of Palestine. J. Hamilton (*Imperial Dictionary*) remarks on “consider the

lilies,” “wondrous is God’s chemistry who out of black mould and invisible vapour builds up that column of chrysolite, and crowns it with its flaming capital. How strange is God’s husbandry! Instead of taking the lily into a conservatory, He leaves it out among the thorns. The same soil from which one nature can only extract the harsh astringent sloe with its cruel spines yields to another flexile leaves and balmy blossoms. So the life of faith is not lived in the convent or in the sanctuary (alone), but out of doors in the unsympathising world, in the midst of secular men. From the same soil and the same atmosphere from which others derive repulsive attributes, the believer can absorb grace and give forth excellence. The same bounties of providence which make Nabal more churlish make Joseph more generous, tender, and forgiving; the same sunshine which elicits the balm of the lily matures in the blackthorn its verjuice, the same shower which makes thistles rank fills the lily cup with nectar, and clothes it in raiment eclipsing Solomon.”

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LINEN

Fine linen. Shes, an Egyptian word. The unique dress of the Egyptian priests (^{<014142>}Genesis 41:42). Pharaoh arrayed Joseph in it as a dress of state; not cotton, nor silk (as margin). So ^{<262707>}Ezekiel 27:7, sheesh ; verse 16, buwts ([bussos](#) , Greek), the fine linen of Syria used for the hangings of Solomon's temple and David's "robe of fine linen" (^{<131527>}1 Chronicles 15:27; ^{<140214>} 2 Chronicles 2:14). The Egyptian fine linen was equal to the best now made in general texture, and superior in evenness of threads without knot or break. In ^{<170106>}Ester 1:6 for "green" transl, rather "(Persian) linen cloth," karpas, carbasus. The unstudied propriety of designation by the native names respectively of linen of Egypt, Syria, and Persia, is a strong mark of genuineness. In ^{<261610>}Ezekiel 16:10 alone is "silk" probably meant (meshi, perhaps a Chinese word). The flax for the tabernacle was spun by the women, and as thread given to Aholiab and his helpers to weave (^{<022504>}Exodus 25:4; 35:25,35); he directed the work of the skilled weaver ("the cunning workman"), the embroiderer and the ordinary weaver. Baad (from a root meaning separate, referring to the distinctness of the threads in the texture) is the Hebrew for the linen breeches of Aaron and his sons in ministering: ^{<022840>}Exodus 28:40-42, which compared with 39:28, "linen (baad) of fine turned linen" (sheesh) identifies baad with sheesh , sheesh being perhaps the spun threads, [baad] the linen woven from them. Baad is exclusively applied to the holy linen garments, ephod, etc., of priests, etc.

(<131527>1 Chronicles 15:27), and angels (<260902>Ezekiel 9:2,3,11; 10:2,6;

<271005> Daniel 10:5; 12:6,7). Buwts , **bussos** , was the Levite choir's dress (<140512>2 Chronicles 5:12); kings wore it loosely over the close fitting tunic (<131527>1 Chronicles 15:27). The temple veil was of it, naturally as made by Tyrians (<140314>2 Chronicles 3:14; 2:14). Mordecai was arrayed in it (<170815>Esther 8:15). The house of Ashbea, sprung from Shelah Judah's son, wrought in it (buwts) (<130421>1 Chronicles 4:21); tradition says they wrought priests' and kings' robes and the sanctuary hangings. The bride's "fine linen, the righteousness of saints," contrasts with the harlot Babylon's merchandise in "fine linen" (<661908>Revelation 19:8,14; 18:12). So also the fine linen ([sheesh]) which God put upon Israel (<261610>Ezekiel 16:10); contrast the rich man's fine linen ([bussos]) (<421619>Luke 16:19).

<200716> Proverbs 7:16, "I have decked my bed with fine linen ' etuwn , related to Greek **othonee** of Egypt," i.e. ornamented the bed covering with threads of fine Egyptian flax. In <071412>Judges 14:12,13, sadin (Greek **sinдон**) is Hebrew for the 30 linen garments which Samson promised. Made by women

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(<203124>Proverbs 31:24); the good housewife “made fine linen and girdles”; her own clothing is “fine linen” (sheesh , not “silk,” verse 22). Used for winding sheets and head napkins (<431144>John 11:44; 20:5), and towels (13:4,5). Pishteh is the general term (<060206>Joshua 2:6), “flax” (<071514>Judges 15:14). Bussos is the finer linen; linon is the general term. The mummies’ cloth is found by microscopic examination to be linen: linen fibre is cylindrical, transparent, and jointed as a cane; cotton fibre appears as a flat riband with a hem at each edge. Solomon’s merchants brought linen yarn (miquwreh) out of Egypt (<111028>1 Kings 10:28; <140116>2 Chronicles 1:16). But Gesenius, Keil, etc., translated “and (as for) the going out of horses from Egypt for Solomon, a company of king’s merchants fetched (horses) at a definite price.” This is against the accents; Septuagint and Vulgate translated “from Koa,” a place for collecting customs on the Egyptian frontier.

LINES

<191606> Psalm 16:6, “the lines are fallen unto me in pleasant places,” namely, the measuring cords or lines, hence my allotment (<300717>Amos 7:17).

<330205> Micah 2:5, “none that shall cast a cord by lot (i.e. none that shall have any possession measured out) in the congregation of the Lord” (see margin <131618> 1 Chronicles 16:18; <19A511>Psalm 105:11). **see ARGOB** is always designated by chebel or cord, i.e. well-defined region.

LINTEL

mashqowp , the upper crossbeam of a door. “The upper doorpost” (<021207>Exodus 12:7,23). The word meant also to “look out,” because there were grates or lattices above the door from whence the inmates could see who was outside. In <110631>1 Kings 6:31 for “lintel” translated ‘ ayil “the projection of the doorposts,” occupying the fifth of the breadth of the wall (Keil). The entrance was four cubits broad, including the projecting doorposts, and each of the two wings of the folding doors about a cubit and a half broad, reckoning the projecting framework on either side at half a cubit in breadth. In <264009>Ezekiel 40:9,21,24,26, “posts” (the same word ‘ ayil) mean projecting column faced fronts of the sides of the doorway, opposite one another. In <300901>Amos 9:1 for “lintel” translated the sphere-like capital of the column: kaphtoreyah . <360214>Zephaniah 2:14, “the capitals of her columns,” margin “the knops” (“pomegranate like at the tops of the houses,” Grotius) or chapiters (capitals).

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LINUS

<550421> 2 Timothy 4:21 put third, “Eubulus greeteth thee, and Pudens, and Linus”; therefore not yet bishop, but a Christian then at, Rome; afterward its bishop (Irenaeus, iii. 3, section 3; Eusebius, H. E. iii. 2). Irenaeus implies that Linus was made bishop by Paul and Peter before Peter’s death; but the Scripture evidence is against Peter’s having been at Rome at all, and certainly before Paul’s death. Pearson fixes on A.D. 55-67 as the period of Linus’ episcopate. Tertullian (Praescr. Haer. 32) asserts that Clement (third bishop) also was consecrated by Peter. The statements of the fathers are mutually conflicting and unsatisfactory.

LION

‘ ariy , ‘ arieh (“the bearer,” Umbreit); guwr , “the whelp” (<014909>Genesis 49:9); kephir , “the young lion” in adolescent vigour, his “great teeth” grown (<195806>Psalm 58:6), having his own covert (<242538>Jeremiah 25:38); labiy , in adult maturity (<014909>Genesis 49:9); libyah , “lioness”; la’ish , “an old (rather strong, from an Arabic root) lion”: <180411>Job 4:11, where the five different terms occur; shachal is the roaring lion; labiy appears in the German lowe. The variety of names shows the abundance of lions in the regions of Scripture at that time. Now there are none in Palestine. But the names Lebaoth (<061532>Joshua 15:32), Arieh (<121525>2 Kings 15:25), Ariel for Jerusalem (<232901>Isaiah 29:1,2,7), Laish (<071807>Judges

18:7), incidentally, and so undesignedly, confirm the Scripture assertions as to their former existence. The forests and tangled thickets have been almost swept away which were their former lair. Jordan's wooded banks, its "pride" (as some translated, but others "swelling"), gave cover to lions ([<244919>Jeremiah 49:19](#)), "a lion from the swelling (so Calvin, the overflow forcing the lion from the woody banks) of Jordan." The Asiatic lion has a short curly mane, and is shorter and rounder than the African. It laid waste villages ([<121725>2 Kings 17:25,26](#); [<202213>Proverbs 22:13](#)) and slew men ([<111324>1 Kings 13:24](#); [20:35,36](#)).

Shepherds, as David, sometimes singly encountered it, and prevailed ([<091734>1 Samuel 17:34,35](#); [<300312>Amos 3:12](#)); oftener in bands, frightening him with shouts into a pit covered over with reed or branches lightly, to entrap it ([<261904>Ezekiel 19:4,8,9](#)). Benaiah slew one in a pit or cistern, in which it had taken refuge in a snowstorm ([<102320>2 Samuel 23:20](#)). Samson slew one at Timnath ([<071405>Judges 14:5,6](#)). Lion hunting is depicted as the amusement of the Ninevite kings, who followed the great hunter Nimrod's example.

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Captured lions were caged, which illustrates the image in [<261909>Ezekiel 19:9](#). The lion symbolizes bravery, so the faces of the warriors of Gad who joined David are designated “the faces of lions” ([<131208>1 Chronicles 12:8](#)); also might and royalty, as in the winged lion figures with human heads in the Assyrian palace remains, and in Solomon’s steps to his throne ([<111019>1 Kings 10:19,20](#)); so the royal tribe Judah had the lion as its standard. Messiah is “the Lion of the tribe of Judah, the root of David,” yet also the Lamb, combining opposites. The first of the four living creatures was like a lion ([<660407>Revelation 4:7](#), compare [<260110>Ezekiel 1:10](#)), the kingly aspect of Messiah in Matthew. Nineveh is compared to a lion’s den, full of remains of its prey, appropriately, as lion figures abounded in the Assyrian palaces, [<340211> Nahum 2:11,12](#), “where is,” etc.? i.e. God will so destroy it that its site will be hard to find; fulfilled to the letter (1:8). Lions haunted dens in Lebanon and Hermon (Song 4:8). Balaam compares Israel to “a great lion (labiy) and a young lion” (‘ arieh): [<042324>Numbers 23:24; 24:9](#).

[<300304> Amos 3:4](#), “will a lion roar in the forest when he hath no prey?” i.e., God would not threaten wrath if there were not; a guilty nation, its object ([<402428>Matthew 24:28](#)); “will a young lion cry out of his den if he (the old lion) have taken nothing?” The young lion lies silent until the parent lion brings the prey near, then the scent rouses him; so the prophet would not speak against Israel if God did not reveal to him Israel’s sin requiring Israel’s punishment. Satan is the “roaring lion” as well as the

subtle serpent (<600508>1 Peter 5:8).

Sha'ag is the lion's roar in seeking prey (<19A421>Psalm 104:21); naham his cry when seizing it (<230529>Isaiah 5:29, compare <201912>Proverbs 19:12); hakah his growl defying any effort to snatch from him his prey (<233104>Isaiah 31:4); na'ar the cry of the young lion (<245138>Jeremiah 51:38); rabats is his crouching in his lair (<014910>Genesis 49:10); shach and yashab (<183840>Job 38:40) his lying in wait; ' arab his secretly doing so (<191009>Psalm 10:9); ramas his stealthily creeping after prey (<19A420>Psalm 104:20); zinneq his leap, flinging himself on it (<053322>Deuteronomy 33:22) (Smith's Bible Dictionary).

LIZARD

letaah . <031130>Leviticus 11:30. One of the monitors, the Lacerta Nilotica (**see CHAMELEON**), Speaker's Commentary, Smith's Bible Dictionary makes it the fan-foot lizard, gecko.

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LO-AMMI

= not My people. Jezreel, Lo-ruhamah (= not loved), and Lo-ammī are the three children of the prophet Hosea's wife, Gomer, taken by God's command. "Jezreel" symbolised the coming destruction of Jehu's line, as Jehu had destroyed that of Ahab of Jezreel; also that as Jezreel means both God sows and God scatters, so God will yet sow Israel whom He now scatters ([<280104>Hosea 1:4-6,9,10,11](#)), "great shall be the day of Jezreel," i.e. great shall be the day when they shall be God's seed planted in their own land by God ([<242406>Jeremiah 24:6; 31:28; 32:41](#); [<300915>Amos 9:15](#); [<280223>Hosea 2:23](#)). "I will sow her (Jezreel, the sown one, [<280222>Hosea 2:22](#)) unto ... Me in the earth." Not only Judaea, but the whole earth shall be the seed plot wherein Gentile nations shall be the spiritual growth of the Jewish seed sown everywhere ([<330507>Micah 5:7](#); [<451112>Romans 11:12,15](#); [<381009>Zechariah 10:9](#)). Lo-ruhamah, changed into Ruhama, means that He will first withdraw His "loving mercy" and at last restore it. And Lo-ammī, changed into Ammi, that He will make Israel, now "not His people" owing to apostasy, to become again "His people." The three children symbolize successive generations: Jezreel

(1) represents the dynasty of Jeroboam I, ending with Jehu's shedding the blood of the last of the line at Jezreel; Lo-ruhamah

(2), a daughter, represents the effeminate period which followed; Lo-ammī, a son, represents Jeroboam II's vigorous dynasty, which however brought no revival of religion; still

Israel was not God's people really, and so should be no longer so in name but cast away.

LOAN

(**See USURY**). The merciful character of Moses' law appears in the command not to keep the poor man's outer garment, his covering by night as well as day, after sunset ([Exodus 22:26,27](#); [Deuteronomy 24:6,10-13,17](#); compare, however, [Proverbs 22:27](#)). The millstone, including all instruments necessary to life, and a widow's garment, were forbidden to be taken. The creditor must not enter the debtor's house to seize the pledge, but wait for the debtor to bring out an adequate security for payment. The debtor could be held as a bondman only until the seventh year, i.e. for six years, and not beyond the jubilee year, whatever his period of service might be ([Exodus 21:2](#)). Then he must be sent away with a liberal supply of provisions, the prospect of such a gift doubtless

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stimulating zeal in service ([<051512>Deuteronomy 15:12-18;](#)
[<032539>Leviticus 25:39-](#)

55); his land was to be restored. But foreign slaves might be held in continual servitude ([<120401>2 Kings 4:1;](#) [<235001>Isaiah 50:1; 52:3](#)). The Roman or else the oriental law detaining the debtor in prison until he paid the uttermost farthing, and even giving him over to torturers, is alluded to in

[<400526> Matthew 5:26; 18:34.](#)

LOAVES

Cakes flat and round. ([See BREAD](#)).

LOCK

([See KEY](#)). Usually a hollow wooden bolt passing through a groove into the socket in the doorpost. In the groove are small sliding pins which drop into holes in the bolt, so securing it. The key with its pins raises the sliding pins of the lock so that the bolt can be drawn back ([<070323>Judges 3:23,25;](#) [Song 5:5;](#) [<160303>Nehemiah 3:3](#)).

LOCUST

([See JOEL](#)). The arbeh is the migratory devastating locust. The gowb , “grasshopper,” is a species of gryllus, with voracity like the migratory locust, but small in size (Smith’s Bible Dictionary makes gowb the nymph state of the locust):

<300701>Amos 7:1. <340317>Nahum 3:17: “the great grasshoppers (Hebrew the locust of locusts) which camp in the hedges in the cold day, but when the sun ariseth flee away,” etc. The locust lays its eggs under shelter of hedges; they are hatched by the sun’s heat in the spring; by June the young are so matured as to be able to flee away. So Assyria shall disappear.

The chagab is another of the Gryllidae (<041333>Numbers 13:33; <211205> Ecclesiastes 12:5); <234022>Isaiah 40:22, “grasshopper,” thus gowb = chagab . They all are Orthoptera with four wings; jaws strong and formed for biting. The hind limbs of the saltatoria are largely developed, the thighs long and thick, the shanks still longer; thus “they have legs (the tibiae, so placed) above their feet to leap withal upon the earth” (<031121>Leviticus 11:21). The migratory locust is two inches and a half long, the forewings brown and black, and the thorax crested. Their devastations are vividly depicted (<021015>Exodus 10:15; <290203>Joel 2:3,5,10). The ‘ arbeh and the sol’am (“the bald, smooth headed, locust,” nowhere else mentioned; some of the winged orthopterous saltatoria; the Hebrew is related to the Egyptian for

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“locust”) and the grasshopper (chagab) might be eaten (Leviticus 11). They are generally thrown alive into boiling water with salt, the wings, legs, and heads being pulled off; the bodies taste like shrimps, and are roasted, baked, fried in butter, ground, pounded, and mixed with flour for cakes, or smoked for after rise.

For “beetle” (<031122>Leviticus 11:22) translate “ chargowl ,” some kind of the locust or grasshopper “saltatoria,” from the Arabic hardjal “to leap.” The tsaltsal occurs only in <052842>Deuteronomy 28:42, the locust that makes a shrill noise, from a root “to sound” (Gesenius), very destructive: one of the Cicadae. The “palmerworm” (gazam) is probably the larva state of the locust (Gesenius): <300409>Amos 4:9; <290104>Joel 1:4; 2:25. Septuagint translated “caterpillar” by which KJV translated chaciyl , which is rather one of the winged Gryllidae = the consuming locust. Gazam is the gnawing locust,

‘ arbeh the swarming locust, yeleq the licking locust (in <245127>Jeremiah 51:27 “the rough caterpillars” refer to the spinous nature of the tibiae) which is translated “caterpillar” also in <19A534>Psalm 105:34, elsewhere “cankerworm.”

Locusts appear in swarms extending many miles and darkening the sunlight (<290210>Joel 2:10); like horses, so that the Italians call them “cavaletta,” little horse (<290204>Joel 2:4,5; <660907>Revelation 9:7,9); with a fearful noise; having no king (<203027>Proverbs 30:27); impossible to withstand in their progress; entering dwellings (<021006>Exodus 10:6; <290208>Joel 2:8-10); not flying by night

(<340317>Nahum 3:17; <021013>Exodus 10:13 “morning”). Birds, as the locust bird, which is thought to be the rose-colored starling, devour them; the sea destroys more (verse 19). Their decaying bodies taint the air (<290220>Joel 2:20). Barrow (Travels, 257) says the stench of the bodies on the shore was smelt 150 miles off. Joel’s phrase “the northern army” implies that he means human invaders from the N., the point of entrance to the Assyrians and Babylonians.

Reichardt (Jewish Intelligence, Feb., 1867) notices the Hebrew letters of gazam = 50, exactly the number of years that the Chaldees ruled the Jews from the temple’s destruction by Nebuchadnezzar, 588 B.C., to Babylon’s overthrow by Cyrus, 538 B.C. ‘ arbeh = 208, the period of Persia’s dominion over the Jews from 538 to 330 B.C., when Alexander overthrew Persia. yeleq = 140, the period of Greek rule over the Jews from 330 to 190 B.C., when Antiochus Epiphanes, Israel’s persecutor, was overcome by the Roman L. Scipio. chaciyl = 108, the exact number of years between 38 B.C., when Rome placed the Idumean Herod on the throne, and A.D. 70, when the Romans destroyed Jerusalem and the Jewish nationality.

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Thus, the four successive world empires and the calamities which they inflicted on Israel are the truths shadowed forth by the four kinds of locusts in Joel.

LOD

A town of Benjamin, founded by Shamed or Shamer (<130812>1 Chronicles 8:12). *see* **LYDDA** in <440932>Acts 9:32,33; in the vale of Sharon between the hills and the Mediterranean. Here Peter healed Aeneas of palsy. Now Ludd.

LODEBAR

E. of Jordan (<101727>2 Samuel 17:27). Here at the house of Machir, son of Ammiel, Mephibosheth found a home after Saul's death (<100904>2 Samuel 9:4,5) Perhaps the Debir of <061326>Joshua 13:26, where Lidebir is the Hebrew (the "l" is part of the word, not as KJV = of). Machir remembered David's kindness to Mephibosheth in the distress of the latter, therefore sent provisions to David in his distress at Mahanaim (W. of Lodebar). The name means the driving out of flocks (Gesenius), else without pasture.

LODGE

To pass the night (Hebrew luwn). <231029>Isaiah 10:29, the Assyrian invaders "have taken their lodging (their bivouac) at Geba." Song 7:11;

<160422> Nehemiah 4:22. The "lodge" (<230108>Isaiah 1:8), and

“cottage” (24:20), “the earth shall reel to and fro ... and be removed as a cottage,” refer to a temporary hut, or in the latter passage a hammock suspended from trees, to secure from wild beasts the watcher of gardens or lands in the night.

LOG

Twelfth of an hin measure. According to Josephus, .1204 of a gallon; according to the rabbinites, .0615.

LOIS

Mother of Eunice, Timothy’s mother (⁵⁵⁰¹⁰⁵2 Timothy 1:5). The Greek names mark Greek origin, though she was a Jewess in religion and the father a Greek, i.e. pagan; Lystra was her home. The family pedigree of “indwelling faith” began first with Lois, the farthest back of Timothy’s progenitors whom Paul knew. She and Eunice were probably converted at

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Paul's first visit to Lystra ([<441406>Acts 14:6,7](#)). The belief of the mother and grandmother alone is implied in 2 Timothy 1, in undesigned harmony with Acts 16, not of the father; a mark of genuineness. One godly parent may counteract the bad influence of the ungodly, and win the child to Christ ([<460714>1 Corinthians 7:14](#); [<550315>2 Timothy 3:15](#)).

LORD

([See JEHOVAH](#)). In small letters and with initial capital "Lord" represents Adonai in KJV of Old Testament. In capitals LORD represents Jehovah, except [<022317>Exodus 23:17](#). The LORD God, Adonai Jehovah, where it ought to be "the Lord Jehovah," and [<023423>Exodus 34:23](#). "GOD" in capitals also represents Jehovah ([<011502>Genesis 15:2](#), ' Adonay Yahweh). "God" in small letters, with initial capital, represents ' Elohiym . ([See GOD](#)).

LORD'S DAY

The Christian sabbath, called so in [<660110>Revelation 1:10](#), the earliest mention of the term. But the consecration of the day to worship, to almsgiving (but not to earning), and to the Lord's supper, is implied in [<442007>Acts 20:7](#); [<461601>1 Corinthians 16:1,2](#). The Lord singled it out as the day of His repeated appearances after His resurrection ([<432019>John 20:19,26](#)), and the evangelists' special mention of this day as the day of those reappearances implies their recognition of its sanctity. The designation corresponds to "the Lord's supper" ([<461120>1](#)

Corinthians 11:20): Ignatius (ad Magnes. ix) and Irenaeus (Quaest. ad Orthodox. 115, in Justin Martyr); and Justin Martyr, A. D. 140 (Apol. ii. 98), writes: “on Sunday we hold our joint meeting, for the first day is that on which God, having removed darkness, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified Him; on the day after Saturday, Sunday, having appeared to His apostles He taught.” Pliny writes in his famous letter to Trajan (x. 97), “the Christians (in Bithynia) on a fixed day before dawn meet and sing a hymn to Christ as God.” Tertullian (de Coron. iii), “on the Lord’s day we deem it wrong to fast.” Melito, bishop of Sardis (second century), wrote a book on the Lord’s day (Eusebius iv. 26). The reference in ^{<451405>}Romans 14:5,6 is to days of Jewish observance. The words “he that regardeth not the day to the Lord he doth not regard it” are not in the Sinaiticus, Alexandrinus, and Vaticanus manuscripts, and the Vulgate.

”The day of the Lord” (namely, of His second advent: ^{<460108>}1 Corinthians 1:8; 5:5; ^{<470114>}2 Corinthians 1:14; ^{<520502>}1 Thessalonians 5:2; ^{<610310>}2 Peter 3:10) is

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distinct from “the Lord’s (an adjective, [eē kuriakee](#)) day,” which in the ancient church designated Sunday. The visions of the seven seals, seven trumpets, and seven vials, naturally begin on the first day of the seven, the birthday of the church whose future they set forth (Wordsworth). In A.D. 321 Constantine expressed the feeling of all his Christian subjects by enjoining that “all judges, and the civic population, and workshops of artisans should rest on the venerable day of the Sun.” The council of Nicea

(A.D. 325) assume the universal acceptance of the obligation of the Lord’s day, and only direct as to the posture of worshippers on it. Christ’s rising from the dead on the first day, to bring in the new creation, is the ground of transference of the sabbath from the seventh day. If the former creation out of chaos was rightly marked by the seventh day, much more the more momentous ([<236517>](#)Isaiah 65:17) new creation, out of moral chaos

([<240422>](#)Jeremiah 4:22,23), by the first day. The seventh day sabbath was the gloomy, silent one of Jesus’ resting in the grave; the first day sabbath is the joyful one of the once “rejected stone becoming head of the corner.” “This is the day which the Lord hath made, we will be glad and rejoice in it”

([<19B822>](#)Psalm 118:22-24). If a seventh day sabbath marked Israel’s emancipation from Egypt ([<050515>](#)Deuteronomy 5:15), much more (compare [<241614>](#) Jeremiah 16:14,15) should the first day sabbath mark ushering in of the world’s redemption from Satan by Jesus. (**See SABBATH**).

LORD'S SUPPER

The designation occurs only in ^{<461120>}1 Corinthians 11:20. The institution by our Lord in connection with the Passover is recorded in ^{<402619>}Matthew 26:19-30; ^{<411416>}Mark 14:16-26; ^{<422213>}Luke 22:13-20. The head of the Passover company who were reclining on couches began by a blessing “for the day and for the wine,” over a cup of which he and the others drank. The wine was mixed with water simply because so the Jews drank wine ordinarily. The table was set out with the Passover lamb, unleavened bread, bitter herbs, and a sauce of dates, figs, raisins, and vinegar (charoseth), symbolizing their service in mortar in Egypt. The head, and then the rest, dipped a portion of the herbs into the [charoseth] and ate. The dishes were removed and a cup of wine brought. Children then were allowed to ask the meaning of the service, and the cup was passed round and drunk. The head repeated the commemorative words of the Passover and gave thanks (saying, “this is the Passover which we eat because the Lord passed over the houses of our fathers in Egypt”). Then followed Psalm 113; 114. Then the head broke one of the two cakes of unleavened bread and gave thanks

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over it. All then took portions of the bread and dipped them in the [charoseth] and ate them. Then they ate of the lamb, and a third cup, “the cup of blessing,” was handed round. A fourth cup succeeded, called “the cup of the Hallel” (song), as Psalms 115—118, were recited. A fifth cup with “the great Hallel” (Psalms 113—118) might follow. These usages explain <422217>Luke 22:17,18:

“He took the cup and gave thanks and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.”

Also the dipping of the sop or bread morsel (<431326>John 13:26). Also Christ’s thanksgiving consecration of the bread (<422219>Luke 22:19). Also the distribution of the cup “after supper” (<422220>Luke 22:20). He partook of the former cup, the Passover cup, as well as “ate” of the Passover, but declares He will partake of it no more, thus abrogating the Passover as fulfilled in Himself the true Passover Lamb (<422217>Luke 22:17,18). He does not partake of the subsequent cup and bread, which He gives to His disciples as the new Supper to supersede the old Passover. The new feast was not to be merely annual but frequent: <461125>1 Corinthians 11:25, “do this as oft as ye drink it in remembrance of Me.” “This is My body” is illustrated by “this is the Passover.” It was not literally it, but it realized it to the believer spiritually and representatively. The Passover deliverance was once for all wrought at the exodus; the Passover feast yearly revived it to the believing Israelite’s soul. Christ was once for all sacrificed for our redemption,

never to be offered again; the Lord's supper continually realizes Him and His finished work to the soul, so that we feed on Him by faith (⁵⁸⁰⁹²⁵Hebrews 9:25-27; 10:1-18). As to the "breaking of bread" (⁴²²⁴³⁰Luke 24:30-35; ⁴⁴⁰²⁴² Acts 2:42), neither of the two disciples at Emmaus were present at the institution of the Lord's supper, so that the meal there cannot refer to it, which disposes of Rome's argument for administration with bread only; He as master took the lead in the blessing over the bread. Similarly the "breaking of bread at (their) house" of meeting (as distinguished from "in the temple," not "from house to house": ⁴⁴⁰²⁴²Acts 2:42,46; 20:7,11) refers primarily to the Christian meals of loving fellowship (called [agapais], ⁶¹⁰²¹³2 Peter 2:13, where the Sinaiticus manuscript reads as the KJV: "with their own deceivings," but the Vaticanus manuscript, the Vulgate and the Syriac versions have: "in their own lovefeasts"; ⁶⁵⁰¹¹²Jude 1:12 has: "in your feasts of charity," ([agapais](#)). The holy communion was at first regularly connected with these lovefeasts; "the breaking of bread," with the

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customary thanksgiving blessing of the master of the feast, referred not to the eucharist consecration but to the lovefeast, as ^{<442735>}Acts 27:35 proves, where the eucharist is out of the question, and where simply as a devout Jew Paul gave thanks before “breaking bread” and eating. The **agaf** is mentioned in the earliest writers (Ignatius, Ep. Smyrn. 4,8; Tertullian Apol. 39, ad Marc. 2). In 1 Corinthians 11, the **agaf** was before the Eucharist. Psalms and hymns accompanied the latter as at its institution and at the previous Passover, expressing their joyful thanksgivings (^{<590513>}James 5:13). The **agaf** was a club feast where each brought his portion and the rich extra portions for the poor. From it the bread and wine for the eucharist were taken. At it the excesses occurred which made a true celebration of the Lord’s supper during or after it, with due discernment of its spiritual meaning, impossible (^{<461120>}1 Corinthians 11:20-22). “Not discerning the Lord’s body” (^{<461129>}1 Corinthians 11:29) means not with spiritual discrimination distinguishing the emblems of the Lord’s body from common food. The presence is in the soul, not in the elements. The Sinaiticus, Alexandrinus, and Vaticanus manuscripts omit “Lord’s,” “not discerning the body” (compare ^{<581029>}Hebrews 10:29). The two separate elements, His Body and His Blood, were severed in His death; so the bread and the wine are separate in the Lord’s supper. “The Lord’s body” here is the once for all sacrificed body, which faith, overleaping the more than 18 centuries’ interval, still appropriates, not His present living body. Christ does not say “My body” simply, but “this is My body which is given for you” (^{<422219>}Luke 22:19), i.e. the body sacrificed, and” this is My blood shed,” etc., not the blood

in His living body, but the blood separated from the body, the blood of a dead body. He gave His body broken (in the way of representation), when as yet it was not broken in fact; He gave His blood shed (in the way of representation), when it was not shed in fact. In the same sense His words are still true, though He is no longer in His sacrificed state but in His never dying state of life. Faith can make present in actual saving reality things past and things future, namely Christ's body sacrificed and His blood shed, and so have present communion with the once crucified but now glorified Lord. "As often as ye eat this bread and drink this cup, ye do show the Lord's death until He come"; ye announce it publicly, [katangellete](#) (not dramatically represent, much less really exhibit), publicly professing severally the Lord died for me. "In remembrance of Me" implies commemoration of one bodily absent. Rome teaches we eat Christ corporally "till He come" corporally, a contradiction in terms. The haggadah , or "annunciation," was that part of the Passover wherein they

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narrated to one another the event which the feast commemorated. The body and blood of Christ are given by God not by the priest, taken by faith not by the hand, eaten with the soul not the mouth. No sacrifice was offered by Christ at the institution: for:

- (1) it was no place of sacrifice,
- (2) there was no altar of sacrifice,
- (3) it was not the hour of sacrifice,
- (4) the posture of the recipients, reclining, was not that of sacrifice.
- (5) Christ uttered no words of sacrifice except that of thanksgiving. Epistle to Hebrews (Hebrews 9 and Hebrews 10) proves that the sacrifice on Calvary next day has never since been repeated, and therefore the Lord's supper is not a repetition of it.

"If we would judge ourselves we should not be judged"
(^{<461131>}1 Corinthians 11:31), Greek "if we discerned (same Greek as 29, discriminatingly judged) ourselves we should not have been judged," we should have escaped our present judgments, the sickness and death inflicted by God on some (verse 31). In order to "discern the Lord's body" we need to "discern ourselves." When we fail to do so God sends [krisis](#) that we may escape [katakrisis](#) , judgment temporal that we may escape

judgment eternal, “condemnation.” The needed preliminary to the Lord’s supper is not auricular confession and priestly absolution, but to discern or discriminatingly judge ourselves.

In ^{<461015>}1 Corinthians 10:15,16, “the cup,” or wine in it, is not said to be the blood but “the communion of the blood of Christ”; “the bread is the communion (joint participation) of the body,” etc. The consecration is not by priestly authority but is the corporate act of the church represented by the minister, “the cup which we (I and you, the whole congregation) bless.” The joint blessing and the consequent drinking together constitute the “communion” of believers with their Lord and with one another. If the bread were changed into the body, where is the sign of the sacrament? Romanists eat Christ in remembrance of Himself. To drink blood would have been an abomination (^{<031711>}Leviticus 17:11,12; ^{<441529>}Acts 15:29). Breaking the bread cannot be breaking His body, for Scripture saith “not a bone of Him shall be broken.” Christ Himself calls the elements still “bread” and “wine” even after consecration (^{<461126>}1 Corinthians 11:26). The Lord’s Supper is the seal of the new covenant in His blood, the sign that

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“we were all made to drink into one Spirit” ([<461213>1](#) Corinthians 12:13), the pledge that He who once loved us so dearly as to give Himself for us still loves us as intensely as ever.

LO-RUHAMA

= not compassionated. Hosea’s daughter, representing Israel, from whom Jehovah withdrew His loving compassion. ([See LO-AMMI](#)). [<280106>](#)Hosea 1:6.

LOT (1)

Haran’s son, Abraham’s nephew ([<011127>](#)Genesis 11:27-31). Born in Ur of the Chaldees, before Terah’s emigration. Accompanied Abram to Charan, then to Canaan ([<011204>](#)Genesis 12:4,5), then, in the famine, to Egypt. On their return a quarrel arose between Abram’s and Lot’s herdsmen. In the spirit of a child of God Abram goes to Lot himself, instead of listening to subordinates’ reports, and begs as they are brethren there should be no strife between them (contrast [<441539>](#)Acts 15:39), and offers Lot precedence, though as his senior Abram might have claimed it; “if thou wilt take the left hand, then I will go to the right,” etc. Lot chose by sight, not faith, the richly watered circle of the Jordan, fertile, but the region of wicked Sodom ([<060724>](#)Joshua 7:24; 8:15). At first Lot only “pitched his tent toward Sodom,” but he was venturing too near temptation not to be caught ([<190101>](#)Psalm 1:1; [<461533>](#) 1 Corinthians 15:33). He soon was dwelling in a

“house” in Sodom, and paid the penalty in being carried off with his much-loved “goods” by Chedorlaomer; he was rescued only by the disinterested bravery and magnanimity of Abram, who, forgetting Lot’s unamiable conduct, thought only of how to rescue him at all hazards in his distress. This warning ought to have been enough to drive Lot from Sodom, but no, he still lives there.

Next, Lot appears exercising that goodly hospitality by which he” entertained angels unawares,” and for which the Epistle to Hebrews (<581302>Hebrews 13:2) commends him. Evidently, the luxury of worldly Sodom had not wholly corrupted the simplicity of his character. The Spirit of God, who knows hearts, designates him (<610207>2 Peter 2:7-9) “just Lot, vexed with the filthy conversation (the licentious behaviour) of the wicked” (the lawless, who set at defiance the laws of nature and God). The Sodomites’ words, “this one fellow came in to sojourn, and he will needs be a judge” refer evidently to Lot’s remonstrances with them which Peter presupposes. The gracious Lord reminds us of his faithfulness, not of his subsequent incest. If there had been “ten” such “fellows” in Sodom

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Jehovah would have spared it (^{<011832>}Genesis 18:32). Again God records, “that righteous man dwelling among them, in seeing and hearing, vexed (tormented) his righteous soul from day to day with their unlawful deeds.” Lot had gone into temptation, and must have perished but, for God’s grace; to all appearances his position was hopeless, but “the Lord knoweth how to deliver the godly out of temptations,” He is at no loss for means. The angels’ visit was meant to test Lot as well as the Sodomites. The angels’ declining his invitation at first, “we will abide in the street (the broad open space) all night,” answers to Jesus’ mode of eliciting the faith of the two Emmaus disciples (^{<422428>}Luke 24:28).

His sin is faithfully recorded, his offering to sacrifice his daughters’ honour to save his guests. He was retributively punished by those daughters sacrificing their father’s honour and their own. They seem to have been only betrothed, not yet married, to Lot’s so-called “sons in law.” When he warned them to flee from the coming destruction “he seemed as one that mocked unto his sons in law” (compare ^{<422411>}Luke 24:11). His imperfection of faith appears in that “he lingered” even on the morning of Sodom’s doom. But the angels “laid hold upon his hand ... the Lord being merciful to him (^{<450915>}Romans 9:15,16) ... and set him without the city.” They further warned him, “escape for thy life, look not behind thee (compare the Christian’s motto, ^{<500313>}Philippians 3:13; ^{<420962>}Luke 9:62), neither stay thou in all the plain,” the (ciccar) circuit of Jordan which he had so coveted. Defective faith made him plead for leave to stay at Zoar, which, as “a little

one,” he urges could have but few sinning in it so as to incur a share in Sodom’s doom. God grants even this, and adds “I cannot do anything until thou be come there”; God’s love controls His omnipotence ([402742](#)>Matthew 27:42).

Lot’s wife “looked back” with regrets on Sodom’s sinful pleasures, then stayed behind, and “became a pillar of salt”; possibly overtaken by the fire and brimstone and incrustated with salt. The Americans found E. of Usdum a pillar of salt 40 ft. high, which may be the traditional one identified with Sodom’s wife (Josephus, Ant. 1:11). Vacillation in faith led him to doubt even Zoar’s safety, notwithstanding God’s promise. From “lingering” about Sodom, Lot passes to the opposite extreme, desponding of safety even in its extreme skirt. His unbelief issued in the sin in the cave, and the offspring were “the children of Lot,” Moab and Ammon ([050209](#)>Deuteronomy 2:9,19; [197308](#)>Psalm 73:8). See our Lord’s spiritual lesson from Sodom and Lot’s wife ([421728](#)>Luke 17:28-32).

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LOT (2)

Early used to decide an issue; so in choosing each of the two goats on the day of atonement (two inscribed tablets of boxwood were the lots used according to Joma 3:9), [<031608>](#)Leviticus 16:8, and in assigning the inheritances in Canaan ([<042655>](#)Numbers 26:55; 34:13), in selecting men for an expedition ([<070101>](#)Judges 1:1; 20:10), in electing a king ([<091020>](#)1 Samuel 10:20), in detecting the guilty ([<091441>](#)1 Samuel 14:41,42), in selecting an apostle ([<440126>](#)Acts 1:26), as formerly priests' offices among the 16 of Eleazar's family and the eight of Ithamar ([<132403>](#)1 Chronicles 24:3,5,19; [<420109>](#)Luke 1:9), in apportioning spoil ([<310111>](#)Obadiah 1:11; [<290303>](#)Joel 3:3), in dividing Jesus' garments ([<402735>](#)Matthew 27:35; [<192218>](#)Psalms 22:18). In [<201633>](#)Proverbs 16:33, "the lot is cast into the lap," i.e. into an urn or cap in the judge's lap; "but the whole disposing (Hebrew: judgment) thereof is of the Lord." Only in weighty cases resort was had to judgment by lot; it was entered on with solemnity, as God is arbiter. Sanctification of the people preceded in [<060713>](#) Joshua 7:13-18.

LOTAN

[<013620>](#) Genesis 36:20,22,29.

LOVE

"The fulfilling of the law" ([<451308>](#)Romans 13:8,10), the

prominent perfection of God (^{<620408>}1 John 4:8,16), manifested to us (^{<620410>}1 John 4:10) when we loved not Him (^{<430316>}John 3:16). Passing our powers of knowledge (^{<490319>}Ephesians 3:19), everlasting (^{<243103>}Jeremiah 31:3), free and gratuitous (^{<281404>}Hosea 14:4), enduring to the end (^{<431301>}John 13:1). The two Greek words for “love” are distinct: [fileoo](#) , the love of impulse, ardent affection and feeling; [agapaoo](#) , the love of esteem, regard. ^{<432115>}John 21:15, “Simon, lovest ([agapas](#) , esteemest) thou Me?” [Agapas](#) sounds too cold to Peter, now burning with love; so he replies, “Thou knowest that I LOVE ([filoo](#)) Thee.” “Simon, esteemest thou ([agapas](#)) Me? ... Thou knowest that I LOVE Thee.” At the third time Peter gained his point. “Simon, LOVEST ([fileis](#)) thou Me?” Love to one another is the proof to the world of discipleship (^{<431335>}John 13:35).

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LOW COUNTRY

(or P LAIN): the shephelah. The low hills between the mountain and shore of **see JUDAH** (<061116>Joshua 11:16).

LUBIM

From luwb “to thirst,” the thirsty land. Probably = the Lehabim (<011013>Genesis 10:13), W. of the Nile delta. The **see LIBYANS** . Allies or tributaries of Egypt (<141203>2 Chronicles 12:3; 16:8; <340309>Nahum 3:9; <271123>Daniel 11:23). The Rebu or Lebu of the monumental temple at Thebes (the Medeenet Haboo) of Rameses III, who conquered them. Fair and Semitic like in the representations.

LUCIFER

= light bringer, “the morning star”: <231412>Isaiah 14:12 (helel , “spreading brightness”). Symbol of the once bright but now fallen king of Babylon. The title belongs of right to Christ (<662216>Revelation 22:16), therefore about to be assumed by antichrist, of whom Babylon is type and mystical Babylon the forerunner (<661704>Revelation 17:4,5). The language is primarily drawn from that of Satan himself, the spirit that energized the pagan world power Babylon, that now energizes the apostate church, and shall at last energize the last secular antichrist (the fourth kingdom little horn) and his champion, the false prophet (the third kingdom little horn), the harlot’s successor, who shall oppress Israel, as the fourth kingdom little

horn oppresses the Gentile world: <270708>Daniel 7:8-26
(Chaldee); 8:9-11 (Hebrew);

<661304> Revelation 13:4; 16:13,14; <530209>2 Thessalonians 2:9.

“Lucifer” is thus naturally applied to Satan (<421018>Luke
10:18; <661208>Revelation 12:8,9; <650106>Jude 1:6). Jesus saith,
“I will give him that overcometh the morning star,” i.e. Myself
(<660228>Revelation 2:28; 22:16); reflecting My brightness, he
shall shine like Me “the morning star,” sharing My kingly glory
of which a star is the symbol (<042417>Numbers 24:17;
<400202>Matthew 2:2).

LUCIUS

Paul’s kinsman or fellow tribesman (<451621>Romans 16:21).
Tradition makes him consecrated Bishop of Cenchreae by Paul
(Apost. Const. 7:46).

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LUCIUS OF CYRENE

Mentioned with Barnabas, Simeon Niger, Manaen, and Saul, among the prophets and teachers of the church at Antioch (^{<441301>}Acts 13:1). He probably was one of the “men of Cyrene” who heard the tongues and then Peter’s Pentecostal sermon (^{<440210>}Acts 2:10), and of the “men of Cyrene” who when “scattered abroad upon the persecution that arose about Stephen” went to Antioch, “preaching the Lord Jesus” (^{<441119>}Acts 11:19,20). A distinct name from Luke, = Lucas, = Lucanus.

LUD

Fourth of Shem’s children (^{<011022>}Genesis 10:22). The Lydians of western Asia Minor (say some), whose manners and whose names were Semitic. But the geographic position is against this. Moses would not abruptly pass to the distant W. from the E., and then back to the S.E.; if the Lydians of western Asia were meant, the order would have been Elam, Asshur (Arphaxad), Aram, Lud; not Elam, Asshur (Arphaxad), Lud, Aram. Lud is to be looked for between Assyria and Syria. The Ruten or Luden of the Egyptian monuments, dwelling N. of Palestine, near Mesopotamia and Assyria. They warred with the Pharaohs of the 13th, 14th, and 15th centuries B.C., under one of whom Moses lived (G. Rawlinson). The Luden may have migrated to western Asia at a later period. Thus, Lud will be the original stock of the Lydians.

LUDIM

<011013> Genesis 10:13. From Mizraim; therefore not = **see LUD** , who was Semitic (<236619>Isaiah 66:19), but Hamitic. The Egyptian “Retu,” the old inhabitants of central Egypt. They are Africans evidently in <244609>Jeremiah 46:9; <263004>Ezekiel 30:4,5; near Phut or Nubia: “the Libyans (Phut) that handle the shield, and the Lydians that handle and bend the bow”; the foot was pressed on the center, and the hands held the two ends, so “handle and bend” are both said. The Egyptian monuments confirm Scripture accuracy. The Rebu appear with small round shields, and the Ludim being Africans naturally excel in archery, for which Africa was famous.

LUHITH, ASCENT OF

The hill leading up to a sanctuary of Moab (<231505>Isaiah 15:5).

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LUKE

(See Acts). Contracted from Lucanus, as Silas from Silvanus. A slave name. As Luke was a “physician,” a profession often exercised by slaves and freedmen, he may have been a freedman. Eusebius (H.E. iii. 4) states that Antioch was his native city. He was of Gentile parentage before he became a Christian; as appears from ^{<510411>}Colossians 4:11,14: “Luke the beloved physician” (one of “my fellow workers unto the kingdom of God which have been a comfort unto me”) is distinguished from those “of the circumcision.” That he was not of “the seventy” disciples, as Epiphanius (Haer. i. 12) reports, is clear from his preface in which he implies he was not an “eye witness”; the tradition arose perhaps from his Gospel alone recording the mission of the seventy. His history in Acts is first joined with that of Paul at Troas (^{<441610>}Acts 16:10), where the “we” implies that the writer was then Paul’s companion. He accompanied the apostle in his journey to Jerusalem and Rome, at Paul’s first Roman imprisonment “Luke my fellow labourer,” Philemon (^{<570124>}Philemon 1:24) written from Rome, as also Colossians (^{<510414>}Colossians 4:14); also in Paul’s last imprisonment there, when others forsook him Luke remained faithful (^{<550115>}2 Timothy 1:15, 4:11 “only Luke is with me”). His death by martyrdom between A.D. 75 and 100 is generally reported.

LUKE, GOSPEL ACCORDING TO

In the preface to his Gospel Luke refers to “many” who before

him had written accounts of what the “eye witnesses” and “ministers of the word” transmitted. This implies the “many” were not themselves eye witnesses or ministers of the word. Matthew’s and Mark’s Gospels therefore are not referred to in the term “many.” But as the phrase “they delivered them to us” ([paredosan](#)) includes both written and oral transmission ([<530215>2 Thessalonians 2:15](#)) Luke’s words do not oppose, as Alford thinks, but favor the opinion that those two Gospels were among the sources of Luke’s information, especially as Matthew was an “eye-witness,” and Mark a “minister of the word.” Luke himself applies “minister” ([<441305>Acts 13:5](#), [hufretees](#)) to John Mark. Luke differs from the “many” in that his work is:

(1) “in order,” (2) with a “perfect understanding of all things from the first” ([pareekolouthEEKoti anoothen akriboos](#) , “having traced all things accurately from the remote beginning.”) Luke begins with earlier facts of John the Baptist’s and of our Lord’s history than Matthew and Mark, he writes methodically and in more chronological Order. Ancient testimony

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assures us that Paul's teaching formed the substratum of Luke's Gospel (the Muratorian Fragment; Irenaeus, Haer. iii. 1,14; Tertullian, Marcion iv. 2; Origen, Eusebius, H. E. vi. 25; Jerome, Vir. Illustr. 7). Compare as to the special revelation to Paul <461123>1 Corinthians 11:23; 15:3; <480101>Galatians 1:1,11,12. Paul was an "eye-witness" (<460901>1 Corinthians 9:1; <442214>Acts 22:14,15); his expression "according to my gospel" implies the independency of his witness; he quotes words of Christ revealed to him, and not found in the four Gospels (<442035>Acts 20:35). Thus, besides Matthew and Mark, to whose Gospels the "many" as well as Luke had access, Paul is the chief "eye witness" to whom Luke refers in the preface. Luke and Paul alone record Jesus' appearing to Peter first of the apostles (<422434>Luke 24:34; <461505>1 Corinthians 15:5). Luke's account of the Lord's Supper, making an interval between His giving the bread and the cup to the disciples, accords most with Paul's in <461123>1 Corinthians 11:23, which that apostle says he received directly from the Lord Jesus. Luke (<422243>Luke 22:43) records the appearance of an angel unto Jesus during His agony; as no one else is mentioned as having seen the vision, (indeed the disciples were sleeping for sorrow,) it must have been especially revealed by the Lord after His resurrection. Who so likely a person to have communicated it to Luke as Paul, who "received the gospel, not of man but by the revelation of Jesus Christ"? The selection of gospel materials in Luke, exhibiting forgiveness for the vilest, grace, and justification, is such as accords with Paul's large views as to the Gentiles and free justification by faith (<421814>Luke 18:14). The allusion in <470818>2 Corinthians 8:18, "the brother whose

praise is in the Gospel throughout all the churches,” may be to Luke. The subscription of this epistle is “written from Philippi by Titus and Luke.” Possibly during Paul’s three months’ sojourn there ([442003](#) Acts 20:3) Luke was sent to Corinth, and it is to his evangelistic labours the reference is. As being chosen of the churches of Macedonia to be their “messenger,” traveling with Paul, the “brother” meant must have been one of those mentioned in [442004](#) Acts 20:4-6 as accompanying Paul into Asia with the alms. Now all the rest sailed away, leaving Paul to follow alone with Luke. Luke either by his written Gospel or by his evangelistic labours was one “whose praise in the Gospel was throughout the churches.” Luke must be the “brother” meant. Paul in [540518](#) 1 Timothy 5:18 seems directly to quote and canonize the Gospel according to Luke (10:7), “the labourer is worthy of his hire” (as both passages ought to be translated, not “reward,” the word being the same, [misthou](#)); compare also [422426](#) Luke 24:26,27,46 with [461503](#) 1 Corinthians 15:3. Alford rejects ancient testimony that Paul’s teaching

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constitutes the substance of Luke's Gospel, on the grounds that the evangelist asserts that his Gospel is drawn from those who "from the beginning" were eye witnesses of Christ's ministry, among whom Paul cannot be reckoned. But Luke's drawing information from persons who had been with the Lord from the beginning is quite consistent with Paul's revelations ([<490303>](#)Ephesians 3:3; [<460901>](#)1 Corinthians 9:1; 11:23) forming a prominent part of the substance of Luke's Gospel. Paul's words correspond with Luke's ([<421007>](#)Luke 10:7 with [<461027>](#)1 Corinthians 10:27; [<421727>](#) Luke 17:27-29; 21:34,35; with [<520502>](#)1 Thessalonians 5:2,3,6,7). Luke's choice of materials accords with the new light in which "the apostle of the Gentiles" was inspired to set gospel facts, e.g. the parable of the prodigal son, the tracing of Christ's genealogy up to Adam the common parent of Jew and Gentile, not only to Abraham, as Matthew. Also [<420232>](#)Luke 2:32, "a ... Light to lighten the Gentiles"; [<420425>](#)Luke 4:25, Christ's reference to Elijah's mission to the Gentile widow of Sarepta; [<420952>](#)Luke 9:52; 10:30, the good Samaritan; [<421718>](#)Luke 17:18, the only grateful one of the ten cleansed lepers, a Samaritan; the mission of the seventy, a number typical of the nations, as the twelve represent the twelve tribes of Israel. Theophilus, to whom he writes, was a Gentile believer, as appears from the geographical and other explanations given of many things, which would have been needless had he been a Jew ([<420126>](#)Luke 1:26, Nazareth; [<420431>](#)Luke 4:31, Capernaum; [<422351>](#)Luke 23:51, Arimathea; [<422413>](#)Luke 24:13, Emmaus; [<440112>](#)Acts 1:12, Olivet). In the inscription over the cross the Greek and Latin are put before the Hebrew, in

John the Hebrew is first. Matthew refers to Old Testament as what “Moses said,” Luke as what “is written.” The name Theophilus (friend of God) is Greek Matthew calls Jerusalem “the holy city” and its temple “the temple of God”; but Mark and Luke omit these titles, doubtless because they were writing to Gentiles, after Jerusalem by continual persecutions of the church had sunk in the esteem of Christians, and when the temple made without hands, “the temple of the Holy Spirit,” the church, was fully understood to have superseded the temple of stone.

S TYLE . Luke’s writing is classical and periodic. The pure Greek of the preface shows that he could have written similarly throughout, but he tied himself to the Hebraistic language of the written records and perhaps also of the received oral tradition which he embodied. In Acts too his style is purer in the latter parts, where he was an eye witness, than in the earlier where he draws from the testimony of others. The sea of Gennesaret is but a “lake” with him, as having seen more of the world than the Galilee

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fishermen. Peter is often called “Simon,” which he never is by Paul, who uses only the apostolic name Peter, a proof that some of Luke’s materials were independent of and earlier than Paul. Paul and Luke alone have the expressive word ([atenizoo](#)) “stedfastly behold” or “look” ([<440110>](#)Acts 1:10; 14:9; 3:4; [<470307>](#)2 Corinthians 3:7,13). Awkward phrases in Matthew and Mark are so evidently corrected in Luke as to leave no doubt he had their Gospels before him. Compare the Greek in [<411238>](#)Mark 12:38 with [<422046>](#)Luke 20:46, where [filounton](#) is substituted for [thelonton](#) ; [<420708>](#)Luke 7:8, where the insertion of “set” removes the harshness of [<400809>](#)Matthew 8:9, “a man under authority.” He substitutes the Greek [foros](#) (“tribute”) in [<422022>](#)Luke 20:22 for the Latin census, which Matthew ([<402217>](#)Matthew 22:17) as a taxgatherer for, and Mark ([<411214>](#)Mark 12:14) writing to, Romans, use. He omits Hosanna, Eli Eli lama sabacthani, Rabbi, Golgotha (for which he substitutes the Greek [kranios](#) , “calvary:” or “place of a skull”). The phrases ([parakoloutheo](#) , [katecheoo](#) , [pleroforeo](#)) “having perfect understanding,” “instructed” (catechetically and orally), “most surely believed” ([<420101>](#)Luke 1:1-14) are all used similarly by Paul ([<540406>](#)1 Timothy 4:6; [<450218>](#)Romans 2:18; [<550417>](#) 2 Timothy 4:17). “Lawyers” six times stand instead of “scribes”; [epistatees](#) , “master,” instead of rabbi six times, as more plain to Gentiles. “Grace” “favour” is never used by Matthew and Mark, thrice by John, but frequently in Luke. “To evangelize” or “preach the gospel” is frequent in Luke, once in Matthew, not at all in Mark and John. The style of Acts is less Hebraic than that of Luke’s Gospel, because for the latter he used more of

Hebraic materials and retained their language.

C ANONICITY . The oldest reliable testimony to the Gospel according to Luke is Marcion, whose Gospel so called (A.D. 130) is Luke's, abridged and mutilated. Therefore, Luke's Gospel was in common use A.D. 120. The appendix to Tertullian (Praescr. adv. Haer) says his teacher Cerdon received the Gospel of Luke alone. Justin Martyr often quotes it. Celsus attacks it as a book of the Christians (Origen contra Celsus ii. 32). Tatian includes it in his Harmony.

S PECIALTY O F L UKE . He gives with especial accuracy not so much the discourses as the observations and occasional sayings of our Lord with the accompanying incidents. Appropriately to his profession Luke "the beloved physician" dwells on the healing power of the great Physician (<420517>Luke 5:17 end, <441038>Acts 10:38). He describes symptoms in a professional manner (compare "full of leprosy" <420512>Luke 5:12). He alone mentions the subject of Moses and Elias' conversation with our Lord at the transfiguration, "His

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decease (exodus, Peter's very word, <610115>2 Peter 1:15, in alluding to his own decease, and in the same context the transfiguration of which he was eye-witness) which He should accomplish at Jerusalem." Luke is fullest of the evangelists in describing our Lord's private prayers. There are eight such instances: <420321>Luke 3:21, "Jesus praying, the heaven was opened" at His baptism; <420516>Luke 5:16, "in the wilderness"; <420612>Luke 6:12, "continued all night in prayer to God before ordaining the twelve; <420918>Luke 9:18, as He was alone praying, His disciples were with Him, and He asked whom say the people that I am?" <420928>Luke 9:28 29, at the transfiguration, "He went up into a mountain to pray, and as He prayed the fashion of His countenance was altered;" <421101>Luke 11:1, "as He was praying in a certain place, when He ceased one of His disciples said (struck with the holy earnestness of His tone, words, and gestures), Lord teach us to pray"

(<422232>Luke 22:32,41,42,44-46; 23:46).

C ONNECTION WITH P AUL . Luke may have first become connected with Paul in tending him in the sickness which detained him in Phrygia and Galatia (<480413>Galatians 4:13, "because of an infirmity of my flesh I preached," owing to his detention by sickness, contrary to his original intention he preached there). This probably was early in the journey wherein Luke first appears in Paul's company, that apostle's second missionary journey (<441609>Acts 16:9,10). Thus Paul's allusion to Luke's being a "physician" is appropriate in writing

to the Colossians as they were in Phrygia, the quarter wherein Luke ministered to his sickness. Luke, after being left behind at <421701>Luke 17:1, where the third person is resumed, went again with Paul to Asia (<422006>Luke 20:6) and to Jerusalem (<422115>Luke 21:15), and was with him in his captivity at Caesarea (<422423>Luke 24:23) and at Rome (Luke 28:16). Tertullian (adv. Marcion, iv. 2) ascribes the conversion of Luke to Paul.

D A T E O F T H E G O S P E L . The Book of Acts which was written before it (<440101>Acts 1:1) ends with Paul's two years' modified imprisonment at Rome, "dwelling in his own hired house, and receiving all that came in unto him"

(<442830>Acts 28:30,31). Abruptly it closes without informing us of the result of his appeal to Caesar, doubtless because when he wrote no event subsequent to the two years had transpired; this was A.D. 63. "The former treatise," i.e. the Gospel, was probably written at Caesarea during Paul's imprisonment there, A.D. 58-60 (Thiersch).

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O BJECT . “That Theophilus might know the certainty of those things wherein he had been instructed” ([<420104>Luke 1:4](#)). The epithet “most excellent” prefixed shows that Theophilus was not an imaginary but a real person. Luke’s describing minutely, in Paul’s journey, the places before reaching Sicily and Italy, but omitting such description of Syracuse, Rhegium, Puteoli, Appii Forum, and the Three Taverns, as if familiar to his reader, implies Theophilus was well acquainted with Sicily and Italy.

(On the chronological order of events in Jesus Christ’s history according to Luke **see JESUS CHRIST**). From [<420951>Luke 9:51—18:15](#) there are no parallel notices in Matthew and Mark except [<421117>Luke 11:17; 13:18](#), probably repeating the same truths on a later occasion ([<410324>Mark 3:24; 4:30](#)). This period begins with His journey in October to the feast of tabernacles, and ends with His arrival in Bethany six days before the Passover. From [<421815>Luke 18:15](#), the blessing of the infants, Luke coincides with Matthew and Mark in the main. Even earlier, [<421711>Luke 17:11](#) corresponds with [<401901>Matthew 19:1,2](#); [<411001>Mark 10:1](#); [<431154>John 11:54](#). The portion [<420951>Luke 9:51—18:15](#) is vague as to dates, and probably is designed by the Holy Spirit to supplement what the other evangelists had not recorded. The preface ([<420101>Luke 1:1-4](#)), the account of events preceding Jesus’ ministry ([<420105>Luke 1:5—2:52](#)), are peculiar to Luke. From [<420301> Luke 3:1—9:50](#) Luke mainly accords with Matthew and Mark in the order and the events of our Lord’s ministry, which was chiefly about Capernaum. His testimony as a physician to the reality of demoniacal possession prevents its

being confounded with lunacy ([<420441>Luke 4:41](#)). His accuracy appears in his giving exact dates ([<420201>Luke 2:1-3](#) ([see CYRENIUS](#) , and [see JESUS CHRIST](#) , on the difficulty here; Cyrenius was twice governor of Syria); [<420301>Luke 3:1,2](#)); also in his marking the two distinct sightings of Jerusalem observed by travelers in coming across Olivet; first at [<421937>Luke 19:37](#), secondly, at [<421941>Luke 19:41](#).

LUNATICS

Healed by Christ ([<400424>Matthew 4:24; 17:25](#)). The former epileptics, the second a demon-possessed epileptic patient. ([See LUKE](#) ; [see DEVIL](#)).

LUZ

([See BETHEL](#)). Luz was originally the city, Bethel the pillar and altar of Jacob; in [<011208>Genesis 12:8](#) it is called Bethel by anticipation ([<012819>Genesis 28:19](#)), after Ephraim's conquest the town Bethel arose. The nearness of

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the two accounts for their being identified in all cases where there was no special reason for distinguishing them. After one of the townsmen of ancient Luz had betrayed it to Israel he went into “the land of the Hittites,” and built a city of the same name (^{<070123>}Judges 1:23-26). Answering to Khirbet Lozeh, close to Beitin.

LYCAONIA

A province in the S. of Asia Minor, having Galatia on the N., Cappadocia

E., Pisidia and Phrygia W., Cilicia S. A bare tableland without trees or lakes of fresh water (but many salt lakes), only fit for sheep pasture. “The speech of Lycaonia” was probably a corrupt mixture of Greek and Syriac; the people’s objects of worship were those of the Greeks and Romans, Mercury and Jupiter, whose visit to this quarter is one of Ovid’s fables (Metam. 8:626). At Lystra in the center of the region Paul delivered his address, admirably suited to his audience (^{<441415>}Acts 14:15-17). Iconium was far on the W. toward Antioch in Pisidia; Derbe was on the E. of Lystra, toward the pass from Cilicia up through Taurus to the central tableland (^{<441401>}Acts 14:1,6). Paul on his first journey passed through Lycaonia from

W. to E., then back the reverse way E. to W. (^{<441421>}Acts 14:21; ^{<550311>}2 Timothy 3:11.) At his second journey he passed from E. to W. through Lycaonia to Troas (^{<441601>}Acts 16:1-8); on the third, in the same direction, to Ephesus (^{<441823>}Acts 18:23; 19:1).

LYCIA

A province in S.W. of Asia Minor opposite Rhodes. Pamphylia is on E., Caria W., Phrygia N., the Mediterranean S. The Taurus range here descends to the sea, with the river Xanthus flowing between its heights Cragus and Anticragus. Its two chief towns Patara and Myra Paul visited, during the period when Lycia and Pamphylia in Claudius' reign were combined under one proconsul (⁴⁴²¹⁰¹Acts 21:1; 27:5). Previously it was allowed to form an independent state, its golden period. Sir C. Fellows brought to the British Museum interesting specimens of its coins and ancient architecture.

LYDDA

(**See LOD**). The result of Peter's cure of the paralytic Aeneas, one of the "saints which dwelt at Lydda," was, "all that dwelt in Lydda and Saron (the adjoining maritime plain, Sharon) saw him and turned to the Lord"

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(^{<440932>}Acts 9:32-35). Now Ludd, nine miles from Jaffa, the first town on the northernmost of the two roads between Jaffa and Jerusalem. The Benjamites occupied and built, i.e. fortified and enlarged, it originally (^{<130812>}1 Chronicles 8:12) and reoccupied it after the return from Babylon (^{<150233>}Ezra 2:33, ^{<161135>}Nehemiah 11:35). The Romans named it Diospollis. It became the seat of a bishopric. Here was buried, and probably born, George, England's legendary patron saint and martyr; a church in his honour was erected over his remains, the beautiful ruin of which is still standing.

LYDIA

^{<441613>} Acts 16:13-15. Paul's first European convert. A Jewish proselyte (= "which worshipped God"). In attending the means of grace at Philippi, Lydia received the blessing. Many women, and among them Lydia, resorted to the place by the river Gangites or Gaggitas "where prayer was wont to be made"; possibly a **proseuchee** was there, "the meeting place of Jewish congregations in Greek cities" (Winer), or "a place of prayer as opposed to a synagogue or house of prayer" (Conybeare and Howson, Life of Paul). For quietness and freedom from interruption it was "outside of the gate" (so the Sinaiticus, Vaticanus, and Alexandrinus manuscripts read instead of "out of the city"), and "by the river side" for the sake of the ablutions connected with the worship. The seashore was esteemed by the Jews a place most pure, and therefore suited for prayer; at their great fast they used to leave their synagogues and pray on every shore in Tertullian's (de Jejun. 16) time; see

also Josephus Ant. 14:10, section 23. Luke describes here with the vividness of an eye witness, Women, as in many of our own congregations, formed the greater part of the worshippers; their employment as dyers brought them together in that vicinity. Lydia belonged to Thyatira in Asia Minor, where inscriptions relating to a “guild of dyers” there confirm Luke’s accuracy. Paul arrived early in the week, for “certain days” elapsed before the sabbath. Paul, Silas, and Luke “sat down” (the usual attitude of teachers) to speak to the assembled women. Lydia was one of the listeners ([eekouen](#)), and “the Lord opened her heart (compare [<422445>Luke 24:45](#); [<19B918>Psalm 119:18,130](#)) that she attended unto the things spoken of Paul” (Luke modestly omits notice of his own preaching). The Greek ([elaloumen](#)) implies conversational speaking rather than set preaching. Her modesty and simplicity beautifully come out in the narrative. She heartily yields to her convictions and is forthwith baptized, the waters of Europe then first being sacramentally used to seal her faith

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and God's forgiveness in Christ. She leads her "household" to believe in, and be baptized as disciples of, the same Saviour.

This is the first example of that family religion to which Paul often refers in his epistles (^{<460111>}1 Corinthians 1:11,16; 16:15; ^{<451605>}Romans 16:5; Philemon

2). First came her faith, then her leading all around her to Christ, then her and their baptismal confession, then her love evidenced in pressing hospitality (^{<581302>}Hebrews 13:2; ^{<600409>}1 Peter 4:9; ^{<540510>}1 Timothy 5:10), finally her receiving into her house Paul and Silas after their discharge from prison; she was not "ashamed of the Lord's prisoners, but was partaker of the afflictions of the gospel."

Through Lydia also the gospel probably came into Thyatira, where Paul had been forbidden to preach it at the earlier time, for God has His times for everything (^{<441606>}Acts 16:6; ^{<660218>}Revelation 2:18). Thyatira being a Macedonian colony had much contact with Philippi, the parent city. Lydia may have been also one of "those women who laboured with Paul in the gospel" at Philippi (^{<500403>}Philippians 4:3).

LYSANIAS

Tetrarch of Abilene, the district round Abila, in the 15th year of Tiberius' reign. It is not the elder Lysanias, who died 34 B.C. (Josephus, B. J. 1:13, section 1; Ant. 14:7, section 4; 15:4, section 1; 18:6, section 10; 19:5, section 1; B. J. 2:12, section 8), and never ruled Abilene, but his son, who is meant by

<420301>Luke 3:1. An inscription found near Baalbek on a memorial tablet to “Zenodorus, son of the tetrarch Lysanias, and to Lysanias her children” by the widow of the first and mother of the second Lysanias proves Luke’s accuracy, which had been doubted because no proof was found of the existence of a second Lysanias.

LYSIAS CLAUDIUS

A Roman chiliarch or captain in charge of the troops of the citadel Antonia at Paul’s last visit to Jerusalem. He rescued Paul from the fanatical crowd, and subsequently from the plot of more than 40 zealots against his life (<442127>Acts 21:27-36; 23:12-33). With worldly tact he in writing to Felix makes no mention of having bound Paul for scourging (21:33; 22:24-29), for he” feared” the consequences to himself of having so treated a Roman citizen. Still his treatment of the apostle otherwise, after he knew his Roman citizenship, was fair and firm.

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LYSTRA

Acts 14; Acts 16. A town of Lycaonia, Timothy's birthplace. He doubtless heard of Paul's miraculous healing of the cripple, followed by the people's and priests' offer of sacrifices to Paul as Mercury and to Barnabas as Jupiter before the city (its tutelary god whose statue stood there), which worship the apostles, rending their clothes in horror, rejected, and told them they were men like themselves, and that they preached the duty of "turning from these vanities unto the living God, who made all things," and who heretofore bore with their ignorance, though even then He "did not leave Himself without witness in giving rain, and fruitful seasons, filling our hearts with food and gladness." Then, with a mob's characteristic fickleness, from adoration they passed to persecution, stoning Paul at the instigation of Jews from Antioch and Iconium. But though left as dead outside the city, while the disciples stood round him he rose up and came into the city, and next day went to Derbe; then back to Lystra to "confirm the souls of the disciples" gathered in there, "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Paul's holy courage under suffering, when he might have had adoration instead by compromise of principle, doubtless in part influenced Timothy (⁵⁵⁰³¹⁰2 Timothy 3:10,11) in embracing Christianity, whether he actually witnessed the apostle's afflictions (as Paul's epistle to Timothy implies), or only heard of them. The incidental allusion to Timothy's knowledge of his sufferings is an undesigned coincidence between the epistle and

the history, indicating genuineness. A forger of epistles from Acts would never allude to Timothy's knowledge of persecutions, when that knowledge is not recorded in Acts but is only arrived at by indirect inference. Moreover, "Derbe" is omitted in the list of the scenes of Paul's persecutions (<550311>2 Timothy 3:11), though usually joined with Lystra, in minute agreement with the history, which mentions no persecution at Derbe. In <441601>Acts 16:1 Timothy appears as already a Christian. Paul then circumcised him, to conciliate the Jews there (verse 3). Hamilton (Res. in Asia Min., 2:313) identifies Lystra with the ruins Bin bir Kilisseh, at the base of the conical volcanic-formed hill Karadagh.

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MAACAH

Abel-beth-Maacah was not in it, but in Israel; in the direction of Maacah, and somehow connected with it ([<102014>2 Samuel 20:14-16](#)). A small kingdom outside Argob ([<050314>Deuteronomy 3:14](#)), and Bashan ([<061205>Joshua 12:5](#)). Between Bashan and the kingdom of Damascus, on the skirts of Mount Hermon, E. of the Lejah. The mention of Maacah with the Geshurites points to a connection between them; probably by affinity, as the Geshurite Talmi's daughter bears the name Maacah. Both were connected with Syria ([<131906>1 Chronicles 19:6,7](#); [<101006>2 Samuel 10:6,8](#)). The king of Maacah was Ammon's ally against David; his small contingent, 1,000 men, shows the pettiness of the region.

[<130829>](#) 1 Chronicles 8:29.

5. Absalom's mother, taken by David in battle and added to his wives (Jerome): [<130302>1 Chronicles 3:2](#); [<100303>2 Samuel 3:3](#). Talmi's daughter of Geshur, David's wife.

6. Absalom's granddaughter, wife of Rehoboam and mother of Abijam ([<111501>1 Kings 15:1](#)); called Micaiah = Maacah; daughter of Uriel and Tamar, Absalom's daughter ([<141302>2 Chronicles 13:2](#)). Grandmother (= mother) of Asa, son of Abijam. During Asa's minority she acted as queen mother; but

Asa when of age set her aside for her idolatry, which she derived from her ancestors of Geshur (<111513>1 Kings 15:13,14,16); <141120>2 Chronicles 11:20-22, 15:16, “idol,” literally, horror, the emblem of Priapus.

Several men are named Maachah:

MAACHAH

1.

<012224> Genesis 22:24.

<130248> 1 Chronicles 2:48.

<130715> 1 Chronicles 7:15.

2.

3.

4.

1.

<110239> 1 Kings 2:39.

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2.

<131143> 1 Chronicles 11:43.

<132716> 1 Chronicles 27:16.

3.

MAADAI

<151034> Ezra 10:34.

MAADIAH

<161205> Nehemiah 12:5; <151034>Ezra 10:34.

MAAI

<161236> Nehemiah 12:36.

MAALEH ACRABBIM

<061503> Joshua 15:3: the ascent of scorpions; Scorpion pass. (**See AKRABBIM**). a church in his honor was erected over his remains, the beautiful ruin of which is still standing.

MAARATH

from a root = openness or borenness (Gesenius), or (mearah) a cave (Grove). A town of Judah in the hills (<061558>Joshua

15:58,59); not far from Hebron.

MAASEIAH

1.

<151018> Ezra 10:18.

<151021> Ezra 10:21.

<151022> Ezra 10:22.

<151030> Ezra 10:30.

<160323> Nehemiah 3:23.

2.

3.

4.

5.

6.

<160804> Nehemiah 8:4.

<160807> Nehemiah 8:7.

7.

8.

<161025> Nehemiah 10:25.

<161105> Nehemiah 11:5 = Asaiah, <130905>1 Chronicles 9:5.

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[<161107>](#) Nehemiah 11:7.

11. [<161206>](#)Nehemiah 12:6,41,42.

10.

[<242925>](#) Jeremiah 29:25.

13. [<242921>](#)Jeremiah 29:21.

14. [<131518>](#)1 Chronicles 15:18-20.

15. [<142301>](#)2 Chronicles 23:1.

16. An upper officer (shoter) or “ruler” under Uzziah ([<142611>](#)2 Chronicles 26:11).

17. King Ahaz’s son, slain by Zichri the “mighty man” of Ephraim in Pekah’s invasion of Judah ([<142807>](#)2 Chronicles 28:7), connected officially with the “governor of the city” ([<141825>](#)2 Chronicles 18:25; [<112226>](#)1 Kings 22:26).

18. Governor of Jerusalem under Josiah; superintended the restoration of the temple ([<143408>](#)2 Chronicles 34:8).

19. [<243504>](#)Jeremiah 35:4.

12.

20.

<243212> Jeremiah 32:12; 51:59.

MAASIAI

<130912> 1 Chronicles 9:12.

MAAZ

<130227> 1 Chronicles 2:27.

MAAZIAH

<161008> Nehemiah 10:8. The coincidence of names between David's 24 courses, and the signers of Nehemiah's covenants, and the returners with Zerubbabel (Nehemiah 12) implies that these names were applied to the families.

1.

2.

<132418> 1 Chronicles 24:18.

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MACCABEES

From the initials of Judas Maccabeus' motto, Miy Kamowka Be - 'Elohiym Yahweh , "who is like unto Thee, Jehovah, among the gods?" (<021511>Exodus 15:11.) Books of the Apocrypha: interesting as giving a Jewish history of many events which occurred after the sacred **see CANON** (**see BIBLE**) closed with Malachi; especially the heroic and successful struggle of the Maccabees for Judah's independence against the Old Testament antichrist and persecutor, Antiochus Epiphanes, of whom **see DANIEL** Daniel 8; Daniel 11 foretells. (**See JERUSALEM** .)

MACEDONIA

The first country in Europe where Paul preached the gospel, in obedience to the vision of a man of Macedonia, saying "come over and help us." The Haemus (Balkan) range, separating it from Maesia, is on its N.; the Pindus, separating it from Epirus, on the W.; the Cambunian hills S. separating Macedonia from Thessaly; Thrace and the Aegean sea E. There are two great plains, one watered by the Axios entering the sea near Thessalonica, the other by the Strymon which passes near Philippi and empties itself below Amphipolis. Between lies Mount Athos, across the neck of which Paul often travelled with his companions. Philip (from whom Philippi is named) and Alexander were its most famous kings. When Rome conquered it from Perseus, Aemilius Paulus after the battle of Pydna divided it into Macedonia Prima, Secunda, Tertia, and Quarta. Macedonia Prima, the region E. of the Strymon, had

Amphipolis as its capital, Macedonia Secunda, the region between the Strymon and Axios, had Thessalonica. Macedonia Tertia, from the Axios to the Peneus, had Pella. Macedonia Quarta, the remainder, had Pelagonia. In New Testament times the whole of Macedonia, Thessaly, and a district along the Adriatic, was made one province under a proconsul at Thessalonica the capital. The great Ignatian Road joined Philippi and Thessalonica, and led toward Illyricum ([451519](#)Romans 15:19). Philippi had supplanted Amphipolis in importance. Mention of Macedonia in this wide sense occurs [441609](#)Acts 16:9-12; 18:5; 19:21,22,29; 20:1-3; 27:2; [451526](#)Romans 15:26; [461605](#)1 Corinthians 16:5; [470116](#)2 Corinthians 1:16; 2:13; 7:5; 8:1; 9:2,4; 11:9; [500415](#)Philippians 4:15; [520107](#)1 Thessalonians 1:7,8; 4:10; [540103](#)1 Timothy 1:3 (which last passage proves Paul accomplished the wish expressed in his first imprisonment, [507124](#) Philippians 2:24). Achaia S., Illyricum N.W., and Macedonia comprehended the whole region between the Danube and the southernmost

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point of the Peloponnese. The Macedonian Christians are highly commended; the Bereans for their readiness in receiving the word, and withal diligence in testing the preached word by the written word ([<441711>Acts 17:11](#)); the Thessalonians for their “work of faith, labor of love, and patience of hope in our Lord Jesus,” so that they were “examples” to all others ([<520103>1 Thessalonians 1:3,7](#)); the Philippians for their liberal contributions to Paul’s sustenance ([<500410>Philippians 4:10,14-19](#); [<470902>2 Corinthians 9:2; 11:9](#)). Lydia was the first European convert, and women were Paul’s first congregation ([<441613>Acts 16:13,14](#)); so the female element is prominent at Philippi in the epistle to the Philippians as working for Christ ([<500402>Philippians 4:2,3](#)). How Christianity, starting from that beginning, has since elevated woman socially throughout Europe!

MACHBANAI

[<131208>](#) 1 Chronicles 12:8,13.

MACHBENAH

A town of Judah, colonized by the family of Maachah ([<130249>1 Chronicles 2:49](#)). “Maachah, Caleb’s concubine, bore Sheva the father of Machbenah.”

MACHI

[<041315>](#) Numbers 13:15.

MACHIR

1. Manasseh's oldest son by a Syrian or Aramite concubine (<130714>1 Chronicles 7:14). Joseph had Machir's children upon his knees (<015023>Genesis 50:23), i.e. they were adopted by Joseph from their birth. Gilead was his son, and Abiah his daughter. A large part of the country E. of Jordan was subdued by his powerful family (<043239>Numbers 32:39; <050315>Deuteronomy 3:15). The rest of the family crossed Jordan. So powerful was the family that "Machir" supplants the name of "Manasseh" in <070514>Judges 5:14,17; <061331> Joshua 13:31,29.

2. Son of Ammiel of Lodebar, a Gileadite chief; sheltered Mephibosheth, Jonathan's lame son; afterward, influenced probably by David's kindness to the same youth, supplied David with necessaries when fleeing from Absalom (<100904>2 Samuel 9:4; 17:27-29).

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MACHNADEBAI

<151040> Ezra 10:40.

MACHPELAH

The tract containing the field and cave in the end of Ephron's field, which Abraham bought as his burying ground from Ephron and the sons of Heth (<012309>Genesis 23:9); his only possession in the land of promise. All ancient versions translated Machpelah "the double cave," from kaphal , to divide or double. Either there were two entrances or two receptacles for bodies. Gesenius derives it from a root, "portion." A mosque now covers it. The sacred precinct (harem) is enclosed by a wall, the oldest in Palestine. The masonry is more antique than the S.W. wall of the haram at Jerusalem; one stone is 38 ft. long, 3 1/4 ft. deep. The beveling is shallow, and at latest belongs to the age of Solomon; Jewish ancient tradition ascribes it to David. It lay near **see HEBRON** . The sepulchers of Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah are shown on the mosque floor; but the real sepulchers are in the cave below the floor; the cave opens to the S., and the bodies were laid with their heads to the N.

MADAI

<011002> Genesis 10:2, sons, i.e. descendants, of Japheth, an ethnic designation. The Medes, who called themselves Made, S.W. of the Caspian. Some came with the Scythians to Europe, the mixed race formed the Sarmatians. Modern ethnology has

found that in physical type and language the Medes belong to the Indo Germanic family of mankind, comprising the Celts, Greeks, Romans, etc.

MADIAN

Midian. <440729>Acts 7:29.

MADMANNAH

(dunghill). A city in S. of Judah (<061531>Joshua 15:31). Identical with **see BETH MARCABOTH** = resting house for chariots. Now probably Minyay, on the route from Egypt to western Palestine, 15 miles S.S.W. from Gaza, the Ethiopian eunuch's route, traveling in his chariot from Jerusalem toward Egypt (<440826>Acts 8:26-28).

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MADMEN (1)

A town of Moab, whose doom Jeremiah ([<244802>](#)Jeremiah 48:2) foretells. Playing on the similarly sounding Hebrew word for silence, damam , “thou city of silence (= Madmen) shalt be brought to silence” ([<231501>](#)Isaiah 15:1); in

[<232510>](#) Isaiah 25:10, “Moab ... trodden down for the dunghill” (Madmenah), or as the Hebrew text (kethib), “in the waters of Madmenah,” evidently alludes to Madmen, with a play on its meaning “dunghill,” the lowest stage of degradation.

MADMEN (2)

(“madness”). The Easterners regard madmen with a superstitious reverence, as idolatrous worshippers seemed, and true worshippers were really, rapt out of themselves by divine inspiration ([<111826>](#)1 Kings 18:26,28; [<091921>](#) 1 Samuel 19:21-24). Hence arose the contemptuous sneer as to Jesus ([<431020>](#)John 10:20), “He hath a devil and is mad”; also the designation “mad fellow” applied to the prophet who anointed Jehu ([<120911>](#)2 Kings 9:11), and to Jeremiah ([<242926>](#)Jeremiah 29:26), and to Paul ([<442624>](#)Acts 26:24,25). David availed himself of this half reverential, half-contemptuous forbearance toward madmen, to save himself at Achish’s court by feigning madness ([<092113>](#)1 Samuel 21:13-15).

MADMENAH

Not the city in Simeon, or southern Judah, [see](#) **MADMANNAH** , but a Benjamite village N. of Jerusalem, whose people fled (“is removed,”

[<231031>](#) Isaiah 10:31, rather “flees”) before Sennacherib’s approach from the N.

MADON

A leading Canaanite city, whose king Jobab was killed at Merom with Jabiu’s confederates ([<061101>](#)Joshua 11:1; 12:19).

MAGBISH

[<150230>](#) Ezra 2:30. A place seemingly in Benjamin, meaning “freezing.” A person “Magpiash” is named as sealing the covenant ([<161020>](#)Nehemiah 10:20).

MAGDALA

In Sinaiticus and Vaticanus manuscripts ([<401539>](#)Matthew 15:39)” Magadan” is the reading. A town or region to which our Lord came after feeding the

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760

4,000. “Dalmanutha” is in Mark’s Gospel ([<410810>Mark 8:10](#)). The name Mary “Magdalene” shows there was a “Magdala” probably a later form of Migdol, “a tower.” El Mejdol on the western border of the lake of Galilee, an hour’s journey N. of Tiberius, now represents Magdala, and is about the position where our Lord is thought to have been after the miracle, it is near a beautiful plain and a hill rising about 400 ft., with overhanging limestone rock honeycombed with caves. The Jews used “Magdala” to denote a person with twisted or platted hair; a usage of women of loose character.

MAGDIEL

[<013643>](#) Genesis 36:43.

MAGI

(magicians). Called “wise men”“ [<400201>Matthew 2:1](#). Hebrew chartumiym , “sacred scribes,” from two roots “sacred” and “style” or “pen” (cheret); priests skilled in sacred writings, and in divining through signs the will of heaven. A regular order among the Egyptians, devoted to magic and astrology ([see DIVINATION](#)). The word is Persian or Median; it appears in Rab-mag, “chief of the magicians” ([<243903>Jeremiah 39:3](#)), brought with Nebuchadnezzar’s expedition, that its issue might be foreknown. The Magi were a sacerdotal caste among the Medes, in connection with the Zoroastrian religion. “They waited upon the sacred fire, and performed ablutions, and practiced observation of the stars.” Muller (Herzog Cyclopedia) says that the Median priests were not originally called Magi, but

by the names found in the Zendavesta “Atharva,” guardians of the fire, and that the Chaldaeans first gave them the name Magi. Nebuchadnezzar gathered round him the religious teachers and wise men of the nations he conquered ([270103](#)>Daniel 1:3,4,20). The Magians probably lost some of the original purity of the simpler Median religion by contact with the superstitions of Babylon: still there remained some elements of truth and opposition to idolatry, which formed common ground between them and Daniel ([270511](#)>Daniel 5:11; 6:3,16,26; [150101](#)>Ezra 1:1-4; [234428](#)>Isaiah 44:28).

Artaxerxes, Pseudo Smerdis “the “Magian,” naturally thwarted the rebuilding of the temple to the one true God, for he had reintroduced a corrupted Chaldaic magianism instead of Cyrus’ purer faith in Ormuzd. The Zoroastrian religion Darius restored, and destroyed the Mugtans; as the Behistun inscription states, “the rites which Gomates (Pseudo Smerdis) the Magian introduced I prohibited, I restored the chants and worship,”

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etc. Naturally then the Jews under Darius resumed the suspended work of building the temple (^{<150424>}Ezra 4:24; 5:1,2; 6:7,8). All forms of magic, augury, necromancy, etc., are prohibited in the Zendavesta as evil and emanating from Ahriman the evil one.

The Magi regained power under Xerxes, and were consulted by him. They formed the highest portion of the king's court, the council about the king's person. Gradually the term came to represent divining impostors.

However, Philo uses it in a good sense: "men who gave themselves to the study of nature and contemplation of the divine perfection, worthy of being counselors of kings." So in ^{<400201>}Matthew 2:1 it is used in the better sense of "wise men," at once astronomers and astrologers "from the E.," i.e. the

N.E., the region toward the Euphrates from whence **see BALAAM** came (^{<042307>}Numbers 23:7; 22:5). Balsam's prophecy seems to have been known to them: "there shall come a star out of Jacob, and a scepter shall arise out of Israel." Accordingly the very guide they look to is a star (a meteor probably), and the question they ask is "where is He that is born King of the Jews?" Moreover, Daniel, "chief of the Magi," had foretold Messiah's kingdom (^{<270244>}Daniel 2:44; 9:25); naturally the Magi ("wise men") looked for the kingdom and the king among the people of him whose fame as a Magian they had heard of. Zoroaster's predictions led them to look for Zosiosh, the Head of the kingdom who should conquer Ahriman and raise the dead. Their presents, "gold,

frankincense, and myrrh,” were the usual gifts of subject nations (<197215>Psalm 72:15; <111002>1 Kings 10:2,10; <140924>2 Chronicles 9:24; Song 3:6; 4:14). They came to the infant Jesus some considerable time after the shepherds in Luke 2, for now He is no longer in an inn but in the “house” (<400211>Matthew 2:11). (For details **see JESUS CHRIST** , **see BETHLEHEM** , and **see HEROD** .) The star remained stationary while they were at Jerusalem, where they had turned aside; but when they left it the star again guided them until they reached Christ’s birthplace. Only so long as we follow the sure word of revelation have we guidance to Jesus and safety in Him (<610119>2 Peter 1:19). Herod discovered the foretold birthplace of Messiah from the scribes’ quotation of Micah (<330502>Micah 5:2) in answer to his query where He should be born. But the Child had escaped, and the Magi, being warned of God in a dream (they were famed for interpretation of dreams), had returned a different way, before Herod’s cruel decree for the slaughter of the infants took effect at Bethlehem.

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Matthew, dwelling on Christ's kingly office as the Son of David, gives the history of the Magians' visit, since they first hailed Him as King. Luke, dwelling more on His human sympathy, gives the history of the divinely guided visit of the humble shepherds. Luke records the earlier event, according to his plan stated in his preface, "to write all things from the very first," and omits the already recorded visit of the Magi, which seemed the presage of an earthly kingdom, as unsuited to the aspect of lowliness and identification with the needs of universal mankind in which he represents our Lord. The names given by tradition to the "three kings" so-called (presumed to represent Europe, Asia, and Africa; ^{<197210>}Psalm 72:10 was the plea for their kingship), Melchior, Gaspar, and Balthasar, are of course mythical, as is the story of their bones being in the shrine of Cologne, having been removed first from the East by Helena to Constantinople, then to Milan, then to Cologne.

In the sense "magician" Simon Magus at Samaria is an instance (^{<440809>}Acts 8:9,10); also Elymas the Jewish sorcerer and false prophet who with. stood Paul and Barnabas at Paphos (^{<441306>}Acts 13:6-12); also the exorcists and those who used "curious arts" and who "brought their books together, and burned them before all men" to the value of "50,000 pieces of silver," at Ephesus (^{<441913>}Acts 19:13-19). Pharaoh's magicians practiced the common juggler's trick of making serpents appear "with their enchantments" (from a root, "flame" or else "conceal," implying a trick: ^{<020711>}Exodus 7:11,12); but Aaron's rod swallowed theirs, showing that his power was real, theirs illusory. So they produced frogs after Moses had

done so, i.e. they only increased the plague, they could not remove it. At the plague of lice or mosquitoes they could not even increase the plague, and had to say, This is the finger of God ([Exodus 8:7,18,19](#)). At last the plague of boils broke out upon the magicians themselves ([Exodus 9:11](#)); they owned themselves defeated, “they could not stand before Moses.”

The peculiarity of [see BALAAM](#) was, he stood partly on pagan magic and soothsaying augury, partly on true revelation. For “enchantments” translated “auguries” ([Numbers 23:3; 24:1](#)). The [see TERAPHIM](#) were consulted for divining purposes ([Judges 18:5,6](#); [Zechariah 10:2](#)). There is extant the Egyptian Ritual of amulets and incantations.

MAGOG

[Genesis 10:2](#); [Ezekiel 38—39](#). A race, like Gomer (the Cimmerians), dwelling in the N. country. Its weapon was the bow, its warriors were all

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horsemen. Probably the European Scythians, dominant in the region between the Caucasus and Mesopotamia for 30 years from 630 to 600

B.C., who were famous for the bow and fought almost wholly on horseback. They invaded Palestine, and besieged Ascalon under the Egyptian Psameticus. They appear in Ezekiel inhabiting “the sides (the remote recesses) of the N.,” adjacent to Togarmah (Armenia) and the “isles,” i.e. maritime regions of Europe (²⁶³⁹⁰²Ezekiel 39:2,8,6; 38:6,15). Connected with Meshech (the Moschi) and Tubal (the Tibarenes). Their own traditions represent them to have lived first in Asia near the Araxes, afterward to have possessed the whole country to the ocean and lake Maeotis, and the plain to the Tanderis or Don. Mixed with the Medes they became the Sarmatians, from whence sprang the Russians. Derived from Sanskrit mah “great” and ghogh “mountain” (Persian). (See for the prophetic sense, etc., **see GOG** .)

The Syrians in the middle ages applied Magog as a geographical term to Asiatic Turkey; the Arabians applied it to the region between the Caspian and Euxine. Forced by the Massagetae from the N. of Caucasus, they swept down into Asia Minor, took Sardis (629 B.C.), and thence passed into Media and defeated Cyaxares, 624. Their name thus was a terror in the East just before Ezekiel’s prophecies, and naturally symbolizes rude violence. Their origin is clearly Japhetic, as ⁰¹¹⁰⁰²Genesis 10:2 implies.

MAGOR MISSABIB

(terror on every side). The name given by Jeremiah (<242003>Jeremiah 20:3) to Pushut when he smote and put him into the stocks for prophesying against Jerusalem. The phrase is frequent in Jeremiah, as <240625>Jeremiah 6:25; 20:10; 46:5; 49:29; <250222>Lamentations 2:22; elsewhere only <193113>Psalm 31:13. Pashur, whose name means “largeness on every side,” was to become “terror on every side.”

MAGPIASH

see **MAGBISH** , <150230>Ezra 2:30; <161020>Nehemiah 10:20.

MAHALAH

<130718> 1 Chronicles 7:18.

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MAHALALEEL

1. Fourth from Adam in Seth's line, Cainan's son = the praise of God.

2.

<161104> Nehemiah 11:4.

MAHALATH

1. Daughter of Ishmael, Esau's wife (see **BASHEMATH**). In <012809>Genesis 28:9, the narrative, she is called Mahalath; in <013603>Genesis 36:3,4,10,13,17, the Edomite genealogy, she is called Bashemath. They are two names for the same person, both being described as "daughter of Ishmael, and sister of Nebaioth." But Bashemath, daughter of Eros, is the same as Adah daughter of Elon. So that there were two Bashemaths.

2. One of Rehoboam's 18 wives (<141118>2 Chronicles 11:18). Her husband's cousin, daughter of David's son Jerimoth.

3. Title of Psalm 53 and Psalm 88. A poetical enigmatical description of the subject, "upon sickness," namely, man's spiritual malady (<230105>Isaiah 1:5,6). Psalm 53 is an instructive warning (maschil) to the wicked, as Psalm 14 is for the comfort of the righteous when cast down by the prevailing "corruption." The addition Leannoth, from ' anah "to afflict" (compare

<191401> Psalm 14:15), in Psalm 88 expresses "concerning the

sickness of affliction,” i.e. Israel’s disorganization. Praise songs are the comfort of the afflicted. Psalm 88 is the most gloomy throughout of all the psalms, therefore the title (shir) praise song must refer to Psalm 89, which forms the latter part of one whole, of which Psalm 88 is the first part. The maschil or instruction is that the afflicted should pour out their grief to God (<590513>James 5:13). David and the sons of Korah after him delight in such poetical enigmas in titles of psalms. Gesenius and Ludolf derive Mahalath less probably from the Ethiopic machlet, a harp. Delitzsch explains it as a direction for singing in slow pensive tone, = *moestoso*.

MAHANAIM

Two camps or hosts. A place on the Jabbok so-called by **see JACOB** from the two angelic hosts which appeared to him when returning from Padan Aram to Canaan. The two may refer to Jacob’s own camp and that of the angels, or rather his division of his party into two, corresponding to which were the two angelic companies, one to guard each. The Speaker’s Commentary less probably makes it, the angels were on his right and his

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left. Mahanaim was in Gad; assigned to the Levites ([<062138>Joshua 21:38,39](#)). Now Mahneh, on a tributary of the Yabis, which Paine identifies with the Jabbok. The correspondence is striking between the human and the divine, the visible and the invisible agencies in this remarkable history. Jacob's two companies answer to the two heavenly ones, the face of God and the face of Esau; seeing that first prepares Jacob for seeing this; the messengers of God and those of Jacob; and the name Jabbok, i.e. wrestling, marking the scene of the patriarch's wrestling with the Lord.

Here Abner fixed the seat of Ishbosheth's kingdom, being unable to wrest the towns of Ephraim or Benjamin from the Philistines ([<100208>2 Samuel 2:8,9](#)). Here Ishbosheth was murdered ([<100405>2 Samuel 4:5](#)). Here David fled from Absalom, for it was then Walled and large enough to contain David's "hundreds" and "thousands." It had its gates and watchmen ([<101724>2 Samuel 17:24; 18:1-4](#); [<110208>1 Kings 2:8](#)). One of Solomon's commissariat officers was at Mahanaim ([<110414>1 Kings 4:14](#).)

The Shulamite, i.e. Solomon's bride, the church, is compared to "the company of two armies" (margin, "Mahanaim," Song 6:13). Though "one" (Song 6:9) she is nevertheless "two," the family of Jesus Christ in heaven and that on earth, that militant and that triumphant. Her strength, like Jacob's at Mahanaim, is Christ and His hosts enlisted on her side by wrestling prayer.

MAHANEH DAN

(“camp of Dan”), named so from the 600 Danites’ last encampment here before setting out for Laish (<071811>Judges 18:11,12). They stayed here some time (as the naming implies) assembling and preparing for their expedition. Between Zorah and Eshtaol, the scene of Samson’s first movements by the Spirit of God, while residing with his parents (<071325>Judges 13:25; 16:31). Mahaneh Dan was situated “behind,” i.e. W. of Kirjath Jearim (now Kuriet el Enab) in Judah’s territory. Some identify Eshtaol with Kustul and Mahaneh Dan with Beit Mahanem (Williams, Holy City, <070112>Judges 1:12, note).

MAHARAI

<102328> 2 Samuel 23:28; <131130>1 Chronicles 11:30; 27:13.

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MAHATH

1.

<130635> 1 Chronicles 6:35.

<143113> 2 Chronicles 31:13.

2.

MAHAVITE

<131146> 1 Chronicles 11:46. It is plural in Hebrew, from whence Kennicott conjectures the true reading is “from the Hivites.”

MAHAZIOTH

<132504> 1 Chronicles 25:4,30.

MAHER-SHALAL-HASH-BAZ

(hasteth to the spoil, speedeth to the prey). As **see** **IMMANUEL**, Isaiah’s (<230714>Isaiah 7:14; 8:1-4) first son by the virgin, was the sign of Judah’s deliverance, so Maher-shalal-hash-baz the second son is the sign of destruction to Judah’s enemies, Syria and Samaria. Assyria will speedily spoil these. The prophet was to write Maher-shalal-hash-baz in a great roll with a man’s pen, i.e. in ordinary characters, large enough for all to read, that after the event its correspondence to the prediction might be seen. Shearjashub (<230703>Isaiah 7:3, = a

remnant shalt return) was another sign that Judah should not be utterly destroyed, notwithstanding its terrible defeat by Pekah of Israel, and notwithstanding Syria's confederacy with Israel against it (<230717>Isaiah 7:17-25; 8:6-9).

MAHLAH

<042633> Numbers 26:33. Oldest of Zelophehad's five daughters. Married her cousin and received her portion of territory in Manasseh, according to the special law of inheritance as to heiresses, so that "the name of their father was not done away from among his family because he had no son"

(<042701>Numbers 27:1-11). See <130718>1 Chronicles 7:18, MAHALAH .

MAHLI

<040320> Numbers 3:20; Mahali in <020619>Exodus 6:19.

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MAHLON

Ruth's ([<080102>](#)Ruth 1:2,5; 4:9) first husband. An Ephrathite of Bethlehem Judah, son of Elimelech and Naomi. Mahlon died in Moab childless, a judgment says the Targum for his marrying a Moabitess.

MAHOL

Father of Ethan the Ezrahite,. Heman, Chalcol, and Darda ([<110431>](#)1 Kings 4:31; [<130206>](#)1 Chronicles 2:6). Some interpret "sons of song" or rather "dance" (machol), dancing often accompanying hymns ([<021520>](#)Exodus 15:20; [<100614>](#) 2 Samuel 6:14).

MAKAZ

A town under Solomon's commissariat officer, Ben (son of), Dekar ([<110409>](#)1 Kings 4:9).

MAKHELOTH

(places of meeting: assemblies, congregations). ([<043325>](#)Numbers 33:25, related to Kehelathah, [<043322>](#)Numbers 33:22).

MAKKEDAH

The place where Joshua ([<061010>](#)Joshua 10:10,16-28) executed

the five confederate kings in the afternoon of the 24 hours' day on which he won the victory at Bethhoron. The cave where they hid was a well known one close to Makkedah (the article, "the cave," in the Hebrew shows this.) Joshua first made his captains put their feet upon the five kings' necks

(<19E908>Psalm 149:8,9; <390403>Malachi 4:3) to assure them by this earnest of their future success under God, then executed them deliberately and judicially, and left them hanging to five trees until evening in sight of the defenders of Makkedah so as to strike terror into the enemy. Next he took Makkedah and smote its king and all its inhabitants. Makkedah was in the shephelah or low hilly region (not "valley" as KJV):

<061533>Joshua 15:33,41. El Mughar (Arabic, "the caves") village probably now represents Makkedah, at about eight miles' distance from Ramleh. <061541>Joshua 15:41 names Gederoth, Beth-dagon, Naameh, and Makkedah together, corresponding respectively to Kutrah, Beit Dejan, Nyaneh, and Mug hat; Kutrah and Mughar near together, Nyaneh six miles N. E., Belt Dejan 12 miles to the N.

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MAKTESH

(“the mortar”) (the article is in the Hebrew, showing it is not a proper name). The hollow in Jerusalem where the merchants carried on traffic. The deep valley between the temple and upper city, crowded with merchant bazaars (Grove):

<360111>Zephaniah 1:11. Jerome makes it the valley of Siloam; “howl, ye inhabitants of Maktesh, for all the merchant people are cut down.” The Tyropeon valley below Mount Acra (Rosenmuller). Better (Maurer) Jerusalem itself, embosomed amidst hills. <232201>Isaiah 22:1, “the valley of vision”; <242201>Jeremiah 22:1, “O inhabitress of the valley and rock of the plain,” doomed to be the scene of its people being as it were pounded in “the mortar” (<202722>Proverbs 27:22). So Jerusalem is compared to a pot in <262403>Ezekiel 24:3,6: “set on a pot ... woe to the bloody city, to the loot whose scum is therein.”

MALACHI

(“messenger of Jah”), or Jehovah; contracted for Malachijah, as Abi for Abijah (<121802>2 Kings 18:2; compare <142901>2 Chronicles 29:1). The name is that of an office rather than of a person; it occurs in the sense “My (Jehovah’s) messenger” (<390301>Malachi 3:1, compare <370113>Haggai 1:13). Malachi was Jehovah’s last inspired messenger of Old Testament, announcing the advent of the great Messenger of New Testament; the transition link between the two dispensations, “the skirt and boundary of Christianity,” to which is due his

abrupt earnestness. Not identical with Ezra, as Chaldee paraphrase represents, for Malachi is never called a scribe, always a prophet, but Ezra always a scribe, never a prophet. The analogy of the headings of the other prophets favors the view that Malachi is a proper name. He supported or followed up the governor Nehemiah in the restoration of the national polity civil and religious, as Haggai and Zechariah previously had supported Joshua the high priest and Zerubbabel the civil governor in building the temple, Malachi (<380110>Zechariah 1:10; 3:1-

10) presupposes the temple already built. Like Nehemiah (<161305>Nehemiah 13:5,15-22,23-30) he censures the secular and mercenary spirit of the priests (<390110>Malachi 1:10; 2:14-16; 3:8-10); the people's marriages with foreigners; the non-payment of the tithes (Nehemiah states the cause, the high priest's alliance with Tobiah the Ammonite and Sanballat); and the rich men's want of sympathy toward the poor. Nehemiah (<160607>Nehemiah 6:7) implies that "prophets" supported him, by his desire, in his reformation.

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D A T E . About 420 B.C. or later will be about the date, from the above facts. Thus kingly (Zerubbabel and Nehemiah), priestly (Joshua and Ezra), and prophetic men (Haggai and Zechariah and Malachi) headed God's people at the earlier and the later stage in the restoration of Jerusalem. The former period was that of building the temple, the later that of restoring the polity and rebuilding the city. The rebuilding of the temple was the theocratic people's first care; the political restoration was secondary. A small colony of 50,000 settled with Joshua and Zerubbabel (^{<150264>}Ezra 2:64). These became intermingled with the pagan during the 60 years that elapsed before Ezra (^{<150906>}Ezra 9:6-15; ^{<160103>}Nehemiah 1:3); "the remnant ... left in the province are in great affliction and reproach, the wall of Jerusalem is broken down, and the gates burned with fire." A second restoration was therefore needed, to mold the national life into Jewish form, by reestablishing the holy law and the city. This was the work of Ezra and Nehemiah with the aid of Malachi in about 50 years, ending with the death of Malachi and Nehemiah, at the close of the fifth century B.C. Hence, the "seven weeks" (49 or 50 years) stand by themselves at the beginning of the foretold "seventy weeks" (^{<270925>}Daniel 9:25), to mark the fundamental difference between them, as the last period of Old Testament revelation, and the 62 weeks of years that follow without revelation, preceding the final week standing out by itself in unrivaled dignity as Messiah's week. The 70 weeks begin with Artaxerxes' seventh year, 457 B.C., when he allowed Ezra (^{<150701>}Ezra 7:1,6) to go to Jerusalem in accordance with the commandment which then went forth from God. Ezra the priest purified the nation from within of

pagan elements and restored the law; Nehemiah did the outer work of rebuilding the city and restoring the national polity (Auberlen). The time following Nehemiah's second return to Jerusalem from Persia (subsequently to the 32nd year of Artaxerxes Longimanus,

<161306> Nehemiah 13:6) is the probable date of Malachi's prophecies, about 420

B.C. Socrates at Athens was at about the same time awakening that corrupt city to self examination. The Jews were now in Jerusalem

(<390211>Malachi 2:11); the Persian "governor" (pechah , pasha' , <390108>Malachi 1:8) was there, the altar (<390107>Malachi 1:7) and temple rebuilt (<390213>Malachi 2:13; 3:1), the sacrifices and feasts celebrated (<390113>Malachi 1:13,14; 2:3). Nehemiah bore this very title ([pechah], <160514>Nehemiah 5:14; 12:26), and its equivalent "tirshatha" (Malachi 8:9; 10:1; 7:65; <150263>Ezra 2:63), the prefect of a province less extensive than a satrapy. It is curious that Malachi is not mentioned in Nehemiah nor Nehemiah in Malachi. But the same evils are sought to be remedied by both: see above; also compare <390208>Malachi 2:8,

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“ye have corrupted the covenant of Levi, saith the Lord of hosts,” with

<161329> Nehemiah 13:29, “they have defiled the covenant of the priesthood and of the Levites.” Thus the closing chapter of Old Testament history is the key of the last of Old Testament prophecy.

D IVISIONS .

I. The first two chapters are mainly expostulation;

II. the last two mainly prediction.

(1) Charge against Israel for insensibility to God’s love, which so distinguished Israel above Edom (<390101>Malachi 1:1-5).

(2) Against the priests for contemptible offerings, profaning instead of honoring their Master and their Father, unlike Levi of old, who walked with God in a covenant of life and peace, turning many from iniquity, whereas they departed out of the way and caused others to stumble; therefore God will send a curse upon them, making them contemptible, even as they contemned and failed to give glory to His name (<390106>Malachi 1:6—2:9).

(3) Reproof of the wrong done to Jewish wives by the foreign marriages. Jehovah being the one common Father of all Israel, putting away an Israelite wife for a foreigner is a wrong done to a sister of the same family (<390210>Malachi 2:10-16). Explain

<390215>Malachi 2:15: “did not He (God) make [us Israelites] one? Yet He had the residue of the Spirit (namely, an inexhaustible fullness of the Spirit for the rest of the world, but that was to be given them by God’s first choosing out, one godly seed). And wherefore did He make us the one people? That He might seek a seed of God,” to be the repository of the covenant, the stock for Messiah, the witness for God against surrounding polytheism. Repudiation of Jewish wives for foreigners set aside this, God’s, design.

II. (4) In answer to their cavil, “where is the God of judgment?” Messiah’s forerunner, followed by the sudden coming of Jehovah Himself the Angel of the covenant (which they had despised) to His temple, is foretold (<390217>Malachi 2:17—4:6). He shall on the one hand refine the sons of Levi, so that Judah’s offering shall be pleasant unto Jehovah; on the other hand He shall be a swift witness against wrong doers, wherefore “return unto Me,” instead of “robbing Me of tithes,” “prove Me now herewith and I will

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pour you out a blessing,” etc. But still they cavil at God’s service bringing no “profit,” while God’s people commune together; so “the day of the Lord” cometh, consuming to the proud scorers, but with healing beams of the Sun of righteousness to fearers of God’s name; ushered in by the forerunner Elijah, preaching a return to the law of Moses, and to the piety of Israel’s forefathers, lest Jehovah come and smite the earth with a curse.

C ANONICITY . Established by New Testament quotations (<401110>Matthew 11:10; 17:12; <410102>Mark 1:2; 9:11,12; <420117>Luke 1:17; <450913>Romans 9:13). The “incense and pure offering from the rising to the setting of the sun” points on to the spiritual sacrifices of self devotion, prayer, and praise under the gospel, based on the once for all completed sacrifice of Messiah (<19E102>Psalm 141:2; <660803>Revelation 8:3; <581310>Hebrews 13:10,15,16; <451201>Romans 12:1; <600205>1 Peter 2:5,12); in every place (<430421>John 4:21-24; <540208>1 Timothy 2:8).

Style. Bold and abrupt, yet with the smoothness of a reasoner rather than a poet, at the same time modeled after the old prophets.

MALCHAM

(their king). Another form of Milcom and Moloch, the idol of Moab and Ammon (<360105>Zephaniah 1:5; <244901>Jeremiah 49:1-3; <300101>Amos 1:15).

MALCHIAH

1.

<130640> 1 Chronicles 6:40.

2.

<151025> Ezra 10:25.

<151031> Ezra 10:31.

<160314> Nehemiah 3:14.

<160331> Nehemiah 3:31.

<160804> Nehemiah 8:4.

3.

4.

5.

6.

7.

<161112> Nehemiah 11:12; <243801>Jeremiah 38:1.

8. Son of Hammelech, or “of the king” into whose dungeon Jeremiah was cast (<243806>Jeremiah 38:6). Jerahmeel also is called “son of Hammeleeh” or “the king” (<243626>Jeremiah 36:26), and Joash (<112226>1 Kings 22:26), and Maaseiah

([2 Chronicles 28:7](#)). Therefore the title is official, one of the royal family, exercising some of the royal prerogative.

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MALCHIEL

[<042645>](#) Numbers 26:45. Father, i.e. founder, of Birzavith ([<130731>](#)1 Chronicles 7:31).

MALCHIJAH

1. (See MALCHIAH.) [<132409>](#)1 Chronicles 24:9.

2.

[<161242>](#) Nehemiah 12:42.

MALCHIRAM

Son of king Jeconiah ([<130318>](#)1 Chronicles 3:18).

MALCHISHUA

(“my king (gives) assistance”). Second or third of Saul’s sons ([<091449>](#)1 Samuel 14:49; [<130833>](#)1 Chronicles 8:33; 9:39). Fell at Gilboa ([<093102>](#)1 Samuel 31:2).

MALCHUS

Malluch in Old Testament ([<130644>](#)1 Chronicles 6:44; [<161004>](#)Nehemiah 10:4.) The assault by Peter on the high priest’s servant (slave), when in the act of arresting Jesus, is given by all the evangelists, but the name of the servant by John

only (^{<431810>}John 18:10,15,16). Naturally so, for John was “known to the highpriest” and his household, so that he procured admission from her that kept the door, for his close colleague Peter, and was able to state, what the other evangelists omit, that another servant who charged Peter with being Jesus’ disciple “was his kinsman whose ear Peter cut off.”

Another incidental propriety confirming genuineness is, Jesus says to Pilate, “if My kingdom were of this world then would My servants fight”; yet none charged Him, not even Malchus’s kinsman who was near, with the violence which Peter had used to Malchus. Why? Because Jesus by a touch had healed him (^{<422251>}Luke 22:51), and it would have wonderfully tended to elevate Jesus as one more than human in love and in power, in Pilate’s estimation, had they charged Him with Peter’s act. Malchus was Caiaphas the high priest’s own servant, not a minister or apparitor of the council. ‘There were but two swords in the disciples’ hands (^{<422238>}Luke 22:38); while the holder of one was waiting for Christ’s reply to their question, “Lord, shall we smite with the sword?” the holder of the other,

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Peter, in the same spirit as in ^{<401622>}Matthew 16:22, smote with the weapon of the flesh. What a narrow escape Peter providentially had of a malefactor's and a murderer's end! The sheath is the place for the Christian's sword, except as the judicial minister of God's wrath upon evil doers (^{<451304>}Romans 13:4). Seeing the coming stroke Malchus threw his head to the left, so as to expose the right ear more than the other. Our Lord when His enemies held His hands said to them (not to the disciples), "suffer Me thus far," i.e. leave Me free until I have healed him. Luke (^{<422251>}Luke 22:51) alone records this. Matthew and Mark mention the previous laying hold of Him; Luke does not, but in undesigned coincidence, marking truthfulness, implies it here. Jesus used His last moment of liberty in touching and healing afflicted man. The healing by a "touch" implies that the ear hung to its place by a small portion of flesh. Luke, the physician, appropriately is the only one who records the healing. This was Jesus' last miracle relieving human suffering. The hands so often put forth to bless and to cure were thenceforth bound and stretched on the cross, that form of His ministry in the flesh ceasing forever.

MALLOTHI

^{<132504>} 1 Chronicles 25:4,26.

MALLOWS

malluach . From melach , salt. Therefore rather "saltwort," orache, *Atriplex halimus*, used as a salad; found in "waste and desolate wildernesses"

(<183004>Job 30:4). The lowest, complains the patriarch, deride me; as the rude Bedouins of the desert, “who cut up saltwort among the bushes (or ‘hedges’), and the broom roots (retem) for their meat.” It is white, without thorns, growing near the sea, its leaves broader and smoother than the olive; it is used for hedges (Dioscorides). Four or five feet high, with thick branches, small purple flowers, sour tasting leaves; of the natural order Chenopodiaceae.

MALLUCH

1.

<130644> 1 Chronicles 6:44.

<151029> Ezra 10:29.

2.

3.

<151032> Ezra 10:32.

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4.

<161004> Nehemiah 10:4.

<161027> Nehemiah 10:27.

<161202> Nehemiah 12:2.

5.

6.

MAMMON

<400624> Matthew 6:24, <421609> Luke 16:9. A Punic (Augustine) or Syriac (Jerome) word for riches. Personified as a heart idol.

MAMRE

An ancient Amorite. <011318>Genesis 13:18, “the plain (rather the oaks or terebinths) of Mamre”; <011413>Genesis 14:13,24, brother of Eshcol, friend and ally of Abraham. The chieftain had planted the terebinths, or was associated with them as his tenting place; so “the oak of Deborah”

(<070405>Judges 4:5). Mamre was less than a mile from Hebron (Josephus, B. J. 4:9, section 7); but Robinson makes it two Roman miles off, now the hill er Rameh. Constantine, to suppress the superstitions veneration to the terebinths, erected a basilica or church on the spot. That it was on an elevation

appears from the record that Machpelah faces it (<012317>Genesis 23:17-19; 25:9). Abram resided under the oak grove shade in the interval between his stay at Bethel and at Beersheba (<011318>Genesis 13:18; 18:1; 20:1; 21:31). If Machpelah be on the N.E. side of the Hebron valley, then Mamre as “facing it” must have been on the opposite slope, where the governor’s house now is. (**See HEBRON .**)

MAN

(**See ADAM , see CIVILIZATION , see CREATION .**)

Hebrew “ Aadam ,” from a root “ruddy” or fair, a genetic term. “ iysh ,” man noble and brave. “ Geber ,” a mighty man, war-like hero, from gabar , to be strong. “ nowsh ” (from ‘ aanash , sick, diseased), wretched man: “what is wretched man (nowsh) that Thou shouldest be mindful of him?” (<190804>Psalm 8:4; <181514>Job 15:14.) “ methim ,” mortal men; <234114>Isaiah 41:14, “fear not ... ye men (mortals few and feeble though ye be, methey) of Israel.” In addition to the proofs given in the above articles that man’s civilization came from God at the first, is the fact that no creature is so helpless as man in his infancy. The instincts of lower animals are perfect at first, the newborn lamb turns at once from the mother’s breast to the grass; but by man alone are the wants of the infant, bodily and mental, supplied until he is old enough to provide

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for himself. Therefore, if Adam had come into the world as a child he could not have lived in it. Not by the natural law of evolution, but by the Creator's special interposition, man came into the world, the priest of nature, to interpret her inarticulate language and offer conscious adoration before God. As Adam's incarnation was the crowning miracle of nature, so Christ's incarnation is the crowning miracle of grace; He represents man before God, as man represents nature, not by ordinary descent but by the extraordinary operation of the Holy Spirit. Not a full grown man as Adam; but, in order to identify Himself with our weakness, a helpless infant.

MANAEN

Menahem, consoler (^{<121517>}2 Kings 15:17). One of the teachers and prophets at Antioch when Saul and Barnabas were "separated" to missionary work, A.D. 44 (^{<441301>}Acts 13:1-3). Brought up with Herod Antipas, who beheaded John Baptist. Of the six named, four were to stay at Antioch, two to itinerate. Home work is no excuse for neglecting Christ's missionary command; missionary work is no plea for neglecting home duties. It was common for persons of rank to associate other children with their own, to share their studies and amusements, and thereby to promote emulation. Herod adopted the usage from the Romans, whom he was fond of imitating. Or the Greek ([suntrofos](#)) may mean "foster brother," Mahaen's mother being thus Herod's nurse. As Archelaus was brought up with Herod Antipas at Rome, and Mahaen is mentioned in this relation with Antipas alone, perhaps "foster brother" is the true sense; he may have been

brought up with Antipas also. Herod the Great favored highly a Manaen an Essene, who in early life foretold Herod's royal greatness (Josephus, Ant. 15:10, sec. 5); possibly our Mahaen was son of that Manaen and adopted by Herod the Great, and made a companion to one of his sons. (**See CHUZA** , another connecting link between Christ and Herod Antipas.) Mahaen probably personally knew and was a secret disciple of the Lord. How naturally Herod turned to his "servants" for information as to Christ

(<401401>Matthew 14:1)!

<013623> Genesis 36:23. Ptolemy (v. 17, sec. 3) mentions Manychiates W. of Petra:

<130806> 1 Chronicles 8:6-8: "the heads of the fathers of Geba, they removed them (led them captive, Qeri) to Manahath," "they," namely, Naaman,

MANAHATH

1.

2.

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Ahiah, and Gera, and of these three Gera in particular, “he removed them” (led them captive). Manahath is connected possibly with the Manahethites (^{<130252>}1 Chronicles 2:52,54) in Judah.

MANASSEH (1)

(causing to forget). Joseph’s firstborn by Asenath, whose birth “made him forget all his toil and all (the sorrow he endured through) his father’s house” (^{<014151>}Genesis 41:51). Jacob adopted them as his own, though “horn in Egypt” and by an alien to Israel (^{<014805>}Genesis 48:5,9); “as Reuben and Simeon they shall be mine,” i.e. patriarchal heads of tribes, as Jacob’s immediate sons were; Manasseh and Ephraim gave their names to separate tribes. Joseph had the portion of the firstborn by having the double portion, i.e. two tribal divisions assigned to his sons (^{<130501>}1 Chronicles 5:1,2; compare ^{<052117>}Deuteronomy 21:17). When Joseph took Ephraim in his right toward Israel’s left hand, and Manasseh in his left toward Israel’s right hand, Israel put his right upon Ephraim the younger, and his left upon Manasseh wittingly, notwithstanding Joseph’s remonstrance. Their name should be a formula of blessing, “God make thee as Ephraim and Manasseh,” and they should “grow as fish do increase” (a natural image near the fish abounding Nile): ^{<014816>}Genesis 48:16,20. The term “thousands” is especially applied to Manasseh (^{<053317>}Deuteronomy 33:17; ^{<070615>}Judges 6:15 margin.) Manasseh’s son by an Aramitess (Syrian) concubine, Machir, had children “borne upon Joseph’s knees”

(<015023>Genesis 50:23), i.e. adopted as his from their birth.

Manasseh, Ephraim, and Benjamin, the three sprung from Rachel, marched

W. of the tabernacle. Moses in his last blessing

(<053313>Deuteronomy 33:13-

17) gives Joseph (i.e. Ephraim and Manasseh) the “precious things of the earth” by “the good will of Him that dwelt in the bush, “in contrast to Joseph’s past “separation from his brethren,” his horns like the two of the wild bull (not “unicorn”), namely, “the ten thousands of Ephraim and the thousands of Manasseh shall push,” etc. At Sinai Manasseh numbered 32,200 (<040110>Numbers 1:10,35; 2:20,21; 7:54-59), Ephraim 40,500. But 40 years later, at Jordan, Manasseh 52,700, Ephraim 32,590 (<042634>Numbers 26:34-37).

Manasseh here resumes his place as firstborn (his having two portions of Canaan, one on each side of Jordan, being also a kind of privilege of the firstborn), probably as having been foremost in the conquest of Gilead, the most impregnable portion of Palestine, as Lejah (asylum) the modern name of Argob implies; their inheritance was northern

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Gilead, Argob, and Bashan (^{<043239>}Numbers 32:39-42; ^{<050304>}Deuteronomy 3:4,13-15; ^{<061701>}Joshua 17:1). Gideon, the greatest of the judges, and one whose son all but established hereditary monarchy in their line, and Jephthah, were samples of their warriors. They advanced from Bashan northwards to the base of Mount Hermon (^{<130523>}1 Chronicles 5:23). When David was crowned at Hebron western Manasseh sent 18,000, eastern Manasseh with Gad and Reuben 120,000 armed men (^{<131231>}1 Chronicles 12:31,37). Moreover, a prince of each of the two sections of Manasseh stands on a level with the princes of entire tribes (^{<132720>}1 Chronicles 27:20,21). But because of apostasy from the God of their fathers to the gods of the people whom He destroyed before them, Manasseh was first cut short by the Syrian Hazael (^{<121032>}2 Kings 10:32), then God stirred up the spirit of Pul and of Tiglath Pileser of Assyria to carry the eastern half of Manasseh, Reuben, and Gad captives to Halah, Habor, Hara, and the river Gozan (^{<130525>}1 Chronicles 5:25,26).

Manasseh failed to occupy all the territory assigned to them. “Geshur and Aram (Syria) took the 23 towns of Jair and the 37 of Kenath and her daughters, 60 in all, from them”; so ^{<130223>}1 Chronicles 2:23 ought to be translated In ^{<071004>}Judges 10:4 we find Jair the judge in possession of 30 of them, recovered from the enemy. Reuben, Gad, and Manasseh successfully warred with and dispossessed the Hagarites with Jetar, Nephish, and Nodab (^{<130518>}1 Chronicles 5:18-22). The western half of Manasseh failed for long to dispossess completely the Canaanites (^{<070127>}Judges 1:27; ^{<061711>}Joshua 17:11,12). On

their complaining that but one portion had been allotted to them, and that the Canaanite chariots prevented their occupying the Esdraelon and Jordan plains, Joshua advised them to go into the wooded mountain, probably Carmel. Accordingly their towns Taanach, Megiddo, Ibleam, and Endor are in the region of Carmel, within the allotments of other tribes. Bethshean was in the hollow of the Ghor or Jordan valley, the connecting point between the eastern and the western Manasseh.

Kerr shows that the land of Manasseh, instead of crossing the country from

E. to W., occupied only half that space, and lay along the sea to the W., bounded on the E. by the range of Mount Carmel.

<061707>Joshua 17:7 defines its coast. En Tappuah is Atuf. The town was given to Ephraim, the land N. of it was Manasseh's. Conder thinks that Asher was separated from Manasseh by Zebulun, and that the Asher in <061710>Joshua 17:10 is Asherham-Michmethah (now Es Sireh) at the N.W. corner of Ephraim. Issachar lay to the E. of Ephraim and Manasseh, along the entire line of the Jordan,

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from the sea of Chinneroth to the wady Kelt not far from the Salt Sea: thus it was a triangle, its apex at Jericho, its base N. of the Jezreel plain (Palestine Exploration Quarterly Statement, January, 1877, p. 41-50).

In the declension of the nation Isaiah (^{<230920>}Isaiah 9:20,21) foretells that the two sons of Joseph, once so intimately united, should be rent into factions thirsting for one another's blood, "they shall eat every man the flesh of his own arm, Manasseh Ephraim, and Ephraim Manasseh, and they together against Judah." After the fall of the ten tribes, Psalm 80 expresses Judah's prayer of sympathy for her sister: "give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock. ... Before Ephraim and Benjamin and Manasseh (advancing at their head, as formerly in the pillar of cloud in the wilderness) ... come and save us." The book of Numbers (^{<040217>}Numbers 2:17-24) represents these three kindred tribes together marching after the ark; so in the Psalms. Many out of Manasseh were among the penitents coming southwards to Judah, and joining in the spiritual revivals under Asa (^{<141509>}2 Chronicles 15:9), Hezekiah (^{<143001>}2 Chronicles 30:1,10,11,18; 31:1), and Josiah (^{<143406>}2 Chronicles 34:6-9). ^{<071830>}Judges 18:30. Father of Gershom and grandfather of the Levite Jonathan, priest of the Danite graven image taken from Micah. So the Masoretic text but with the Hebrew letter nun (n) of "Ma-n-asseh" suspended above. The true reading is "Moses." The Talmud (Baba Bathr. f. 109 b.) conjecturing says: "because he did the deeds of Manasseh (2 Kings 21), Hezekiah's idolatrous son, who also

made the graven image in the temple, Scripture assigns him (Jonathan) to the family of Manasseh though he was a son of Moses.” So Rabbabar bar Channa says: “the sacred author avoided calling Gershom son of Moses because it would have been ignominious to Moses to have had an ungodly son; he calls him son of Manasseh raising the nun (n) above the line that it might be either inserted or omitted ... to show that he was son of Manasseh in impiety, of Moses by descent.” Jonathan was probably grandson (as “son” often means, or descendant) of Gershom, for the son of Gershom was not a “young man”

(<071707>Judges 17:7) but old shortly after the death of Joshua, the earliest date of the last five chapters of Judges, which no doubt refer to earlier events than those after which they are placed. (**See JUDGES .**)

MANASSEH (2)

1.

2.

<151030> Ezra 10:30.

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<151033> Ezra 10:33.

4. The son born to Hezekiah, subsequently to that severe sickness in which the king's bitterest sorrow was that he was likely to die without leaving an heir. His birth was 12 years before Hezekiah's death, 710 B.C. (<122101>2 Kings 21:1; 20:3; in <122018>2 Kings 20:18 Isaiah spoke of Hezekiah's children as yet to be born.) His mother **see HEPHZIBAH** was probably a godly woman (compare <236204>Isaiah 62:4,5), daughter of one of the princes at Jerusalem (Josephus, Ant. 10:3, sec. 1). Isaiah made her name (my delight is in her) a type of Jerusalem, as Hezekiah was type of Messiah (<233201>Isaiah 32:1). The name "Manasseh" embodied Hezekiah's cherished policy to take advantage of Shalmaneser's overthrow of the rival northern kingdom, and gather round him the remnant left and attach them to the one national divinely sanctioned worship at Jerusalem (<143006>2 Chronicles 30:6). His proclamation had the desired effect upon "divers of Asher, Manasseh, and Zebulun"

(<143018>2 Chronicles 30:18; 31:1); they came to the Passover at Jerusalem, and joined in breaking the idols in their own country. The name Manasseh (meaning forgetting) given to the heir of the throne was a pledge of amnesty of past discords between Israel and Judah, and a bond of union between his crown and the northern people, a leading tribe of whom bore the name. Manasseh's reign was the longest of the reigns of Judah's kings, 55 years (<122101>2 Kings 21:1-18; <143301>2 Chronicles 33:1-20). Hezekiah had allied himself with Babylon

against Assyria, toward the close of his reign, and had displayed his treasures to show his power to the Babylonian ambassadors (<122012>2 Kings 20:12-19; Isaiah 39; <143231>2 Chronicles 32:31). Manasseh inherited this legacy of ambition and close union with Babylon which Isaiah condemned. Then the idolatry which had been checked, not stifled (<236503>Isaiah 65:3,4), in Hezekiah's reign broke out again. The abominations of various lands, especially of Babylon, were brought together at Jerusalem (2 Chronicles 33), "altars for Baalim, groves (asheerot), and altars for the host of heaven, in the two courts of the Lord's house." "He caused too his children to pass through the fire in the valley of the son of Hinnom," the old Moloch worship of Ammon; and in imitation of the Babylonians "observed times, enchantments, witchcraft, and dealt with a familiar spirit and wizards." A religion of sensuous intoxication reigned on all sides. He made a graven image of the Asheerah (grove, the obscene symbol of the phallic worship), for which women dedicated to impurity wove hangings in Jehovah's house! (<122107>2 Kings 21:7.) Sodomites' (qedeeshim), "consecrated men") houses stood nigh to

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Jehovah's house, for the vilest purposes in the name of religion ([<122307>2 Kings 23:7](#)), Jehovah's altar was cast down ([<143316>2 Chronicles 33:16](#)), the ark was displaced ([<143503>2 Chronicles 35:3](#)), the sabbath, the weekly witness for God, was ignored ([<235602>Isaiah 56:2; 58:13](#)). Then Jehovah spoke by the prophets: "Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth it both his ears shall tingle, and I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab (i.e. I will destroy it as I did Samaria and Ahab), and I will wipe Jerusalem as a man wipeth a dish, turning it upside down," so as not to leave a drop in it: complete destruction. Tradition represents Manasseh as having sawed Isaiah in sunder for his faithful protest ([<581137>Hebrews 11:37](#)). Josephus (*Ant.* 10:3, sec. 1) says Manasseh slew all the righteous and the prophets day by day, so that Jerusalem flowed with blood, Isaiah ([<235701>Isaiah 57:1-4](#), etc.) alludes also to the "mockings" of which the godly "had trial" ([<581136>Hebrews 11:36](#)). The innocent blood thus shed was what the Lord would not pardon the nation, though He accepted Manasseh on repentance and honored the godly Josiah ([<122326>2 Kings 23:26; 24:4](#); [<241504>Jeremiah 15:4](#)).

Judgment at last overtook Manasseh; he would not hear the word, he must hear the rod. Babylon, the occasion of his sin, was the scene of his punishment. The captain of the Assyrian king Esarhaddon's (see [<150402>Ezra 4:2,10](#); [<121724>2 Kings 17:24](#)) host, having first crushed the revolt of the Babylonian Merodach Baladan, next took his ally Manasseh "among the thorns," chochim, (rather "with hooks"; an image from the

ring passed through the noses of wild beasts to subdue and lead them; so <121928>2 Kings 19:28; <262904>Ezekiel 29:4), and carried him to Babylon. In affliction he besought the Lord his God (compare <19B967>Psalm 119:67,71,75). The monuments mention “Minasi” (Manasseh) the king of Judah among Esarhaddon’s tributaries. Other Assyrian kings governed Babylon by viceroys, but he, like his grandfather Sargon, took the title of its “king,” and built a palace and held his court there. A Babylonian tablet was discovered dated by the year of his reign. The undesigned coincidence with secular monuments, whereby Scripture records he brought Manasseh to Babylon (where we might have expected Nineveh), confirms its truth. The omission from 2 Kings 21 of Manasseh’s repentance is due to its having no lasting result so far as the kingdom was concerned. His abolition of outward idolatry did not convert the people, and at his death Amen restored it. Esarhaddon’s Babylonian reign was 680-667 B.C.; 676 is fixed on as the date of Manasseh’s captivity, the 22nd year of his reign.

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Manasseh “humbled himself greatly ([<600506>1 Peter 5:6](#)) before the God of his fathers and prayed unto Him, and He was intreated of him and brought him again to Jerusalem. Then Manasseh knew that the Lord He is God.” This illustrates the exceeding riches of God’s grace to the vilest ([<540115>1 Timothy 1:15,16](#)). The benefit of sanctified affliction, the efficacy of self abusing suppliant prayer, both these teach experimental knowledge of God ([<190916>Psalm 9:16](#)). Manasseh on his restoration built a wall outside the city of David, W. of Gihon, even to the entering in of “the fish gate”

([<360110>Zephaniah 1:10](#) alludes to this), compassing about Ophel. He took away the strange gods and idol out of Jehovah’s house, and all the altars in the mount of the house of Jehovah and in Jerusalem, and repaired Jehovah’s altar, and commanded Judah to serve Jehovah. The people still sacrificed in the high places, but to Jehovah. The book of the law was as yet a hidden book ([<143414>2 Chronicles 34:14](#)). He put captains in Judah’s fenced cities to guard against Assyria on one side, Egypt on the other. He was buried in his own house ([<122118>2 Kings 21:18](#)) in the garden of Uzza, as not being counted worthy of burial among the kings of David’s house. Isaiah and Habakkuk closed their prophesying in his reign; Jeremiah and Zephaniah were but youths in it. Infidelity resulted from the confused polytheism introduced, and from the cutting off of all the faithful

([<360112>Zephaniah 1:12](#)). “His prayer and the words of the seers to him were written in the book of the kings of Israel”;

while special accounts of his prayer “and how God was intreated, and all his sins ... before he was humbled ... were written among the sayings of the seers” (the Qeri makes it Hozai a prophet: <143318>2 Chronicles 33:18,19). Amon succeeded Manasseh. “The Prayer of Manasseh” in the Apocrypha was rejected from the canon even by the Council of Trent. His recording his own shame and repentance and God’s grace to him (though not preserved to us) evidences the reality and depth of his change of heart (<196616>Psalm 66:16; <430429>John 4:29; <410519>Mark 5:19).

MANASSITES

<071204> Judges 12:4,5. Translated for “which were escaped “fugitives, as in

<071204> Judges 12:4; “you Gileadites with Jephthah are Ephraimite fugitives in the midst of the noble tribes Ephraim and Manasseh.” The Gileadites paid them in their own coin, turning Ephraim’s taunt upon themselves, when the Ephraimires as fugitives begged the Gileadites who had taken the Jordan fords to let them go over.

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MANDRAKES

The *Atropa mandragora*, of the order Solanaceae, allied to the deadly nightshade (*Atropa belladonna*); a stupefying narcotic with broad dark green leaves, flowers purple, and green apples which become pale yellow when ripe, with a tuberous bifid (forked) root. Still found ripe in wheat harvest (May) on the lower parts of Lebanon and Hermon (^{<013014>}Genesis 30:14). The apples produce dizziness and exhilaration. The ancients believed them calculated to produce fecundity. Their Hebrew name, *duwdaim*, “love apples,” agrees with their being used as aphrodisiacs to conciliate love; Rachel had this superstitious notion (^{<013014>}Genesis 30:14-17). The odor is too strong to be agreeable to Europeans, but Orientals value strong-smelling things; Dioscorides calls the apples “sweet-scented.” Song 7:13, “the mandrakes give a smell.” The root was fancied to resemble man, and to form a potent magical spell, and to emit a human groan on being torn from the ground!

MANGER

fatnee only in ^{<420207>}Luke 2:7,12,16, where the infant Jesus was laid, ^{<421315>}Luke 13:15 “the stall.” The open courtyard attached to the inn or *khan*, with arcades around and terraces over them. However there are limestone caverns in the narrow long gray hill on which stands Bethlehem; and Justin Martyr, born at Sichem, only 40 miles off, A.D. 103, states that “Joseph lodged in a cave near Bethlehem.” The “manger” was a crib in a stable or lower enclosure (which was possibly a cave as Justin

Martyr says) attached to the **see INN** or khan. The inn had apartments or cells above for travelers, and stalls for the cattle below. The upper platform, reached by steps, was probably occupied by the inn and its occupants; the lower level, from which the steps arose, was usually appropriated to cattle and goats, and on this occasion was used by Joseph and Mary on account of the crowded state of the regular inn or khan. Early Christian artists represent the scene of the nativity as an open courtyard with a crib or long trough.

MANNA

There is a connection between the natural manna and the supernatural. The natural is the sweet juice of the tarfa, a kind of tamarisk. It exudes in May for about six weeks from the trunk and branches in hot weather, and forms small round white grains. It retains its consistency in cool weather, but melts with heat. It is gathered from the twigs or from the fallen leaves. The

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Arabs, after boiling and straining, use it as honey with bread. The color is a greyish-yellow, the taste sweet and aromatic. Ehrenberg says it is produced by an insect's puncture. It abounds in rainy seasons, some years it ceases. About 600 or 700 pounds is the present produce of a year. The region wady Gharandel (Elim) and Sinai, the wady Sheich, and some other parts of the peninsula, are the places where it is found. The name is still its Arabic designation, and is read on the Egyptian monuments (mennu, mennu hut "white manna"). Gesenius derives it from manah "to apportion." The supernatural character of the manna of Exodus at the same time appears.

- (1)** It was found not under the tamarisk, but on the surface of the wilderness, after the morning dew had disappeared.
- (2)** The quantity gathered in a single day exceeded the present produce of a year.
- (3)** It ceased on the sabbath.
- (4)** Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread.
- (5)** It was found not merely where it still is, but Israel's whole way to Canaan (and not merely for a month or two each year, but all the year round).

The miracle has all the conditions and characteristics of divine interpositions.

(1) A necessity, for Israel could not otherwise have been sustained in the wilderness.

(2) A divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended.

(3) Harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district. The local coloring is marked. Moses the writer could neither have been deceived as to the fact, nor could have deceived contemporaries and eye-witnesses. (Speaker's Commentary)

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The Scripture allusions to it are in ^{<021614>}Exodus 16:14-36; ^{<041107>}Numbers 11:7- 9; ^{<050803>}Deuteronomy 8:3-16; ^{<060512>}Joshua 5:12; ^{<197824>}Psalms 78:24,25 (“angels’ food”; not as if angels ate food, but food from the habitation of angels, heaven, a directly miraculous gift), ^{<400404>}Matthew 4:4; ^{<430631>}John 6:31-50; ^{<461003>}1 Corinthians 10:3. The manna was a “small round thing as the hoar-frost on the ground,” falling with the dew on the camp at night. They gathered it early every morning before the sun melted it. If laid by for any following day except the sabbath it bred worms and stank. It was like coriander seed and bdellium, white, and its taste as the taste of fresh oil, like wafers made with honey (^{<041107>}Numbers 11:7-9). Israel subsisted on it for 40 years; it suddenly ceased when they got the first new grain of Canaan. Vulgate, Septuagint, and Josephus (Ant. 3:1, sec. 6) derive manna from Israel’s question to one another, *maan huw’* “what is this? for they knew not what it was.” God “gave it to His beloved (in) sleep” (^{<19C702>}Psalms 127:2), so the sense and context require. Israel each morning, in awaking, found it already provided without toil. Such is the gospel, the gift of grace, not the fruit of works; free to all, and needed by high and low as indispensable for true life. To commemorate Israel’s living on omers or tenth deals of manna one omer was put into a golden pot and preserved for many generations beside the ark. Each was to gather according to his eating, an omer apiece for each in his tent, a command testing their obedience, in which some failed, gathering more but gaining nought by it, for however much he gathered, on measuring it in his tent he found he had only as much as he needed for his family; type of

Christian charity, which is to make the superfluity of some supply the needs of others. “that there may be equality” (<470814>2 Corinthians 8:14,15); “our luxuries should yield to our neighbor’s comforts, and our comforts to his necessities” (John Howard). The manna typifies Christ.

(1) It falls from above (<430632>John 6:32, etc.) as the dew (<19B003>Psalm 110:3; <330507> Micah 5:7) round the camp, i.e. the visible church, and nowhere else; the gift of God for which we toil not (<430628>John 6:28,29); when we were without merit or strength (<450506>Romans 5:6,8).

(2) It was gathered early; so we, before the world’s heat of excitement melt away the good of God’s gift to us (<196301>Psalm 63:1; <280515>Hosea 5:15; 6:4; <401306> Matthew 13:6).

(3) A double portion must be gathered for the sabbath.

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(4) It was ground in the mill, as Christ was “bruised” for us to become our “bread of life.”

(5) Sweet as honey to the taste ([<193408>Psalm 34:8](#); [119:103](#); [<600203>1 Peter 2:3](#)).

(6) It must be gathered “day by day,” fresh each day; so today’s grace will not suffice for tomorrow ([<110859>1 Kings 8:59](#) margin; [<400611>Matthew 6:11](#); [<421103> Luke 11:3](#)). Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savor of death not life ([<460801>1 Corinthians 8:1](#)).

(7) To the carnal it was “dry” food though really like “fresh oil” ([<041106>Numbers 11:6,8](#); [21:5](#)): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savor of the Holy Spirit ([<470214>2 Corinthians 2:14-16](#)).

(8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcometh ([<660217>Revelation 2:17](#)); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world’s dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection.

(9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here (<402819>Matthew 28:19).

(10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God (<660207>Revelation 2:7; 22:2,14).

MANOAH

A Danite of Zorah, father of Samson (Judges 13). The Angel of Jehovah appeared unto his wife, announcing that a son should be born to her, to be reared as a Nazarite. On her telling Manoah he entreated Jehovah to send again “the man of God” (as Manoah supposed him to be) to “teach what they should do unto the child to be born.” God graciously granted his wish, and he asked the Angel, “how shall we order the child, and how shall we do unto him?” So parents ought to seek God’s direction, how to rear their children for God. The Angel directed him and all parents: “of all that I said ... beware, ... all that I commanded ... observe” (compare <430205>John 2:5).

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Manoah begged Him to stay until he got ready a kid. The divine Angel told him (as Manoah thought He was a man and knew not He was the Angel of Jehovah, and He being jealous for God's honor would not accept it as man; compare <411018>Mark 10:18) he must offer his burnt offering to Jehovah. Manoah then asked His name. The Angel replied, "it is secret" ("wonderful," margin; <230906>Isaiah 9:6); compare <013229>Genesis 32:29; <023405> Exodus 34:5-7; it is a secret known to God's children (<192514>Psalm 25:14; <660217> Revelation 2:17; 3:12). "He did wondrously" according to His name, for He made a flame rise from the rock to consume the offering and (compare <070621>Judges 6:21) ascended in the flame; compare <410441>Mark 4:41; 5:42; 7:37; <440109>Acts 1:9; <430313>John 3:13. Manoah feared he should die, as having seen God (<023320>Exodus 33:20). His wife with greater spiritual instinct replied: "if Jehovah were pleased to kill us, He would not have received a burnt offering at our hands, neither would He have showed us all these things, nor as at this time have told us such things." Manoah and his wife remonstrated with Samson on choosing a Philistine as his wife (<071402>Judges 14:2,3); but they accompanied him to the marriage feast at Timnath. Manoah probably died before his son; since not Manoah but Samson's brothers brought Samson's body to the tomb between Zorah and Eshtaol.

MANSLAYER

(See **CITIES OF REFUGE** , and see **BLOOD** , see **AVENGING OF** .)

MANTLE

(1) Semikah , the thick plaid or rug wherewith Jael covered Sisera ([070418](#)>Judges 4:18).

(2) The meil , the priestly robe which the child Samuel’s mother made for him, a miniature of his robe in later life ([090219](#)>1 Samuel 2:19; 15:27; 28:14).

(3) Mataphah ([230322](#)>Isaiah 3:22), a lady’s outer full tunic, with sleeves, reaching to the feet.

(4) ‘ addereth , Elijah the prophet’s sole mantle except the leather girdle about his loins ([111913](#)>1 Kings 19:13,19); the Septuagint render it “sheepskin.” The recognized dress of a prophet ([381304](#)>Zechariah 13:4, “a rough garment” of prophets).

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MAOCH

<092702> 1 Samuel 27:2; Maachah <110239>1 Kings 2:39.

MAON

1. A city in the mountains of Judah (<061555>Joshua 15:55). In the waste pasture (“wilderness”) of Maon in the plain S. of Jeshimon, at the hill of Hachilah, David narrowly escaped Saul through the Ziphites’ treachery (<092319>1 Samuel 23:19,24,25). Saul was on one side of the mountain, David on the other, when a message announcing a Philistine invasion called Saul away; the rock that separated the pursuer and the pursued was called “Sela-hammah- lekoth,” the rock of divisions. Nabal’s flocks fed on the pastures of Maon and the adjoining Carmel (<092502>1 Samuel 25:2). He conducted his sheepshearing at Carmel, because he was there near good water in the plain between Hebron and Carmel, the finest plain in the hill country of Judah, that which Achsah desired of Caleb her father; for she wanted, besides the arid south land (Negeb), “springs of water,” and received this “field” or cultivated plain with “upper and nether springs.” Now Mat, a conical hill, seven miles S. of Hebron. On the same level as Tell Zif; the passage <092324>1 Samuel 23:24,25, refers to the wady el War, “valley of rocks,” a rugged place having its head close to Tell Main; the long ridges running E. to the Dead Sea are a fit site for David’s escape. (Conder, Palestine Expl.)

2. In <071012>Judges 10:12, “the Maonites did oppress you,” the

Mehunim of

<142607> 2 Chronicles 26:7 may be meant, the inhabitants of Mann (translated for “habitations,” <130441>1 Chronicles 4:41, Meunites, who were strangers there), a city near Petra, E. of wady Muss. Otherwise, a “Maon” tribe, of which Maon city was a remnant, near Amalek, dispossessed by Caleb, may have oppressed Israel subsequently under the judges. But thus all notice of Israel’s great oppressor Midian would be omitted; and Septuagint in both the best manuscripts read for “the Maonites” in <071012>Judges 10:12 “Midian.” No Hebrew manuscript existing supports this. In <142001>2 Chronicles 20:1, “with them (other) beside the Ammonites,” or as others translated “others who dwelt aside from (i.e. beyond) the Ammonites,” namely, tribes in the Syro-Arabian desert bordering upon Ammon on the N. and E.; compare

<142002> 2 Chronicles 20:2 (Keil). But <142010>2 Chronicles 20:10,22, mentioning inhabitants of Mount Seir or Edom among the invaders, favor Hiller’s alteration of Meeha’amonim into Meehame’unim, the Maonites of Mann near the Edomite Petra; E. of wady Muss, in the mountainous region W. of

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the Arabah. The Maonites are mentioned instead of the Edomites, to imply that not only Edomites but tribes from other parts of Mount Seir joined the invasion. The Maonites probably were of non Edomitic origin.

3. Descendant of Caleb, son of Shammai, father of founder of Bethzur ([130245](#)>1 Chronicles 2:45).

MARAH

(“bitterness”). A fountain in the desert of Shur, between the Red Sea and Sinai; Israel reached Marah three days after crossing to the Arabian side

([021523](#)>Exodus 15:23; [043308](#)>Numbers 33:8). Now Ain Huwarah, 47 miles from Ayun Muss, near the place of crossing the Red Sea. The beneficial effect of the tree cast into the bitter water by God’s direction is probably the cause why now this fountain is less bitter than others in the neighborhood. The fountain rises from a large mound, a whitish petrification, deposited by the water, which seldom flows now; but there are traces of a formerly running stream. The Arabic Huwara means destruction, analogous to the Hebrew bitter. The cross is spiritually the tree which, when cast into life’s bitterest waters, sweetens and heals them ([500308](#)>Philippians 3:8; [442024](#)>Acts 20:24; 16:23-25; 5:41; [450503](#)>Romans 5:3).

MARALAH

A landmark of Zebulun somewhere on the ridge of Carmel

(Keil) (<061911>Joshua 19:11).

MARESHAH

1. A city of the shephelah or low hills of Judah (<061543>Joshua 15:43). Commanding in position; hence fortified by Rehoboam after the separation of Israel (<141108>2 Chronicles 11:8). Zerah the Ethiopian had reached Mareshah when Ass met and repulsed him (<141409>2 Chronicles 14:9,10); the ravine (geey) of Zephathah was near. Now Marash; over a Roman mile

S.S.W. of Beit Jibrin (Eleutheropolis), on a gently swelling hill descending from the mountains to the western plain. Eliezer son of Dodayah the prophet was of Mareshah (<142037>2 Chronicles 20:37.) Micah plays upon the meaning of Mareshah, “I will bring an heir (the Assyrian foe) unto thee, Mareshah” (inheritance) (<330101>Micah 1:15). Other heirs will supplant us in every inheritance, except heaven.

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2. Mareshah, father of Hebron (a person, not the city): ^{<130242>}1 Chronicles 2:42, where the relative position of the cities Mareshah and Hebron, and their historical relations, forbid our understanding the cities as meant.

^{<130421>} 1 Chronicles 4:21. Mareshah sprung from Shelah, third son of Judah, through Laadah. Probably = Mareshah (1).

MARK, JOHN

Townson conjectures that the young man introduced as fleeing and leaving his linen robe, fear overcoming shame (^{<411605>}Mark 16:51,52), was Mark himself, on the ground that otherwise we see no reason for its introduction, being unconnected with the context. If the young man was the writer, awakened out of sleep by the noise near his house of men proceeding to seize the Savior, then going forth hastily in a linen cloth only, and being an eye witness of Jesus' apprehension and suspected of being His follower, though not so then but afterward, he would look back on this as the most interesting circumstance of his life; though, like John, in humility he describes without mentioning himself by name. (**See LAZARUS** .) Mark was son of Mary, residing at Jerusalem, and was cousin (not "sister's son'," ^{<510410>} Colossians 4:10) of Barnabas. The relationship accounts for Barnabas' choice of Mark as his companion; also for the house of Mark's mother being the resort of Christians, Barnabas a leader among them attracting others there. The family belonged to Cyprus (^{<440436>}Acts 4:36; 13:4,13); so Barnabas chose Cyprus as the first station on their journey. Mark readily accompanied him as

“minister” ([hufretes](#) , subordinate) to the country of his kindred; but had not the spiritual strength to overcome his Jewish prejudices which he probably imbibed from his spiritual father Peter

([<480211>Galatians 2:11-14](#)), so as to accompany Paul the apostle of the Gentiles further than Perga of Pamphylia, in his first missionary tour to the pagan. Mark returned to Mary his mother at Jerusalem; he ought to have remembered Jesus’ words ([<401037>Matthew 10:37](#)). Paul therefore (because “he went not with them to the work,” for his accompanying them to his native Cyprus was his own pleasure rather than zeal for pure missionary “work”) rejected him on his second missionary journey ([<441537>Acts 15:37-](#)

39). This caused a temporary alienation between Paul and Barnabas. The latter (realizing his name, “son of consolation”) took Mark again to Cyprus, like a tender father in Christ bearing with the younger disciple’s infirmity, until by grace he should become stronger in faith; also influenced by the He of relationship. Christian love healed the breach, for in

3.

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<510410> Colossians 4:10 Paul implies his restored confidence in Mark (“touching whom ye received commandments, if he come unto you receive him ... my fellow workers unto the kingdom of God which have been a comfort unto me”). The Colossians, 110 miles distant from Perga, 20 from Pisidia, knew of Mark’s past unfaithfulness, and so needed the recommendation to “receive” him as a true evangelist, ignoring the past. So in <570111>Philemon 1:11,24, he calls Mark “my fellow laborer.” Mark was two years later again in Colossae when Paul tells Timothy, then in Asia Minor (<550411>2 Timothy 4:11), “take Mark and bring him with thee, for he is profitable to me for the ministry.” A contrast: Demas, once Paul’s” fellow laborer,” fails away; Mark returns to the right way, and is no longer unprofitable, but “profitable (even to an apostle) for the ministry.” By his Latin knowledge he was especially likely to be “profitable” in preaching at Rome where Paul then was when he desired Timothy to “bring Mark.” He was Peter’s “son” by conversion (probably converted in meeting the apostle in his mother’s house at Jerusalem), and was with his spiritual father when <600513>1 Peter 5:13 was written; his connection with Peter, by an undesigned coincidence which marks genuineness, appears in <441212>Acts 12:12. After Paul’s death Mark joined **see PETER** with whom he had been before associated in the writing of the Gospel. Mark was with Paul intending to go to Asia Minor, A.D. 61-63 (<510410>Colossians 4:10). In <550411>2 Timothy 4:11, A.D. 67, Mark was near Ephesus, from whence he was about to be taken by Timothy to Rome. It is not likely Peter would have trenched on Paul’s field of labour, the churches of

Asia Minor, during Paul's lifetime. At his death Mark joined his old father in the faith, Peter, at Babylon. Silvanus or Silas had been substituted for Mark as Paul's companion because of Mark's temporary unfaithfulness; but Mark, now restored, is associated with Silvanus ([2 Timothy 4:12](#)), Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. Naturally Mark salutes the Asiatic churches with whom he had been already under Paul spiritually connected. The tradition (Clemens Alex. in Eusebius' H. E. 6:14, Clem. Alex. Hyp. 6) that Mark was Peter's companion at Rome arose from misunderstanding "Babylon" ([1 Peter 5:13](#)) to be Rome. A friendly salutation is not the place where an enigmatically prophetic title would be used ([Revelation 17:5](#)). Babylon was the center from which the Asiatic dispersion whom Peter ([1 Peter 1:1,2](#)) addresses was derived. Alexandria was the final scene of Mark's labors, bishopric, and martyrdom (Nicephorus, H. E. 2:43).

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MARK, GOSPEL OF

(See ACTS , see BARNABAS , and see GOSPELS .) “John (his Hebrew name) whose surname was Mark” (his Roman name): <411212>Mark 12:12,25; 13:5,13; 15:39; <510410>Colossians 4:10; <550411>2 Timothy 4:11; <570124>Philemon 1:24. The Roman supplanted the Jewish name, as Paul did Saul. The change marks his entrance on a new and worldwide ministry. The fathers unanimously testify that Mark was “interpreter” ([hermeneutes](#) , Papias in Eusebius, H. E. iii. 39; Irenaeus, Haer. iii. 1,10, sec. 6) to Peter; meaning one who expresses and clothes in words the testimony of another. Papias, or John Presbyter (in Eusebius, H. E. iii. 39), states that Mark wrote “not in order,” i.e. he wrote “some” leading facts, not a complete history. He attests Mark’s accuracy, saying “he committed no error,” but made it his aim “to omit nought of what he heard and to state nothing untrue.” Peter’s name and presence are mentioned on occasions where apparently there is no reason for it; Mark herein wished to bring the apostle forward as his authority (see <410136>Mark 1:36; 5:37; 11:20-26; 13:3). There are indications of the author having been a Galilean, which Peter was. Thus, Herod the tetrarch is styled “king”; the “lake” (as <420822>Luke 8:22 calls it, for he knew larger sects) is called “the sea of Galilee” (<410501>Mark 5:1). Only in <410630>Mark 6:30 the term of dignity, “apostle,” is found; in Luke, as writing later, it frequently occurs. Things to their discredit are ingenuously stated by Matthew and Mark (Peter), as we might expect from apostles writing about themselves; but are sparingly introduced

by Luke (<401609>Matthew 16:9;

<410718> Mark 7:18; 10:41; 14:31; 6:52; 9:10; 10:32, the last three not in Matthew). The account of many things is marked by vivid touches suitable to an eye-witness only, which Peter was; e.g. <410639>Mark 6:39, “the green grass” in the feeding of the 5,000; “the pillow of the ship” (<410438>Mark 4:38); <411050> Mark 10:50, “casting away his garment”; <411104>Mark 11:4, “the colt tied by the door without in a place where two ways met.” The details of the demon-possessed Gadarene: “no man could bind him, no not with chains, because he had often been bound, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, crying, and cutting himself with stones,” etc. (<410502>Mark 5:2-5); and also the wild cry of another reproduced, “Ea” (Ha! not as KJV, “let us alone”), <410124>Mark 1:24. Jesus’ looks, <410305>Mark 3:5, “He looked round about on them in anger” (<410334>Mark 3:34); <410833>Mark 8:33; 10:21,23, “Jesus beholding loved him,” etc.; <410812>Mark 8:12, He sighed deeply in spirit ... why doth this generation seek after a

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sign?” [<410141>Mark 1:41](#), “Jesus moved with compassion put forth His hand” touching the leper. All these minute touches, peculiar to him, show his Gospel is no epitome of the others but an independent witness, Mark tells Peter’s humble origin ([<410116>Mark 1:16-20](#)), his connection with Capernaum ([<410129>Mark 1:29](#)), that Levi was son of Alphaeus ([<410214>Mark 2:14](#)), that Boanerges was the title given by Christ to James and John ([<410317>Mark 3:17](#)), that, the ruler of the synagogue was named Jairus ([<410522>Mark 5:22](#)), that Jesus was a “carpenter” ([<410603>Mark 6:3](#)), that the Canaanite woman was a Syrophenician ([<410726>Mark 7:26](#)). Mark gives Dalmanutha for Magdala ([<410810>Mark 8:10](#); [<401539>Matthew 15:39](#)). He names Bartimaeus ([<411046>Mark 10:46](#)), states that “Jesus would not suffer any to carry any vessel through the temple” ([<411116>Mark 11:16](#)), that Simon of Cyrene was father of Alexander and Rufus ([<411521>Mark 15:21](#)). Peter would be the probable source of these particulars of Mark’s information. Jesus’ rebuke of Peter is recorded, but His preeminent praise of him is omitted ([<410832>Mark 8:32,33](#); compare [<401618>Matthew 16:18,23](#)). The account of the thrice denial is full, but “bitterly” is omitted from his repentance ([<411472>Mark 14:72](#)). This is just what we might expect from an apostle writing about himself. The Roman character preponderates, abounding in facts rather than doctrines, and practical details told with straightforward, energetic, manly simplicity. Of passages peculiar to Mark are [<410320>Mark 3:20,21](#), Christ’s friends’ attempt on Him; [<410426>Mark 4:26-](#)

29, parable of the seed growing secretly; <410731>Mark 7:31-37, healing the deaf mute; <410822>Mark 8:22-26, gradual cure of the blind; <411111>Mark 11:11; 14:51,52; 16:7, the special message to Peter after the resurrection, to cheer him in his despondency after the thrice denial. Only twice Mark quotes Old Testament himself (<390301>Malachi 3:1; <234003>Isaiah 40:3), namely, <410102>Mark 1:2, 3; but often introduces Christ and those addressing Him quoting it. The Sinaiticus, Vaticanus, and Alexandrinus manuscripts omit <411528>Mark 15:28, which is an interpolation from <422237>Luke 22:37. Mark alone has “the sabbath was made for man” (<410227>Mark 2:27), and the scribe’s admission that love is better than sacrifices (<411233>Mark 12:33); all suited for Gentile readers, to whom Peter, notwithstanding subsequent vacillation, first opened the door (Acts 10). He notices Jesus being “with the wild beasts” when tempted by Satan in the wilderness; contrast Adam tempted amidst the tame animals in Eden (Genesis 2; 3). Adam changed paradise into a wilderness, Jesus changes the wilderness into paradise. Other scenes to Peter’s honor omitted are <420501>Luke 5:1-11, his walking on the sea (<401428>Matthew 14:28-31), his commission to get, the tribute money from the fish (<401724>Matthew 17:24-27), Jesus’ special

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intercession for him (^{<422231>}Luke 22:31,32), his being one of the two sent to prepare the Passover (^{<422208>}Luke 22:8).

Mark's explanations of Jewish customs and names (Jordan is called a "river"; the Pharisees' fasting and customs, ^{<410105>}Mark 1:5; 2:18; 7:1-4; the Sadducees' tenets, ^{<411218>}Mark 12:18; the Passover described, ^{<411401>}Mark 14:1,12) which Jews would not need, and the absence of appeals by himself to Old Testament prophecy, also of the genealogy and of the term **nomos** , the Mosaic "law," show he wrote for Gentiles not for Jews. Accordingly he omits the offensive references to the Gentiles found in ^{<400607>}Matthew 6:7,8; 10:5,6; compare ^{<410607>}Mark 6:7-11; so Luke writing for Gentiles (^{<420901>}Luke 9:1-5). Moreover Mark (^{<411117>}Mark 11:17) inserts what is not in Matthew or Luke, "My house shall be called of all nations the house of prayer." He abounds in Latinisms, agreeably to the theory that he wrote for Romans, whose terms his and Peter's intimacy with them would dispose him to use: thus centurion for **hekatontarchos** elsewhere in New Testament, **paidiothen** = a puero, **kodrantēs** = quadrans, **denarion** = denarius, **halas analon** = sal insulsum, speculator, censos, fragelloo (flagello), xestes (sextarius), **megistanes** = magnates, **legeon** = legio. The explanation of a Greek term **aulee** by the Latin proetorium (^{<411516>}Mark 15:16) could only be for Roman readers.

Style. Unusual Greek expressions occur: **exapina** , **epistentrechein** , **pistike** , **eneileo** , **efie** , **proelaben murisai** , **alalos** , **enangkalizesthai** . Diminutives abound, **thugatrion** ,

[koration](#) , [otaron](#) , [kunaria](#) . He employs as the phrase most characteristic of his Gospel [eutheos](#) , “straightway,” “immediately,” 41 times. His use of the present tense for the past gives vivid present reality to his pictures. He details minutely localities, times, and numbers. He introduces persons’ speaking directly. He is often abrupt as he is graphic, e.g. Mark 1, where he hurries on to our Lord’s: official life, which he sketches with lifelike energy. “While the sequence and connection of the longer discourses was that which the Holy Spirit peculiarly brought to Matthew’s mind, the apostle from whom Mark’s record is derived seems to have been deeply penetrated by the solemn iterations of cadence and expression, and to have borne away the very words themselves and the tone of the Lord’s sayings” (Alford), e.g. the sublime reply ^{<410939>}Mark 9:39- 50, the thrice repeated “where their worm dieth not and the fire is not quenched,” sounding in the ears as a peal of doom. This Gospel especially pictures Jesus’ outward gestures, e.g. His actions in curing the deaf (^{<410733>}Mark 7:33,34), He takes him aside from the multitude, puts His fingers

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into his ears, spits, touches his tongue, looks up to heaven, sighs, and saith, “Ephphatha.” Hebrew (Aramaic) words are used, but explained for Gentile readers: <410317>Mark 3:17,22; 5:41, Talitha kumi ; <410711>Mark 7:11, korban ; <410943> Mark 9:43, gehenna ; <411046>Mark 10:46, Bar-timaeus; <411436>Mark 14:36, Abba ; <411522>Mark 15:22, Golgotha . The style, though abounding in Latinisms, is more related. to the Hebraistic style of Matthew than to Luke’s pure Greek.

From the Latinisms, and the place where, and the persons to whom it was written, it was thought originally to have been in Latin; so the Syriac version states, and many Greek manuscripts, “it was written in Rome, in the Roman language.” But Mark’s assuming his readers’ acquaintance with Jewish localities is opposed to the opinion that he wrote at Rome (after Peter’s departure from or decease in that city) which John Presbyter and Irenaeus endorse. In the New Testament record of Paul’s labors in and for Rome no allusion occurs to Peter in connection with Christianity there. The internal evidence of Mark’s Gospel is in favor of its being early in date; this it could not be if it were written after any supposed date of Peter’s having preached at Rome. If Peter ever was at Rome it must have been after Paul’s two years spent in Rome, and after the writing of Acts which records it. Paul and Luke, the writer of Acts (Acts 28), evidently knew nothing of Peter having founded a church there. All is clear, if Mark wrote the Gospel in connection with the Roman Caesarea. Here Peter first preached, and it was for his converts that Mark, his son in the faith, wrote a Gospel suited in style to the energetic character of their

nation, and embodying the teaching of the first apostolic missionary to them, Peter. In exact agreement with the date which this would presume, Eusebius (Chronicle) fixes on the third year of Claudius, A.D. 43, shortly after Cornelius' conversion, a date when certainly Peter was not at Rome notwithstanding Eusebius' statement, to which he probably was led by the early circulation of Mark's Gospel at Rome by Roman converts passing there from Caesarea; hence probably originated the story of Peter's visiting Rome. Possibly the last 12 verses of Mark 16, not found in the Sinaiticus and the Vaticanus manuscripts but found in the Alexandrinus manuscript, were added at the later date assigned by Irenaeus, i. e. A.D. 64. This will agree with ⁴¹¹⁶²⁰Mark 16:20, "they went forth and preached everywhere," which implies that by this time the apostles had left Judaea and had preached in most lands, though they had not done so before the Gospel itself was written. As Matthew's Gospel, adapted to Jewish readers, and

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probably written in and for Jerusalem or Judaea, answers to the earliest period (Acts 1—11), the Hebrew period ending about A. D. 40, so Mark answers to the second or Judaeo-Gentile period, A.D. 40 to 50, and is suited to Gentile converts such as the Roman soldiers concentrated at Caesarea, their head quarters in Palestine, the second center of gospel preaching as Jerusalem was the first, and the scene of Cornelius' conversion by Mark's father in the faith, Peter.

The Sinaiticus and Vaticanus manuscripts omit ^{<411609>}Mark 16:9-20, but Alexandrinus and Beza and Paris manuscripts and Vulgate support them, and “they were afraid” would be a strangely abrupt close of the Gospel. Irenaeus (iii. 10, sec. 6) quotes from them. Justin Martyr quotes ^{<410944>}Mark 9:44,46,48; 12:30; 3:17. The motto of this Gospel may be taken from its probable author, Peter (^{<441038>}Acts 10:38) “God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him.”

MARKET

The bazaars of the East are the resort of the idle and news-mongers. Hence, **agoraioi** ,” market frequenters,” is another name for “men of the baser sort” (^{<441705>}Acts 17:5 Greek).

MAROTH

A town in the W. of Judah = bitternesses. Maroth waited carefully for good (“is grieved for her gods,” Gesenius), but

“evil (answering to bitterness, which Maroth means) came.”

Micah (<330101>Micah 1:12) plays upon the meaning of Maroth.

MARRIAGE

(**See ADAM**) The charter of marriage is <010224>Genesis 2:24, reproduced by our Lord with greater distinctness in <401904>Matthew 19:4,5: “He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain, shall be one flesh.” The Septuagint, and Samaritan Pentateuch reads “twain” or “two” in <010224>Genesis 2:24; compare as to this joining in one flesh of husband and wife, the archetype of which is the eternally designed union of Christ and the church, <490531>Ephesians 5:31; <411005>Mark 10:5-9; <460616>1 Corinthians 6:16; 7:2. In marriage husband and wife combine to form one perfect human being; the one is the complement of the other. So Christ

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makes the church a necessary adjunct to Himself. He is the Archetype from whom, as the pattern, the church is formed ([<450605>Romans 6:5](#)). He is her Head, as the husband is of the wife ([<461103>1 Corinthians 11:3; 15:45](#)). Death severs bridegroom and bride, but cannot separate Christ and His bride ([<401906>Matthew 19:6](#); [<431028>John 10:28,29; 13:1](#); [<450835>Romans 8:35-39](#)).

In [<490532>Ephesians 5:32](#) translated “this mystery is great,” i.e. this truth, hidden once but now revealed, namely, Christ’s spiritual union with the church, mystically represented by marriage, is of deep import. Vulgate wrongly translated “this is a great sacrament,” Rome’s plea for making marriage a sacrament. Not marriage in general, but the marriage of Christ and the church, is the great mystery, as the following words prove, “I say it in regard to ([eis](#)) Christ and in regard to ([eis](#)) the church,” whereas

[<010224>](#) Genesis 2:24 refers to literal marriage. Transl.

[<490530>](#)Ephesians 5:30, “we are members of His (glorified) body, being (formed) out of ([ek](#)) His flesh and of His bones.” Adam’s deep sleep wherein Eve was formed out of His opened side, symbolizes Christ’s death which was the birth of the spouse, the church ([<431224>John 12:24; 19:34,35](#)). As Adam gave Eve a new name, ‘ishah , “woman” or “wife” the counterpart of iysh , “man” or “husband,” so Christ gives the church His new name; He, Solomon, she, the Shulamite (Song 6:13; [<660217>Revelation 2:17; 3:12](#)). The propagation of the church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage.

Natural marriage rests on the spiritual marriage, whereby Christ left the Father's bosom to woo to Himself the church out of a lost world. His earthly mother as such He holds secondary to His spiritual bride

(<420248>Luke 2:48,49; 8:19-21; 11:27,28). He shall again leave His Father's abode to consummate the union (<402501>Matthew 25:1-10; <661907>Revelation 19:7).

Marriage is the general rule laid down for most men, as not having continency (<460702>1 Corinthians 7:2,5, etc.). The existing "distress" (<460726>1 Corinthians 7:26) was Paul's reason then for recommending celibacy where there was the gift of continency. In all cases his counsel is true, "that they that have wives be as though they had none," namely, in permanent possession, not making idols of them. Scripture teaches the unity of husband and wife; the indissolubleness of marriage save by death or fornication (<400532>Matthew 5:32; 19:9; <450703>Romans 7:3); monogamy; the equality of both (iysh) and (ishah) being correlative, and she a "help-meet for him," i. e. a helping one in whom as soon as he sees her he may recognize himself), along with the subordination of the wife, consequent on

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her formation subsequently and out of him, and her having been first to fall ([<461108>1 Corinthians 11:8,9](#); [<540213>1 Timothy 2:13-15](#)) (**see ADAM**). Love, honor, and cherishing are his duty; helpful, reverent subjection, a meek and quiet spirit, her part; both together being heirs of the grace of life ([<600301>1 Peter 3:1-7](#); [<461434>1 Corinthians 14:34,35](#)).

Polygamy began with the Cainites. (**See LAMECH** , **see DIVORCE** and **see CONCUBINE** .) The jealousies of Abraham's ([<011606>Genesis 16:6](#)) and Elkanah's wives illustrate the evils of polygamy. Scripture commends monogamy ([<19C803>Psalm 128:3](#); [<200518>Proverbs 5:18](#); [18:22](#); [19:14](#); [31:10-29](#); [<210909> Ecclesiastes 9:9](#)). Monogamy superseded polygamy subsequently to the return from Babylon. Public opinion was unfavorable to presbyters and women who exercise holy functions marrying again; for conciliation and expediency sake, therefore, Paul recommended that a candidate should be married only once, not having remarried after a wife's death or divorce ([<540302>1 Timothy 3:2,12](#); [5:9](#); [<420236>Luke 2:36,37](#); [<460740>1 Corinthians 7:40](#)); the reverse in the case of young widows ([<540514>1 Timothy 5:14](#)). Marriage is honorable; but fornication, which among the Gentiles was considered indifferent, is stigmatized ([<581304>Hebrews 13:4](#); [<441520>Acts 15:20](#)). Marriage of Israelites with Canaanites was forbidden, lest it should lead God's people into idolatry ([<023416>Exodus 34:16](#); [<050703>Deuteronomy 7:3,4](#)). In [<031818>Leviticus 18:18](#) the prohibition is only against taking a wife's sister "beside the other (namely, the wife) in her lifetime." Our Christian reason

for prohibiting such marriage after the wife's death is because man and wife are one, and the sister-in-law is to be regarded in the same light as the sister by blood. Marriage with a deceased brother's wife (the Levirate law) was favored in Old Testament times, in order to raise up seed to a brother ([013808](#)>Genesis 38:8; [402225](#)>Matthew 22:25). The high priest must marry only an Israelite virgin ([032113](#)>Leviticus 21:13,14); heiresses must marry in their own tribe, that their property might not pass out of the tribe.

The parents, or confidential friend, of the bridegroom chose the bride (Genesis 24; 21:21; 38:6). The parents' consent was asked first, then that of the bride ([012458](#)>Genesis 24:58). The presents to the bride are called mohar , those to the relatives [mattan](#) . Between betrothal and marriage all communication between the betrothed ones was carried on through "the friend of the bridegroom" ([430329](#)>John 3:29). She was regarded as his wife, so that faithlessness was punished with death ([052223](#)>Deuteronomy 22:23,24); the bridegroom having the option of putting her away by a bill of divorcement ([052401](#)>Deuteronomy 24:1; [400119](#)>Matthew 1:19). No formal religious ceremony

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attended the wedding; but a blessing was pronounced, and a “covenant of God” entered into (<261608>Ezekiel 16:8; <390214>Malachi 2:14; <200217>Proverbs 2:17; <012460> Genesis 24:60; <080411>Ruth 4:11,12). The essential part of the ceremony was the removal of the bride from her father’s house to that of the bridegroom or his father. The bridegroom wore an ornamental turban;

<236110> Isaiah 61:10, “ornaments,” rather (peer) “a magnificent headdress” like that of the high priest, appropriate to the “kingdom of priests” (<021906>Exodus 19:6); the bride wore “jewels” or “ornaments” in general, trousseau. He had a nuptial garland or crown (Song 3:11, “the crown wherewith His mother (the human race; for He is the Son of man, not merely Son of Mary) crowned Him in the day of His espousals”); and was richly perfumed (Song 3:6). The bride took a preparatory bath (<262340>Ezekiel 23:40). This is the allusion in <490526>Ephesians 5:26,27: “Christ loved ... gave Himself for the church, that He might sanctify and cleanse it. with the washing of water by the word, that He might present it to Himself a glorious church not having spot.” The veil (tsaip) (**see DRESS**) was her distinctive dress, covering the whole person, so that the trick played on Jacob was very possible (<012465>Genesis 24:65; 29:23); the symbol of her subjection to her husband’s power, therefore called “power on her head”

(<461110>1 Corinthians 11:10). Our “nuptials” is derived from nubō, “to veil one’s self.” She also wore girdles for the breasts (“attire,” kishurim) which she would not readily forget

(<240232>Jeremiah 2:32). Also a gilded or gold “crown” or chaplet (kullah), a white robe sometimes embroidered with gold thread (<661908>Revelation 19:8; <194513>Psalm 45:13,14) and jewels (<236110>Isaiah 61:10). Late in the evening the bridegroom came with his groomsmen (“companions,” <071411>Judges 14:11; “children of the bridechamber,” <400915> Matthew 9:15), singers and torch or lamp bearers leading the way (<242510>Jeremiah 25:10); the bride meantime with her maidens eagerly awaited his coming. Then he led the bride and her party in procession home with gladness to the marriage supper (<402506>Matthew 25:6; 22:1-11; <430202>John 2:2; <194515> Psalm 45:15). The women of the place flocked out to gaze. The nuptial song was sung; hence in <197863>Psalm 78:63 “their maidens were not praised” in nuptial song (Hebrew) is used for “were not given in marriage,” margin. The bridegroom having now received the bride, his “friend’s joy (namely, in bringing them together) was fulfilled” in hearing the bridegroom’s voice (<430329>John 3:29). Song 3:11: the feast lasted for seven or even 14 days, and was enlivened by riddles, etc. (<071412>Judges 14:12.) Wedding garments were provided by the host, not to wear which was an insult to him. Large waterpots for washing the hands and for “purifying” ablutions were

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provided (^{<410703>}Mark 7:3). These had to be “filled” before Jesus changed the water into wine; a nice propriety in the narrative, the minor circumstances being in keeping with one another; the feast being advanced, the water was previously all emptied out of the waterpots for the guests’ ablutions (^{<430207>}John 2:7).

Light is thrown upon Egyptian marriages by a translation of an Egyptian contract of marriage, by Eugene Revillout. It is written in the demotic character upon a small sheet of papyrus, No. 2482, Cat. Egyptien, Musee du Louvre. It is dated in the month of Choiach , year 33 of Ptolemy Philadelphus, and the contracting parties are Patina, son of Pchelkhous, and the lady, Ta-outem, the daughter of Rehu. The terms of the deed are singular as to the dowry required on both sides, together with the clauses providing for repudiation. After the actual dowry is recited, the sum being specified in shekels, the rights of the children which may hereafter come from the marriage, as well as the payment of the mother’s pin-money, are secured by the following clause: “thy pocket money for one year is besides thy toilet money which I give thee each year, and it is your right to exact the payment of thy toilet money and thy pocket money, which are to be placed to my account, which I give thee. Thy oldest son, my oldest son, shall be the heir of all my property, present and future. I will establish thee as wife.” Practicing in marriage law in Egypt was one of the priestly functions, for at the conclusion the contract states that “the writer of this act is ... the priest of Ammon Horpnetter, son of Smin” (?).

The bridegroom was exempted from military service for a year

(<052007>Deuteronomy 20:7; 24:5). Women in Scripture times were not secluded as now, but went about married and single with faces unveiled (<011214>Genesis 12:14; 24:16,65). Some were prophetesses, as Miriam, Deborah, Huldah, Anna, and took part in public concerns (<021520>Exodus 15:20; <091806>1 Samuel 18:6,7; Abigail, <092514>1 Samuel 25:14-25). The duties of husband and wife are laid down (<490522>Ephesians 5:22-33; <510318>Colossians 3:18,19; <560204>Titus 2:4,5; <600301>1 Peter 3:1-7). Brawling wives stand in contrast to the model wife, God's gift (<201913>Proverbs 19:13; 21:9,19; 27:15; 31:10-31).

(On the spiritual harlot **see BEAST** and **see ANTICHRIST** .)
Woman, harlot, bride, and ultimately wife, i.e. Christ's church in probation, the apostate church, and the glorified church, form the grand theme of the Bible from first to last. Israel had God for her "husband," she became a harlot when

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she left Him for idols ([<230121>Isaiah 1:21](#); [<240220>Jeremiah 2:20](#); [3:1,6,8,14](#)). Again, Jehovah is to reunite Israel to Him as His earthly bride, as the elect church is His heavenly bride ([<235405>Isaiah 54:5](#), etc.; [62:4,5](#); [<280219>Hosea 2:19](#); [<471102> 2 Corinthians 11:2](#); [<661907>Revelation 19:7](#); [21:2,9](#); [22:17](#)). The Father prepares for His Son the marriage feast ([<402201>Matthew 22:1-14](#)). The apostate church, resting on and conformed to the godless world, is the harlot riding on the beast and attired in scarlet as the beast. God's eternal principle in her case as in Israel's and Judah's shall hold good, and even already is being illustrated in Rome's being stripped by the world power; when the church sins with the world, the world the instrument of her sin shall be the instrument of her punishment (Ezekiel 23; [<661701>Revelation 17:1- 5,16-18](#)). (**See IDOLATRY .**)

MARSENA

One of' the seven princes of Persia, wise men who knew the times, saw the king's face, and sat first in the kingdom" ([<170113>Esther 1:13,14](#)).

MARTHA

Feminine of [Maree](#) , "Lord." (**See LAZARUS .**) Theophylact made her daughter of Simon the leper, others his wife or widow. The undesigned consistency of her character in [<421038>Luke 10:38](#), etc., and John 11; 12, confirms the genuineness of both writings. Bethany was the home of Martha

(probably the oldest), Mary, and Lazarus. Martha received Jesus into “her house” there. She was the one that kept the house, managed household affairs, and served (^{<421040>}Luke 10:40). She “was distracted ([periespato](#) , ‘cumbered’) with much serving,” whereas God’s will is “that we attend upon the Lord without distraction” ([aperispastos](#) : ^{<460735>}1 Corinthians 7:35). She loved Jesus, and it was to serve Him that she was so bustling. She was secretly vexed with herself as much as with Mary, that the latter enjoyed the privilege of hearing Jesus’ word seated at His feet, while she could not persuade herself to do the same for fear that a varied enough repast should not be served up to Him. Martha came abruptly ([epistasa](#)) and said, “Lord, dost Thou not care ([melei](#)) that my sister hath left me (probably going into another apartment where Jesus was speaking) to serve alone? Bid her therefore that she help me.” Jesus answered, “Martha, Martha (the repetition implies reproof), thou art careful (mentally solicitous, anxious with a divided mind, forbidden in ^{<400622>}Matthew 6:22-31;

^{<460732>} 1 Corinthians 7:32; [merimnas](#) , from [merizoo](#) to ‘divide’) and troubled

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(bustling outwardly: [turbazee](#)) about many things (many dishes, in the present case, Bengel's Gnomon). But one thing is needful (one dish in the primary sense, secondarily the one 'good portion'; [<400622>Matthew 6:22](#); [<500313>Philippians 3:13](#); [<430653>John 6:53,27](#)), and Mary hath chosen that good portion," etc. Much serving has its right place and time ([<520411>1 Thessalonians 4:11](#); [<530312>2 Thessalonians 3:12](#); [<540514>1 Timothy 5:14](#)), but ought to give place to hearing when Jesus speaks, for faith whereby the good and abiding portion is gained cometh by hearing ([<451017>Romans 10:17](#)). (On her conduct at the raising of her brother [see LAZARUS](#) .) "Martha served" at the supper where the raised Lazarus was and where Mary anointed Jesus' feet. Her work is the same, but her spirit in it blessedly changed; no longer "distracted" with much serving, nor mentally anxious and outwardly bustling, but calm, trustful, and sympathizing by silent acquiescence in her sister's act of love ([<431202>John 12:2](#)).

MARY OF CLEOPHAS

or [see CLOPAS](#) , or [see ALPHAEUS](#) ([see JAMES](#)). In [<431925>John 19:25](#), "there stood by Jesus' cross His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene." In [<411540>Mark 15:40](#), "Mary Magdalene, and Mary of James the Little and of Joses, and Salome." In [<402756>Matthew 27:56](#), "Mary Magdalene, and Mary of James and Joses, and the mother of Zebedee's children" (i.e. Salome). Thus "Mary of Cleophas" is the same as "Mary of James the

Little and of Joses,” and was sister of the Virgin Mary. The names of the two sisters being alike may be explained by the fact that many manuscripts distinguish the Virgin Mary as Mariam, Mary of Cleophas and the other Mary’s as Maria (as we distinguish Mary and Maria); it was a favorite name for mother’s to give to children, from the famous Miriam, Moses’ sister. Mary was probably the Virgin’s older sister or half-sister; she married Cleophas and by him had four sons, James (the apostle), Joses (“Joseph” Vaticanus manuscript, “John” Sinaiticus manuscript), Jude (the apostle), and Simon, and three daughters. She is first named at the cross, again in the evening of the same day “sitting over against the sepulchre” with Mary Magdalene (^{<402761>}Matthew 27:61), having previously “beheld where He was laid” (^{<411504>}Mark 15:47). She, with the women which came with Jesus from Galilee, “prepared spices and ointments” on the sabbath eve (^{<422355>}Luke 23:55,56), and when the sabbath was past “came to see the sepulchre” (^{<402801>}Matthew 28:1) and “to anoint Him” with the “sweet spices they had bought” (^{<411601>}Mark 16:1), and then “saw the vision of angels which said He was alive” (^{<422423>}Luke 24:23).

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Cleopas being mentioned only to designate Mary and James implies he was dead when Jesus' ministry began. Joseph too was dead, for he is never mentioned after Luke 2. The widowed sisters then joined in the one house at Nazareth, and their children came to be regarded as "brethren"

(^{<401247>}Matthew 12:47; 13:55,56), there and at Capernaum (^{<430212>}John 2:12). Her retiring disposition may be the cause of the non-mention of "Mary of Cleophas" until the crucifixion. Her sons were certainly older than Jesus, else they would not have dared to interfere with Him by force (^{<410321>}Mark 3:21). John, by our Lord's direction, took His Virgin mother at the crucifixion to his own home in Jerusalem. Further residence with nephews who had so misunderstood her divine Son would have been less congenial to the bereaved virgin mother than residence with the beloved disciple.

MARY, SISTER OF LAZARUS

(**See MARTHA** and **see LAZARUS** .) Still, sedate, reflective, as Martha was bustling and energetic. She had whole hearted decision for Christ, and no want of energy where her Master called, arising "quickly" when Martha announced the Master's arrival and call (^{<431128>}John 11:28,29). But ordinarily she was receptive rather than active (^{<421039>}Luke 10:39-42), hearing Jesus rather than speaking for Him; her grief for Lazarus was deeper but less demonstrative. The friends who saw her suddenly start up from sitting, and who knew her strong feelings, said "she goeth unto the grave to weep there"

(<431131>John 11:31). When “Martha, as soon as she heard Jesus was coming, went and met Him, Mary remained sitting in the house” (<431120>John 11:20). Her faith had been lacking when, like Martha, but without her addition of expression of faith in Christ and the resurrection, Mary said as one who had trusted His love and power, and who cannot understand why then He had allowed her brother to die, “Lord, if Thou hadst been here, my brother had not died” (<431121>John 11:21-27,32). But Martha, when she came into Jesus’ presence, could at once enter into discourse with Him; Mary, when she saw Him, “fell down at His feet.” It was the sight of Mary’s tears which drew forth His; Jesus conversed with Martha, “wept” with Mary (<431123>John 11:23,33,35), In <431203>John 12:3 she more than makes up for her previous distrust. She too could “serve” and with a higher service than Martha’s. She had been heretofore recipient only; now she is lavishly communicative. She brings forth the precious ointment, “kept” treasured for the occasion (<431207>John 12:7). She anoints the Savior for burial; rising above the Jews’ expectation of an immediately reigning Messiah, she is not offended at His crucifixion, burial, and rising again on the third day

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(<402610>Matthew 26:10-12). When **see JUDAS** and the disciples, led by him, objected to the waste of ointment worth 300 pence (about 9 British pounds and 16 shillings) which might have been given to the poor, Jesus vindicated and richly rewarded her: “why trouble ye the woman? let alone, she hath wrought a good work on Me, she hath done what she could, ye have the poor always with you but Me ye have not always (see <402535>Matthew 25:35,36); she hath come aforehand to anoint My body to the burying; wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” In <431207> John 12:7 Sinaiticus and Vaticanus manuscripts read “let her alone that she may keep this against the day of My burying”; but the Alexandrinus manuscript supports KJV. She may not have been fully conscious of the significance of her act; but He unfolds it to her praise, and her name has been and ever will be cited as an example of self sacrifice to Christendom; so that when <431102>John 11:2 was written it had already become her characteristic designation. Needless waste of the smallest fragment (<430612>John 6:12) is against God’s will; but no expenditure is lavish that is for the glory of God. What seems to the world waste proves in the end richly reproductive to the giver, as well as to the human race. Mary “anointed” Him because He was the Christ; “His feet” because it was for His burial, and it was in His “heel” that Satan “bruised” Him; yet those feet were, because of their bruising, to bruise forever the old serpent’s head.

MARY MAGDALENE

i.e. of Magdala in Naphtali (^{<061938>}Joshua 19:38), now el-Mendel on the W. of the sea of Galilee. Lightfoot (Her. Hebrews ^{<402656>}Matthew 26:56; Harm. Evan. ^{<420803>}Luke 8:3) identifies her with “the woman a sinner” (^{<420737>}Luke 7:37), and explains “Mary of the braided locks” from *gaadal* “to braid” (?). She was one of the women “who ministered to Jesus of their substance.” Gratitude moved Mary Magdalene, as Christ had cast out of her seven (the number for completeness, i. e. a “legion” of) demons (compare ^{<401245>}Matthew 12:45; ^{<411609>}Mark 16:9). She, with the rest of the healed women, accompanied Him in one of His tours “throughout every city and village of Galilee, preaching and showing the glad tidings of the kingdom of God, the twelve being with Him” (^{<420801>}Luke 8:1,2,3). In His last journey to Jerusalem again they accompanied Him from Galilee (^{<402755>}Matthew 27:55; ^{<411541>}Mark 15:41; ^{<422355>}Luke 23:55; 24:10). “They stood afar off beholding these things,” namely, the closing agony of the crucifixion (^{<422349>}Luke 23:49). Mary the mother of James, and Salome mother of Zebedee’s children, were

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thus grouped with Mary Magdalene ([<411540>Mark 15:40](#)), also the Virgin Mary ([<431925>John 19:25](#)). Mary Magdalene remained “sitting over against the sepulchre,” and “beholding” until Joseph of Arimathea laid the Lord’s body in the tomb ([<411504>Mark 15:47](#); [<402761>Matthew 27:61](#); [<422355>Luke 23:55](#)). She, Salome, and Mary mother of James, “when it was yet dark,” at early “dawn of the first day of the week,” “came to see the sepulchre,” “bringing the sweet spices which they had prepared” wherewith to “anoint Him,” in a liquid state, since they regarded the use of the powdered spices of Nicodemus wrapped in the swathes as an incomplete and provisional interment ([<402801>Matthew 28:1](#); [<422401>Luke 24:1](#); [<411601>Mark 16:1,2](#)). The vision of angels that told her and the rest that Jesus was risen gladdened her at first, then her sorrows returned, she thought it but a vision. She went off to Peter and John (son of Salome, who had been with her) crying “they have taken away the Lord out of the sepulchre, and we (undesignedly implying that other women had been with her at the tomb though she is now alone) know not where they have laid Him” ([<432002>John 20:2](#)). She returned to the tomb, where her heart was, following Peter and John, and remained behind when they went away. “She stood without at the sepulchre weeping,” and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain; they say “why weepest thou?” She saith, her one absorbing thought being the absence of Him whom she had designed to lavish her reverential love upon, “because they have taken away my Lord (her phrase to the angels, as it was ‘the Lord’ to her fellow

disciples Peter and John), and I (no longer ‘we’ as in <432002>John 20:2) know not where they have laid Him.” Brooding over her one grief in the stupor of hopeless anguish, she, “turning herself back,” failed to recognize Jesus, though she saw Him standing there. “Woman,” said He, “why weepest thou? whom seekest thou? “Supposing Him to be the gardener she saith, Sir, if thou have borne Him (she, with the natural absence of mind of one absorbed in one object, forgetting to explain whom she meant, as if all must know Him) hence, tell me where thou hast laid Him, and I will take Him away.” She never stops to think of her own weakness as a woman; love gives her the nerve to take it for granted that she is able for the blessed task; contrast her and the women’s former question, “who shall roll us away the stone from the door of the sepulchre?” (<411603>Mark 16:3.) One word from Jesus, her own name, in His well remembered familiar tone, revealed to her the Lord, “Mary!” “Rabboni” (the strongest term of reverent love) she exclaimed, turning herself and casting herself at His feet

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and embracing them. (For fuller details [see JESUS CHRIST](#) .)
Truly the poet writes:

**Not she with traitorous kiss her Master stung, Not she denied
Him with unfaithful tongue; She, when apostles fled, could
dangers brave, Last at His cross, and earliest at His grave.”**

He stops her in respect to a love which leaned too much upon His fleshly presence; she and His disciples now need to rise to a higher and at the same time a nearer, but spiritual, communion with Him. “Be not now touching Me” (compare [620101](#)>1 John 1:1), for the time of this permanent “seeing” ([431616](#)>John 16:16,19,22) and knowing Me after the Spirit, which is to supersede your past “knowledge of Me after the flesh” ([470516](#)>2 Corinthians 5:16), is not yet come, “but go to My brethren and say, I am ascending (already My ascension has begun) unto My Father and your Father” ([580210](#)>Hebrews 2:10,11). Her earthly affection needed to be elevated into a heavenly one ([432025](#)>John 20:25-29). It was Thomas’ need too; Jesus’ condescension in stooping to his weakness and granting him the fleshly touch was to raise him to the higher one of faith. This is the last mention of her, a most graphic one, supplied to us by the son of her old associate, Salome.

The seven demons that had possessed her were her misfortune, not the proof that she had been in the common sense “a woman which was a sinner.” [420737](#)>Luke 7:37,39: the KJV heading of the chapter is wrong, identifying the two. Mary that anointed Jesus was the sister of Martha and Lazarus and distinct from Mary Magdalene. The mention of the anointing in [431102](#)>John

11:2 is evidently John's anticipation of ^{<431203>}John 12:3, to inform his readers that the Mary in John 11 is the same as she whose anointing of the Lord they knew by common tradition. It does not mean that she had already anointed Him and was identical with the woman a sinner whose anointing of Him is recorded in Luke 7.

MARY, MOTHER OF MARK

Sister to Barnabas (KJV, ^{<510410>}Colossians 4:10), or rather aunt, since [anepsios](#) means "cousin," not commonly "sister's son. (**See MARK** .) As Barnabas gave up his lands, so she her house at Jerusalem for the use of the church. Peter's resorting there immediately upon his release (^{<441212>}Acts 12:12) shows her tried steadfastness and implies a bond of intimacy with

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her; so that he calls Mark his “son” ([600513](#)>1 Peter 5:13). The house was one of the church’s worship rooms ([440246](#)>Acts 2:46; 20:8, compare [440424](#)>Acts 4:24,31); “there many were gathered together praying” for Peter’s deliverance, and God “heard, while they were yet speaking” ([236524](#)>Isaiah 65:24). Mark doubtless derived some of the straightforward, decided character which appears in his Gospel from her influence. His attachment to her was probably one cause of his return to Jerusalem from Perga ([441313](#)>Acts 13:13).

MARY, THE VIRGIN

Probably ([see GENEALOGY OF JESUS CHRIST](#)) Matthan of Matthew is Matthat of Luke, and Jacob and Heli were brothers; and Heli’s son Joseph, and Jacob’s daughter Mary, were first cousins. Joseph, as male heir of his uncle Jacob who had one only child Mary, would marry her according to the law ([043608](#)>Numbers 36:8). Thus the genealogy of the inheritance or succession to David’s throne (Matthew’s) and that of natural descent (Luke’s) would be primarily Joseph’s, then Mary’s also ([19D211](#)>Psalm 132:11; [420132](#)> Luke 1:32; [450103](#)>Romans 1:3). She was sister or half-sister to [see MARY OF CLEOPHAS](#) ([431925](#)>John 19:25), and related to [see ELISABETH](#) who was of the tribe of Levi ([420136](#)>Luke 1:36). In 5 B.C. ([420124](#)>Luke 1:24, etc.) Mary was living at Nazareth, by this time betrothed to Joseph, when the angel [see GABRIEL](#) came from God to her in the sixth month of Elisabeth’s pregnancy. He came in no form of overwhelming

majesty, but seemingly in human form, as is implied by the expression “he came in,” also by the fact that what she was “troubled at” was not his presence but “his saying” (compare <271018>Daniel 10:18,19). “Hail thou that art highly favored”

([kecharitomenee](#)) cannot mean as Rome teaches in her prayer to the Virgin, “Hail Mary full of grace”; that would be [pleerees charitos](#) as in <430114> John 1:14; the passive of the verb implies, as usually in verbs in -oo, she was made the object of God’s grace, not a fountain from whence grace flows to others; as <430130>John 1:30 explains it, “thou hast found favor ([charin](#)) with God”; so <490106>Ephesians 1:6, [echaritoosen](#) , “He hath graciously accepted us.” “The Lord is (or, BE) with thee (<070612>Judges 6:12), blessed art thou among women”; not among gods and goddesses. As Jael (<070524>Judges 5:24); “blessed” in “believing” (<420145>Luke 1:45), more than in conceiving Christ (<420819>Luke 8:19-21; 11:27,28); compare her own practice, <420251> Luke 2:51; <401249>Matthew 12:49,50. “Her relationship as mother would not at all have profited Mary if she had not borne Christ more happily in the heart than in the flesh” (Augustine, Tom. 4, De Sanct. Virg.). In

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<421127> Luke 11:27,28, during His last journey, a month before His crucifixion (A.D. 30), upon a woman of the company exclaiming, “blessed is the womb that bore Thee, and the paps which Thou hast sucked,” He said, “yea, rather ([menoung](#)) blessed are they that hear the word of God and keep it”; the blessedness even of Mary is not her motherhood towards Him, but her hearing and obeying Him.

The Spirit’s prescience of the abuse of the words <420128>Luke 1:28 appears in the precautions taken subsequently in the same Gospel to guard against such abuse. The Virgin’s words (<420148>Luke 1:48) “all generations shall call me blessed” mean not, shall call me by that name, “the Blessed Virgin,” but shall count me blessed, as in <590511>James 5:11 (the same Greek). The nations shall count JESUS, not the Virgin, the fountain of all blessedness (<197217>Psalm 72:17).

When in “fear she cast in her mind what might the meaning of the salutation be,” the angel reassured her by the promise, “behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great (not merely as John Baptist ‘in the sight of the Lord,’ <420115> Luke 1:15, but as the Lord Himself), and shall be called (i.e. shall be really what the name means) the Son of the Highest, and the Lord God shall give Him the throne of His father David (not merely His throne in heaven whereon David never sat, but on Zion, <240317>Jeremiah 3:17), and He shall reign over the house of

Jacob forever, and of His kingdom there shall be no end.” She asked, not incredulously as Zacharias (<420118>Luke 1:18), but in the simplicity of faith which sought instruction, taking for granted it shall be, only asking as to the manner, “how shall this be, seeing I know not a man?” The angel therefore explained, “the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee (as with a cloud, denoting the mildest, gentlest operation of the divine power, coveting, quickening, but not consuming: <410907>Mark 9:7), therefore also that Holy thing which shall be born of thee shall be called the Son of God” (from whence our creed saith, “He was conceived by the Holy Spirit,” etc.; compare <010102>Genesis 1:2. “As the world was not created by the Holy Spirit, but by the Son, so the Son was not begotten by the Holy Spirit, but by the Father, and that before the worlds, Christ was made of the substance of the Virgin, not of the substance of the Holy Spirit, whose essence cannot be made. No more is attributed to the Spirit than what was necessary to cause the Virgin to perform the actions of a mother. And because the Holy Spirit did not beget Him by any communication of His essence, He is not the

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Father of Him.” Pearson, Creed, 165,166.) Gabriel instanced Elisabeth’s being six months advanced in pregnancy, who once was barren, to confirm the Virgin’s faith that “nothing is impossible with God” (^{<450417>}Romans 4:17-21); she evinced her faith in the reply, “behold the handmaid of the Lord; be it unto me according to thy word,” Her expression of humble, believing acceptance of and concurrence in the divine will (^{<420138>}Luke 1:38,45) was required, and may be with reverence supposed to be recorded to mark the date of our Lord’s conception. Mary then went in joyous haste to the hill country of Judah, to a city where Zacharias and Elisabeth lived, whether Jutta, (^{<062113>}Joshua 21:13-16) a priests’ city, or Hebron, S. of Jerusalem and much further S. of Nazareth in Galilee. On Mary’s saluting Elisabeth the latter hailed her as “mother of her Lord,” inasmuch as at her salutation “the babe leaped in her womb for joy,” adding, in contrast to Zacharias whose unbelief had brought its own punishment,” blessed is she that believed, for there shall be a performance of those things told her from the Lord.” Mary then under the Spirit uttered the hymn known as the “Magnificat,” based on Hannah’s hymn (^{<090202>}1 Samuel 2:2). In it we see a spirit that drank deeply at the wells of Scripture, a humility that “magnified the Lord” not self, that “rejoiced” as a sinner in “her Savior” (disproving Rome’s dogma of the immaculate conception), a lively sense of gratitude at the mighty favor which the Mighty One conferred on one so low, a privilege which countless Jewish mothers had desired (^{<271137>}Daniel 11:37, “the desire of women”), and for which all generations should count (“call”) her happy ([makariosin](#) , compare ^{<013013>}Genesis 30:13), and an

exemplification of God's eternal principle of abusing "the proud and exalting them of low degree," and a realization of God's faithfulness to His promises "to Abraham of mercy and help to Israel forever." Mary stayed with her cousin three months, and just before John the Baptist's birth returned to her own house at Nazareth. Then followed **see JOSEPH'S** discovery of the conception and his tender dealing with her, and reception of her by God's command (Matthew 1), as being the virgin foretold who should bring forth Immanuel ([<230714>Isaiah 7:14](#); [<243122>Jeremiah 31:22](#)).

Augustus' decree (Luke 2) obliged them to go to Bethlehem, God thereby causing His prophecy ([<330502>Micah 5:2](#)) to be fulfilled, Mary there giving birth to the Savior. The shepherds' account of the angels caused wonder to others, "but Mary kept all these things and pondered them in her heart"; so again [<420251>Luke 2:51](#), not superficial, but reflective and thoughtfully devout. The law regarded her as unclean until the presentation 40 days after the

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birth (Leviticus 12). Then she was bound to offer a lamb of the first year for a burnt offering, and a young pigeon or turtle dove for a sin offering, to make atonement for her poverty compelled her to substitute for the lamb a pigeon or turtle. Simeon's hymn followed, at the close of which he foretold, "a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed"; the anguish of her Son should pierce the mother's heart, and be a testing probation of character to her as well as to all others (^{<430939>}John 9:39; 19:25; ^{<194210>}Psalm 42:10); that she had misgivings and doubts is implied in her accompanying His brethren afterward, as if enthusiasm was carrying Him too far (^{<401246>}Matthew 12:46; ^{<410321>}Mark 3:21,31-35; ^{<430705>}John 7:5). The flight to Egypt followed; then the return, at first designed to be back to Bethlehem, but through fear of Archelaus to Nazareth of Galilee, their former home. Then the visit to Jerusalem when Jesus was 12 years old. Had she remembered aright the divine Sonship of Jesus announced by Gabriel, she would have understood His lingering in the temple, and have forborne the complaint, "Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing." Still maternal solicitude and human love prompted her words, of which the only fault was her losing sight of His divine relations. She and Joseph (who is never after mentioned) "understood not Jesus' sayings, but Mary kept them all in her heart."

Four times only does Mary come to view subsequently.

(1) At the marriage of Cana (John 2), in the three months between Christ's baptism and the Passover of A.D. 27. As at the

finding in the temple He disclaimed Joseph's authority as His father in the highest sense, "wist ye not (thou Mary and Joseph) that I must be about My (divine) Father's business," so here He disclaims her right as human mother to dictate His divine acts, "they have no wine." "Woman, what have I to do with thee?" (what is there (in common) to Me and thee?) a rebuke though a gentle one, as in <400829>Matthew 8:29; <410124>Mark 1:24; <111718>1 Kings 17:18. Mary, when reprov'd, meekly" saith to the servants, Whatsoever He saith unto you, do it" (<142509>2 Chronicles 25:9). The Christian's allegiance is solely to Him, not to her also: a prescient forewarning of the Holy Spirit against mediaeval and modern Mariolatry.

(2) Capernaum next was her home (<430212>John 2:12). Two Passovers had elapsed since the marriage in Cana, and He had twice made the circuit of Galilee. Crowds so thronged Him that he had no time even "to eat bread."

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Mary did His brethren, anxious for His safety, and fearing He would destroy Himself with self denying zeal, stood outside of the crowds surrounding Him and “sought to speak with Him, and to lay hold on Him, for they said He is beside Himself” (^{<410321>}Mark 3:21,31-35). Again He denies any authority of earthly relatives, or any privilege from relationship, “who is My mother or My brethren?” and looking round on those sitting about Him, “behold My mother and My brethren,” for” whosoever shall do the will of My Father which is in heaven the same is My brother, sister, and mother” (^{<401250>}Matthew 12:50).

(3) Shortly before three o’clock and His giving up the ghost, He once more recognizes His human relationship to her, which He had during His ministry put in the background, that His higher relationship might stand prominent; for “now that which she brought forth was dying” (Augustine). Commending her to John He said to her, “woman, behold thy son,” and to John “behold thy mother.” John (^{<431926>}John 19:26,27) immediately “from that hour took her to his own home,” so that she was spared the pang of witnessing His death. “He needed no helper in redeeming all; He gave human affection to His mother, but sought no help of man” (Augustine).

(4) She is last mentioned ^{<440114>}Acts 1:14, “Mary the mother of Jesus” (not “of God”) was one of the women who continued with one accord in prayer and supplication for the Holy Spirit before Pentecost. In all the epistles her name never once occurs. Plainly Scripture negatives the superhuman powers which Rome assigns her. In the ten recorded appearances of the risen

Savior in the 40 days, not one was especially to Mary. John doubtless cherished her with the tender love which he preeminently could give and she most needed. It is remarkable how with prescient caution she never is put forward during Christ's ministry or after His departure. Meek (^{<430205>}John 2:5), and humble, making her model the holy women of old (^{<420146>}Luke 1:46), yielding herself in implicit faith up to the divine will though ignorant how it was to be accomplished (^{<420138>}Luke 1:38), energetic (^{<420139>}Luke 1:39), thankful (^{<420148>}Luke 1:48), and piously reflective (^{<420219>}Luke 2:19,51), though not faultless, she was the most tender and lovable of women, yet a woman still.

MARY

A Roman Christian greeted in ^{<451616>}Romans 16:16 as one "who bestowed much labour on you" (so the Sinaiticus, Vaticanus, and Alexandrinus

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manuscripts read for “us”). The only Jewish name in the list. Christianity binds all in one brotherhood; a Jewess labors much for the good of Rome, Judah’s oppressor.

MASCHIL

Title of Psalm 32; Psalm 42; Psalm 44; Psalm 45; Psalm 52—55; Psalm 74; Psalm 78; Psalm 88; Psalm 89; Psalm 142. Instruction is the special design of such psalms, as the Hebrew cognate verb (^{<193208>}Psalm 32:8) ‘ aschilka , “I will instruct thee” implies. All Scripture is for “instruction” (^{<550316>}2 Timothy 3:16). This title draws attention to the instruction in psalms where this design is not at first sight apparent. Gesenius and Roediger explain “any sacred song relating to divine things, whose end it is to promote wisdom and piety.” Compare the sense of maschil ^{<194707>}Psalm 47:7, “sing ye praises with understanding,” i.e. edification, spiritual “wisdom” (^{<510316>}Colossians 3:16). Also ^{<195302>}Psalm 53:2, “God looked down ... to see if there were any that did understated” (maschil). The “instruction” aimed at is to bring reckless man to spiritual understanding, the true wisdom (^{<19B110>}Psalm 111:10; ^{<271210>}Daniel 12:10).

MASH

Son of Aram, Shem’s son (^{<011028>}Genesis 10:28). Josephus (Ant. 1:6) says, “Mash founded the Mesanaeans,” i.e. the inhabitants of Mesene near Bassera where the Tigris and Euphrates fall into the Persian gulf; this however seems too far

from the other Aramaic settlements. Gesenius identifies the descendants of Mash with the inhabitants of Mount Masius, a range N. of Mesopotamia, above Nisibis. Knobel reconciles this with Josephus by supposing a migration from northern to southern Babylonia, which however is the reverse of the direction which the population usually took, namely from S. to N.

In <130117>1 Chronicles 1:17 the reading is Meshech, which the Septuagint reads perhaps correctly; also in <011023>Genesis 10:23. Meshech occurred in

<011002> Genesis 10:2, among the sons of Japheth; but here (<011023>Genesis 10:23) among Shem's descendants. Cappadocia was the original home of the Moschi (Meshech); its population was a mixed one, and a portion connected with Aram (Syria). Thus the name occurring in Japheth's line and also in Shem's line points to the mixture of Aramaic Moschi with Japhetic Moschi in Cappadocia (G. Rawlinson).

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MASREKAH

(“vineyard”). The Edomite king Samlah’s country ([<013636>](#)Genesis 36:36), where the excellent vine, soreq , abounded. Burckhardt found extensive vineyards in the region of the Idumean mountains N. of Petra along the hadj route, made by the Refaya tribe for supplying Gaza and the Mecca pilgrims.

MASSA

Son of Ishmael ([<012514>](#)Genesis 25:14). (**See LEMUEL .**) The Masani, placed by Ptolemy the geographer E. of Arabia, may have sprung from Massa.

MASSAH

(“temptation”). (**See MERIBAH .**) There Israel tempted Jehovah, saying, Is Jehovah among us or not? ([<021707>](#)Exodus 17:7; [<199508>](#)Psalm 95:8,9; [<580308>](#)Hebrews 3:8.)

MATRED

[<013639>](#) Genesis 36:39.

MATRI

[<091021>](#) 1 Samuel 10:21.

MATTAN

1. Baal's priest slain by Jehoiada "before the altars" judicially, at the reformation after Athaliah's idolatrous reign ([<121118>2 Kings 11:18](#); [<142317>2 Chronicles 23:17](#)). She probably had brought him from Samaria to introduce the Baal worship of her father Ahab into the court of Jehoram her husband, Jehoshaphat's son ([<142106>2 Chronicles 21:6,13](#)).

2.

[<243801>](#) Jeremiah 38:1.

MATTANAH

A station on Moab's border between Beer, the well which God gave (Mattanah means a gift) and which is commemorated in Israel's song, and Nahaliel ([<042118>Numbers 21:18](#)). Maschana on the Arnon (Eusebius).

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MATTANIAH

(“gift of Jehovah”).

1. King Zedekiah’s (Jehovah’s justice) original name, changed when Nebuchadnezzar put him on the throne instead of his nephew Jehoiachin ([<122417>2 Kings 24:17](#)). [<130915>](#) 1 Chronicles 9:15,16, “keeper of the thresholds.” Son of Micha or Michaiah ([<161127>Nehemiah 11:27; 12:8,28,29,25,35](#)); lived in the Netophathite villages of the singers near Jerusalem. As leader of the temple choir he took part in the music at the dedication of the wall.

2.

3.

[<142014>](#) 2 Chronicles 20:14.

[<151026>](#) Ezra 10:26.

[<151026>](#) Ezra 10:26,27.

[<151030>](#) Ezra 10:30.

[<151037>](#) Ezra 10:37.

[<161313>](#) Nehemiah 13:13.

[<132504>](#) 1 Chronicles 25:4,5,7,16.

10. <142913>2 Chronicles 29:13.

4.

5.

6.

7.

8.

9.

MATTATHA

<420331> Luke 3:31.

MATTATHAH

<151033> Ezra 10:33.

MATTATHIAS

1.

<420325> Luke 3:25.

<420326> Luke 3:26.

2.

Mattenai

1.

<151033> Ezra 10:33.

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2.

<151037> Ezra 10:37.

<161219> Nehemiah 12:19.

3.

MATTHAN

1.

<400115> Matthew 1:15. M ATTHAT , <420324>Luke 3:24.

2.

<420329> Luke 3:29.

MATTHEW

Meaning “the gift of Jehovah,” contracted from Mattathias. The evangelist and apostle. Son of Alphaeus (not the father of James the Less, for Matthew and James are never coupled as brothers). Mark (<410214>Mark 2:14, compare <410318>Mark 3:18) and Luke (<420527>Luke 5:27, compare with <420615>Luke 6:15) veil his former less honorable occupation of a **see PUBLICAN** under his original name Levi; but Matthew himself gives it, and humbly puts himself after Thomas, an undesigned mark of genuineness; whereas Mark (<410318>Mark 3:18) and Luke (<420615>Luke 6:15) put

Matthew before Thomas in the list of apostles. As subordinate to the head farmers of the Roman revenues he collected dues at Capernaum on the sea of Galilee, the route by which traffic passed between Damascus and the Phoenician seaports. But Matthew is not ashamed to own his identity with “the publican” in order to magnify Christ’s grace (⁴⁰⁰⁹⁰⁹Matthew 9:9), and in his catalogue of the apostles (⁴⁰¹⁰⁰³Matthew 10:3). Christ called him at “the receipt of custom,” and he immediately obeyed the call. Desiring to draw others of his occupation with him to the Savior he made in His honor a great feast (⁴⁰⁰⁹⁰⁹Matthew 9:9-13; ⁴²⁰⁵²⁹Luke 5:29; ⁴¹⁰²¹⁴Mark 2:14). “Many publicans and sinners” thus had the opportunity of hearing the word; and the murmuring of the Pharisee, and the reply of our Lord “they that be whole need not a physician but they that are sick ... I am not come to call the righteous but sinners to repentance,” imply that his effort was crowned with success. With the undesigned propriety which marks genuineness Matthew talks of Jesus’ sitting down in “the house” without telling whose house it was, whereas Mark mentions it as Levi’s. He was among those who met in the upper room at Jerusalem after our Lord’s ascension (⁴⁴⁰¹¹³Acts 1:13). Eustathius (H. E. iii. 24) says that after our Lord’s ascension Matthew preached in Judaea and then in foreign nations (Ethiopia, according to Socrates Scholasticus, H. E. i. 19).

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MATTHEW, GOSPEL OF

(**See GOSPELS** for its aspect of Christ compared with the other evangelists.) Time of writing. As our Lord's words divide Acts ([440108](#)>Acts 1:8) into its three parts, ("ye shall be witnesses unto Me in Jerusalem, and all Judea, and in Samaria, and unto the uttermost part of the earth"):

- (1) the period in which the church was Jewish, Acts 1—11;
- (2) the period when it was Gentile with strong Jewish admixture;
- (3) the period when the Gentiles preponderated,) Matthew's Gospel answers to the first or Jewish period, ending about A.D. 41, and was written probably in and for Jerusalem and Judea.

The expression

([402707](#)>Matthew 27:7,8; 28:15) "unto this day" implies some interval after Christ's crucifixion.

Language. Ancient testimony is unanimous that Matthew wrote in Hebrew Papias, a disciple of John (the Presbyter) and companion of Polycarp (Eusebius, H. E. 3:39), says, "Matthew wrote his oracles ([logia](#)) in Hebrew, and each interpreted them in Greek as he could." Perhaps the Greek for "oracles," [logia], expresses that the Hebrew Gospel of Matthew was a collection of discourses (as [logoi](#) means) rather than a full narrative.

Matthew's Gospel is the one of the four which gives most fully the discourses of our Lord. Papias' use of the past tense (aorist) implies that "each interpreting" Matthew's Hebrew was in Papias' time a thing of the past, so that as early as the end of the

first century or the beginning of the second the need for each to translate the Hebrew had ceased, for an authoritative Greek translation existed. The Hellenists (Greek-speaking) Jews would from the first need a Greek version, and Matthew and the church would hardly leave this want unsupplied in his lifetime. Origen, Pantaenus, Eusebius (H. E. 6:25; 5:10; 5:8), and Irenaeus (adv. Haer. 3:1) state the same. Jerome (de Vir. Illustr. 3) adds, “who translated the Hebrew into Greek is uncertain.” He identifies Matthew’s Hebrew Gospel with “the Gospel of the Nazarenes,” which he saw in Pamphilus’ library at Caesarea. Epiphanius (Haer. 29, sec. 9) mentions this Nazarene Gospel as written in Hebrew. ([Hebruikois grammasin](#)) Probably this Nazarene was the original Hebrew Gospel of Matthew interpolated and modified, yet not so much so as the Ebionite Gospel. This view will account for the strange fact that nothing of the Hebrew Matthew has been preserved. Our Greek Gospel superseded the Hebrew, and was designed by the Holy Spirit (as its

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early acceptance, universal use, and sole preservation prove) to be the more universal canonical Gospel. The Judaizing Nazarenes still clung to the Hebrew one; but their heresies and their corruptions of the text brought it into disrepute with the orthodox. Origen (on Prayer, 161:150) argues that [epiousion](#) , the Greek word for “daily” in the Lord’s prayer, was formed by Matthew himself; Luke adopts the word. Eusebius (Lardher, Cred. 8 note

p. 180) remarks that Matthew in quotations of the Old Testament does not follow the Septuagint, but makes his own translation. Quotations in his own narrative (1) pointing out the fulfillment of prophecy Matthew translates from the Hebrew. Quotations (2) of persons introduced, as Christ, are from the Greek Septuagint, even where differing from the Hebrew, e.g. [<400303>](#)Matthew 3:3; 13:14. A mere translator would not have done so. An independent writer would do just what Matthew does, namely, in speeches of persons introduced would conform to the apostolic tradition which used the Septuagint, but in his own narrative would translate the Hebrew as he judged best under the Spirit. These are arguments for Matthew’s authorship of the Greek Gospel. Mark apparently alters or explains many passages found in our Matthew, for greater clearness, as if he had the Greek of Matthew before him ([<401809>](#)Matthew 18:9; 19:1 with

[<411001>](#) Mark 10:1; 9:47); and if the Greek existed so early it must have come from Matthew himself, not a transitor. The Latinisms (fragellosas,

[<402726>](#) Matthew 27:26; [kodranteen](#) , 5:26) are unlike a translation from Hebrew into Greek, for why not use the Greek

terms as Luke (<421259>Luke 12:59) does, rather than Graecised Latinisms? The Latinisms are natural to Matthew, as a portitor or gatherer of port dues, familiar with the Roman coin quadrans, and likely to quote the Latin for “scourging” (fragellosas from flagellum) used by the Roman governor in sentencing Jesus. Josephus’ writing his history both in Greek and Hebrew (B. J. Preface 1) is parallel. The great proof of Matthew’s authorship of the Greek is that the Hebrew has left no trace of it except that which may exist in the Nazarene Gospel, whereas our Greek Matthew is quoted as authentic by the apostolic fathers (Polycarp, Ep. ii. 7; Ignatius, ad Smyr. 6; Clemens Romans i. 46; Barnabas, Ep. 4) and earliest Christians. Paul in writing to the Hebrews, Peter to the Jews of the dispersion, and James to the twelve tribes, write in Greek not Hebrew. How unlikely that Matthew’s name should be substituted for the lost name of the unknown translator, and this in apostolic times; for John lived to see the completion of the canon; he never would have sanctioned as the authentic Gospel of Matthew a

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fragmentary compilation “in arrangement and selection of events not such as would have proceeded from an apostle and eye witness” (Alford).

The Hebraisms accord with the Jewish character of Matthew’s Gospel, and suit the earliest period of the church. At a later date it would have been less applicable to the existing state. Early Christian writers quote the Greek, not the Hebrew, with implicit confidence in its authority as Matthew’s work. The original Hebrew of which Papias, etc., speak none of them ever saw. If it had not been so, heretics would have gladly used such a handle against it, which they do not. The Syriac version of the second century is demonstrably made, not from its kindred tongue the Hebrew, but from the Greek Matthew; this too in the country next Judea where Matthew wrote, and with which there was the freest communication. The Hebrew Matthew having served its local and temporary use was laid aside, just as Paul’s temporary epistles ([Colossians 4:16](#); [1 Corinthians 5:9](#)) have not been transmitted to us, the Holy Spirit designing them to serve but for a time. Our Greek Matthew has few, if any, traces of being a translation; it has the general marks of being an independent work. A translator would not have presumed to alter Matthew’s original so as to have the air of originality which it has; if he had, his compilation would never have been accepted as the authentic Gospel of the inspired apostle Matthew by the churches which had within them men possessing the gift of “discerning spirits” ([1 Corinthians 12:10](#)). As Mark’s name designates his Gospel, not that of Peter his apostolic guide, and Luke’s name his Gospel not Paul’s name, so if a translator had modified Matthew’s

Hebrew, his name not Matthew's would have designated it. All is clear if we suppose that, after inaccurate translations of his Hebrew by others such as Papias (above) notices, Matthew himself at a later date wrote, or dictated, in Greek for Greek speaking Jews the Gospel in fuller form than the Hebrew. His omission of the ascension (as included in the resurrection of which it is the complement) was just what we should expect if he wrote while the event was fresh in men's memory and the witnesses still at Jerusalem. If he had written at a later date he would have surely recorded it.

A I M . There is a lack in it of the vivid details found in the others, his aim being to give prominence to the Lord's discourses. Jesus' human aspect as the R OYAL . Son of David is mainly dwelt, on; but His divine aspect as Lord of David is also presented in ^{<402245>}Matthew 22:45; 16:16; proving that Matthew's view accords with that of John, who makes prominent Jesus' divine claims. From the beginning Matthew introduces Jesus as "Son of

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7). Events in order, proving His claim to Messiahship by miracles (Matthew 8—9). Appointment of apostles; doubts of John’s disciples; cavils of the Pharisees; on the other hand His loving invitations, miracles, series of parables on the kingdom; effects of His ministry on Herod and various classes; prophecy to His disciples of His coming death (Matthew 10—18:35). Ministry in Judea and Jerusalem (Matthew 19—20). Passion week: entry into Jerusalem; opposition to Him by Herodians, Sadducees, Pharisees; silences them all; denunciation of the Pharisees (Matthew 21—23). Last discourses: His coming as Lord and Judge (Matthew 24—25). Passion and resurrection (Matthew 26—28).

MATTHIAS

Elected to the apostleship instead of Judas the traitor. One “of those which companied with Jesus’ disciples all the time that the Lord Jesus went in and out among them” (^{<440121>}Acts 1:21-26). (**See APOSTLES .**) The 120 disciples nominated (“appointed”) two, **see JOSEPH BARSABAS** and Matthias, having the requirements. The choice between the two was committed in prayer to the Searcher of hearts; **see LOTS** were then cast, in accordance with ^{<031608>}Leviticus 16:8; ^{<201633>}Proverbs 16:33, and Matthias chosen. As yet the apostles had not received the full gift of the Holy Spirit. After His descent on Pentecost casting of lots was never repeated, as “the discerning of spirits” in the church made it no longer needful. Eusebius (H. E. i. 12) and Epiphanius (i. 20) make Matthias to have been of the 70 disciples.

MATTITHIAH

1.

<130931> 1 Chronicles 9:31.

<131518> 1 Chronicles 15:18,21; 16:5; 25:3,21.

<151004> Ezra 10:48.

<160804> Nehemiah 8:4.

2.

3.

4.

MATTOCK

<230725> Isaiah 7:25. A single headed pickax or hoe, for loosening the ground.

MAUL

A hammer: [meefits](#) , [mafts](#) (<202518>Proverbs 25:18). In <245120>Jeremiah 51:20 translated “maul” for “battle axe.” So <245023>Jeremiah 50:23 Babylon “the

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parables” <197802>Psalm 78:2,3 <401508>Matthew 15:8 “This people draweth nigh ... with ... lips” <232913>Isaiah 29:13 <401534>Matthew 15:34 “Honor thy father”

<022012> Exodus 20:12 <401702>Matthew 17:2 “Transfigured” <023429>Exodus 34:29

<401711> Matthew 17:11 “Elias shall first come” <390301>Malachi 3:1; 4:5 <401815>Matthew 18:15 “If thy brother trespass ... <031917>Leviticus 19:17 tell him his fault”

<401904> Matthew 19:4 “He which made them at the beginning <010127>Genesis 1:27 made male and female” <401905>Matthew 19:5 “For this cause shall a man leave his father”

<010224>Genesis 2:24 <401907>Matthew 19:7 “Divorcement”

<052401> Deuteronomy 24:1 <401918>Matthew 19:18 “Do no murder” <022013>Exodus 20:13 <402105>Matthew 21:5 “Behold, thy King cometh” <380909>Zechariah 9:9

<402109> Matthew 21:9 “Blessed is he that cometh in the <19B825>Psalm 118:25,26 name of the Lord, Hosanna”

<402113>Matthew 21:13 “My house the house of prayer”

<235607>Isaiah 56:7 <402116>Matthew 21:16 “Out of the mouth of babes”

<190802> Psalm 8:2 <402142>Matthew 21:42 “The stone which the builders rejected” <19B822> Psalm 118:22,23 <402144>Matthew

21:44 “Whosoever shall fall on this stone <230814> Isaiah 8:14

shall be broken” <402224>Matthew 22:24 “Moses said, If a man die” <052505>Deuteronomy 25:5 <402232>Matthew 22:32 “I am

the God of Abraham” <020306> Exodus 3:6 <402237>Matthew 22:37 “Thou shalt love the Lord”

<050605> Deuteronomy 6:5 <402239>Matthew 22:39 “Thou shalt love thy neighbor” <031918> Leviticus 19:18 <402245>Matthew 22:45 “Sit thou on My right hand”

<19B001> Psalm 110:1 <402335>Matthew 23:35 “Blood of Abel” <010408>Genesis 4:8

<402338> Matthew 23:38 “Your house is left desolate” <196925>Psalm 69:25

<402339> Matthew 23:39 “Blessed is he that cometh in the <19B826>Psalm 118:26 name of the Lord” <402415>Matthew 24:15 “The abomination of desolation”

<270927> Daniel 9:27 <402429>Matthew 24:29 “Sun ... darkened” <231310>Isaiah 13:10

<402437> Matthew 24:37 “The days of Noe” <010611>Genesis 6:11

<402603>Matthew 26:31 “I will smite the shepherd”

<381307>Zechariah 13:7 <402652>Matthew 26:52 “They that take the sword shall <010906>Genesis 9:6 perish with the sword”

<402664> Matthew 26:64 “Son of man ... in the clouds”

<270713>Daniel 7:13

<402709> Matthew 27:9 “The thirty pieces of silver ...

<381113>Zechariah 11:13 potter’s field” <402735>Matthew 27:35

“They parted my garments” <192218>Psalm 22:18

<402743>Matthew 27:43 “He trusted in God” <192208>Psalm 22:8

<402746>Matthew 27:46 “My God, My God, why”

<192201>Psalm 22:1

D IVISIONS . Introduction; Christ’s genealogy, birth; visit of the wise men; flight to Egypt; return to Nazareth; John the Baptist’s preparatory ministry; Christ’s baptism and consecration to His office by the Holy Spirit, with the Father’s declared approval (Matthew 1—3). Temptation; ministry in Galilee; call of

disciples (Matthew 4). Sermon on the Mount (Matthew 5—

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confirmation of Peter's name (compare at an early time <430142>John 1:42). Matthew 17: Christ's paying the tribute with money from a fish. Matthew 20: cures two blind men while going from Jericho. Matthew 22: parable of the wedding garment. Matthew 25: parables of the ten virgins, talents, and sheep and goats at the judgment. Matthew 27: dream of Pilate's wife, appearance of many saints after the crucifixion. Matthew 28: soldiers bribed to say that Christ's disciples had stolen His body.

QUOTATIONS IN MATTHEW

<400123> Matthew 1:23 "Behold, a virgin" <230714>Isaiah 7:14
<400206>Matthew 2:6 "Thou Bethlehem" <330502>Micah 5:2
<400215>Matthew 2:15 "Out of Egypt" <281101>Hosea 11:1
<400218> Matthew 2:18 "In Rama a voice" <243115>Jeremiah 31:15
<400303>Matthew 3:3 "The voice of one crying" <234003>Isaiah 40:3
<400404>Matthew 4:4 "Man shall not live by bread"
<050803>Deuteronomy 8:3 <400406>Matthew 4:6 "He shall give His angels charge" <199111>Psalm 91:11,12 <400407>Matthew 4:7 "Thou shalt not tempt" <050616> Deuteronomy 6:16
<400410>Matthew 4:10 "Thou shalt worship the Lord" <050613> Deuteronomy 6:13 <400415>Matthew 4:15,16 "The land of Zabulon"
<230901> Isaiah 9:1,2 <400505>Matthew 5:5 "Blessed are the meek: they shall <193711>Psalm 37:11 inherit the earth"
<400521>Matthew 5:21 "Thou shalt not kill" <022013>Exodus 20:13 <400527>Matthew 5:27 "Thou shalt not commit adultery" <022014>Exodus 20:14 <400531>Matthew 5:31 "Give her a

writing of divorcement”

<052401> Deuteronomy 24:1 <400533>Matthew 5:33 “Thou shalt not forswear”

<052323> Deuteronomy 23:23; <031912>Leviticus 19:12

<400538>Matthew 5:38 “An eye for an eye” <022124>Exodus

21:24 <400543>Matthew 5:43 “Love thy neighbor ... hate thine enemy” <031918>Leviticus 19:18; <052306>Deuteronomy 23:6

<400804>Matthew 8:4 “Offer the gift ... Moses commanded”

<031402>Leviticus 14:2 <400817>Matthew 8:17 “Himself took our infirmities” <235304>Isaiah 53:4 <400913>Matthew 9:13 “I will

have mercy” <280606>Hosea 6:6 <401035>Matthew 10:35,36 “A man’s foes ... of his own household” <330705>Micah 7:5,6

<401105>Matthew 11:5 “Blind receive sight”

<233505> Isaiah 35:5 <401110>Matthew 11:10 “Behold, I send My messenger”

<390301> Malachi 3:1 <401114>Matthew 11:14 “Elias, which was for to come “

<390405> Malachi 4:5 <401203>Matthew 12:3 “Have ye not read what David did?” <092101>1 Samuel 21:1-6 <401205>Matthew

12:5 “Priests profane sabbath” <042809>Numbers 28:9

<401207>Matthew 12:7 “Mercy, not sacrifice” <280606>Hosea 6:6

<401218>Matthew 12:18-21 “Behold My Servant” <234201>Isaiah

42:1-4 <401240>Matthew 12:40 “Jonas three days in whale’s belly” <320117>Jonah 1:17 <401242>Matthew 12:42 “Queen of

the south came “ <111001>1 Kings 10:1 <401314>Matthew

13:14,15 “Hearing ye shall hear” <230609>Isaiah 6:9,10

<401335>Matthew 13:35 “I will open my mouth in

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hammer of the whole earth,” i.e. the mace or war club; as the king of the Franks was Charles “Martel,” i.e. little hammer. (<340201>Nahum 2:1.)

MAUZZIM

Margin, <271138>Daniel 11:38, “the god of forces,” rather “of fortresses.” The reference may be to the fact that Antiochus Epiphanes erected a temple to Jupiter Capitolinus at Antioch, and dedicated Jehovah’s temple at Jerusalem to Jupiter Olympius (Livy 41:20; 2 Macc. 6:2). Furst suggests Melkart the Hercules of Tyre, “the fortress” or “stronghold (**ma** ’ **oz**) of the sea.” New Tyre was on a rock surrounded by the sea (<232304>Isaiah 23:4).

MAZZAROTH

<183832> Job 38:32, “canst thou bring forth the signs of the zodiac at their respective seasons?” Mazzaloth in <122305>2 Kings 23:5 margin, the 12 lodgings or stopping places (from Arabic menzil “an inn”), in which the sun successively stays or appears to stay in the sky. Gesenius supports margin <183832> Job 38:32, “the 12 signs,” literally, “premonitions,” i.e. “stars that give warnings or presages.”

MEADOW

<014102> Genesis 41:2. Achu: an Egyptian word, akh akh, “verdant,” transl. therefore rather “in the reed grass.” So

<180811>Job 8:11 “rush,” the paper reed or papyrus of the Nile; “can the achu grow without water?” The fat kine fed on the reed grass which in the plenteous years grew to the very margin of the water, but the lean stood on the dry “brink” (<014102>Genesis 41:2,3).

”Out of the meadows of Gibeah” (<072038>Judges 20:38): ma’areeh ; rather, “from the naked (from ‘ arah ‘to strip of trees) plains of Gibeah.” Not that the treeless plain was the hiding place of the ambush, but when the men broke from the ambush they came “from the treeless plain toward the town.” The Peshito Syriac, reads the vowel points slightly different, me’arah , “the cave.”

MEAH, TOWER OF

or “tower of the hundred.” <160301>Nehemiah 3:1. (**See JERUSALEM**). N.E. of the city, between the tower of Hananeel and the sheep gate.

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MEALS

The **ariston** , often translated “dinner,” is rather breakfast or luncheon ([<402204>Matthew 22:4](#)); [<421412>Luke 14:12](#) “a dinner (breakfast or luncheon) or a supper” (**deipnon** , a late dinner). The principal Egyptian meal was at noon ([<014316>Genesis 43:16](#)); but the Jews’ chief meal at even ([<011901>Genesis 19:1-3](#), Lot; [<080307>Ruth 3:7](#), Boaz). Israel ate bread or manna in the morning, flesh in the evening ([<021612>Exodus 16:12](#)); the Passover supper in the evening confirms this. The ancient Hebrews sat at meals ([<012719>Genesis 27:19](#); [<071906> Judges 19:6](#)), but not necessarily on a chair, which was reserved as a special dignity ([<120410>2 Kings 4:10](#)). Reclining on couches was latterly the posture at meals ([<300604>Amos 6:4](#)); [<300312>Amos 3:12](#) says, “dwell in the corner of a bed,” i. e. the inner corner where the two sides of the divan meet, the place of dignity (Pusey), “and in Damascus (in) a couch”; not as Gesenius “on a damask couch,” for Damascus was then famed for the raw material “white wool” ([<262718>Ezekiel 27:18](#)), not yet for damask. Derived from the Syrians, Babylonians, and Persians ([<170106>Esther 1:6; 7:8](#)). For “tables,” [<410704> Mark 7:4](#), translated “couches”; and for “sitting at meat” in New Testament translated everywhere “reclining.” As three were generally on one couch, one lay or “leaned” on another’s bosom, as John did on Jesus’ chest. Such a close position was chosen by friends, and gave the opportunity of confidential whispering, as when John asked who should betray Jesus ([<431323>John 13:23-25](#)). Ordinarily, three couches (the

highest, the middle, and the lowest) formed three sides of a square, the fourth being open for the servants to bring the dishes. On each couch there was the highest, the middle and the lowest guest. “The uppermost room” desired by the Pharisees was the highest seat on the highest couch (^{<402306>}Matthew 23:6). Females were not as now in the East secluded from the males at meals, as the cases of Ruth among the reapers (^{<080214>}Ruth 2:14), Elkanah with his wives (^{<090104>}1 Samuel 1:4), Job’s sons and daughters (^{<180104>}Job 1:4) show. The women served the men (^{<421040>}Luke 10:40; ^{<431202>}John 12:2). The blessing of the food by thanks to the Giver preceded the meal; the only Old Testament instance is ^{<090913>}1 Samuel 9:13. Our Lord always did so (^{<401536>}Matthew 15:36; ^{<430611>}John 6:11); so Paul (^{<442735>}Acts 27:35), confirming precept (^{<540403>}1 Timothy 4:3,4) by practice. ^{<050810>}Deuteronomy 8:10 implies the duty of grace at the close of a meal. A bread sop held between the thumb and two fingers was dipped into the melted grease in a bowl, or into a dish of meat, and a piece taken out. To hand a friend a delicate morsel was esteemed a kindly act. So Jesus to Judas, treating him as a friend,

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which aggravates his treachery ([<431318>John 13:18,26;](#) [<194109>Psalm 41:9](#)). Geier, in Poli Synopsis, translated [<201924>Proverbs 19:24](#) “a slothful man hides his hand in the dish (tsaliachat) and will not so much as bring it to his mouth again”; KJV means the cavity in the bosom like a dish. Great feasts were held at the end of each third year ([<051428>Deuteronomy 14:28](#)) when the Levite, stranger, fatherless, and widow were invited (compare [<421412>Luke 14:12,13;](#) [<160810>Nehemiah 8:10-12](#)). After a previous invitation, on the day of the feast a second was issued to intimate all was ready ([<170508>Esther 5:8; 6:14;](#) [<402203>Matthew 22:3,4](#)). The guests were received with a kiss; water for the feet, ointment for the person, and robes were supplied ([<420738>Luke 7:38-](#) 45). The washing of hands before meals was indispensable for cleanliness, as the ringers were their knives and forks, and all the guests dipped into the same dish ([<402623>Matthew 26:23](#)). The Pharisees overlaid this with a minute and burdensome ritual ([<410701>Mark 7:1-13](#)). Wreaths were worn on the head: [<232801>Isaiah 28:1](#), where the beauty of Samaria is the “fading flower on the head of the fat valleys.” Its position on the brow of a hill made the comparison appropriate. Hebraism for “woe to the proud crown of the drunkards of Ephraim” (Horsley) Its people were generally drunken revelers literally, and metaphorically like such were rushing on their own ruin ([<232807>Isaiah 28:7,8; 5:11,22;](#) [<300401>Amos 4:1; 6:1-6](#)). The nation would perish as the drunkard’s soon fading wreath. A “governor of the feast”

(architriklinos , the Greek [sumposiarchees](#) , the Lat. magister convivii) superintended, tasting the food and liquors, and settling the order and rules of the entertainment ([<430208>John 2:8](#)). The places were assigned according to the respective rank ([<014333>Genesis 43:33](#); [<090922>1 Samuel 9:22](#); [<421408>Luke 14:8](#); [<411239> Mark 12:39](#)). Drinking revels were called mishteh (the [komos](#) of the Greeks, Latin comissatio), [<092536>1 Samuel 25:36](#). Condemned by the prophets ([<230511>Isaiah 5:11](#); [<300606>Amos 6:6](#)) and apostles ([<451313>Romans 13:13](#); [<480521> Galatians 5:21](#); [<490518>Ephesians 5:18](#); [<600403>1 Peter 4:3](#)).

MEARAH

(“cave”). [<061304>Joshua 13:4](#). A town “beside (rather belonging to: [1](#)) the Sidonians, which Israel failed to take possession of. Keil makes Mearah “the cave of Jezzin,” E. of Sidon, in the steep of Lebanon, a hiding place of the Druses at the present time. But then one would expect the to precede. Reland suggests Meroth, the limit of Galilee on the W. (Josephus Ant. 2:20, section 6; 3:3, section 1.)

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MEAT

Not in our sense, “flesh.” Thus of the three divisions of offerings “the burnt, the meat, and the peace offering,” the meat offering is a present or oblation (minchah) from a root to send or offer), consisting only of flour, grain, and oil, flesh never being in it as in the other two. In ^{<19B105>}Psalm 111:5, “He hath given meat (tereph) unto them that fear Him,” literally, spoil such as Israel brought out of Egypt (^{<021236>}Exodus 12:36), and which God had covenanted to Abraham, ^{<011514>}Genesis 15:14 (Kimchi). Rather, the manna and quails, a heaven-sent “booty” (treasure trove) to the hungry people. [Tereph] is used for meat in general (^{<203115>}Proverbs 31:15; ^{<390310>}Malachi 3:10). In ^{<460813>}1 Corinthians 8:13, “if meat make my brother to offend,” etc., and ^{<451420>}Romans 14:20, “for meat destroy not the work of God,” brooma means food in general, not merely flesh.

The minchah denotes generally a gift from an inferior to a superior, whether God or man (^{<010403>}Genesis 4:3-5; 32:13); qorban or korban afterward expressed this general sense. Minchah then was restricted to the unbloody offering, zebach to the bloody sacrifice. Necek , drink offerings, accompanied the minchah). In Leviticus 2; 6:14-23 the law of the meat offerings is given. Their ingredients, flour and oil, were the chief vegetable foods of Israel; so in them the Israelite offered his daily bread to the Lord, but in a manner distinct from the merely dedicatory first fruits of grain and bread (compare ^{<132910>}1 Chronicles 29:10-14; ^{<052605>}Deuteronomy 26:5-11).

The latter loaves were leavened, and neither they nor the first fruits sheaf were burial upon the altar (^{<032310>}Leviticus 23:10,11,17,20). Each meat offering on the contrary was to be prepared without leaven, and a portion given by burning to Jehovah for a sweet savor upon the altar. The rest as a most holy thing was to be eaten in the holy place by the priests alone as the mediators between Jehovah and the people. Therefore, the meat offerings did not denote merely the sanctification of earthly food, but symbolized the spiritual food enjoyed by the congregation of the Lord. If even the earthly life is not nourished merely by the daily bread but by the divine grace which blesses the food as means of preserving life, much less can the spiritual life be nourished by earthly food, but only by the spiritual food which a man partakes of by the Spirit of God from the true bread of life, the word of God. As oil symbolizes the Spirit as the principle of all spiritual life, so bread from the seed of the field symbolizes the word of God (^{<420811>}Luke 8:11; ^{<050803>}Deuteronomy 8:3). Sanctification consists in the operation of this spiritual food through the right use of the means of grace for growth in

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holiness ([<400516>Matthew 5:16](#); [<600212>1 Peter 2:12](#)). This inner food fills the inner man with peace, joy, and blessedness in God. This fruit of the spiritual life is shadowed forth in the “meat offerings.” They must be free from the “leaven” of hypocrisy ([<421201>Luke 12:1](#)) (the leaven of the old nature, Kurtz), malice, and wickedness ([<460508>1 Corinthians 5:8](#)), and from the “honey” of carnal delights, both being destructive of spiritual life. “The salt of the covenant of God” (i.e. the purifying, strengthening, and quickening power of the covenant, whereby moral corruption is averted) and the incense of prayer were to be added, that the fruit of the spiritual life might be well pleasing to the Lord (Qeri). Wine symbolized vigor and refreshment

([<19A415>Psalm 104:15](#)). The priests’ own meat offerings were to be wholly burnt. The sin offering implied atonement for sin; the burnt offering self dedication to God; the meat offering spiritual sustenance through the word and Spirit.

”The prayer to God, Give us this day our daily bread, is accompanied by the demand on God’s part, Give Me today My daily bread. This demand is answered by the church when it offers to God in good works that for which God has endowed it with strength, benediction, and prosperity.” (Hengstenberg, Dissertation on the Pentateuch, ii. 531.) The meat offering was to be for a “memorial” reminding God of His people; so Cornelius’ alms and prayers ([<441004>Acts 10:4](#)). The [minchah], as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It was not merely grain, but grain prepared by man’s labor. Hence

the [minchah], expressed a confession that all our good works are wrought in God and are due to Him (Speaker's Commentary, <030214>Leviticus 2:14).

MEBUNNAI

<102327> 2 Samuel 23:27. Elsewhere Sibbechai (<102118>2 Samuel 21:18), Sibbecai (<132004>1 Chronicles 20:4; 11:29; 27:11). An error of transcribers.

MECHERATHITE

<131136> 1 Chronicles 11:36. Kennicott prefers reading "Maachathite," as in the parallel list (<102334>2 Samuel 23:34).

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MEDAN

(“strife”). ^{<012502>}Genesis 25:2. Son of Abraham and Keturah. Identified with Midian in ^{<013728>}Genesis 37:28,36. The Keturahites early merged into the Ishmaelite tribes.

MEDEBA

E. of Jordan. The Hebrew means “waters of quiet,” but, except tank water, none is there. Mesha in the famous Dibon stone writes: “Omri took the land, Medeba, and occupied it (in his days and in) the days of his son 40 years”; no doubt as a fortress to command the surrounding district. At the time of the exodus the Amorites had dispossessed Moab of part of the land which Moab had wrested from the Emims (^{<050209>}Deuteronomy 2:9-11;

^{<042123>} Numbers 21:23-26). Israel in turn wrested from the Amorite Sihon “from Arnon even unto Jabbok.” The national lay, ^{<042127>}Numbers 21:27-29, first describes Sihon’s defeat of Moab: “a flame from the city of Sihon ... hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe unto thee Moab, ... He hath given ... his daughters into captivity unto Sihon king of the Amorites (so far the ballad describes Sihon’s triumph over Moab; Israel’s triumph over Sihon follows) ... We have shot at them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nopha, which reacheth (rather with fire) unto Medeba.” Heshbon was northernmost, Medeba now Madeba in the pastoral district of the Belka (called “the plain” or level downs, the mishor “of Moab,”

<061309>Joshua 13:9 assigned to Reuben) was four miles S.E. of it. A fortress in David's time (<131907>1 Chronicles 19:7-15), before which Joab defeated Ammon and the Syrians of Maachah, Mesopotamia, and Zobah. In Ahaz' time Medeba was a sanctuary of Moab (<231502>Isaiah 15:2).

MEDES

Media. From Madai , Japheth's son (<011002>Genesis 10:2). They called themselves Mada in the arrow headed inscriptions, Semitic Madai Greek **Medoi** . S.W. and S. of the Caspian, N.W. and N. of Persia, W. of Parthia and the salt desert of Iram, E. of Armenia and Assyria. Its length was 550 miles; its width was 300. Coming to Europe in small parties mingled with the Scythians they were the Sarmatians (Sauro-Matae) of the steppe country between the Euxine and Caspian. Berosus (in Eusebius Chron. i. 4) states that about 2450 B.C. eight Median kings reigned over Babylon for 224 years. Aryans (the name applied to Medes by their neighbors in

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Herodotus' time, vii. 62) existed very early with Cushites and Shemites in the Mesopotamian population. These Aryans probably became masters for a time, then were driven to the mountains from whence they spread E., N., and W. The early Vedic settlers in western Hindostan were Aryans. The Maeotae of the sea of Azov and the Medi of Thrace (see Herodotus, v. 9) attest their progress. Rawlinson (Herodotus, i. 327; Es. iii. 3) thinks that the Medes of Berosus' statement were really Scyths; but Berosus' statements are generally confirmed by recent deciphering of the Babylonian monuments.

A very early Aryan migration probably preceded the one in progress about 880 B.C. Then the Medes appear in the cuneiform inscriptions as Assyria's enemies, inhabiting part of Media. They then consisted of petty chieftains and tribes without central government. Assyria ravaged their lands and exacted tribute. The range of Zagros inhabited by hardy mountaineers intervened between them and Assyria. So, in spite of Sargon's attempt by military colonies to occupy Media permanently, the Medes maintained their nationality and outlived Assyria. Sennacherib and his successor Esarhaddon both profess to conquer Media, which shows it was still unconquered when they came to the throne. In Ahaz' reign, beginning 741 B.C., Kir a Median city was held by Tiglath Pileser (¹²¹⁶⁰⁹2 Kings 16:9). In Sargon's reign the ten tribes were removed to the cities of the Medes (¹²¹⁷⁰⁶2 Kings 17:6). In the deciphered inscriptions he says he founded in Media cities which he planted with colonists from other parts of his dominions.

As Assyria declined Media rose. Cyaxares subdued the Scythians (those of Zagros range and the kindred tribes invited by the former from the N.) who disputed with the Aryans the possession of the mountain region. Finally he captured **see NINEVEH** (**see ASSYRIA**) 625 B.C. Nabopolassar with the Babylonians helped him in its overthrow (Abydenus), and was therefore made independent king of Babylon. The Median empire then was separated from Babylonia either by the Tigris or by a line half way between the Tigris and Euphrates; Syria, Phoenicia, and Judaea falling to Babylon. Cyaxares' predecessors named by Herodotus, Deioces the first king (a title assumed by all Median kings, from dahak "biter" or "snake"), and Phraortes, are hardly historical persons. Cyaxares after taking Nineveh tried to extend his empire even beyond Assyria's boundary, the Halys, to the Aegean Sea. But after a six years' war in which he had Babylon's help he failed to conquer Lydia, and the three great monarchies concluded a peace (ratified by

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engagements and intermarriages) which lasted throughout Cyaxares' and his son Astyages' reigns.

Media probably left the native monarchs over the subject nations and required only tribute. Certainly Cambyses and his son Cyrus so held their throne under Media until Cyrus revolted. The latter introduced the system of satraps. Media only lasted as an empire the two reigns of Cyaxares and Astyages, 75 years, down to 558 B.C. (still that there were earlier kings appears from ^{<242525>}Jeremiah 25:25, "all the kings of the Medes"). Enervated by adopting Assyrian manners the Medes were defeated by the hardy Persian mountaineers under Cyrus, and their king Astyages taken. Both races being of the same Aryan or Iranic source, the same religion and language, naturally all but coalesced. Together they conquered Babylon, as foreseen by Isaiah (^{<231317>}Isaiah 13:17): "behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it" (similarly Xenophon, Cyrop. 5:1, section 10, makes Cyrus attribute to the Medes disregard of riches, "and Babylon shall be ... as when God overthrew Sodom"); so ^{<232102>}Isaiah 21:2, "go up O Elam (Persia), besiege O Media." Both Medes and Persians were famous in using "bows" and as horsemen. **see CYRUS** made **see DARIUS** the Mede viceroy of **see BABYLON** until he assumed the government (Daniel 5; 6; Ezra 1). The Median capital was a royal residence for part of the year, and Media claimed precedence among the provinces. Achmetha (Ecbatana) "the palace in the province of the Medes" (^{<150602>}Ezra 6:2-5) is where Cyrus' decree is found, an undesigned coincidence of

Scripture with the fact that the Median capital was the seat of government under Cyrus, but a royal residence only under Darius Hystaspes. Discontent however led Media to seek to regain its old ascendancy and to elevate a Phraortes to the throne who claimed descent from Cyaxares. Darius Hystaspes crushed the rebellion with difficulty, and crucified and mutilated Phraortes. Again in vain the Medes rebelled under Darius Nothus. Afterward they made no further attempt.

Herodotus divides the Medes into six tribes, of which the Arizanti (of Aryan descent) seem the first, then the Paretaceni, Struchates, Busae; lastly the Budii (the Putiya of the Persian inscriptions) and Magi (the priest caste, a Scythic tribe incorporated by the Medes with themselves, foreigners admitted into the nation). The two divisions latterly made were Media Magna (now Kurdistan, Luristan, Ardelan, and Irak Ajemi) and Media Atropatia (now Azerbijan, the tract between the Caspian and the mountains

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running N. front Zagros, N. and W. of Media Magna) or Atropatene. The phrases “the Medes and Persians” and “Media and Persia,” even after the Persians got the supremacy (^{<170902>}Esther 10:2), show the original supremacy of Media, which still in legal and religious formalities was retained.

In ^{<270803>}Daniel 8:3, of the two horns on the ram the higher came up last, namely, Persia. Herodotus (1:131) makes their original religion the worship of the elements, tire, etc. Rawlinson however makes dualism (the worship of both a good and an evil principle eternally existing: Ormuzd the good object of trust, Ahriman the object of fear) to have been their original faith as described in the Zendavesta, and that the worship of the elements was subsequently taken from the Scythians (the fire worshippers of Armenia and Mount Zagros, among whom Magism existed from of old) and was Magian. Their language belongs to the great Indo Germanic family, which Japheth’s sons starting from Armenia spread N., E., and W. In Persia the purer Aryan creed, dualism (Ormuzd however being supreme), prevailed; in Media Magism, the worship of water, air, earth, and above all fire, to which altars (but no temples) on mountain tops were dedicated, on which the fire was never allowed to go out. The usurpation of the Pseudo Smerdis or the Magian Artaxerxes (Ezra 4) was probably a religious revolution, Median Magianism striving against the Persian creed (**see DARIUS HYSTASPES** and **see ARTAXERXES**). The **see MAGI** performed the sacred rites, and divined the future; from them “magic” takes its name. Fear of polluting the elements gave rise to the superstition of neither burying nor burning their dead, but exposing them to beasts and birds of prey

(Herododus, i. 140), as do still the Parsees. The Persians copied their dress, the flowing robe seen on the Persepolitan sculptures. Their arms were bows, arrows, shields, short spears, poniards. They delighted in rich colors of dress, as scarlet, and chains and collars of gold.

MEDIATOR

Six times in New Testament (<480319>Galatians 3:19,20; <580806>Hebrews 8:6; 9:15; 12:24; also the verb, <580617>Hebrews 6:17, Greek “mediated,” [emesiteusen](#) , “by an oath,” “interposed as mediator between Himself and us with an oath”; Jesus is the embodiment of God’s mediating oath: <19B004>Psalm 110:4). One coming between two parties to remove their differences. The “days- man” (<180933>Job 9:33) who “lays his hand upon both” the litigants, in token of his power to adjudicate between them; mokiach , from yakach , to manifest or reprove; there is no umpire to whose authoritative decision both God

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and I are equally amenable. We Christians know of such a Mediator on a level with both, the God-man Christ Jesus ([<540205>](#)1 Timothy 2:5).

In [<480320>](#)Galatians 3:20 the argument is, the law had angels and Moses ([<050505>](#)Deuteronomy 5:5) as its mediators; now “a mediator” in its essential idea ([ho mesitees](#) , the article is generic) must be of two parties, and cannot be “of one” only; “but God is one,” not two. As His own representative He gives the blessing directly, without mediator such as the law had, first by promise to Abraham, then to Christ by actual fulfillment. The conclusion understood is, therefore a mediator cannot pertain to God; the law, with its mediator, therefore cannot be God’s normal way of dealing. He acts singly and directly; He would bring man into immediate communion, and not have man separated from Him by a mediator as Israel was by Moses and the legal priesthood ([<021912>](#)Exodus 19:12-24; [<581219>](#)Hebrews 12:19-24). It is no objection to this explanation that the gospel too has a Mediator, for Jesus is not a mediator separating the two parties as Moses did, but at once God having “in Him dwelling all the fullness of the Godhead,” and man representing the universal manhood ([<460806>](#)1 Corinthians 8:6; 15:22, 28,45,47,24; [<470519>](#)2 Corinthians 5:19; [<510214>](#)Colossians 2:14); even this mediatorial office shall cease, when its purpose of reconciling all things to God shall have been accomplished, and God’s ONENESS as “all in all” shall be manifested ([<381409>](#)Zechariah 14:9).

In [<540204>](#)1 Timothy 2:4,5, Paul proves that “God will have all

men to be saved and (for that purpose) to come to the knowledge of the truth,” because “there is one God” common to all (<234522>Isaiah 45:22; <441726>Acts 17:26).

<450329> Romans 3:29, “there is one Mediator also between God and man (all mankind whom He mediates for potentially), the man (rather ‘man’ generically) Christ Jesus,” at once appointed by God and sympathizing with the sinner, while untainted by and hating sin. Such a combination could only come from infinite wisdom and love (Hebrews 1; 2; 4:15;

<490108> Ephesians 1:8); a Mediator whose mediation could only be effected by His propitiatory sacrifice, as <540205>1 Timothy 2:5,6 adds, “who gave Himself a vicarious ransom ([[antilutron](#)] for all.” Not only the Father gave Him (<430316>John 3:16), but He voluntarily gave Himself for us (<501405>Philippians 2:5- 8; <431015>John 10:15,17,18). This is what imparts in the Father’s eyes such a value to it (<194006>Psalm 40:6-8; <581005>Hebrews 10:5). (**See PROPITIATION , see RANSOM , see ATONEMENT , see RECONCILIATION**).

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MEDICINE

The physicians in Genesis 1. were Egyptian embalmers. Physic was often associated with superstition; this was Asa's fault, "he sought not unto Jehovah but to the physicians" ([<141612>2](#) Chronicles 16:12). Luke "the beloved physician" practiced at Antioch, the center between the schools of Cilicia (Tarsus) and Alexandria. Ecclesiastes ([<211206>](#) Ecclesiastes 12:6) uses language which under the Spirit (whatever Solomon knew or did not know) expresses scientific truth: "the silver cord" is the spinal marrow, white and precious as silver, attached to the brain which is "the golden bowl." The "fountain" may mean the right ventricle of the heart, the "cistern" the left, the "pitcher" the veins, the "wheel" the aorta or great artery. The "wheel" however may mean life in its rapid motion, as [<590306>](#) James 3:6, "the wheel of nature." The circulation of the blood is apparently expressed. The washing's, the restriction in diet to clean animals and the prohibition of pork, the separation of lepers, the laws of marriage and married intercourse (Leviticus 15), the cleanliness of the camp ([<052312>](#) Deuteronomy 23:12-14), and the comprehension of all varieties of healthful climate in Palestine, account for Israel's general exemption from epidemics and remarkable healthiness. The healing art in the Old Testament seems mainly to consist in external applications for wounds, etc. **see BALM** abounded in Gilead, and therefore many physicians settled there. [<240822>](#) Jeremiah 8:22, "Is there no balm in Gilead? Is there no physician there? Why then is not the health (lengthening out) of the daughter of my people gone up (Hebrew)?" i.e., why is not the long bandage applied? or

why is not the health come up again, as skin coming up over a wound in healing?

MEGIDDO

On the S. edge of the Esdraelon or Jezreel plain, the frontier of Issachar and **see MANASSEH** , commanding a pass from the N. into the hill country. Joshua (^{<061221>}Joshua 12:21) defeated its king, with 30 other petty chieftains, W. of Jordan. It was assigned to Manasseh, though within Issachar's limit, but they failed to drive out the Canaanites, and could only make them tributary (^{<061711>}Joshua 17:11,12,13; ^{<070127>}Judges 1:27,28; 5:19). "The kings of Canaan (Jabin and Sisera his captain) fought in Taanach by the waters of Megiddo" (namely, Kishon, or else a copious stream flowing down into Kishon) with Deborah and Barak. They assembled at Taanach and by the waters of Megiddo, but the battle was fought at Mount Tabor, for they "perished at Endor" (^{<198310>}Psalms 83:10), near Tabor. Barak would

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never desert the heights of Tabor to march 15 miles over a boggy plain and attack Sisera strongly placed on the low hills of Taanach. Jehovah “drew unto Barak Sisera, unto the Kishon” (^{<070407>}Judges 4:7), i.e. unto the pools and springs of the Kishon at El Mujahiyeh, the “spring head” W. of Tabor. From the high ground of Tabor Barak rushed down on the foe, who first posted themselves at the foot of the conical hill on which Endor is, and thence ventured into the open plain S.W. of Tabor. “The waters of Megiddo” are the abundant springs which flow into the nahr Jalud, from what is now the Mujedda ruin in the Jordan valley (meaning “the grazing place,” “cut down by sheep”) at the foot of Mount Gilboa, Thus, “the valley of Megiddo” is that which leads down from Jezreel to Bethshean. The words “in Taanach” (^{<070519>}Judges 5:19) “over (so the Hebrew ‘ al) for ‘by’) the waters of Megiddo” must be a district name for all the plain of which Taanach was the capital, or else translated “in sandy soil”

(ta’anach). Thus the whole of Sisera’s flight was only five or six miles from the scene of his defeat, to the plain Zaanaim (Bitzaanaim, now Bessum) between Tabor and Kedesh of Naphtali by the sea of Galilee (Conder, in Palestine Exploration Quarterly Statement, January 1877, p. 13-20; October, pp. 190-192).

At Megiddo was stationed one of Solomon’s commissariat officers (^{<110412>}1 Kings 4:12). Solomon “built,” i.e. fortified, Megiddo as a commanding military portion (^{<110915>}1 Kings 9:15). Here Ahaziah fled from Jehu, and died here (^{<120927>}2

Kings 9:27), in the kingdom of Samaria (<142209>2 Chronicles 22:9) (**see AHAZIAH**). Here godly **see JOSIAH** fell in conflict with Pharaoh Necho (<143522>2 Chronicles 35:22-24; <381211>Zechariah 12:11). (**See HADADRIMMON** .) Megiddo thus became a component part of **see ARMAGEDDON** , the scene of the last conflict with Antichrist (<661616>Revelation 16:16). Now El Lejjun; in Eusebius and Jerome “Legio,” on the caravan route between Egypt and Damascus, “15 miles from Nazareth, four from Taanach.” Traces of a Roman road remain, and large “tells” mark the site of the fortresses commanding hill and plain.

MEHETABEEL

<013639> Genesis 36:39.

2. M EHETABEL : <160610>Nehemiah 6:10.

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MEHIR

<130411> 1 Chronicles 4:11.

MEHUJAEL

(“smitten of God”). <010418>Genesis 4:18.

MEHUMAN

<170110> Esther 1:10.

MEHUNIMS

Plural of **see MAON** (<150243>Ezra 2:43,50; <160752>Nehemiah 7:52); numbered with the Nethinims.

MEJARKON

A town in Dan; = the yellow waters. Near Joppa.

MEKONAH

(“base”). A town with daughter villages, reinhabited after the captivity by men of Judah (<161128>Nehemiah 11:28). Coupled with Ziklag which was in the far S.

MELATIAH

<160307> Nehemiah 3:7.

<420324> Luke 3:24.

<420328> Luke 3:28.

MELCHI

1.

2.

MELCHISHUA

(See **MALCHISHUA**). Saul's son (<091449>1 Samuel 14:49; 31:2).

MELCHIZEDEK

(king of righteousness). King of Salem (Jerusalem) and priest of the most high God (Elion; used by Balaam, <042416>Numbers 24:16. The Phoenicians so named their chief god according to Sanchoniathon in Enseb. Praep. Event.,

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doubtless from primitive revelation). After the slaughter of Chedorlaomer Melchizedek met Abram in the valley of Shaveh (level), the king's dale

([<011417>](#)Genesis 14:17-20; [<101818>](#)2 Samuel 18:18), namely, the valley of the upper Kedron, where Absalom long afterward reared a pillar; adjoining Jerusalem. Salem was the oldest, the poetic name ([<197602>](#)Psalm 76:2), Jebus was the next name, and Jerusalem is the most recent name. This favors the view that Siddim, Sodom, and Gomorrah were to the S. of the Dead Sea. Abram in returning from Dan to Hebron would naturally take the route by Jerusalem (Thomson, Land and Book, 2:31). Adonizedek = lord of righteousness corresponds; being also the name of a king of Jerusalem

([<061001>](#)Joshua 10:1). "Brought forth bread and wine" ([<092518>](#)1 Samuel 25:18), hospitably to refresh Abram's weary band (which, though not referred to in Hebrews, reminds us of the Lord's supper), probably after sacrificing animals the first fruits of the spoil (as Philo, de Abr., asserts, [epinikia ethnee](#)); as indeed [<580803>](#)Hebrews 8:3 proves, for the "blessing" and "tithing," which alone are recorded, are not enough to constitute priesthood. Abram "the friend of God" recognized him (probably having received some divine intimation) at once as his spiritual superior, and this in a day when every patriarch was the priest of his family. Melchizedek disappears as suddenly as he came. Almost a thousand years elapse before the next notice of Melchizedek ([<19B004>](#)Psalm 110:4.) "The Lord hath sworn, and will not repent, Thou (Messiah) art a priest forever after the order (i.e. 'the similitude' [<580715>](#) Hebrews 7:15, the office) of Melchizedek": i.e.

I Combining the kingship with the priesthood

(<380609>Zechariah 6:9-15, especially <380613>Zechariah 6:13). David cannot be the king priest; he could bring wrath on, but not effect an atonement for, his people (<102417>2 Samuel 24:17). Uzziah, heir of his throne, incurred leprosy by usurping the priesthood (<142616>2 Chronicles 26:16-21). The divine (<580720>Hebrews 7:20) oath accompanying this priesthood, but not the Aaronic, shows its unparalleled excellency. David died, and the Aaronic priests could not continue by reason of death (<580708>Hebrews 7:8). The Aaronic priesthood was “made after the law of a carnal commandment,” but the Melchizedek priesthood “after the power of an endless life,” as is declared a thousand years later than the psalm (<580701>Hebrews 7:1-3,15,16-28).

Melchizedek was probably of Semitic stock, for Shemites were in Palestine before the immigration of the Canaanites (Hamites). By the time that Abram arrived “the Canaanite was then (already) in the land” (<011206>Genesis 12:6).

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II Melchizedek is introduced “without father, without, mother, without descent” being recorded, whereas this was an essential in the Aaronic priesthood (see ^{<150262>}Ezra 2:62,63; ^{<022909>}Exodus 29:9,29,30; ^{<032113>}Leviticus 21:13,14). This is a second peculiarity of Messiah’s priesthood, that it is not derived from another before Him, and “passeth not to another” after Him (^{<580724>}Hebrews 7:24 margin). The “without father,” etc., refers to Melchizedek officially not naturally. Melchizedek was without father, etc., i.e. sacerdotally he was independent of his descent, unlike the Aaronic priests, who forfeited the priesthood if they could not trace their descent (see ^{<160764>}Nehemiah 7:64,65). Melchizedek had no fixed beginning or end of his king priesthood, such as the Levitical priests, who began at 30 and ended at 50 years of age. Christ as man had “father, mother, beginning of days and end of life, and descent” genealogically traced (^{<580703>}Hebrews 7:3). Melchizedek therefore cannot have been absolutely without these; but officially he was without them, even as the antitypical priest Messiah was officially and sacerdotally without them. Messiah was not of Levi, but of Judah, so did not receive His priesthood by inheritance. He did not transmit it to any successor; nay, the term **hiereus** (Latin: sacerdos) is never applied to apostle, presbyter, deacon, or any Christian minister in the New Testament Aaron’s “end” is recorded, Melchizedek’s not. With Melchizedek the king priesthood in Canaan ceased; but Melchizedek’s priesthood lasts forever in the Antitype, who is from everlasting to everlasting, and to whom Melchizedek was “made like,” for the archetype of Messiah’s priesthood existed

in the divine mind from everlasting before Melchizedek. Doubtless Melchizedek had father and mother by birth, but as king priest had no predecessor nor successor.

III The Aaronic priesthood was local, temporary, and national; the Melchizedek priesthood was prior to the Levitical temporary law, and so world-wide and everlasting. The Aaronic high priest claimed no authority over other nations.

Melchizedek was priest not only to his own city Salem, but is recognized as such by Abram the representative of God's church and people; and the king of Sodom tacitly acquiesces in this claim to an universal priesthood. This is the significance of the title, priest of "the Possessor of heaven and earth."

Melchizedek is the first and the last who by God's appointment, and in God's name, exercised the priesthood for Shemite and Hamite alike, the forerunner of gospel universality which joins under Christ all of every race (^{<480328>}Galatians 3:28; ^{<510311>}Colossians 3:11; ^{<451012>}Romans 10:12).

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(IV) Melchizedek was superior to Abram, in that he Blessed and received tithes from him (the giver's token of acknowledgment that all his property is God's), and so was superior to Levi and the Aaronic priesthood which were in Abram's loins. So Messiah is infinitely above the Antonio priests.

(V) Melchizedek as king of righteousness (tsedeq) and of peace (salem) was "made like unto the Son of God," Messiah, who is both in the highest sense (<230906>Isaiah 9:6); the peace He brings is "the fruit of righteousness"

(<233217>Isaiah 32:17; <242306>Jeremiah 23:6). As Balaam was a true prophet among the heathen, so Melchizedek was the king priest among them; but at Melchizedek's time the nations had not so far apostatized from the primitive faith as subsequently. Melchizedek is the first designated koheen , "priest." God Himself called him to the office, according to <580501>Hebrews 5:1-4; <19B004>Psalm 110:4. As priest, Melchizedek authoritatively mediating between God and man first" blessed Abram" on the part "of the most high God, possessor of heaven and earth," who would make Abram heir of the world which is His; next "he blessed the most high God" on the part of Abram for His having delivered his enemies into his hand. Reciprocal blessing, happy exchange; God making over His gift of the world to Abram, and Abram giving to God all the glory of his victory an earnest of his final universal possession (<460322>1 Corinthians 3:22; <450413>Romans 4:13).

MELEA

<420331> Luke 3:31.

MELECH

<130941> 1 Chronicles 9:41.

MELITA

The scene of Paul's shipwreck (Acts 27—28). Not the Melita now Meleda in the gulf of Venice near Dalmatia; but the Melita between Sicily and Africa, Malta, where tradition names the place of the wreck "Paul's bay" (Mr. Smith, of Jordan Hill, Shipwreck of Paul). After leaving Fair Havens in Crete, and while sailing along its S. coast, the wind blew from E.N.E. (Euraquilon in the Sinaiticus, Vaticanus, Alexandrinus manuscripts instead of Euroclydon), carrying them under the lee of the island Clauda (or Cauda, Vaticanus manuscript), 20 miles to the S.W. The Greek (<442715>Acts 27:15, [antofthalmein](#)) is, "when the ship could not keep her eyes to the

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wind”; either figuratively, or literally eyes were carved or painted on the bows of the ship, an eastern usage still existing. Here, to enable the ship to weather the storm, they hoisted the boat on board, “undergirded the vessel” (frapping it by passing four or five turns of cable round the hull), and “lowered the gear” ([chaliasantes to skeuos](#) not “struck sail,” which if they had done they would have been driven directly toward the Syrtis or quicksand), i.e. brought down the topsails and heavy yard with sail attached. They then turned the ship’s head to the N. on the starboard tack. the only course whereby to escape falling into the Syrtis. Thus, for 13 days they drifted through Adria, i.e. the middle of the Mediterranean between Crete and Sicily. If we deduce the ship’s course from that of the wind, from the angle of the ship’s head with the wind, and from the leeway, she must have drifted nearly W. by N., the precise bearing of the N. of Malta from the S. of Clauda. The rate of drift would average a mile and a half an hour, so that in 13 days she would pass over 468 miles; and Malta is from Clauda, just 476 miles. The striking coincidence at once identifies Malta as the scene, and confirms Luke’s accuracy. On the 14th night “the seamen deemed that land was approaching them” (Greek), probably hearing the surf breaking. A ship entering Paul’s bay from E. must pass within a quarter of a mile the point of Koura; but before reaching it the land is too low and too far to be seen in a dark night, but at this distance the breakers may be heard and also. if the night admit, be seen. The “land” then is the point of Koura E. of Paul’s bay. A ship drifting W. by N. toward Paul’s bay would come to it without touching any other part of the island, for the coast trends from this bay to the S.E. On Koura point, the bay’s S.E. extremity, there must have been

breakers with the wind blowing from N.E. Sounding they first found 20 fathoms, and a little further 15; and, fearing rocks ahead, east four anchors from the stern. Purdy (Sailing Directions) remarks on the tenaciousness of the bottom in Paul's bay, "while the cables hold there is no danger, the anchors will never start."

After the frustrated attempt of the shipmen to flee in a boat, they lightened the ship of its wheat (brought from Egypt, the great granary of Italy,

<442706> Acts 27:6); they knew not the land (for Paul's bay is remote from the great harbor, and has no marked features to enable the Alexandrian seamen to know it), but discovered "a creek having a sandy beach ([aigialon](#)) into which they determined if possible to strand the ship." They cut the anchor cables, which had been let down at the stern rather than the bow, with the ulterior design of running her aground. Ships were steered by two paddles,

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one on each quarter. They were lifted out of water during anchorage in a gale, and secured by “rudder bands.” These now they “loosed” in getting the ship again under weigh. Then “they hoisted up the foresail (not ‘mainsail,’ [artemon](#)) to the wind and made toward shore; and falling into a place where two seas met (Salmonetta, an island at the W. of Paul’s bay, which from their anchorage they could not have known to be one, is separated from the mainland by a channel 100 yards wide communicating with the outer sea; just in the sound within Salmonetta was probably where two seas met) they ran the ship aground, and the forepart stuck fast, but the hinder was broken with the waves.”

The rocks of Malta disintegrate into minute particles of sand and clay, which when acted on by currents form a deposit of tenacious mud; in still water of creeks without currents, at a depth undisturbed by waves, mud is found. A ship, driven by the wind into a creek, would strike a bottom of mud, graduating into tenacious clay; in this the forepart would stick fast. while the stern would be exposed to the violence of the waves.

Captain Smyth’s chart shows that after passing Koura point the ship coming from the E. passes over twenty fathoms, and pursuing the same direction after a short interval fifteen, a quarter of a mile from the shore which is here “girt with mural precipices.” The W. side of the bay, where the ship was driven, is rocky but has two creeks, one of which (Mestara) has still a sandy beach, and the other had one formerly, though now worn away by the sea.

The Castor and Pollux after wintering in Melita proceeded with

Paul to Puteoli (^{<442811>}Acts 28:11-13) by way of Syracuse and Rhegium. Therefore Melita lay on the regular route between Alexandria and Puteoli, which Malta does; and Syracuse, 80 miles off, and Rhegium would be the natural track from the neighboring Malta. “They knew the island” (^{<442801>}Acts 28:1) when they landed as Melita. The natives are called “barbarians” (^{<442802>}Acts 28:2) not as savages, but as speaking neither Greek nor Latin (^{<450114>}Romans 1:14), but a Phoenician or Punic dialect corrupted by foreign idioms of the mixed population. The disappearance of vipers now is due to the clearing away of the woods that sheltered them. The “no little kindness” of the natives shows they were no savages. Publius is called (^{<442807>}Acts 28:7)” chief man of the island,” not from his “possessions,” his father being still alive, but as lieutenant of the printer of Sicily, to whose province Malta was attached (Cicero, Verr. 2:4, section 18). Two inscriptions, Greek and Latin, in Civita Vecchia in Malta record the title “the chief (**protos** , primus) of the Maltese.” Paul healed diseases and received in return “many honors”

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and “necessaries” ([<442809>Acts 28:9,10](#)). Melita was famous for honey, fruit, cotton fabrics, building stone, and a breed of dogs. Shortly before Paul’s visit his piratical Cilician countrymen made Melita their haunt; but the Christianity which he introduced has continued since, though sadly corrupted by superstition. The knights of John flourished here in later times.

MELON

[<041105>](#) Numbers 11:5: ‘ abatchim . The Arabs call the water melon (Cucumis citrullus) batech. Cultivated on the Nile banks after the inundation from May to July. It is meat, drink and physic to the Egyptians. The common melon (C. melo) also grows well in Egypt. The same heat (in God’s gracious providence) which dries up the animal frame fills with refrigerant liquid the vegetables and fruits of this class.

MELZAR

An official title, for the precedes Melzar in the Hebrew “The steward” or” tutor,” superintending the nurture and education of the young, subordinate to “the master of the eunuchs” ([<270111>Daniel 1:11,16](#)); from Persian mal cara, “head cupbearer,” or nazar to guard.

MEMPHIS

Capital of Lower Egypt, on the W. or left bank of the Nile. Hebrew “ Nowph ” ([<231913>Isaiah 19:13](#)). “ Mowph ,” or Memphis ([<280906>Hosea 9:6](#)). Second only to Thebes in all

Egypt; the residence of the kings until the Ptolemies moved to Alexandria. Plutarch makes it mean “the port of good things,” the sepulchre of Osiris, the necropolis of Egypt, “the haven of the blessed,” for the right of burial was given only to the good. Diodorus Siculus (i. 4) observes, the inhabitants value little this brief life, but most highly the name of a virtuous life after death; they call the houses of the living inns, because they remain in them only a little while, but the sepulchers of the dead everlasting habitations; they are not therefore very careful about their houses, but in beautifying the sepulchers leave nothing undone. “The good” may refer to Osiris, whose sacred animal Apis was here worshipped, and had its burial place the Serapeum, from whence the village Busiris is named, namely, “the abode of Osiris,” now Aboo Seer. “Memphis shall bury them” is a characteristic description, its burying ground extending 20 miles along the Libyan desert’s border. Mem means a

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foundation or wall, and nofre “good”; or mam-Phta “the dwelling of Phta” the god answering to the Greek Hephaestus, Latin Vulcan; or from Menes its founder. Near the pyramids of Gizeh, and ten miles to the S. of modern Cairo; the court of the idol bull Apis. In hieroglyphics called “the city of pyramids.” The monuments of Memphis are more ancient than those of Thebes. Menes (compare Minos in Crete, ^{<011006>}Genesis 10:6; Bochart makes him Mizraim, and thinks Memphis was called Mezri from him, as the Arabs now call it) its founder dates 2690 B.C. (Sir G. Wilkinson), 2717 B.C. (Poole), 2200 or 2300 according to Eratosthenes compare with Dicaearchus. Many of Manetho’s dynasties were contemporaneous, not successive. “Menes” in hieroglyphics is written as the founder of Memphis on the roof of the Rameseum near Gournon in western Thebes, at the head of the ancestors of Rameses the Great; the earliest mention of the name is on a ruined tomb at Gizeh, “the royal governor Menes,” a descendant probably of the first Menes, and living under the fifth dynasty. Caviglia discovered the colossal statue of Rameses II beautifully sculptured. Before Menes the Nile, emerging from the upper valley, bent W. to the Libyan hills, and was wasted in the sands and stagnant pools. Menes, according to Herodotus, by banking up the river at the bend 100 furlongs S. of Memphis, laid the old channel dry, and dug a new course between the hills, and excavated a lake outside Memphis to the N. and W., communicating with the river. Thus Memphis was built in the narrow part of Egypt, on a marsh reclaimed by Menes’ dyke and drained by his artificial lake. The dyke began 12 miles S. of Memphis, and deflected the river two miles eastward. At the rise of the Nile a canal still led some of its waters westward through the former bed, irrigating the western

plain. The artificial lake at Abousir guarded against inundation on that side. Memphis commanded the Delta on one hand and Upper Egypt on the other; on the W. the Libyan mountains and desert defended it; on the E. the river and its artificial embankments. The climate is equable, judging from Cairo. Menes built the temple of Phta (his deified ancestor Phut, fourth son of Ham, who settled in Libya, <011006>Genesis 10:6), the creative power, represented ordinarily holding the Nilometer or emblem of stability combined with the symbol of life, and a scepter, Moeris, Sesostris, Rhampsiuitis, Asychis, Psammeticus, and Amosis successively beautified this temple with gateways and colossal statues (including those of summer and winter by Rhampsinitis). In the grand avenue to it fights between bulls (not with men, for the bull was sacred) such as are depicted on the tombs were exhibited.

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The temple of Apis also was here with a magnificent colonnade supported by colossal Osiride statue pillars; through it on state occasions was led a black bull with peculiarly shaped white spots upon his forehead and right side, the hairs on the tail double, and the scarabaeus or sacred beetle marked on his tongue. A gallery, 2,000 ft. long by 20 high and 20 wide, was the burial place of the embalmed sacred bulls. Apis was thought the incarnation of Osiris, who with Isis was the universal object of worship in Egypt. Aaron's calf, and Jeroboam's two calves, were in part suggested by the Egyptian sacred bull, in part by the cherubim ox. Jeremiah (²⁴⁴⁶²⁰Jeremiah 46:20) alludes to Apis, "Egypt is like a very fair heifer." Isis had a temple at Memphis, and was buried there. The sacred cubit used in measuring the Nile was in the temple of Serapis. Proteus (a Memphite king), Venus, Ra or Phre ("the sun"), and the Cabeiri too had temples in Memphis. The region of the pyramids (from peram "the lofty"; Ewald translated ¹⁸⁰³¹⁴Job 3:14 "built pyramids for themselves"), 67 (Lepsius) in number, or probably fewer as many of the 67 are doubtful, lies wholly W. of the Nile, from a little N.W. of Cairo to 40 miles S. and thence S.W. 25 miles. The Memphite necropolis ranges about 15 miles to Gizeh, including many pyramids of Egyptian sovereigns; the pyramids at Gizeh are the largest and oldest. See Piazzzi Smyth, "Our Inheritance in the Great Pyramid," on the scientific bearings of this extraordinary and, in his view, divinely planned monument, which has no idolatrous emblem on it, unlike other Egyptian monuments. The Hyksos or shepherd kings (⁰¹⁴⁹²⁴Genesis 49:24), Shofa and Noushafa, 2500 B.C., he thinks, built the great pyramid under God's guidance, and the

cities Salem, of which Melchizedek was shepherd priest- king, and Damascus. Isaiah (<231913>Isaiah 19:13) foretold, “the princes of Noph are deceived,” i.e. the military caste with all the famed “wisdom of Egypt” err in fancying themselves secure, namely, from Sargon, Nebuchadnezzar, and Cambyses, who successively conquered Egypt. Jeremiah (<244619>Jeremiah 46:19), “Noph shall be waste and desolate, without inhabitant “(compare <244310>Jeremiah 43:10). Ezekiel, 575 B.C. (<263013>Ezekiel 30:13,16), “I will destroy the idols and cause their images to cease out of Noph.” Half a century afterward (525 B.C.) Cambyses fulfilled it, killing Apis, scourging his priests, opening the sepulchers, examining the bodies, making sport of Phta’s image, and burning the images of the Cabeiri (Herodotus, iii. 37). Memphis never recovered. Alexandria succeeded to its importance. So utter was its fall that the very site for a time was unknown. Mariette and Linant brought to light its antiquities, some of which are in the British Museum. Its dykes and canals still are the basis of the irrigation

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of Lower Egypt. The village Meet Raheeneh now stands where once was its center.

MEMUCAN

One of the seven princes who “saw the king’s face and sat first in the kingdom” (^{<170113>}Esther 1:13,14); “wise men who knew the times and law and judgment.” Ahasuerus accordingly consulted them, “what shall we do unto Vashti according to law?” Memucan as president of the council owing to his wisdom and age, or else as an obsequious courtier knowing his master’s mind, gave his opinion first, that Vashti should be disgraced; and his counsel the king followed.

MENAHEM

Son of Gadi. Slew Shallum, and seized the throne of Israel, 772 B.C.; reigned ten years. The words (^{<121514>}2 Kings 15:14,16) “from Tirzah” imply that Menahem was a general under Zechariah, stationed at Tirzah (now Tallusa), and that he marched thence with some troops to Samaria, and avenged his master’s murder by Shallum. He then, proceeding “from Tirzah” (^{<121516>}2 Kings 15:16) where Israel’s main army was posted, smote Tiphshach (Thapsacus on the Euphrates), Israel’s northeastern border city under Solomon (^{<110424>}1 Kings 4:24), restored by Jeroboam II (^{<121425>}2 Kings 14:25,28), but having probably revolted again during the anarchy at his death. Situated on the western bank of the Euphrates on the great trade road from Egypt, Syria, and Phoenicia to Mesopotamia, it was

important for Menahem to secure it. With savage cruelty, “because they opened not to him,” and to strike terror into all opponents, Menahem “smote it and ripped up the women with child,” copying the unscrupulous Syrian Hazael’s cruelty (<120812>2 Kings 8:12). In religion “he departed not all his days from the sins of Jeroboam who made Israel to sin.” Hosea and Amos depict Israel’s demoralization at the time.

In his reign first appear the Assyrians as invaders of Israel from the N.E. under Palestine. Menahem, at the cost of 1,000 talents of silver (400,000 British pounds, reckoning the silver talent 400 British pounds), induced him to “confirm the kingdom in his hand.” By exacting 50 shekels a head from 60,000 wealthy men of Israel, Menahem raised the money. The name Pal appears in an Assyrian inscription as “Phallukha,” who took tribute from “the house of Omri” (Beth Khumri), i.e. Samaria. Tiglath Pileser II,

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the first monarch of the new dynasty, mentions Menahem in another inscription. Menahem died in peace; Pekahiah his son succeeded him.

MENAN

<420331> Luke 3:31,31.

MENE

(“numbered”), Chaldee. The first word of the mysterious handwriting (<270525>Daniel 5:25,26), “God hath numbered thy kingdom and finished it,” i.e. fixed its number of years, and that number is now complete. The doubling of “Mene” marks its awful certainty.

MENI

<236511> Isaiah 65:11, “drink offering unto that number,” rather to Meni, an idol worshipped by apostate Jews at Babylon. The goddess Fortune, Septuagint, answering to the planet Venus, “the lesser good fortune”; the planet Jupiter being the greater, and answering to Gad. Knobel identifies Gad with the sun, Meni with the moon, men, [mene](#) in Greek; “the queen of heaven” (<240718>Jeremiah 7:18; 44:17,18). The Arabs worshipped an idol Mannah, a large stone which a thousand years later Saad demolished, in the eighth year of the Hegira; from manah to “number” or “assign.”

MEONENIM, THE OAK OF

Elon: not as KJV “the plain of.” In central Palestine; Gaal saw Abimelech’s men coming by the way that led to it ([070937](#)>Judges 9:37). Meonenim means “enchanters.” “observers of times” ([051810](#)>Deuteronomy 18:10,14). These practiced some of their magic arts at this oak. The oak of Meonenim was at a distance from Shechem. That where under Jacob hid the strange gods and talisman earrings of his household was close by Shechem ([013504](#)>Genesis 35:4), the same where Abram built his first altar in Palestine ([011206](#)>Genesis 12:6); here also Joshua, alluding to the patriarch Jacob’s address and the original idolatry of Israel’s forefathers, urges the people similarly to “put away the strange gods,” etc. ([012423](#)>Genesis 24:23.) In [070906](#)>Judges 9:6, “the oak (not ‘plain’) of memorial” (mutsab) is the large memorial stone set up under the oak at Shechem. The inhabitants elected Abimelech king in the very place where Joshua renewed Israel’s covenant with Jehovah, the true covenant God. Here was the temple of Baal Berith (Lord of the covenant, [070946](#)> Judges 9:46).

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MEONOTHAI

(“my dwellings”). Son of Othniel ([<130414>1 Chronicles 4:14](#)). “And Meonothai” must be supplied after “Hathath,” as a second son of Othniel.

MEPHAATH

(“beauty”). A town of Reuben ([<061317>Joshua 13:17,18; 21:37](#)); a dependency of Heshbon, N. of Amen, in the downs (mishor), the modern Belka ([<244821>Jeremiah 48:21](#)). Assigned to the Merarite Levites. Regained by Moab.

MEPHIBOSHETH

1. Saul’s son by Rizpah ([<102108>2 Samuel 21:8](#)); crucified (yaqah ; not talah , which would mean “hanged up”) with six others before Jehovah by the Gibeonites to avert the famine; from barley harvest until the rains of October the bodies remained exposed to the sun (compare [<042504>Numbers 25:4](#)), but watched by Rizpah’s pious care, and finally were committed to Kish’s sepulchre.

2. Saul’s grandson, son of Jonathan. Originally Merib-baal, an ancestor being named Baal ([<130830>1 Chronicles 8:30,33,24; 9:36](#)). (**See ISHBOSHETH** , **see JERUBBAAL**). When Saul and Jonathan fell at Gilboa Mephibosheth was but five years old. His nurse at the sad tidings took him up and fled; in her

haste she let him fall from her shoulders (Josephus Ant., vii. 5, section

5), whereon children in the East are carried, and he became lame of both feet (¹⁰⁰⁴⁰⁴2 Samuel 4:4; 9:13). He had been for a considerable time living in obscurity with **see MACHIR** in Lodebar beyond Jordan, near Mahanaim, his uncle Ishbosheth's seat of government, when David through Ziba heard of him, and for the sake of Jonathan, and his promise respecting Jonathan's seed (⁰⁹²⁰¹⁵1 Samuel 20:15,42), restored to him all the land of Saul and admitted him to eat bread at his table at Jerusalem continually. Ziba, from being a menial of Saul's house, had managed to become master himself of 20 servants; with these and his 15 sons he, by David's command, tilled the land for Mephibosheth, for though Mephibosheth was henceforth David's guest, and needed no provision, he had a son Micha (1 Samuel 9; ¹³⁰⁸³⁴1 Chronicles 8:34,35) and a retinue to maintain as a prince. His deformity, added to the depression of Saul's family, produced in him an abject fear and characteristic humility which are expressed in a manner sad to read of when one remembers the bygone greatness of Saul's house. It is a retribution in kind that the representative of Saul's family now calls himself

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before David by the contemptuous title which once David in self abasement used before Saul, “dead dog” ([<100908>2 Samuel 9:8](#); [<092414>1 Samuel 24:14](#)). The same depressed spirit appears in [<101926>2 Samuel 19:26-28](#). Seventeen years subsequently, in Absalom’s rebellion, Ziba rendered important service to David by meeting him as he crossed Olivet, with two strong he donkeys (chamor) ready saddled for the king’s use, bread, raisins, fruits, and wine. With shrewd political forecast, guessing the failure of the rebellion, Ziba gained David’s favor at the cost of Mephibosheth, whom he misrepresented as staying at Jerusalem in expectation of regaining the kingdom ([<101601>2 Samuel 16:1-4](#)). David in hasty credulity ([<201813>Proverbs 18:13](#); [<430751>John 7:51](#) on the spot assigned all Mephibosheth’s property to Ziba. On David’s return to Jerusalem Mephibosheth made known the true state of the case, that Ziba had deceived him when he desired to saddle the donkey and go to the king, and had slandered him ([<101924>2 Samuel 19:24-30](#)). His squalid appearance, with unwashed feet, unattended beard, and soiled clothes, indicating the deepest mourning ever since the king departed, attested his truthfulness. David saw his error, but had not the courage to rectify it altogether. Ziba’s service to him in his extremity outweighed his perfidy to Mephibosheth. Impatiently (for conscience told him he had been unjust to Mephibosheth and still was only half just) David replied, “why speakest thou any more of thy matters? Thou and Ziba divide the land.” Mephibosheth had everything to lose and nothing to gain from Absalom’s success. A cripple and a Benjamite could never dream of being preferred by Judah to the handsome

Absalom; interest and gratitude bound him to David. Ziba had it completely in his power to leave him unable to stir from Jerusalem during the rebellion, by taking away the asses; the king and his friends were gone. So not merely servility, but sincere satisfaction at David's return, prompted his reply: "let Ziba take all, forasmuch as my lord is come again in peace." David's non-mention of Mephibosheth on his death bed is doubtless because Mephibosheth had died in the eight years that intervened between David's return and his death.

Mephibosheth typifies man once son of the King; then having lost his right by the fall, as Mephibosheth did by Saul's and Jonathan's death at Gilboa. Bearing a name of reproach like Mephibosheth, instead of his name of innocence; banished to the outskirts of the moral wilderness, like Mephibosheth in Lodebar; liable to perish by the sword of justice, as Saul's other sons (2 Samuel 21); paralyzed by original sin, as Mephibosheth lamed from infancy in both feet; invited by the Lord and Savior, after

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having spoiled principalities, to sit down at the royal table ([<400811>Matthew 8:11](#); [<661907>Revelation 19:7,9](#)), as Mephibosheth was by David after conquering all his foes, on the ground of the everlasting covenant ([<243103>Jeremiah 31:3](#)); as David regarded Mephibosheth because of his covenant with Jonathan ([<092015>1 Samuel 20:15,42](#)). Fear is man's first feeling in the Lord's presence ([<420508>Luke 5:8](#)); but He reassures the trembling sinner ([<234301>Isaiah 43:1](#); [<660207>Revelation 2:7](#)), as David did Mephibosheth, restoring him to a princely estate.

MERAB

Saul's oldest daughter ([<091449>1 Samuel 14:49](#)). According to promise to the conqueror of Goliath, Saul betrothed Merab to David ([<091725>1 Samuel 17:25; 18:17](#)), but with the secret design of inciting him thereby to expose himself to be slain by the Philistines. At the time when Merab should have been given to him Saul gave her to Adriel the Meholathite. Her five sons subsequently were crucified to Jehovah by the Gibeonites among the seven, for Saul's bloodthirsty zeal against them ([<102109>2 Samuel 21:9](#)). See [<023407>](#) Exodus 34:7; how Saul's sin recoiled on himself and his! "Michal" is a copyist's error for Merab ([<102108>2 Samuel 21:8](#)); reading "Michal" we must understand "brought up," not gave birth to (compare [<080416>Ruth 4:16,17](#)).

([See MICHAL](#)).

MERAI AH

<161212> Nehemiah 12:12,13.

MERAIOTH

1. Sprung from Eleazar, Aaron's son; ancestor of Zadok and Ezra (<130606>1 Chronicles 6:6). Lightfoot (Temple Serv. 4:1) thought that he was next before Eli, and that at his death the high priesthood passed from Eleazar's to Ithamar's line. Meraioth and Ahitub are perhaps transposed in Azariah's genealogy (<130911>1 Chronicles 9:11; <161111>Nehemiah 11:11). <161215> Nehemiah 12:15; M EREMOTH in <161203>Nehemiah 12:3.

MERARI

("sorrowful"), because of the anguish attending his birth (<014608>Genesis 46:8,11). (**See LEVITES**). Third of Levi's sons, Gershon, Kohath, and Merari. Born before Jacob's going down to Egypt; of the 70 who

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accompanied him. The Mahlites and Mushites were the two families of Merarites at the exodus and in the wilderness (<130619>1 Chronicles 6:19,47; <040320> Numbers 3:20; 33-37; 4:29-33,42-45; 7:8; 10:17-21). They followed after Judah's standard, and before Reuben's in the march, to set up the tabernacle against the Kohathites' arrival. Their charge was the tabernacle boards, pillars, etc., four wagons and eight oxen being assigned them. Joshua assigned them 12, cities out of Reuben, Gad, and Zebulun (<062107>Joshua 21:7,34-40). They shared with the Gershonites and Kohathites the offices of singers, doorkeepers, etc., under David (<131501>1 Chronicles 15:1-6; 23:5,6,21-23; 26:10,19); in Nehemiah's time also (<161115>Nehemiah 11:15,16).

Lord A. Hervey (Smith's Dictionary) supposes Jeduthun the patronymic title of the house, Ethan the head in David's time, and that Jeduthun was brother of an ancestor of Ethan before Hashabiah (<130645>1 Chronicles 6:45; 25:3,19) and son of Hilkiah or Amaziah. Thus, the "sons of Ethan" are distinct from "sons of Jeduthun," and the difficulty is explained how in David's time there could be sons of "sons of Jeduthun" above 30 years of age for they filled offices (<132610>1 Chronicles 26:10; 16:38), at the same time that Jeduthun is said to be "chief of the singers." **MERATHAIM, THE LAND OF**

i.e. of double rebellion, namely, the double captivity inflicted on Israel by Chaldoea (<245021>Jeremiah 50:21); referring also to Babylon's general accumulated rebellions against God (<245017>Jeremiah 50:17-20, especially <245018> Jeremiah 50:18),

“Babylon, Assyria,” (<245033>Jeremiah 50:33,24,29) “striven against Jehovah, proud against ... the Holy One of Israel.”

MERCURIUS

<441412> Acts 14:12. Mythology represented Mercurius as having once visited Phrygia with Jupiter his father, and having been refused hospitality by all except Baucis and Philemon, two old peasants (Ovid, Metam. 8:620). Hence the simple people of Lystra supposed, from the miracle on the cripple, that Paul and Barnabas were Mercurius and Jupiter once more visiting the earth “in the likeness of men.” Mercurius being the god of eloquence, they called Paul Mercurius, the herald of the gods. Mercurius was usually figured a beardless youth, but there was an old Pelasgic figure of him bearded. Barnabas, the more stately and majestic in mien, they called Jupiter (<471010>2 Corinthians 10:10).

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MERCY SEAT

kaporeth Hebrew; [hilasteerion](#) , [epitheema](#) , Septuagint. The propitiatory, the golden cover of the ark. From the piel conjugation of kaapar , “to cover up,” “forgive,” or “reconcile,” “atone” for offenses. Having a distinct significance and designation of its own; not a mere part of the ark. Placed “above upon the ark” ([Exodus 25:17-22](#); [26:34](#); [30:6](#); [31:7](#); [35:12](#); [37:6](#)). Never called “the cover” (kaporeth) merely of the ark, but made a distinct thing. The holy of holies is called “the place of the mercy-seat”

([1 Chronicles 28:11](#); [Leviticus 16:2](#)), marking that it was not a mere subordinate part of the ark. The kippurim , “atonements,” on the day of atonement are inseparably connected with the [kaporeth], which was sprinkled with the blood ([Leviticus 16:13-15](#)). The same [[hilasteerion](#)] occurs [Hebrews 9:5](#) “mercy-seat,” [Romans 3:25](#) “propitiation.” ([See ARK](#) .) The atonement was for the breach of the covenant. Appropriately, therefore the mercy-seat covered that covenant written on the two tables of stone inside the ark. God, thus reconciled through the blood sprinkled on the mercy-seat, could speak to His people “from off the mercy-seat that was upon the ark of the testimony” ([Numbers 7:89](#); [Psalm 80:1](#)).

MERED

Son of Ezra of Judah; married Pharaoh’s daughter [see](#)

BITHIAH . (<130417>1 Chronicles 4:17,18.)

MEREMOTH

1. Son of Urijah the priest. He weighed and registered the golden and silver vessels of the temple, which Ezra had brought from Babylon (<150824>Ezra 8:24-30,33; <160304>Nehemiah 3:4). <151036> Ezra 10:36.

3. = see **MERAIOTH** : <161203>Nehemiah 12:3,15.

MERES

<170113> Esther 1:13,14. From the Zend meresh , “worthy.”

MERIBAH

(“chiding”). The designation which Moses gave the place at Rephidim where Israel, just before they reached Sinai in the second year after leaving

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Egypt, did chide with Moses, “give us water that we may drink,” and tempted (from whence came the other name Massah) Jehovah, saying “is Jehovah among us or not?” ([<021707>Exodus 17:7](#); compare as to the sin, [<400407> Matthew 4:7](#).) The severity of Israel’s trial, however, is to be remembered; our Lord’s own only expression of bodily suffering on the cross was “I thirst.” Thirty-eight years afterward at Kadesh, bordering on the promised land, again, untaught by the severe discipline of the wilderness ([<230913>Isaiah 9:13](#)), Israel in want of water cried, “would God we had died when our brethren died before the Lord!” God’s glory appeared, and the Lord said to Moses and Aaron, “take the rod, and speak unto the rock before their eyes, and it shall give forth his water.” But here Moses’ old hastiness of spirit, which he had showed in the beginning of his career ([Exodus 2](#)), returned; “they provoked his spirit so that he spoke unadvisedly with his lips” ([<19A632>Psalm 106:32,33](#)): “ye rebels, must we (forgetting that the power was that of God alone) fetch you water out of this rock?” Then lifting up his hand he smote twice, whereas God had told him, “speak unto the rock.” So Jehovah excluded Moses and Aaron from entering Canaan, for not “sanctifying” Him ([<042001>Numbers 20:1-13](#)). This repetition of the miracle disproves the notion from [<461004>1 Corinthians 10:4](#) that the stream literally “followed” them from Rephidim ([Exodus 17](#)) to Canaan; all that is meant is a supply of water from time to time was provided naturally or miraculously, so that they never perished from thirst (so [<021524>Exodus 15:24,25](#); [<042116>Numbers 21:16](#)).

Christ is the Rock (<430738>John 7:38); the water flowed, and the people drank, at Meribah Kadesh. Moses and Aaron typify ministers. The Rock Christ was smitten once for all, never to be so again (<580925>Hebrews 9:25-28; 10:10,14). If Moses was so severely chastised for smiting again in violation of the type, what peril ministers run who pretend to offer Christ the Antitype in the Eucharist again! <199508>Psalm 95:8, “provocation ... temptation,” alludes to Meribah Massah. Also <042714>Numbers 27:14;

<053251> Deuteronomy 32:51. The Hebrew for “rock” in Exodus 17 at Rephidim is tsur , but in Numbers 20 cela’ at Kadesh, marking undesignedly the distinctness of the miracles.

MERODACH

<245002> Jeremiah 50:2. Meaning death (Gesenius) or little lord. Epithet of Bel the Babylonian Jupiter, termed “the senior of the gods,” “the judge,” and by Nebuchadnezzar in inscriptions “the great lord, the most ancient,” and

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by Neriglissar “the firstborn of gods, the layer up of treasures.” Merodach became a distinct phase of Bel. It forms part of some kings’ names, as Merodach Baladan, Evil Merodach; it is so used as early as 1650 B.C. Zurbanit (from “banit,” productive mother) was Merodach’s wife. Another Bel was named Niprut, “hunter,” = Nimrod; worshipped at Nipur (Calneh; Rawlinson’s Ancient Monarchies).

MERODACH BALADAN; BERODACH-BALADAN

From the idol Merodach and Baladan = Bel is his lord. Read in the Assyrian inscriptions Mardoc Erapad, or Empalin Ptolemy’s canon, Merodach Baldan in Polyhistor (Eusebius, Chron. Can. 1; 5:1). Reigned twice in Babylon with an interval between. Warred with Sargon and Sennacherib successively, having thrown off allegiance to them; so naturally drawn to Hezekiah who also had cast off the Assyrian yoke. Inquiry about the astronomical wonder, the recession of the dial shadow, was the pretext; an alliance between Egypt ([<232001>](#)Isaiah 20:1:1-6), Babylon, and Judaea was the motive of the embassy ([<143231>](#)2 Chronicles 32:31). Hezekiah’s display was to show his ability to support a war. G. Rawlinson (Hist. Illustr. Old Testament) thinks his embassy after Hezekiah’s sickness, if in 713 B.C. as the Hebrew numbers make it (the 14th year of Hezekiah; [<233805>](#) Isaiah 38:5; [<121813>](#)2 Kings 18:13), was in his first reign (721-709 B.C.) contemporary with Sargon. His second reign was in 703 B.C., lasting six months and followed by Belibus in 702 B. C. It is an undesigned coincidence confirming Scripture that

precisely at the time that Babylon revolted, though before and afterwards subject to Assyria, it mentions Merodach Baladan. (See BABEL , see BABYLON , see HEZEKIAH). Sargon in the inscriptions says that in the 12th year of his reign he drove Merodach Baladan from Babylon after ruling 12 years.

Sennacherib says in his first year he drove him out (Merodach Baladan fleeing to Nagitiraggus, an island in the sea:

<232006>Isaiah 20:6), setting up Belib. Merodach Baladan it seems headed the popular party in seeking national independence. Baladan was his ancestor; but his father according to the inscriptions was Yagin = Jugaeus in Ptolemy's canon. His sons, supported by the king of Elam, continued the struggle against Assyria under Esarhaddon, Sennacherib's son, and his grandsons against Asshur-bani-pal, Esarhaddon's son.

Inscriptions say that Merodach Baladan, having been conquered in battle by Sargon, and Babylonia having been ravaged, fled to "the islands at the mouth of the Euphrates." Belib put him to death (Polyhistor, Eusebius

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Chron. Can. 1:5). Hincks suggests reasonably that “Sennacherib” should be omitted after “king of Assyria” (<121813>2 Kings 18:13), Sargon reigning “in the 14th year of Hezekiah.” Thus, Hezekiah’s sickness and the embassy of Merodach Baladan would be at this time, in the first reign of Merodach Baladan.

MEROM, WATERS OF

<061105> Joshua 11:5. Lake Huleh or Samochonitis as Reland inferred from Josephus’ statement (Ant. 5:5, section 1) that Hazor was above lake Samochonitis, presuming that the battle was at Hazor and that Samochonitis = high (Arabic samaca), as Merom (= marom) means height, so that the waters were called “Me-Merom,” the higher waters, the uppermost of the Jordan lakes; but Keil makes Merom now Meïrom, a village visited by Jewish pilgrims because Hillel and Shammai, noted rabbis, were buried there, two hours’ journey N.W. of Szafed, upon a rocky mountain at the foot of which is a spring forming a brook and stream. This reaches the lake Tiberias near Bethsaida, and constitutes “the waters of Merom,” for Josephus (Ant. 5:1, section 18; B. J. 2:20, section 6; 3:3, section 1; Life 37) says, “these kings (under Jabin of Hazor) encamped at Berothe = Meroth, a city the western limit of upper Galilee, not far from Kedes.” The Hebrew for “waters” is maim , not that for a large body of standing water (yam). Another objection to Reland’s view is the difficulty of a flight and pursuit across a country so rugged and intersected with ravines as that between Huleh and Sidon. Beroth was an important military post, and so Joshua’s victory would be about the plain of Akka, more suitable ground

for the Canaanites to choose for their chariots to act in than the plain on the S.W. margin of Huleh, from which there was no escape possible. The pursuit to Sidon is then intelligible. However, Huleh is thought identical with Samochonitis and so with Merom. Huleh is the same as Ulatla, the region between Trachon and Galilee which Herod received from Caesar (Josephus Ant. 15:10, section 3); derived from Hul or Chul, son of Aram (Syria), ^{<011023>}Genesis 10:23 (Rosenmuler), from whence also came Coele-Syria (Michaelis).

The Ard el Huleh is a verdant, picturesque, and fertile plain, 16 miles long from N. to S., eight miles from E. to W. The spies of Dan truly characterized it “very good, a place where there is no want of anything that is in the earth” (^{<071809>}Judges 18:9,10). On the W. is the range of hills of Kedesh Naphtali; on the E. are the lower slopes of Bashan; on the N.

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irregular low hills stretching from the mountains of Naphtali to snowy, double peaked Mount Hermon, which rises on the N.E. corner 10,000 ft. high; on the S. the plain is crossed by broken high grounds through which by deep ravines the Jordan after passing through lake Huleh (four miles and a half long by three broad) descends 700 ft. to the sea of Galilee. Morasses with impenetrable reeds and sedge (Macgregor discovered floating papyrus) fence the lake on the N., W., and S. On the W. is the Ain Mellahah (“fountain of salt,” though no salt taste is discernible now), a large spring which is one of the feeders of the lake, with a stream 40 ft. wide.

MERONOTHITE

<132730> 1 Chronicles 27:30; <160307>Nehemiah 3:7.

MEROZ

(“asylum”). <070523>Judges 5:23, “curse ye Meroz, said the angel of the Lord curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty” (rather among Israel’s mighty ones). They gave asylum to the fleeing Canaanites accursed of God, whereas Jael who slew their general is “blessed” (<070524>Judges 5:24). Bather their sin was omission (faint-heartedness, neutrality where there can be no real neutrality: <401230>Matthew 12:30; 25:30), they neglected the duty of coming to Israel’s help in the struggle against God’s foes. If Meroz be Merasas or Murussus, a ruin four miles N.W. of Beisan on the southern slopes of the hills

continuing “little Hermon,” they had command of the pass and might have prevented the escape in that quarter of any of Sisera’s host. Bather Kerr Musr on the S. of Tabor (Raumer). The Angel of Jehovah who fought for Israel at Megiddo pronounces, through Deborah, Meroz’ curse.

MESECH; MESHECH

Japheth’s sixth son. The Moschi, a warlike race in the mountainous region between Armenia, Iberia, and Colchis. Associated with Tubal, the Tibareni of Pontus. <19C005>Psalm 120:5, I dwell among people lawless and fierce as “Mesech” at one extremity of the world and “Kedar” at the other. Gog’s chief vassal, ideal representative of the pagan barbarian world. <262713>Ezekiel 27:13,” they traded the persons of men” as slaves, and “vessels of copper,” <263226> Ezekiel 32:26; 39:1. Moscow and Tobolsk may derive their names from Mesech and Tubal. Magog was Gog’s original kingdom; he acquired also Mesech and Tubal, becoming their “chief prince” (rest; the Scythian Tauri

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and the Araxes were called Rhos, from whence Russia). Mesech was once one of the most powerful nations of western Asia. The Assyrians were frequently warring with them, from 1100 to 700 B.C.; then living E. of Taurus range and in Cappadocia. The inscriptions call them Muskai, the Tibareni Tuplai (Tubal). Caesarea Mazacha was the great Moschian capital.

MESHA

1. King of Moab. (**See DIBON** on his victorious campaign against Israel, and confirmation of Scripture). Revolted at Ahab's death ([<120101>2 Kings 1:1; 3:4,5](#)). Being "sheepmasters" the Moabites had rendered tribute to Israel ever since David's days ([<100802>2 Samuel 8:2](#)) in flocks, 100,000 lambs, and 100,000 rams with the wool. Isaiah ([<231601>Isaiah 16:1](#)) counsels Moab to resume payment, "send the lamb to the ruler ... from Sela unto ... Zion."

(**See JEHORAM** , **see JEHOHAPHAT** , **see ELISHA** , **see ENGEDI** , **see CHEMOSH** , on the confederacy against Mesha and the superstitions indignation raised against Israel because of their reducing him to such desperation that he sacrificed his own son ([<330607>Micah 6:7](#)), so that the allies departed to their own land).

2. Firstborn of Jerahmeel's brother Caleb; father, i.e. founder, of Ziph ([<130242>1 Chronicles 2:42](#)).

3. A descendant of Benjamin, born in Moab, son of Shaharaim and Hodesh ([<130808>1 Chronicles 8:8,9](#)).

4. Joktan's descendants "dwelt from Mesha, as thou goest unto Sephar a mount of the East." The western port of Arabia; Muss (Bothart), Mesene (meaning "a fluviate island") at the mouth of the Tigris and Euphrates, near Bassora (Gesenius) (<011030>Genesis 10:30); Beishe in the N. of Yemen (Knobel).

MESHACH

The Babylonian name given to Mishael, one of Daniel's three companions, of the blood royal of Judah (fulfilling the prophetic threat, <233907>Isaiah 39:7); with the first syllable of Mish-ael retained, but Sheik the Babylonian goddess (from whom Babylon is called Shesbach, <242526>Jeremiah 25:26) being substituted for El; the goddess of love and mirth, during whose feast Cyrus took Babylon, Venus or the Earth. "In whom was no blemish, well favored, skillful in all wisdom, cunning in knowledge, understanding

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science, having ability to stand in the king's palace," after Ashpenaz had put him in charge of the **see MELZAR** or "steward" to teach him "the learning and tongue of the Chaldaeans." Appointed by the king a "daily provision of the king's meat (dainties) and wine three years, that at the end he might stand before the king" as an attendant courtier and counselor; not eunuch. Like **see DANIEL** he refused the king's dainties with determined "purpose" ([<270108>Daniel 1:8-16](#)) because a portion of the viands and wine were first offered to idols on the hearth to consecrate the whole ([<053238>Deuteronomy 32:38](#); [<460807>1 Corinthians 8:7,10; 10:27,28](#)). The faith of these youths was made instrumental in overruling the foretold evil ([<260413>Ezekiel 4:13](#); [<280903>Hosea 9:3](#)) to the glory of God; they "chose affliction with the people of God rather than the pleasures of sin for a season"

([<581124>Hebrews 11:24-26](#)). So far from losing by faithfulness, they "appeared in countenance fairer and fatter than all who did eat the king's meat," illustrating [<050803>Deuteronomy 8:3](#); [<110311>1 Kings 3:11-13](#); [<400633>Matthew 6:33](#). "God gave them knowledge and skill in all learning and wisdom"; and "the king found them ten times better than all the magicians and astrologers in all his realm." Daniel, when promoted to be chief governor over all the wise men of Babylon and ruler over the whole province, remembered his three friends (contrast [<014023>Genesis 40:23](#); [<210915>Ecclesiastes 9:15,16](#); [<300606> Amos 6:6](#)); and at his request the king set them over the

affairs of the province of Babylon (<270248>Daniel 2:48,49).

Then followed the trial of their faith (<600107>1 Peter 1:7).

They refused to bow to the king's image, which, like antichrist, he set up to be worshipped on pain of the fiery furnace

(<661314>Revelation 13:14). They reply, "we are not careful to answer thee in this matter" (<401019>Matthew 10:19,28).

Parleying, where duty is plain, is fatal; decision is safety. They answer his challenge, "who is that God that shall deliver you?"

with "our God is able ... and He will deliver us," either from death or in death (<550417>2 Timothy 4:17,18). "But if not"

literally, as He is able, still "we will not serve thy gods" (<181315>Job 13:15). The flame slew their persecutors

(<190716>Psalm 7:16), but "not an hair of their head was

singed" (<421207>Luke 12:7; 21:18). The fire only burnt their bonds, so that they "walked loose in the midst of the fire"

(<430836>John 8:36; <19D807> Psalm 138:7; <234301>Isaiah 43:1,2);

Jehovah was a wall of fire round them against their foes

(<380205>Zechariah 2:5). So the king promoted them in the

province, illustrating <201607>Proverbs 16:7; 28:23;

<19B946>Psalm 119:46.

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MESHELEMIAM

(“whom Jehovah repays”). ^{<132601>}1 Chronicles 26:1,2,9,14; 9:21; = S HELEMIAM = S HALLUM (^{<150242>}Ezra 2:42; ^{<160745>}Nehemiah 7:45; 12:25).

MESHEZABEEL

1.

^{<160304>} Nehemiah 3:4.

^{<161021>} Nehemiah 10:21.

^{<161124>} Nehemiah 11:24.

MESHILLEMITH; MESHILLEMOTH

1. (Maasiai, 13) ^{<130912>}1 Chronicles 9:12.

^{<160908>} Nehemiah 9:8. 7. = Shallum; ^{<160911>}Nehemiah 9:11; 6:7; 11:11. His ancestors were Zadok, Ahitub, Meraioth (as these two ought to be placed by transposition).

^{<130912>} 1 Chronicles 9:12; ^{<161113>}Nehemiah 11:13 omits, an error of transcribers.

^{<143412>} 2 Chronicles 34:12.

10. A chief sent by Ezra (^{<150816>}Ezra 8:16-21, etc.) to Iddo to

gather Levites to join the caravan returning to Jerusalem.

11. <151015>Ezra 10:15.

12. <151029>Ezra 10:29.

2.

3.

2.

<142812> 2 Chronicles 28:12.

<122203> 2 Kings 22:3.

<130319> 1 Chronicles 3:19.

<130513> 1 Chronicles 5:13,17.

<130817> 1 Chronicles 8:17.

MESHULLAM

1.

2.

3.

4.

5.

<130907> 1 Chronicles 9:7; <161107>Nehemiah 11:7.

6.

8.

9.

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<160304> Nehemiah 3:4,30; Tobiah's son Johanan married his daughter (<160618>Nehemiah 6:18).

14. <160306>Nehemiah 3:6.

13.

15.

<160804> Nehemiah 8:4.

<161007> Nehemiah 10:7,8.

17. <161014>Nehemiah 10:14,20.

18. <161213>Nehemiah 12:13. <161216> Nehemiah 12:16.

<161233> Nehemiah 12:33.

16.

19.

<161225> Nehemiah 12:25 = Meshelemiah (<132601>1 Chronicles 26:1), Shelemiah (<132614>1 Chronicles 26:14), Shallum (<160745>Nehemiah 7:45).

20.

21.

MESHULLEMETH

<122119> 2 Kings 21:19.

MESOBAITE

Hebrew, Mezobaite . The title of Jasiel (<131147>1 Chronicles 11:47). From **see ZOBAN** , one of the small Syrian kingdoms.

MESOPOTAMIA

(“region between the rivers”); 700 miles long, from 20 to 250 broad; bounded N.E. by the Tigris, S.W. by the Euphrates. Its Hebrew name Aram Naharaim means “Aram between the rivers.” The tribe sprung from Aram, Shem’s fourth son, first colonized it. Man’s first dwelling after the flood. Here was the plain of Shinar (<011102>Genesis 11:2; 14:1), where the Babel tower and kingdom were. Padan Aram, “plain Syria,” was the N. part of the whole; the whole Syrian “highland” was Aram, in contradistinction from Canaan “the lowland.” The upper Tigris valley was separated from the Mesopotamian plain by a mountain range (Masius: Strabo, 11:12, section 4). The vast plain is intersected by the Sinjar running E. and W. Mounds mark city sites on every side. Innumerable lines of embankment indicate a network of ancient canals which diffused by irrigation fertility where now are morasses or barrenness. The N.W. part

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between the bend of the Euphrates and the upper Tigris is what Scripture names Mesopotamia. The Chaboras or **see HAVOR** , flowing from the S. side of the Sinjar range, empties itself into the Euphrates. Orfa, Abram's native city, and Haran, his resting place between Chaldaea and Palestine, are in Padan Aram (<012520>Genesis 25:20; 28:2). Nahor settled in Mesopotamia after quitting Ur (<012410>Genesis 24:10). Naharina occurs in Egyptian inscriptions of the 18th and 19th dynasties. Bethuel, Rebekah, and Laban lived in Padan Aram. Balaam's abode was Pethor of Mesopotamia among "the mountains of the East" (<042307>Numbers 23:7; 22:5). **see CHUSHAN RISHATHAIM** of Mesopotamia oppressed Israel in the time of the Judges (<070308>Judges 3:8). The Mesopotamians aided the Ammonites with chariots against David (<131906>1 Chronicles 19:6,16). Assyrian inscriptions confirm Scripture in asserting that Mesopotamia was independent of Assyria until after David ("the tribes of the Nairi," stream lands, were under their several independent princes, until in 880 B.C., Jehu's time, Assyria became completely their master); also that Mesopotamians used chariots in battle, and that after David's time Mesopotamia became absorbed in Assyria. Men of Mesopotamia were among those who heard in their own tongue the wonderful works of God (<440209>Acts 2:9).

MESSIAH

("anointed") (Hebrew) = **see CHRIST** (Greek) . In KJV only in <270925>Daniel 9:25,26 of Old Testament; <430141>John 1:41;

4:25, of New Testament Having the immeasurable unction of the Holy Spirit as Prophet, Priest, and King at one and the same time. All others have but a measure, and that derived from Him (<430116>John 1:16; 3:84). See the type (<022841>Exodus 28:41; 30:23,24; <092406> 1 Samuel 24:6); and the prophecies (<010315>Genesis 3:15; 9:26; 12:2,3; 22; compare <430856>John 8:56; <014910>Genesis 49:10; <042417>Numbers 24:17-19; <051818> Deuteronomy 18:18 with <440322>Acts 3:22-24; <430545>John 5:45-47; <190202>Psalm 2:2,6 margin; <190207>Psalm 2:7-12,16,22,40; 45:7 compare <110139>1 Kings 1:39,40; Psalm 69; 72; 110). His birthplace (<330502>Micah 5:2), His lineage (<231101>Isaiah 11:1), His time of coming (<270925>Daniel 9:25,26), while the second temple stood (<370209>Haggai 2:9), and His forerunner (<234003>Isaiah 40:3-5; <390301> Malachi 3:1) are foretold. From Psalm 2; <242305>Jeremiah 23:5,6; <380909> Zechariah 9:9, the Jews expected a triumphant king, but overlooked the prophecies of His sufferings first (Isaiah 53; <422421>Luke 24:21,26,27). A few looked for a more spiritual deliverance (<420230>Luke 2:30,38), and among them the despised Samaritans (<430425>John 4:25,42) and the thief on the cross

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(^{<422342>}Luke 23:42). The rabbis got over the Messianic prophecies which prove Jesus to be Messiah by imagining a Messiah ben Joseph who should suffer, distinct from Messiah ben David who should reign; but the prophecies of the suffering and glory are so blended as to exclude the idea of any but one and the same Messiah (compare ^{<235207>}Isaiah 52:7,13,14,15; 53).

METALS

Gold of Havilah is mentioned as early as ^{<010211>}Genesis 2:11. The first worker of instruments of copper (“brass”) and iron was Tubal-cain (^{<010422>}Genesis 4:22). Abram was rich in silver and gold (^{<011302>}Genesis 13:2). Instruments before Tubalcain (born according to Hebrew chronology 500 years after Adam and contemporary with Enoch from Seth; 1,000 according to Septuagint chronology) were apparently of flint, bone, and hard wood, such as uncivilized nations now use. Races that have degenerated into barbarism fall back upon flint; then advance to bronze, an alloy of copper and tin, harder than either: and then brass; and lastly iron. The oldest European races used only flint weapons, which are found in the gravel; but this is no proof they were unknown to Adam’s early descendants. Isolation would soon reduce the distant emigrants to savagery.

Silver was used for commerce, as “money” (^{<012316>}Genesis 23:16; 17:12; 20:16), gold for ornament. Gold, silver, brass, iron, tin, and lead were among the spoils taken from Midian

(<043122>Numbers 31:22). In <182024>Job 20:24 for “steel” translated brass. Also <191834>Psalm 18:34, “a bow of steel” should be brass, which, or bronze, was used to strengthen arms, as for instance the Egyptians’ bows. But God so taught David to war relying on Him that, no weapon could prevail against him; so <235417>Isaiah 54:17. In <241512>Jeremiah 15:12, “shall iron break the northern iron and the steel?” the metal meant is copper mixed with iron by the Chalybes near the Pontus far N. of Palestine; i.e., can the Jews, however iron-like, break the hardier steel-like northern Chaldees (<240114>Jeremiah 1:14). Common iron, as then prepared, was inferior to the Chalybian iron and brass combined. Thus explaining, we solve Henderson’s difficulty that KJV makes iron not so hard as brass, and we need not transl, as he does “can one break iron, even northern iron, and brass?” In <340203>Nahum 2:3, “the chariots will be with flaming torches,” translated rather “with fire flashing scythes,” literally, “with the fire (glitter) of scythes” or steel weapons fixed at right angles to the axles, and turned down, or parallel, inserted into the felly of the wheel. (On <150104>Ezra 1:4

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“amber,” ^{<660115>}Revelation 1:15 “fine brass,” **see AMBER**)
The first payment of gold is in ^{<132125>}1 Chronicles 21:25.
(**See ARAUNAH**). Gold was imported from Ophir, Sheba,
Parvaim, and Uphaz (^{<110927>}1 Kings 9:27,28; 10:2,10; ^{<140306>}
^{<241009>}2 Chronicles 3:6; ^{<241009>}Jeremiah 10:9). The hills of Palestine
yielded copper (^{<050809>}Deuteronomy 8:9). Job 28 hints at the
fact that gold is more superficial, iron lodes yield more the
deeper you go: “there is a vein (a mine from whence it goes
forth, Hebrew) for the silver, and a place for gold (which men)
refine (it is found in the sands of rivers, and its particles have a
superficial range in mines); iron is taken out of the dust (or
earth, ore looking like it), and copper is molten out of the
stone.” Copper is easier found and wrought than iron, so was in
earlier use. Copper alloyed with tin formed brindle, of which
Napier (Metal. of Bible) thinks the domestic vessels, the arms,
etc., in Scripture were made, as it tarnishes less, takes a finer
polish, and admits of a keen, hard edge (^{<102116>}2 Samuel
21:16). Israel derived their skill in metallurgy from the
Egyptians. Tin
(bdiyl) was doubtless imported through the Phoenicians from
Cornwall to Tarshish, and thence to Palestine (^{<262712>}Ezekiel
27:12; 22:18-20; ^{<230125>}Isaiah 1:25); the Assyrian bronze **see**
BOWLS , having one part tin to ten copper, now in the British
Museum, consist of metal probably exported 3,000 years ago
from the British isles.

METHEG-AMMAH

^{<100801>} 2 Samuel 8:1. Not in the parallel ^{<131801>}1 Chronicles

18:1. The name Metheg-Ammah must have fallen into disuse, originally designating the region wherein Gath was. Rather it is figurative: “David took the bridle of the mother (Gath the metropolis, i.e. wrested the supremacy) out of the hand of the Philistines.” The Arabic idiom for submission is to give up one’s bridle to another. The phrase “Gath and her daughter towns” (Hebrew, <131801>1 Chronicles 18:1) favors the rendering “mother.” Gath became tributary to David.

METHUSAEL

Son of Mehujael in Cain’s line, and Lamech’s father (<010418>Genesis 4:18).

METHUSELAH

(“he dies and it (the flood) is sent”). A name given prophetically by Enoch, or given after the event. Phoenician inscriptions use methu = betha = a man. The man who lived the longest — 969 years. He died in the year of

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the flood, possibly by it. It is suggestive that death enters into the name of the longest liver. No record of godliness is given, as in his father Enoch's case (^{<010521>}Genesis 5:21-27); faith is not always hereditary.

MEZAHAB

(“waters of gold”) (“gold was in his house as water”: Abarbanel).

^{<013639>} Genesis 36:39.

^{<161205>} Nehemiah 12:5; M INIAMIN , ^{<161217>}Nehemiah 12:17; M IJAMIN ,

^{<161007>} Nehemiah 10:7.

MIBHAR

Son of Haggert (^{<131138>}1 Chronicles 11:38), probably a corruption for ^{<102336>}2 Samuel 23:36, “of Zobah, Bani the Gadite.” Septuagint seemingly read, “Igal the brother of Nathan, flower of the host; Bani the Gadite.”

MIBSAM

(“sweet odor”).

1. Son of Ishmael (^{<012513>}Genesis 25:13). Progenitor probably of a tribe dwelling in the part of Arabia yielding balsam and

perfumes.

2. Son of Simeon; named as his brother Mishma from the Ishmaelite Mibsam ([<130425>](#)1 Chronicles 4:25.)

MIBZAR

Duke or tribe prince of Edom of Esau ([<013642>](#)Genesis 36:42) at Hadar's death, = fortress. Compare "the strong city" (mibzar), [<19A810>](#)Psalm 108:10 9:9; [<244916>](#)Jeremiah 49:16.

MICAH

1. Of Mount Ephraim. ([See JONATHAN](#) .) The date of the event is implied as before Samson, for the origin of the name Mahaneh Dan occurs in this narrative ([<071812>](#)Judges 18:12) and it is mentioned as already so named in Samson's childhood ([<071325>](#)Judges 13:25, margin). Josephus places the

MIAMIN

1.

[<150225>](#) Ezra 2:25.

2.

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synchronous narrative of the Levite and his concubine at the beginning of the judges. Phinehas, Aaron's grandson, is mentioned ([<072028>Judges 20:28](#)). The narrative was written after the monarchy had begun ([<071801>Judges 18:1; 19:1](#)), while the tabernacle was still at Shiloh, not yet moved by David to Jerusalem ([<071808>Judges 18:81](#)).

2. MICAH THE PROPHET . The oldest form of the name was Mikaiahuw , “who is as Jah?” (compare MICHAEL .) In [<330718>Micah 7:18](#) Micah alludes to the meaning of his name as embodying the most precious truth to a guilty people such as he had painted the Jews, “who is a God like unto Thee that pardon iniquity,” etc. Sixth of the minor prophets in the Hebrew canon, third in the Septuagint. The Morasthite, i.e. of Moreseth, or Moreseth Gath (near Gath in S.W. of Judaea), where once was his tomb, but in Jerome's (Ep. Paulae 6) days a church, not far from Eleutheropolis. Micah prophesied in the reigns of Jotham, Ahaz, and Hezekiah somewhere between 756 and 697 B.C. Contemporary with Isaiah in Judah, with whose prophecies his have a close connection (compare [<330401>Micah 4:1-3](#) with

[<230202>](#) Isaiah 2:2-4, the latter stamping the former as inspired), and with Hosea and Amos during their later ministry in Israel. His earlier prophecies under Jotham and Ahaz were collected and written out as one whole under Hezekiah. Probably the book was read before the assembled king and people on some fast or festival, as certain elders quoted to the princes and people assembled against Jeremiah ([<242618>Jeremiah 26:18](#)) [<330312>Micah 3:12](#), “Micah the Morasthite in the days of

Hezekiah, and spoke to all the people of Judah, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah put him ... to death? Did he not fear the Lord and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them?" The idolatries of Ahaz' reign accord with Micah 's denunciations. He prophesies partly against Israel (Samaria), partly against Judah. Shalmaneser and Sargon took Samaria in the sixth year of Hezekiah (722 B.C.). The section in which is (^{<330101>}Micah 1:6) "I will make Samaria as an heap" was therefore earlier. The "high places" (^{<330101>}Micah 1:5) probably allude to those in Jotham's and Ahaz' reigns (^{<121535>}2 Kings 15:35; 16:4). The "horses and chariots" (^{<330510>}Micah 5:10) accord with Jotham's time, when Uzziah's military establishments still flourished (^{<142611>}2 Chronicles 26:11-15). ^{<330512>}Micah 5:12-14; 6:16, "the statutes of Omri are kept and all the works of the house of Ahab," accord

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with the reign of Ahaz who “walked in the way of the kings of Israel” ([<121603>2 Kings 16:3](#)).

DIVISIONS . The thrice repeated phrase “Hear ye” ([<330101>Micah 1:2; 3:1; 6:1](#)) divides the whole into three parts. The middle division (Micah 3—5) has Messiah and His kingdom for its subject. The first division prepares for this by foretelling the overthrow of the world kingdoms. The third division is the appeal based on the foregoing, and the elect church’s anticipation of God’s finally forgiving His people’s sin completely, and restoring Israel because of the covenant with Jacob and Abraham of old. The intimations concerning the birth of Messiah as a child and His reign in peace, and Jacob’s remnant destroying adversaries as a “lion,” but being “a dew from the Lord amidst many people” ([<330409>Micah 4:9—5:5](#)), correspond to

[<230714>](#) Isaiah 7:14-16; 9:6,7. This middle section is the climax, failing into four strophes ([<330401>Micah 4:1-8; 4:9—5:2; 5:8-9; 5:10-15](#)). Micah 6: 7, form a vivid dialogue wherein Jehovah expostulates with Israel for their sinful and monstrous ingratitude, and they attempt to reply and are convicted ([<330606>Micah 6:6-8](#)). Then the chosen remnant amidst the surrounding gloom looks to the Lord and receives assurance of final deliverance. Zacharias ([<420172>Luke 1:72,73](#)) reproduces the closing anticipation ([<330716>Micah 7:16-20](#)), “Thou wilt perform the truth to Jacob and the mercy to Abraham which Thou hast sworn unto our fathers from the days of old.” Sennacherib’s invasion is foreseen, [<330101>Micah 1:9-16](#); especially [<330101>Micah](#)

1:13,14, compare <121814>2 Kings 18:14-17. Jerusalem's destruction in <330312>Micah 3:12; 7:13. The Babylonian captivity and deliverance in <330410>Micah 4:10,1-8; 7:11, confirming the genuineness of the latter half of Isaiah his contemporary, with whom Micah has so much in common and who (Isaiah 39—66) similarly foretells the captivity and deliverance. The fall of Assyria and Babylon are referred to (<330505>Micah 5:5,6; 7:8,10). Hengstenberg thinks that Micaiah's words (<112228>1 Kings 22:28), "hearken, O people, every one of you," were intentionally repeated by Micah to intimate that his own activity is a continuation of that of his predecessor who was so jealous for God, and that he had more in common with him than the mere name.

STYLE . His diction is pure and his parallelisms regular. His description of Jehovah (<330718>Micah 7:18,19), "who is a God like unto Thee, forgiving?" etc., alludes to the meaning of his own name and to <021511>Exodus 15:11; 34:6,7, and is a fine specimen of his power and pathos. He is dramatic in Micah 6; 7. His similarity to Isaiah in style is due to their theme being alike (<330101>Micah 1:2; <230102>Isaiah 1:2; <330202>Micah 2:2; <230508>Isaiah 5:8; <330206>Micah

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2:6,11; <233010>Isaiah 30:10; <330212>Micah 2:12; <231020>Isaiah 10:20-22; <330606>Micah 6:6- 8; <230111>Isaiah 1:11-17). He is abrupt in transitions, and elliptical, and so obscure; the contrast between Babylon, which triumphs over carnal Israel, and humble Bethlehem out of which shall come forth Israel's Deliverer and Babylon's Destroyer, is a striking instance: <330408>Micah 4:8—5:7. Pastoral and rural imagery is common (<330101>Micah 1:6,8; 2:12; 3:12; 4:3,12,13; 5:4- 8; 6:15; 7:1,4,14). Flays upon words abound (<330101>Micah 1:10-15). (**See APHRAH** , **see BETHEZEL** , **see MAROTH** , **see ACHZIB** , **see MARESHAH** .)

New Testament quotations of Micah: <400205>Matthew 2:5,6 (<330502>Micah 5:2); <401035> Matthew 10:35,36 (<330706>Micah 7:6); <400913>Matthew 9:13 (<330606>Micah 6:6-8); <411312> Mark 13:12; <421253>Luke 12:53 (<330706>Micah 7:6); <430742>John 7:42 (<330502>Micah 5:2); <490214>Ephesians 2:14 (<330505>Micah 5:5).

3. The Reubenite Joel's descendant (<130505>1 Chronicles 5:5).

4. Mephibosheth's or Meribbaal's son (<130834>1 Chronicles 8:34; <100912>2 Samuel 9:12), M ICHA .

5. A Kohathite Levite, Uzziel's oldest son; nephew of Amram, and cousin to Moses (<132320>1 Chronicles 23:20; 24:24,25); the spelling varies in the two chapters.

6. Abdon's father (<143420>2 Chronicles 34:20); Achbor's,

<122212>2 Kings 22:12.

MICAHIAH

MICAHIAH . Son of Imlah (<112208>1 Kings 22:8). Consulted by Ahab at Jehoshaphat's request when undertaking the joint expedition against Ramoth Gilead, which Benhadad had engaged to restore (<112034>1 Kings 20:34). The 400 prophets whom Ahab gathered together to "inquire the word of Jehovah" (<112205>1 Kings 22:5) were prophets of **see JEROBOAM**'S symbolic calf worship of Jehovah not of Baal. Jehoshaphat begged for some "prophet of Jehovah besides," unconnected with the calf symbolism forbidden by the second commandment. Ahab mentioned Micaiah, adding "I hate him, for he doth not prophesy good concerning me but evil" (compare <112120>1 Kings 21:20; <243628>Jeremiah 36:28). Ahab had Micaiah already in prison, as <112226>1 Kings 22:26 implies, "carry him back ... prison." Josephus (Ant. 8:15, sec. 6) says that it was Micaiah who predicted ("in the word of Jehovah," <370113>Haggai 1:13) death by a lion to the neighbor who would not smite him, and who, disguised with ashes, under the

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parable of one letting go a prisoner entrusted to him made Ahab in his hour of triumph, when the mortification would be the greater, condemn himself out of his own mouth, to lose his life for letting Benhadad escape (^{<112035>}1 Kings 20:35-43). Zedekiah, one of the 400, at the gate of Samaria where the two kings sat in state, symbolically putting horns or iron spikes on his head, foretold the transfer of Ephraim's blessing (^{<053317>}Deuteronomy 33:17) to Ahab; "with the horns of the buffalo (or wild ox, reem) he shall push the people." So all the rest said, "go up and prosper." Micaiah, though prompted to imitate their prophecies of good, would say only what Jehovah said (^{<042238>}Numbers 22:38). Ironically and in parody he repeated at first their parrot-like cry, "go and prosper," to show Ahab how easy such prophesying is if worldly interest were one's aim. Then, being adjured in Jehovah's name, Micaiah said "I saw all Israel scattered ... as sheep that have no shepherd (quoted by the Lord Jesus Himself, ^{<400936>}Matthew 9:36, as it is previously the basis of ^{<263405>}Ezekiel 34:5; ^{<381002>}Zechariah 10:2), and Jehovah said, these have no master (Ahab falling), let them return every man to his house." Instead of Moses' blessing on Ephraim awaiting Ahab, as Zedekiah had said, Moses' picture of what Israel would be at his death, "Jehovah's congregation as sheep having no shepherd," if no successor were appointed, would be realized (^{<042717>}Numbers 27:17). Ahab, though he had asked Micaiah to speak the truth, attributed it when spoken to Micaiah's ill will. Micaiah therefore revealed the source unseen of the 400 prophets' falsehood; Jehovah, seen in real vision on His throne amidst His hosts, asked, who shall persuade Ahab to go up and

fall at Ramoth Gilead? A lying spirit undertook to influence the 400 to Ahab's ruin ([<381302>Zechariah 13:2](#); [<620406>1 John 4:6](#)). The access of Satan to the heavenly court in Old Testament times appears here and [<180106>Job 1:6; 2:1](#) (but compare [<661207> Revelation 12:7-10](#) as to the New Testament times). God said to the lying spirit, "go forth and do so." It was no invention of fancy, but a supernatural agency under Satan, by God's overruling appointment, which in righteous retribution gives over to a lie those who love not the truth ([<070923>Judges 9:23](#); [<181216>Job 12:16](#); [<261409>Ezekiel 14:9](#); [<530211>2 Thessalonians 2:11,12](#)). God does not will or tempt to evil ([<590113>James 1:13](#)); but, as Ahab would not heed the true prophet, gives him over to the false ([<450124>Romans 1:24-28; 9:17-23](#); [<020703>Exodus 7:3,13; 14:4,17; 10:20,27](#)). The words "thou shalt persuade and prevail also" show that the human will was left free; God makes one stage in the sinner's downward course the sequel and punishment of the foregoing one; Ahab might have resisted the tempter. Zedekiah, conscious that he had not invented his lying prophecy, smote

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Micaiah on the cheek, asking “which way went the Spirit of Jehovah from me to speak unto thee? Thou shalt see in the day when thou shalt go into an inner chamber to hide,” namely, from the vengeance of those misled by thee to their defeat. Ahab commanded, “take Micaiah back unto Amon ... in the prison, feed him with bread and water of affliction (in more severe imprisonment than before) until I come in peace.” Micaiah replied: “if thou return at all in peace Jehovah hath not spoken by me; hearken, O nations, every one of you”; appealing not only to Israel but to the Gentile world, to which Ahab had conformed, and which may heed, since Israel will not, so as when the event should come to pass to discern the truth of Jehovah
([<330101>Micah 1:2](#)).

MICHA

1. Mephibosheth’s son ([see MICAH](#)).

2.

[<161011>](#) Nehemiah 10:11.

[<161117>](#) Nehemiah 11:17; 12:35; [<130915>](#)1 Chronicles 9:15.

MICHAEL

(“who is like unto God?”)

3.

1.

<041313> Numbers 13:13.

<130513> 1 Chronicles 5:13.

2.

3.

<130514> 1 Chronicles 5:14.

<130640> 1 Chronicles 6:40.

<130703> 1 Chronicles 7:3.

<130816> 1 Chronicles 8:16.

<131220> 1 Chronicles 12:20.

4.

5.

6.

7.

8.

<132718> 1 Chronicles 27:18.

<142102> 2 Chronicles 21:2-4.

10. <150808>Ezra 8:8.

The A RCHANGEL (<271013>Daniel 10:13,21; 12:1; <610211>2 Peter 2:11; <661207> Revelation 12:7). On the meaning compare <021511>Exodus 15:11; <198906>Psalm

9.

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89:6-8. Contrast “who is like unto the beast?”

(<661304>Revelation 13:4.) Some think that Michael is the Son of God. Certainly the Angel of Jehovah, or Jehovah the Second Person, in pleading for Joshua the high priest representing the Jewish church, uses the same rebuke to Satan as Michael does in <650109>Jude 1:9; <380301>Zechariah 3:1-5. Michael will usher in the coming resurrection by standing up for God’s people, as their unique champion

(<271201>Daniel 12:1,2; 10:21), “your prince.” “Michael when contending with the devil about the body of Moses (which Jehovah buried, but which was probably translated shortly afterward, for ‘no man knoweth of his sepulchre’; hence, he appeared in a body, as did Elijah, at the transfiguration; Satan, the accuser of the brethren, probably opposed his translation on the ground of his sins, but Michael contended with him and prevailed) durst not (from reverence to Satan’s former dignity, verse 8) bring against him a railing accusation, but said The Lord rebuke thee.” This language suits an archangel rather than the divine Son. But the connection of Michael with the Son of God in name and some functions is intimate. The angel in <271013>Daniel 10:13 says that Michael (apparently distinct from the divine Son described <271005>Daniel 10:5,6; <660113>Revelation 1:13-15) as patron of Israel before God “helped” him, while “he was detained with the (angel of the) kings of Persia.” Gesenius translates notartiy “I gained the ascendancy,” namely, against the adverse angel of Persia, so as to influence the Persian kings to permit the Jews’ return to Jerusalem. <271021>Daniel 10:21, “none holdeth with me in these things, but Michael your prince,” means that Michael

alone, with the angelic speaker, had the office of protecting Israel, the world powers were all against Israel. In the captivity, during the withholding of God's regular manifestations to Israel, those visions of angels come precisely when most needed. When the world powers seemed to have overwhelmed the kingdom of God so utterly, Israel needed to have her faith in God's promises of restoration reinvigorated by a glimpse into the background of history in the world of spirits, and to see there the mighty angelic champions who are on her side under the Son of God (¹²⁰⁶¹⁷2 Kings 6:17).

MICHAIAH

(See MICAH , see MICHA .)

1.

¹⁶¹²⁴¹ Nehemiah 12:41.

2.

¹⁴¹⁷⁰⁷ 2 Chronicles 17:7.

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3. Son of *see* **GEMARIAH** (*see* **BARUCH** and *see* **JEREMIAH**) (^{<243611>}Jeremiah 36:11-14). On hearing all the Lord's words, through Jeremiah, read by Baruch Michaiah went down to the king's house, into the scribe's chamber where sat all the princes, and declared unto them all the words. It was to his grandfather Shaphan, Josiah's scribe, that *see* **HILKIAH** delivered the book of the law just found (^{<122210>}2 Kings 22:10).

4. Same as Maachah, Rehoboam's wife, Abijah's mother (^{<141302>}2 Chronicles 13:2).

MICHAL

^{<091449>} 1 Samuel 14:49. Saul's younger daughter. Saul had promised David *see* **MERAB** the elder, but gave her to Adriel. Meanwhile, Michal loved David; and Saul on hearing of it from his attendants made it a trap for David (^{<091821>}1 Samuel 18:21), saying, "thou shalt be my son in law in a second way," and requiring, instead of the dowry paid to the father according to Eastern usage, 100 Philistines' foreskins. The courtiers, by Saul's secret instructions, urged on David, who at first shrank from again subjecting himself to the king's caprice. David killed 200 Philistines, and Saul gave him Michal.

She proved a true hearted wife, and saved her husband from Saul's messengers sent to slay him in the morning. Like "dogs" prowling about for prey "at evening," so they besieged David's house, awaiting his coming forth in the morning

(<195906>Psalm 59:6,14,15; agreeing naturally with <091911>1 Samuel 19:11). David sets his “watching” and “waiting upon God” against their “watching” and waiting to kill him. The title of <195909>Psalm 59:9, “because of his (the enemy’s) strength”; see <195912>Psalm 59:12 on Saul’s “pride” roused to jealousy of David’s fame, and Saul’s “lying” accusation of treason against David. Saul’s “wandering up and down” for help, when he sought the Endor witch, was the retribution in kind for his wandering up and down persecuting David (<195914>Psalm 59:14,15).

Michal let him down through the window, and laid in his bed a life-sized teraphim image (<013119>Genesis 31:19), and put a goat’s hair cloth to cover the head and face from gnats, and the outer mantle (beged) over the body. Thus, time was allowed for his escape to Samuel; and when Saul, impatient of waiting until he should come forth in the morning, sent messengers in the evening to take him, she first said he was sick; then on their return, with Saul’s command to see and bring him in the bed, her trick was

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detected and Saul upbraided her; but she said she was constrained by David's threats. Subsequently, Michal was married to Phaltiel of Gallim (^{<092544>}1 Samuel 25:44; ^{<100315>}2 Samuel 3:15). After Saul's death Michal and her husband went with the rest of the family to the E. of Jordan and was under Ishbosheth's rule. Thence she was brought to David by Abner, as the king made her restoration the one condition of a league and demanded her from Ishbosheth; so in spite of the tears of Phaltiel, who followed behind to Bahurim on the road up from the Jordan valley to Olivet, and was thence turned back by Abner, David's messenger; and the 20 men with Abner, whose puppet Ishbosheth was, escorted her. The forced parting with her last husband, and David's accession of wives, Abigail and Ahinoam, caused a coolness on her part after an interval of 14 years since she had enabled David to escape at Gibeah. His ardor for her was certainly at first the same, as his keenness to claim her proves; but she alienated him from her forever by her cutting sneer when, after dancing with all his might before Jehovah, in a thin ephod with short-shoulder dress, as representative of the priestly nation, stripped of royal robes in the presence of the great King, "he returned to bless his household"; instead of pious and affectionate congratulations at the bringing up of Jehovah's ark to Zion, already "despising him in her heart" she came out to meet him, and said in bitter irony, "how glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself!" Michal had teraphim (^{<091913>}1 Samuel 19:13), but like Saul she had no regard for Jehovah's ark (^{<131303>}1

Chronicles 13:3), and was offended at the king because in pious enthusiasm he humbled himself to the level of the priests and nation before Jehovah. David replied, mortifying her pride as a king's daughter: "it was before Jehovah who chose me before thy father and before all his house, to appoint me ruler over the people of Jehovah, Israel; therefore will I play (or, have I played) before Jehovah, and I will be yet more vile ... and base in my own sight; and along with (Hebrew) the maidservants which thou hast spoken of, along with them shall I be had in honor," namely, of Jehovah. Probably a band of damsels playing on timbrels accompanied David while dancing in procession, as in ^{<196825>}Psalm 68:25, "among the damsels playing with timbrels"; the words "them were" of KJV should be omitted, as not in the Hebrew. Blunt thinks that Michal meant by the "handmaids" her hated rivals Abigail and Ahinoam, and that the gravamen of her pretended concern for his debasement rested here. Saul's pride and disregard of Jehovah caused his rejection, as now the same sins cause the

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rejection of Michal; just as, on the contrary, David's humility and piety toward Jehovah brought him honor before Jehovah. Therefore he is content to be held still more vile than Michal held him, and to be base in his own sight (^{<19D101>}Psalm 131:1), in order that thereby he may be honored by Jehovah (^{<402312>}Matthew 23:12). So Michal was childless until her death, the nature of her punishment being appropriate to her transgression. **see MERAB** is probably the true reading for Michal in ^{<102108>}2 Samuel 21:8. Otherwise "brought up" must mean that Michal reared the children after their mother Merab's death.

MICHMASH

1 Samuel 13—14. Now Mukhmas, a poor village of gray huts and ruins, seven miles N. of Jerusalem; on the northern edge of the wady Suweinit, the main pass between the central highlands where Michmash stands and the Jordan valley at Jericho.

Opposite Michmash on the other side of the ravine was Geba (Jeba) where was the Philistine garrison, and behind this Gibeah. **see JONATHAN** smote the garrison or officer. The Philistines swarmed up from their seacoast plain, and occupied Michmash so that Saul had to retire to Gilgal near Jericho. Then followed Jonathan's bold enterprise, which issued in their rout, from Michmash, the farthest point E., to Ajalon on the W. The battle also passed over to Bethaven (Bethel) four miles N. of Michmash (^{<091423>}1 Samuel 14:23.) Josephus (Ant. vi. 6, section

2) says that the part of Michmash held by them consisted of

three summits, entrenched by a line of rocks, and ending in a long sharp precipice almost impregnable; here Jonathan and his armorbearer clambered up at their invitation. Just as ^{<091404>1} Samuel 14:4 describes, there is what was once a sharp “toothlike rock” on one side of the gorge between the armies, answering to Bozez (shining), and another on the other answering to Seneh (thorn). The more timid of the Israelites emerged from the holes (which give Michmash its name = “hidden”; others derive it from Chemosh, marking a Moabite invasion at some time) to join in the pursuit.

Sennacherib long after, advancing from the N., left his heavy baggage (“carriages”) at Michmash, and crossing the pass lodged for the night at **see GEBA** (^{<231028>}Isaiah 10:28,29). Kitchener suggests that Khirbet Haiy is the site of Ai. It is hardly one mile S.E. of Michmash on the old road from Jericho into the interior, and so the first stronghold Joshua would have to overcome. A plain to the N. was the battlefield; and there is room for ambush to hide without being seen by the men of Bethel. Michmash and Ai

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are closely connected. After the captivity 122 men of Michmash reoccupied their old dwelling ([<150227>Ezra 2:27](#); [<160731>Nehemiah 7:31](#)). Here Jonathan Maccabeus had his seat of government (1 Macc. 9:73). Eusebius and Jerome (Onomasticon) mention Michmash as near Ramah.

MICHMETHAH

A landmark between Ephraim and Manasseh W. of Jordan, on the E. of and facing Shechem ([<061707>Joshua 17:7](#)); but [<061606>Joshua 16:6](#) says Ephraim's border went out toward the sea to Michmethah on the N. side; Grove supposes a gap between [<061605>Joshua 16:5](#) and [<061606>Joshua 16:6](#).

MICHRI

[<130908>](#) 1 Chronicles 9:8.

MICHTAM

In the titles of some of David's psalms: Psalm 16; Psalm 56—60. Not "golden" as margin, but a "secret," conducting us into the depths of the divine life, "the secret of Jehovah" which is "with them that fear Him"

([<192514>Psalm 25:14](#)); from Hebrew "katham" to conceal, Arabic katama. David delighted in enigmatical titles. Less pointedly Gesenius explains it "writing," miktab ([<233809>Isaiah 38:9](#)).

MIDDIN

One of the six cities of Judah in the wilderness (midbar , <061561>Joshua 15:61, including the waste on the upper level, the cliffs, and shore of the lake). Um el Bedun valley, S.W. of the Dead Sea, bears traces of the name. Conder (Palestine Exploration, July 1875) identifies it with Khirbet Mird, one of the six cities of the midbar or desert, on the edge of the Bukeia, E. of Mar Saba.

MIDIAN

(“strife”). Abraham’s son by Keturah (<012502>Genesis 25:2). The race occupied the desert N. of Arabia, and southwards the E. of the Elanitic gulf of the Red Sea; northwards, along the E. of Palestine. The oases of Sinai too were included in their “land,” because they had pasturage stations there. As merchants passing through Palestine from Gilead to Egypt, they bought Joseph from his brethren (<013728>Genesis 37:28). They are there called **see**

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ISMAELITES , though Ishmael was Hagar's son not Keturah's. But being close neighbors, and related on their common father Abraham's side, and joined in caravans and commercial enterprises, Ishmael, the name of the more powerful tribe, was given as a general name for both and for several smaller associated tribes (compare ^{<070801>}Judges 8:1 with ^{<070824>}Judges 8:24). Moses fled to the land of Midian (^{<020215>}Exodus 2:15,16,21; 3:1), in the pastures near Horeb, and married a daughter of the priest of Midian. They were joined with Moab in desiring Balsam to curse Israel (^{<042204>}Numbers 22:4,7; 25:6,15,17,18), and then in tempting Israel at Shittim to whoredom and idolatry with Baal Peor. So, by Jehovah's command, 1,000 warriors of every tribe, 12,000 in all, of Israel "vexed and smote" their five kings (Zur included, father of Cozbi the Midianite woman slain with Zimri by Phinehas in the act of sin) and Balaam the giver of the wicked counsel which brought Jehovah's wrath on Israel for the sin (^{<043102>}Numbers 31:2-17). Their males and any women that knew man carnally were slain, and their cities and castles burnt. Their inferior position as tributary dependents on Moab accounts for their omission from Balaam's prophecy.

(On Israel's oppression by Midian (Judges 6—8), and deliverance, **see GIDEON** .) A considerable time must have elapsed to admit of their recovery from the blow inflicted by Moses. Midian by its consanguinity was more likely to corrupt Israel than the abhorred Canaanites. The defeat by Gideon was so decisive that Midian never afterward appears in arms against Israel; symbolizing Messiah's, Israel's, and the church's final

triumph over the world: <230904>Isaiah 9:4; <350307>Habakkuk 3:7 “the curtains (tents) of Midian tremble.” Though nomadic as the Bedouins they yet settled in the land of Moab, occupying Sihon’s “cities” and “goodly castles,” which they did not build (probably the more ancient ones in the Lejah are as old as Sihon and Midian), and retaining beeves, sheep, and asses, but not camels, which are needless and unhealthy in a settled state. In their next raids on Palestine in Gideon’s days they appear as nomads with countless camels. The “gold, silver, brass, iron, tin, and lead”

(<043122>Numbers 31:22) taken by Moses, along with the vast number of cattle and flocks, accord with the picture of their wealth in Judges (<070604>Judges 6:4,5; 8:21-26), partly pastoral, partly gold, and the metals obtained either by plunder or by traffic with Arabia. (**See MINES** .) Traces of the name Midian appear in Modiana E. of the Elanitic gulf, mentioned by Ptolemy (vi. 7). Also the Muzeiny Arabs W. of the gulf of Akabah. Moses’ entreaty of Hobab illustrates their wandering habits. (**See PARAN** , **see KENITE** .)

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MIDWIVES

Egyptians: translated ^{<020115>}Exodus 1:15 “midwives of the Hebrew women,” for Pharaoh would never employ Hebrew women to destroy the males of their own nation; the answer of the midwives implies they were used to attend Egyptian women (^{<020119>}Exodus 1:19). Egyptian women rarely employ them, and only in difficult cases. Much less did the Hebrews who were still more “lively.” Two sufficed: Puah (from the Egyptian pa, with a determination, “child bearing”) and Shiprah (“prolific,” also Egyptian, cheper). Aben Ezra makes these two “chiefs over all the midwives, who were more than 500.” Pharaoh probably only desired to kill the males of the chief Hebrews, who alone would call in midwives.

The “stools” (literally two stones) mean the unique seat on which the mothers sat for parturition, as represented on monuments of the 18th dynasty, and still used in Egypt, now called kursee elwiladee (Lane, Mod. Eg. iii. 142). Lepsius (Denkmaler) copies the representation of the birth of the oldest son of Thothmes IV on the walls of Luxor. The queen receives the god Thoth’s announcement of the coming birth; she is placed on a stool, two midwives chafe her hands, and a third holds up the babe (Sharpe’s History of Egypt i. 65).

God rewarded the midwives by “making them houses,” i.e. by their marrying Hebrews and becoming mothers in Israel (^{<100711>}2 Samuel 7:11,27).

MIGDAL EL

(“the tower of God”). A fortified town of Naphtali (<061938>Joshua 19:38). Possibly now Mujeidel, left of wady Kerkerah, eight miles W. of Yarun (Iron) and six of Hurah (Horem).

MIGDAL GAD

An old sanctuary, probably of Gad, the god of fortune; in the shephelah or low-rolling hills of Judah (<061537>Joshua 15:37).

MIGDOL

(“a tower”). <021402>Exodus 14:2. Now Bir Suweis, two miles from Suez, having wells of water, for Magdal or Maktal (= Migdol), visited by Sethos I returning from a Syrian campaign, was built over a large well (Chabas, Voyage d’un Egyptien, 286). Israel encamped between Migdol and the sea.

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(**See EXODUS** .) Migdol thus was between Pihahiroth and Baalzephon. Mentioned also in [<244401>](#)Jeremiah 44:1; 46:14; [<262910>](#)Ezekiel 29:10, “I will make Egypt desolate from Migdol (in the extreme N., translated so for ‘tower’) to Syene” (Sevneh in the farthest S.); so [<263006>](#)Ezekiel 30:6.

MIGRON

(“precipice”). Near Saul’s city Gibeah, on the edge of its district ([<091402>](#)1 Samuel 14:2); here he sat under a pomegranate with Ahiah the priest and his little army of 600. Mentioned again (unless it is a distinct Migron) in Sennacherib’s march toward Jerusalem from the N. ([<231028>](#)Isaiah 10:28,29.)

MIJAMIN

1. (**See MIAMIN** .)

[<130829>](#) 1 Chronicles 8:29,32; 9:37,38.

2. Ruler or commander (nagid) of the second division of David’s army under Dodai ([<131301>](#)1 Chronicles 13:1; 27:4).

MIKNEIAH

[<131518>](#) 1 Chronicles 15:18,21.

MILALAI

[<161235>](#) Nehemiah 12:35,36.

MILCAH

Hebrew (“queen”), or Aramaic (“counsel”).

1. Haran’s daughter and Nahor’s wife; mother of Bethuel, and grandmother of Rebekah ([<011129>](#)Genesis 11:29; 22:20-23).

2.

[<132409>](#) 1 Chronicles 24:9.

MIKLOTH

1.

2.

[<042633>](#) Numbers 26:33; 27:1.

MILCOM

[<111105>](#) 1 Kings 11:5,33. ([See MOLOCH](#)) Also called Malcham ([<360105>](#)Zephaniah 1:5).

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MILE

A Roman measure, 1,618 yards, only in ^{<400541>}Matthew 5:41. Roman milestones are still seen here and there in Palestine. Our mile is 1,760 yards.

MILETUS

^{<442015>} Acts 20:15,17; where Paul on his third missionary journey (A.D. 51) assembled and addressed the elders of Ephesus, 25 miles distant to the N. Miletus was a day's sail from Trogyllium (^{<442015>}Acts 20:15) and in the direct course for Cos (^{<442101>}Acts 21:1). He visited Miletus again before his last imprisonment, and left Trophimus there sick (^{<550420>}2 Timothy 4:20 where it ought to be Miletus not Miletum). On the Maeander, anciently capital and chief seaport of Caria and Ionia, subdued by Croesus, then by Persia. Now, owing to the alluvial deposits of the river, it is ten miles inland; even in Paul's time it was no longer on the sea, as ^{<550403>}2 Timothy 4:38 implies, "they accompanied him unto the ship." There are ruins of the theater, one of the largest in Asia Minor. Also of a church building lying in ruins said to have been preached in by John (?). Now Palatia. The coin of Miletus has a lion looking back at a star. Strabo mentions its four harbors. Miletus was for a long period the seat of a bishopric.

MILK

Children's food everywhere (^{<600202>}1 Peter 2:2; ^{<460302>}1

Corinthians 3:2; <580512> Hebrews 5:12). In the East a leading element in men's diet also. "A land flowing with milk" symbolizes abundance (<020308>Exodus 3:8; <050603> Deuteronomy 6:3). Chalab , "milk," means fairness, fresh milk; chemah is milk coagulated, and is translated in KJV "butter"; rather leben , an Eastern preparation of milk (<070419>Judges 4:19; 5:25). Emblem of gospel blessings (<235501>Isaiah 55:1). In <182124>Job 21:24 translated for "breasts" "his milk vessels (Lee: Umbreit, his watering places for his herds) are full of milk." Also <182017>Job 20:17; 29:6, "I washed my steps with butter," i.e. wherever I stepped the richest plenty flowed for me. <236016>Isaiah 60:16, "thou shalt suck the milk of the Gentiles," i.e. draw to thyself all their riches, or have them completely subject (<262504>Ezekiel 25:4). The milk of sheep, camels, goats, and cows was used (<053214>Deuteronomy 32:14; <013215>Genesis 32:15; <202727>Proverbs 27:27); "butter" in our sense occurs <203033>Proverbs 30:33. The leben ; keeps for a considerable time, and so was suited to David's weary followers (<101729>2 Samuel 17:29). When the abundance of

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milk was due to the absence of tillage and of men to cultivate the lands, it was predicted as a scourge consequent on hostile invasion ([<230722>](#)Isaiah 7:22). Still offered in hospitality to the passing stranger, as by Abraham, [<011808>](#) Genesis 18:8.

MILL

In the East two circular stones (reechahim), 2 ft. diameter, the lower fixed, and with the upper surface slightly convex, fitting into the upper stone's concavity. This stone has a hole through which the grain passes, above a pivot rising from the lower stone. About the pivot the upper stone (recheb , “the rider”) is turned by a handle. Being moveable it could be thrown as a missile ([<070953>](#)Judges 9:53 Gesenius translated “a cut piece of millstone,” not a fragment, but the whole with its carefully cut surface; [<661821>](#)Revelation 18:21). Two women ([<402441>](#)Matthew 24:41) facing one another, seated on the ground, both turned it round by the handle, the one supplying the grain through the hole. It was hard servile labor ([<021105>](#)Exodus 11:5; [<071621>](#)Judges 16:21; [<234701>](#)Isaiah 47:1,2; [<250518>](#)Lamentations 5:18). The mill stones were so essential for preparing food that they were forbidden to be taken in pledge ([<052406>](#)Deuteronomy 24:6). The cessation of the sound of grinding was a sign of desolation ([<242510>](#)Jeremiah 25:10; [<661822>](#)Revelation 18:22; [<211203>](#)Ecclesiastes 12:3,4, “the grinders cease because they are few ... the sound of the grinding is low”). Larger millstones were turned by asses;

<401806>Matthew 18:6 “a donkey millstone” (Greek).

MILLENNIUM

(See **THOUSAND** .)

MILLET

<260409> Ezekiel 4:9, dochan , the Panicum miliaceum. Others say the Sorghum vulgare, or dourrha.

MILLO

Hebrew “THE Millo.” On taking the Jehusites’ citadel David “built the city (Jerusalem) from the Millo round about” (<100509>2 Samuel 5:9; <131108>1 Chronicles 11:8). Solomon raised his levy to repair Millo (<110915>1 Kings 9:15,24; 11:27). So Hezekiah (<143205>2 Chronicles 32:5). It was part of “the city of David” (see **JERUSALUM**). Septuagint translated Millo “the citadel.” Probably an aboriginal term adopted by Israel. Near the

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Tyropoeon valley, dividing Jerusalem (^{<121220>}2 Kings 12:20). Probably a tower; for in ^{<070906>}Judges 9:6,46,49 Milo is interchanged with Migdal, “a tower.” The name may mean filling; it filled up (completed) the fortification of the city of David. On the N.W. corner of the wall, on the slope of the Tyropoeon valley, where Zion had least height and needed strengthening.

MINES

(**See METALS** .) Job (28:1-11) graphically describes mining operations in his times. “He (man) setteth an end to darkness” by exploring with torches the darkest depths, “and searcheth out all perfection the stones of darkness,” rather “searches out to the utmost perfection the stones of (embedded in) darkness,” i.e. in the dark earth. Three mining hardships follow:

(1) “the flood breaketh out from the inhabitant,” a stream breaks out at the side of the strange new comer, namely, the miner; but Gesenius, “a shaft (gully-like pit) is broken open far from the inhabitant” of the earth.

(2) “Forgotten (unsupported) by the foot they hang” (not as KJV “they are dried up,”), namely, by ropes; “far away from men they move with uncertain steps,” literally, they stagger. “As for the earth’s surface, out of it cometh bread” by tillage; “while under it fire (i.e. stones glowing like fire,

^{<262814>} Ezekiel 28:14) is turned up”; Umbreit, “it is turned up by fire” used in mining; Maurer, “as it were by fire.” “There is a

path which no fowl (eagle) knoweth,” i.e. the miner penetrates where the birds of keenest sight cannot see, he ventures where the daring “lion’s whelps tread not” after their prey. “He puts forth his hand (to cleave) the flint rock.” “He cuts channels among the rocks” to drain off the waters, then “his eye seeth every precious thing.” “He restrains the streams from weeping”; poetically for the trickling rills, which hinder mining. Relics of most ancient Egyptian copper mines are found in the peninsula of Sinai, at the wady Magharah, “the valley of the cave.” Hieroglyphic inscriptions remain on the freestone cliff from whence the Egyptian colony extracted copper. Under Manetho’s fourth dynasty, which erected the great pyramid of Gizeh, copper mines were worked by a colony (Lepsius). In the Magharah tablets the cartouche of Suphis the builder of the great pyramid is supposed to be read. Opposite Magharah is a fortress with terraces like pyramid steps, supposed to be for the protection of the miners. Hammers of green porphyry within, and reservoirs for water, are found. Ancient furnaces remain; and near the Red

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Sea piers for shipping the metal at Abu Zelimeh. In the granite mountains

E. of wady Mokatteb mines are found; and smelting furnaces and slag in the wady Nasb. Remains of the miners' huts are at Surabit el Khadim. The quartz was broken very fine and ground to powder in mills, to separate the gold from the stone and earth. To refine it, the cupelling process with lead fused with the gold, the whole being blown upon with the bellows, was employed ([<191206>Psalm 12:6](#); [<240628>Jeremiah 6:28-30](#); [<262218>Ezekiel 22:18-22](#)). In [<390302> Malachi 3:2,3](#), "He shall sit as a refiner of silver," the allusion is to the refiner sitting to watch the orange color of the melting alloy upon the cupell becoming gradually lighter in appearance until it entirely passes away, and he sees his image reflected in the glowing mass as in a highly- polished mirror; until then he adds more lead and applies the bellows to blow upon it; but when he is satisfied he removes the metal from the furnace. So, the Lord in purifying His elect ([<450829>Romans 8:29](#); [<182310>Job 23:10](#); [<196610>Psalm 66:10](#); [<201708>Proverbs 17:8](#); [<232708>Isaiah 27:8](#); [48:10](#)) keeps therein the furnace only until they reflect His image ([<581210>Hebrews 12:10](#); [<600107> 1 Peter 1:7](#)). He sits to His work, not perfunctorily, but with patient love and unflinching justice. He adjusts the fires intensity and duration with nicest adaptation to His child's spiritual need ([<461013>1 Corinthians 10:13](#)).

Tartessus of Spain was near the silver mountain Orospeđa, where the metal workers had the art of "spreading silver into plates" ([<241009>Jeremiah 10:9](#)). In [<201703> Proverbs 17:3](#), "the

fining pot for silver, and the furnace for gold,” etc., the sense is, men can test and purify silver in the crucible, and gold in the furnace, but the hearts Jehovah (alone) trieth. Sulphuric acid now is used to part silver from gold; possibly some such process was then known. How Moses “ground to powder” the gold calf we know not; whether by natron, or tartaric acid, which we employ. High skill at all events is implied in

<050921> Deuteronomy 9:21, “very small as dust”; he burnt it in the fire first, and strawed the gold dust on the water and made the Israelites drink it; illustrating the spiritual principle that sinners must “eat the fruit of their own ways” (<200131>Proverbs 1:31; 14:14; 22:8; <180408>Job 4:8; <230311>Isaiah 3:11; <240219> Jeremiah 2:19; 6:19).

Tin is mentioned among Midianite spoils; doubtless obtained from Cornwall and Spain through the Phoenicians. Iron abounds in the rocks of the Holy Land; the Hebrews probably acquired in the Egyptian iron furnaces the art of working it, by some such process as the Indians used from the earliest times (<050420>Deuteronomy 4:20). The speedy decomposition of iron accounts for our not finding Egyptian iron weapons of the earliest

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times. The difficulty of smelting iron, and the intense heat required, would cause bronze to be preferred, whenever it sufficiently answered the purpose required. Herodotus mentions iron tools as used in building the pyramids. Iron and copper mines of old times are found in the Egyptian desert, and on the tombs about Memphis butchers are depicted sharpening their knives on blue bars of steel.

MINGLED PEOPLE

<242520> Jeremiah 25:20. Pharaoh Hophra's mercenaries; whose employment provoked the native Egyptians to overthrow him (<263005>Ezekiel 30:5). Haereb in <020703>Exodus 7:38 also. (**See MIXED MULTITUDE .**)

MINIAMIN

1.

<143115> 2 Chronicles 31:15. 2. <161241>Nehemiah 12:41.

MINISTER

mesharet . As Joshua was to Moses (<022413>Exodus 24:13; <060101>Joshua 1:1), and Elisha's "servitor" (<120443>2 Kings 4:43). The king's subordinate attendants, as "servants" are higher officials (<111005>1 Kings 10:5). The angelic attendants of the heavenly King (<19A404>Psalm 104:4). The priests and Levites, "ministers of our God" (<236106>Isaiah 61:6).

In New Testament **leitourgos** is a public administrator, civil as the magistrate ([<451304>](#)Romans 13:4,6), or sacerdotal as the Aaronic priests were ([<581011>](#)Hebrews 10:11) and as Christ was ([<580802>](#)Hebrews 8:2), and as Paul figuratively was, presenting as a sacrifice before God the Gentiles converted by his ministry of the gospel ([<451516>](#)Romans 15:16) and their faith ([<505017>](#)Philippians 2:17), and as Christians minister their alms ([<451527>](#)Romans 15:27; [<470912>](#)2 Corinthians 9:12). Liturgy at Athens meant public service rendered gratuitously to the state; hence the sense of public Divine service (not restricted to sacrifice, [<420123>](#)Luke 1:23): [<441302>](#)Acts 13:2. **HUfretes** is a greater man's personal attendant (literally, the rower under the steersman) or subordinate in waiting, as Mark was to Saul and Barnabas ([<441305>](#)Acts 13:5); also ([<420102>](#)Luke 1:2; [<442616>](#)Acts 26:16) interchanged with **diakonos** ([<460401>](#)1 Corinthians 4:1; 3:5), both applied to Paul. **diakonos** is also applied especially to deacons as distinguished from presbyter bishops ([<500101>](#)Philippians 1:1; [<540308>](#)1 Timothy 3:8-13).

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MINNI

Lower or lesser Armenia ([<245127>](#)Jeremiah 51:27). Minnai in the Assyrian inscriptions near lake Urmniyeh (Rawlinson, Herodot. 1:464). Van was its capital. Conquered by Tettarassa, general of Tetembar II the Assyrian king whose wars are recorded on the black obelisk in British Museum.

MINNITH

An Ammonite city, the limit of Jephthah's slaughter, near "the plain (meadow) of vineyards," Abel Ceramim ([<071133>](#)Judges 11:33), afterwards belonging to Israel; famous for wheat ([<262717>](#)Ezekiel 27:17). At the fourth milestone from Heshbon to Philadelphia (Ammon); Eusebius, and Jerome, Onomasticon.

MINSTREL

A player upon the harp or kinor ([<091616>](#)1 Samuel 16:16; 18:10; 19:9). Elisha called for a minstrel to withdraw his mind from the outer world, so that his spirit might be in a state to receive the divine revelation ([<120301>](#)2 Kings 3:15). Music was often so used to prepare the frame for spiritual influences ([<091005>](#)1 Samuel 10:5-11) and to soothe an evil spirit of excitement, as when David played to calm Saul. In [<400923>](#)Matthew 9:23 the "minstrels" were flute players employed as professional mourners at a funeral ([<211205>](#)Ecclesiastes 12:5; [<240917>](#) Jeremiah 9:17-20; [<143525>](#)2 Chronicles 35:25).

MINT

Greek [mintha hedu osmon](#) (sweet-smelling herb), of the order Labiatae. A carminative in medicine and a condiment in cookery. Tithed scrupulously by the Pharisees ([<402323>Matthew 23:23](#); [<421142>Luke 11:42](#)). Our use of mint with roast; lamb may be a relic of Israel's eating the Passover with bitter herbs.

MIPHKAD

A gate of Jerusalem ([<160331>Nehemiah 3:31](#)), in the wall of Zion, the city of David ([see JERUSALEM](#)). It means judgment but is translated “number” [<132105> 1 Chronicles 21:5](#); [<102409>2 Samuel 24:9](#).

MIRACLES

Three distinct New Testament Greek words represent miracles: [seemeion](#) , “a sign”; [teras](#) , “a prodigy”; [dunamis](#) , “a mighty work.” Septuagint uses

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seemeion and **teras** for Hebrew ‘ owt and mopheth ([<020709>](#)Exodus 7:9). [Seemeion], “sign,” views the miracle as evidence of a divine commission: [<430302>](#) John 3:2, “no man can do these signs (Greek) which Thou doest except God be with him” ([<430930>](#)John 9:30,33; 15:24; [<420719>](#)Luke 7:19-22); [teras], “prodigy” or “wonder,” expresses the effect on the spectator; [dunamis], “mighty work,” marks its performance by a superhuman power ([<440222>](#)Acts 2:22; [<471212>](#)2 Corinthians 12:12; [<530209>](#)2 Thessalonians 2:9). The “sign” is God’s seal, attestation, or proof of a revelation being genuine. Jesus’ miracles were not merely wonders but signs; signs not merely of His power, but of the nature of His ministry and of His divine person. A grand distinction peculiar to Christianity is, it won the world to it in an age of high civilization, through a few preachers of humble position, on the evidence of miracles. Basing its claim on miracles the creed of the slave became eventually the faith of the Caesars. Muhammed on the contrary, even in a half-enlightened age and country, pretended no miracle. Christ and His apostles still less than Mahomet among friends would have dared to allege miracles, in the midst of hostile Jews and skeptical Romans, unless they were true. This claim is the more striking, since John the Baptist, though coming “in the spirit and power of Elias,” the great miracle worker of the Old Testament, never claimed miraculous power; so far is Scripture from indiscriminately gratifying men’s love of the marvelous at the cost of truth. Similarly, Abraham, David, and other Old Testament heroes never appear as miracle workers.

Early Christian writers, Justin Martyr, Tertullian, and Origen, occasionally appeal to miracles in proof of Christianity; but state that their pagan opponents, admitting the facts, attributed them to magic; which accounts for the fewness of their references to miracles. The Jewish writings, as the Sepher Toldoth Jeshu, also the extant fragments of Celsus, Porphyry, and Julian, admit the fact of the miracles, though ascribing them to magic and evil spirits. In the case of the resurrection (⁴⁰²⁸¹¹Matthew 28:11-15) and the cure of the blind man (John 9) the Jews made a self confuted charge of fraud. The early Christian apologists allege in support of Christianity:

(1) the greatness, number, completeness, and publicity of the miracles;

(2) the beneficial tendency of the doctrine;

(3) the connection of the miracles with prophecy and the whole scheme of redemption from Adam to Christ. The miracles must have been altogether different from the wonders of exorcists, magicians, etc.; else they would

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not have gained for the gospel so wide and permanent an acceptance. The effect of Philip's ministry on the Samaritans, in opposition to Simon Magus (Acts 8), proves this. The holy character of Christ and His apostles, and the tendency of Christianity to promote truth and virtue, are against the origination of the miracles from evil spirits or jugglery.

In the fourth century miracles had ceased (Chrysostom on 1 Corinthians 11—13); in the third, miracles are alleged, but are suspicious, as wrought among those already believing and predisposed to accept prodigies credulously. The ecclesiastical miracles are not attested by inspired writers. The apostles alone could transmit the power of working miracles to others. Cornelius was an exception, being the firstfruit of the Gentiles. But Philip could not impart it; Peter and John must come to confer on his Samaritan converts miraculous gifts, by laying on of hands (^{<440815>}Acts 8:15-20; 10:44-46; 19:6; ^{<411617>}Mark 16:17,18). Christianity being once proved and attested to us, the analogy of God's dealings leads us to expect He would leave it to make its way by ordinary means; the edifice being erected, the scaffolding is taken down; perpetual miracle is contrary to His ways. The ecclesiastical miracles alleged are ambiguous, or tentative, or legendary, i.e. resembling known products of human credulity and imposture. Many are childish, and palpably framed for superstitious believers, rather than as evidences capable of bearing critical scrutiny. Most of them are not told until long after their presumed occurrence. Herein the New Testament miracles wholly differ from them. The Christian miracles are:

(1) Recorded by contemporaries.

(2) In the same country.

(3) Not based on transient rumor, but confirmed by subsequent investigation, and recorded in independent accounts.

(4) Not naked history, but the history combined with the institution and with the religion of our day, as also with the time and place of the miracle recorded and of Christianity's origin.

(5) With particular specification of names, places, dates, and circumstances.

(6) Not requiring merely otiose assent, as the popular superstitions on which nothing depends, but claiming to regulate the opinions and acts of people.

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imposition. But now we are certain that the gospel miracles were wrought in the presence of enemies, and so subjected to the severest scrutiny.

Joel ([<290228>Joel 2:28,29-31](#)) apparently foretells a fuller outpouring of the Spirit accompanied with “prophesying,” “dreams,” and “wonders,” in connection with and before “the great and terrible day of the Lord” (compare [<381210>Zechariah 12:10](#)). Also [<402424>Matthew 24:24,29](#), “false Christs and prophets shall show great signs and wonders, inasmuch that if it were possible they shall deceive the very elect ... immediately after ... the sun shall be darkened.” So [<530209>2 Thessalonians 2:9](#), “the coining of that wicked one, the man of sin, shall be after the working of Satan with all power and signs and lying wonders.” The same three terms occur for Jesus’ miracles ([<440222>Acts 2:22](#); [<580204>Hebrews 2:4](#)); for as the Egyptian magicians imitated Moses ([<550301>2 Timothy 3:1-8](#)), so antichrist imitates Christ’s works as a “sign” of divinity, real but demoniac. The test of miracles is their being wrought, or not, in support of doctrine in accordance with God’s known word and revelation; for God cannot by subsequent revelation contradict Himself ([<051301>Deuteronomy 13:1-5](#); [<480108>Galatians 1:8,9](#); [<661311>Revelation 13:11-15; 19:20](#); [<111311>1 Kings 13:11-26](#)).

MIRIAM

The Old Testament Hebrew = Mary in New Testament and = Mariamne, Herod’s wife and victim.

1. Sister of Aaron and Moses, oldest child of Amram and Jochebed. At least 12 or 13 at Moses' birth, for she is called (<020208>Exodus 2:8) "the maid," halmah , implying one of marriageable age. Aaron being three years older than Moses was nine years younger than her. She watched her infant brother in the ark on the Nile, and suggested to Pharaoh's daughter the mother as a nurse. In <330604>Micah 6:4 God mentions among benefits conferred on Israel, "I sent before thee Moses, Aaron, and Miriam," Miriam as the leader of and pattern to Israel's women. She as "the prophetess, the sister of Aaron," with timbrel in hand, led the female choir who, with timbrels (round tambourines, an Egyptian word) and dances following her, sang the song of triumph at the Red Sea; they responsively took up the first strophe of the men's song (<021501>Exodus 15:1,20,21; so <071134> Judges 11:34; <091806>1 Samuel 18:6). Her prophetic gift was perverted into a ground of jealousy of Moses, whose foreign Ethiopian wife, just espoused, to Miriam's disappointment had supplanted her from the influence which she had with Moses after Zipporah's death. "Miriam and

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out of little not out of nothing, condescending to use means though in themselves wholly inadequate, all are tokens of His identifying Himself with us men, signs of His person at once human and divine and of His redeeming and sympathizing work for us. If the incarnation be denied, Christianity's existence is an effect without an adequate cause; grant the incarnation, and miracles are its necessary concomitant and natural consequence.

To deny testimony because of the improbability of the facts attested would involve the denial of the Napoleonic history and other facts notoriously true. The truth of the miracles is confirmed incidentally by the fact that in no nation but Israel have the knowledge and worship of the one true God, the Creator, been maintained by the mere light of nature, and Israel was far from overtopping other nations in mental power and civilization. A divine power alone could have so elevated Israel by an extraordinary call, confirmed by miracles. The prophecies, the morality, the structure of the Bible, and Christianity's conquest of the Roman world and its public establishment about 300 years after the execution of its Founder as a malefactor, similarly confirm the miracles which attest to its divinity. The improbability of the Christian religion being established WITH miracles is not nearly so great as the improbability of its being established WITHOUT miracles. Strauss' mythic theory, namely, that the story of Jesus embodies the nation's cherished idea of what the Messiah was expected to do, and therefore was believed to have done, is counter to the fact that the Jews expected a reigning Messiah, who should not die but deliver them from their Roman masters. The gravity, simplicity, and historical consistency of the New Testament

incidents with the otherwise known circumstances of the times, and the internal marks of the date of writing being soon after the occurrence of the facts, are all against the mythic theory, especially in a non-legendary but historical age. How unlike they are to the really mythic apocryphal Gospels, e.g. that of Nicodemus, the Ebionites, etc. No miracles of Jesus' youth are mentioned; there is no description of His personal appearance, nor of His doings in the world of spirits; no miracles of the Virgin Mary: omissions sure to be supplied in a legendary story. The hostility of the Jewish nation to Christianity confirms the gospel miracles. Had the Jews been generally converted by them, the septic might argue with plausibility that the facts had been invented or exaggerated to gratify the national propensity, credited without examination or proof, and all inquiry checked at the only period when inquiry could have detected

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is above the Sabbath law, working on it as on other days for the sustenance of all life and being ([<430517>](#)John 5:17), “My Father worketh hereto and I work,” thus as the Jews truly alleged calling “God His own (in an exclusive sense, [idion](#)) Father,” and “making Himself equal with God.” Love to man, unweariedly active, is as conspicuous in His miracles as power.

The connection of His miracles with His redeeming work is the reason why faith was the needed preliminary on the part of the recipients of healing

([<410605>](#)Mark 6:5,6; 7:29; [<400928>](#)Matthew 9:28,29). If miracles were mere wonders anyone would have been a fit witness of their performance. But the miracles were designed to attract the witnesses to His kingdom. They were symbolical of spiritual needs met by the Redeemer; vehicles of instruction as well as signs of His divine commission. Performed in His own name and in the first person, “I say unto thee” ([<420714>](#)Luke 7:14); but the apostles’ miracles were in His name ([<440306>](#)Acts 3:6; 4:10-12). Faith in His power to heal the body prepared the way for faith in His power to heal the soul. Disbelief disqualified for appreciating miracles. To work miracles before hardened unbelievers would only aggravate their opposition, sin, and condemnation ([<431524>](#)John 15:24; 9:39-41). They crowned their enmity by attributing His casting out of demons to Beelzebub. The “sign” of Jonah in his virtual burial and resurrection, and the sign of their destroying the temple of His body and His raising it in three days ([<430218>](#)John 2:18-21; [<401604>](#) Matthew 16:4), were the only sign which remained to

convince them. His resurrection is the central miracle toward which all the rest converge. He would give them no such sign as they craved, a startling phenomenon in the sky visible and indisputable to all. He would still give such signs of unobtrusive mercy as hereto; if they not only still reject them but also His resurrection, there only remains the last condemning sign, the Son of man coming with the clouds of heaven ([<660107>Revelation 1:7](#); [<270709>Daniel 7:9-13](#)). His name is “Wonderful” or “miracle” ([<230906>Isaiah 9:6](#); [<071318>Judges 13:18,19](#)). He is an embodied miracle, the Miracle of miracles. His incarnation and His resurrection include all between, and involve the wonders of Pentecost.

Christ’s charge that the eye witnesses should not report His miracles ([<400930>Matthew 9:30](#); [<410543>Mark 5:43](#); [7:36](#)) was in order that men should not dissociate the wonder from His redeeming work. To John the Baptist on the contrary He sent a report of His miracles, because John was not likely to dis sever His miracles from His person and His work. His gestures, laying hands on the patient, anointing the blind eyes with clay, putting His finger into the deaf ear and touching the dumb tongue, creating much bread

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Aaron spake against Moses because of the Ethiopian woman whom he had married (Numbers 12) ... Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" But the phrase "sister of Aaron" (a phrase not likely to have been applied to Miriam by a later writer than Moses) marks her as ranking, not with Moses but with Aaron, and like him subordinate to Moses, the mediator of the Old Testament, and standing to Aaron "instead of God" (^{<020416>}Exodus 4:16). God's reply implies that, though receiving prophetic revelations, she did not receive them "mouth to mouth apparently" and immediately as Moses, who "beheld the similitude of the Lord," whereas she and others saw only in a "vision" or "dream." In wrath God withdrew the cloud from off the tabernacle, and behold the proud prophetess had the most humiliating of diseases, leprosy white as snow. Miriam was the instigator, therefore on her alone fell the punishment. Aaron was influenced to evil by his sister, as before by the people (Exodus 32), with characteristic pliability. Leprosy was the penalty of sin against the theocracy, as in Uzziah's and Gehazi's case. Miriam became in a state of living death. Aaron interceded with Moses piteously for her: "let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." So Moses interceded with God: "heal her now, O God, I beseech Thee." The Lord hearkened, but excluded her from the camp seven days; and such was her popularity, "the people journeyed not (from Hazeroth) until Miriam was brought in again." Her death was at Kadesh Barnea, the first month of the 40th year (^{<042001>}Numbers 20:1). Her sepulchre was shown in

Eusebius' (Onom. in Jerome) time at Petra; but Josephus Ant. 4:4, section 6; 3:2, section 4, 6 section 1) places it on Mount Zin, and makes her wife of Hur and grandmother of the architect Bezaleel. Feminine jealousy and ambition were the drawbacks to her otherwise commanding character.

<130417> 1 Chronicles 4:17. Berheau by transposition reads, "and these are the sons of Bithiah the daughter of Pharaoh, whom Mered had taken" immediately after "and Jalon, ... and she (Bithiah) conceived and bore) Miriam," etc. Miriam is here a man.

MIRMA

<130810> 1 Chronicles 8:10.

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MISGAB

(“the elevated spot”). In Moab ^{<244801>}Jeremiah 48:1), “the high land of Moab.” (Furst.)

MISHAEL

1. Mishael and Elzaphan, sons of Uzziel, Aaron’s uncle, buried Nadab and Abihu in their loose tunics or “coats” (^{<031004>}Leviticus 10:4,5,). Thereby being defiled, six days before the Passover (^{<040915>}Numbers 9:15; ^{<024002>}Exodus 40:2,3; ^{<030833>} Leviticus 8:33), they probably were the men prevented from keeping the second Passover (^{<040906>}Numbers 9:6; 1:46-49; 26:62; ^{<023826>}Exodus 38:26). (Blunt, Undesigned Coincidences, 15, 66-68.) ^{<160804>} Nehemiah 8:4.

3. One of **see DANIEL**’S three companions at Babylon (^{<270106>}Daniel 1:6-19; ^{<270217>} Daniel 2:17; Daniel 3). (**see ANANIAH** , **see AZARIAH** = **see MESHACH** , **see ABEDNEGO** .)

MISHAL

A town of Asher, assigned to the Gershonite Levites (^{<061926>}Joshua 19:26; 21:30). In ^{<130674>}1 Chronicles 6:74 Mashal.

MISHAM

<130812> 1 Chronicles 8:12.

2.

MISHMA

1. Son of Ishmael (<012514>Genesis 25:14); Masamani: Ptolemy 6:7, 21). There is an Arab tribe now, Renee Misma.

2. Simeon's son (<130425>1 Chronicles 4:25).

MISHMANNAH

<131210> 1 Chronicles 12:10.

MISHRAITES

Fourth of the four families of Kirjath Jearim (<130253>1 Chronicles 2:53), i.e. colonies from it, founders of Zorah and Eshtaol.

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MISPERETH

<160707> Nehemiah 7:7.

MISREPHOTH MAIM

(“burning of waters”), i.e. waters for smelting work or glass manufacture; or salt water exposed to the burning sun to obtain salt by evaporation. To this place, somewhere near Sidon, Joshua pursued the kings whom he conquered at the waters of Merom (<061108>Joshua 11:8; 13:6). Grove connects it with Zarephath.

MITE

lepton . The seventh of an obolus, which was the sixth of a drachma or denarius, “penny” (<411242>Mark 12:42; <421259>Luke 12:59; 21:2). Half of a quadrans or farthing. The smallest coin. The widow sowed her all; she might have kept back one of the two mites for herself (<470906>2 Corinthians 9:6). God accepted the widow’s mites, but rejects the miser’s “mite.”

MITHCAH

“Place of sweetness,” namely, sweet water; a station in Israel’s wanderings (<043328>Numbers 33:28).

MITHNITE

<131143> 1 Chronicles 11:43.

MITHREDATH

(“given by Mithra”) (the Iranian god associated with the sun).

1. Treasurer of Cyrus king of Persia; to Mithredath Cyrus gave the temple vessels for Sheshbazzar (<150108>Ezra 1:8).

2. A Persian officer in Samaria under Artaxerxes or Smerdis the Magian, who with others influenced him by letter to interrupt the building of the temple (<150407>Ezra 4:7).

MITYLENE

Capital, on S.E. side, of the island Lesbos, now Mitylen.
Beautiful in situation (“pulchra,” Horace Ep. 1:11,17, with mountains in the

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background) and in buildings, and enjoying the Roman citizenship. Paul stopped at it for the night in his return from his third missionary journey; between Assos and Chios. The wind blew probably from N.W., from which the harbor of Mitylene would shelter the ship. He was there on a dark moonless night; a good reason for passing the night there, and waiting daylight for the intricate passages southward to Chios and Samos (^{<442014>}Acts 20:14,15). The native land of the poets Sappho and Alcaeus, and Arion the musician.

MIXED MULTITUDE

^{<021238>} Exodus 12:38, ‘ eereb raab ; ^{<041104>}Numbers 11:4, hasaph suph ; like our English “riff-raff,” a mob gathered from various quarters; accompanied Israel at the exodus from Egypt. All those not of pure Israelite blood. As at the return from Babylon (^{<161301>}Nehemiah 13:1-3,30) “they separated from Israel all the mixed multitude ... strangers.” Probably among the mixed multitude at the exodus were the remains of the Hyksos or followers of the shepherd kings who invaded from the N. and ruled Egypt, beginning with Salatis master of Avaris, Tanis, or Zoan, and ending with Apophis, their last king, expelled by Aahmes I the “new king that knew not Joseph.” Hated in Egypt, they naturally emigrated with Israel (compare Josephus contra Apion, 1:14, section 26).

MIZAR

”The mount of littleness” (^{<194206>}Psalms 42:6). A low peak in

the northern part of trans-jordanic Palestine. David in exile beyond Jordan, in the region of high hills as the Hermons, sighs for the Lord's hill, compared with whose spiritual elevation those physically great hills dwindle into littleness (<196815>Psalm 68:15,18; 114:4-6; <230202>Isaiah 2:2).

MIZPAH; MIZPEH

Hebrew "the Mizpah," generally = watchtower. Mizpeh (masculine) expresses rather the town; Mizpah (feminine) the district (<061108>Joshua 11:8,8).

1. In Gilead E. of Jordan. The name Laban gave to **see GALEED** , the "heap of witness," the memorial of his covenant with Jacob, and the boundary landmark between them (<013148>Genesis 31:48,49,52), "for he said, Jehovah watch between me and thee when we are absent one from

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another.” Herein he adopts Jacob’s language (Hebrew) and religion (Jehovah’s worship). In ^{<280501>}Hosea 5:1, “ye house of the king, ye have been a snare on Mizpah and a net spread upon Tabor,” the sense is, Ye ought to have been “watchers” guarding Israel from evil, but ye have been as hunters entrapping them into it. Mizpah in the E. and Tabor in the W. include the high places of the whole kingdom in which the rulers set up idol altars. Here Israel assembled to choose a leader in its “misery” when Ammon, having oppressed eastern Palestine, was threatening also to attack Judah and Ephraim W. of Jordan. Jephthah passed Mizpah on his way from Gilead to fight Ammon (^{<071016>}Judges 10:16,17; 11:29). Here on the hallowed ground he “uttered all his words before Jehovah in the Mizpah.” Thenceforth his home was there; and at Mizpah the sad meeting with his daughter took place (^{<071134>}Judges 11:34). Seemingly identical with Ramoth Gilead, or Ramath (= high place) Mizpeh (^{<061326>}Joshua 13:26); now es Salt, or else Mizpah is the Mount Jebel Osha, to the N.W. Here too Israel met, as being the ancient sanctuary, to determine what was to be done after the outrage perpetrated at Gibeah (^{<072001>}Judges 20:1,3; 21:1,5,8).

2. Mizpeh Moab, where the Moabite king lived when David entrusted his parents to him (^{<092203>}1 Samuel 22:3). Possibly Kir Moab, now Kerak, S.E. of the Dead Sea. More probably a mountain fastness on the high land bounding the Arboth Moab on the E. of the Dead Sea; on the mountains Abarim or Pisgah (^{<053401>}Deuteronomy 34:1), which David could easily reach from Bethlehem by crossing the Jordan near its entrance into

the Dead Sea. Mount Pisgah was the most commanding eminence in Moab, and contained the sanctuary Nebo, of which part was called Zophim (derived from the same root as Mizpeh).

3. The land of Mizpah, the abode of the Hivites, “under Hermon,” who joined Jabin against Joshua (<061108>Joshua 11:8). To “the valley of Mizpah eastward” Joshua chased Jabin’s conquered hosts (<061108>Joshua 11:8). The valley is probably part of the great hollow, Coelo-Syria, now Buka’a (Amos 1:5, margin), containing Baalbek; near which on the N. is the hill Haush tell Safiyeh.

4. Mizpah of Benjamin (<061826>Joshua 18:26). Fortified by Asa against the invasions of northern Israel (<111522>1 Kings 15:22). The residence and scene of Gedaliah’s murder (<244007>Jeremiah 40:7-10; 41:1,2), At Mizpah Israel repented at Samuel’s call (<090705>1 Samuel 7:5,6), and “drew water and poured it out before the Lord,” pleading symbolically their misery,

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powerlessness, and prostration by the Philistines, that so God might strengthen them. An act of deepest humiliation and confession of misery, the result of sin. (^{<192214>}Psalm 22:14; 58:7; ^{<101414>}2 Samuel 14:14; ^{<234029>}Isaiah 40:29,30; ^{<471209>}2 Corinthians 12:9,10; ^{<250219>}Lamentations 2:19, “pour out thine heart like water before the face of Jehovah.”) Here Samuel appointed Saul king (^{<111017>}1 Kings 10:17-25). Mizpah with Bethel and Gilgal were the three cities which Samuel as judge visited on circuit. Men of Mizpah on the return from Babylon helped in rebuilding the wall; “the ruler of the district of Mizpah” and “the ruler of Mizpah” took part in it (^{<160307>}Nehemiah 3:7,15,19). Judas Maccabeus (1 Macc. 3:44) assembled the Jews at Maspha, as being “aforetime a place of prayer over against (implying Mizpah was in full sight of) Jerusalem.” Josephus (Ant. 11:8, section 5; B. J. v. 2,3; 2:19, section 4; 5:2,3) mentions Sapha (a corruption of Maspha, Mizpah) as the place of Alexander’s meeting Jaddua the high priest; and elsewhere calls it Scopus, i.e. the look-out place, from whence on the broad ridge (the continuation of Olivet), seven stadia N. of the city, one gains the first view of Jerusalem. The Septuagint twice renders Mizpah [skopia]. Nebi Samwil, on the W. bound of Benjamin toward the Philistines, with whom Israel was about to war (^{<090705>}1 Samuel 7:5,6), Robinson identifies with Mizpah. But it is five miles off, though in view of the Sakhrah of the temple and the Church of the Sepulchre; and this is at variance with 1 Maccabees, “over against Jerusalem.” Moreover it is out of the way of the pilgrims from Samaria to Jerusalem, murdered by Ishmael; whereas Scopus is in the direct road (^{<244107>}Jeremiah 41:7).

Sennacherib at Nob first caught the full view of “the house of Zion and hill of Jerusalem”; Nob therefore is probably Mizpah. Condor (Palestine Exploration Quarterly Statement, January, 1875) identifies Nob with Nebi Samwil, the Arabs mistaking Nob “high place” for Nebi “prophet.” Nebi Samwil is so near Gibeon that it must have been the high place visited by Solomon; the view from it is splendid. Traces of the outer court of the tabernacle are yet discoverable, and a curious rock cut approach (but [see NOB](#)).

MIZRAIM

Dual of mazor , Hebrew a fortified place; Gesenius, from Arabic meser, a boundary. Rather the Egyptian Mes-ra-n “children of Ra” the Sun. Son of Ham, ancestor of the Mizraim; the dual indicating the people of Upper and of Lower Egypt ([Genesis 10:6](#)). The descent of the Egyptians from Ham is recognized in [Psalm 104:23,27; 78:51](#), where Egypt is called “the land of Ham.” They called themselves Khemi, either “Hamites” or

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from Khem “black,” namely, the alluvial soil of the Nile. Mizraim geographically was the center from whence colonies went forth in the age just after the flood, the Philistines, the Lehabim (Libyans), etc. (**See HAM** ; **see EGYPT** .)

MIZZAH

<013613> Genesis 36:13,17. The Phrat-Misan at the head of the Persian gulf probably retains the name.

MNASON

Of Cyprus; possibly converted through Barnabas a Cypriote, and one of those Cypriotes scattered abroad after Stephen’s martyrdom who preached to the Greeks at Antioch (<440436>Acts 4:36; 11:15,19,20). “An old disciple,” perhaps one from “the beginning” (as **archaios** in derivation means), i.e. from the day of Pentecost. Translated <442116>Acts 21:16 “bringing us to Mnason with whom we should lodge” at Jerusalem, Mnason having a house there; the Caesarean brethren went to introduce Paul and his company to Mnason at Jerusalem. As an “elder” Mnason was “given to hospitality” (<540302>1 Timothy 3:2).

MOAB

(“from father”), i.e. the incestuous offspring of Lot’s older daughter, near Zoar, S.E. of the Dead Sea (<011937>Genesis 19:37). Originally the Moabites dwelt due E. of the Dead Sea, from whence they expelled the Emims. Their territory was 40

miles long, 12 wide, the modern Belka or Kerak ([050210](#)>Deuteronomy 2:10,11). Afterward, Sihon king of the Amorites drove them S. of the river Amon, now wady el Mojib ([042113](#)>Numbers 21:13,26-30; [071113](#)> Judges 11:13,18), which thenceforward was their northern boundary. Israel was forbidden to meddle with them ([071109](#)>Judges 11:9,19) on account of the tie of blood through Lot, Abraham's nephew, for Jehovah gave Ar unto the children of Lot, having dispossessed the giant Emims. It was only when Moab seduced Israel to idolatry and impurity (Numbers 25), and hired Balaam to curse them, that they were excluded from Jehovah's congregation to the tenth generation ([052303](#)>Deuteronomy 23:3,4). Ammon was more roving than Moab and occupied the pastures to the N. E. outside the mountains. Moab was more settled in habits, and remained nearer the original seat Zoar. Its territory after the Amorite conquest was circumscribed, but well fortified by nature ([042120](#)>Numbers 21:20, margin);

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called “the field of Moab” ([<080101>](#)Ruth 1:1-63, and “the corner of Moab” ([<042417>](#)Numbers 24:17; [<244845>](#)Jeremiah 48:45). The country N. of Arnon, opposite Jericho reaching to Gilead, was more open; vast prairie-like plains broken by rocky prominences; “the land of Moab” ([<050105>](#)Deuteronomy 1:5; 32:49). Besides there was the Arboth Moab, “plains (rather deep valley) of Moab,” the dry sunken valley of Jordan ([<042201>](#)Numbers 22:1). Outside of the hills enclosing Moab proper on the S.E. are the uncultivated pastures called midbar, “wilderness,” facing Moab ([<042111>](#)Numbers 21:11). Through it Israel advanced. The song ([<021515>](#)Exodus 15:15) at the Red Sea first mentions the nation, “trembling shall take hold upon ... the mighty men of Moab.” Israel’s request for a passage through Edom and Moab, and liberty to purchase bread and water, was refused ([<071117>](#)Judges 11:17; [<042014>](#)Numbers 20:14-21). In Israel’s circuitous march round the two kingdoms they at last, when it suited their own selfish ends and when they could not prevent Israel’s march, sold them bread and water ([<050228>](#)Deuteronomy 2:28,29; 23:3,4). The exclusion of a Moabite from the congregation only forbade his naturalization, not his dwelling in Israel nor an Israelite marrying a Moabitess. Ruth married Naomi’s son, but became a proselyte. The law of exclusion it is clear could never have been written after David’s time, whose great grandmother was a Moabitess. Israel was occupying the country N. of Arnon which Moab had just lost to Sihon, and which Israel in turn had wrested from him, and with its main force had descended from the upper level to the Shittim plains, the Arboth Moab, in the Jordan valley, when Balak, alarmed for his already diminished territory, induced the

Midianite “elders” to join him and hired Balak; virtually, though never actually, “warring against Israel” (<062409>Joshua 24:9; <071125>Judges 11:25). The daughters of Moab, mentioned in <042501>Numbers 25:1, were those with whom Israel “began whoredom,” but the main guilt was Midian’s, and on Midian fell the vengeance (<042516>Numbers 25:16-18; 31:1-18). Moab’s licentious rites furnished the occasion, but Midian was the active agent in corrupting the people. Balak (contrast, “the former king of Moab,” <042126> Numbers 21:26) was probably not hereditary king but a Midianite; the Midianites taking advantage of Moab’s weakness after Sihon’s victories to impose a Midianite king. Zippor = bird, his father, reminds us of other Midianite names, Oreb “crow,” Zeeb “wolf”; Sihon may have imposed him on Moab. The five “princes” or “kings” of Midian were vassal “dukes of Sihon dwelling in the country” (<061321>Joshua 13:21; <043108>Numbers 31:8). The licentiousness of the neighboring cities of the plain and Moab’s origin accord with the more than common licentiousness attributed to Moab and

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Midian in Numbers 25. **see EGLON** king of Moab, with Ammon and Amalek, smote Israel and occupied Jericho, but was slain by the Benjamite Ehud (<070312>Judges 3:12-30). Saul fought Moab successfully, himself also a Benjamite (<091447>1 Samuel 14:47). David moved away to Moab the land of his ancestry, fleeing from Saul, his and Moab's enemy, and committed to the king his father and mother (<092203>1 Samuel 22:3,4). Probably some act of perfidy of Moab, as the murder or treacherous delivering of his parents to Saul, caused David 20 years afterward to slay two thirds of the people, and make bondmen and tributaries of the rest (<100802>2 Samuel 8:2; in this war Benaiah slew two lion-like men, <102320>2 Samuel 23:20; compare also <196008> Psalm 60:8, "Moab is my washpot"; yet among David's heroes was "Ithmah the Moabite," <131122>1 Chronicles 11:22,46), fulfilling Balaam's prophecy, <042417>Numbers 24:17,19: "out of Jacob shall come he that shall destroy him that remaineth of Ar" (Hebrew, namely, of Moab).

Among Solomon's foreign concubines were Moabitish women, to whose god Chemosh he built "a high place on the hill before (facing) Jerusalem" (<111101>1 Kings 11:1,7,33), where it remained until Josiah defiled it four centuries afterward (<122313>2 Kings 23:13). At the severance of Israel from Judah Moab was under Israel, because the Jordan fords lay within Benjamin which in part adhered to the northern kingdom. At Ahab's death **see MESH** (and **see DIBON**), who had paid for the time the enormous tribute, 100,000 lambs and 100,000 rams with the wool, revolted (<120101>2 Kings 1:1; 3:4,5). His

first, step was, he secured the cooperation of Ammon and others enumerated in ^{<198308>}Psalm 83:8-7 ([see JEHOSHAPHAT](#) , [see JEHORAM](#) , [see ELISHA](#) , [see EDM](#)), in an invasion of Judah, which was before Jehoshaphat's alliance with Ahaziah (^{<142001>}2 Chronicles 20:1-35), therefore still earlier than the invasion of Moab by the confederate kings of Edom, Israel (Jehoram, Ahaziah's son), and Judah (2 Kings 3). Mutual dissension, under God, destroyed this heterogeneous mass. Then followed the joint invasion of Moab by Jehoshaphat of Judah, Jehoram of Israel, and the king of Edom (2 Kings 3). The Septuagint states that the Moabite king assembled all old enough to bear a sword girdle. His mistaking the water glowing red with the morning sun for the mutually shed blood of the invaders (which observe he remembered had happened to his own and the allied forces attacking Jehoshaphat) caused Moab to rush forward for spoil, only to be slaughtered by the allies. At Kirhareth or Kerak his immolation of his own son struck superstitious fear into the besiegers so that they retired (^{<120301>}2 Kings 3:27; compare ^{<330605>}Micah 6:5-8); and then followed all

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the conquests which Mesha records on the Moabite stone. Then too Moab, indignant at his former ally Edom having joined Israel against him, when Israel and Judah retired, burned the king of Edom alive, reducing his bones to lime; or, as Hebrew tradition represents, tore his body after death from the grave and burned it (³⁰⁰²⁰¹Amos 2:1). Moabite marauding “bands” thenceforward at intervals invaded Israel, as under Jehoahaz (¹²¹³²⁰2 Kings 13:20). A century and a half later, in Isaiah’s “burden of Moab” (Isaiah 15—16) Moab appears possessing places which it had held in the beginning N. of Arnon, and which had been vacated by Reuben’s removal to Assyria (¹³⁰⁵²⁵1 Chronicles 5:25,26). Compare also Jeremiah 48, a century later, about 600 B.C. Isaiah (²³¹⁶¹⁴Isaiah 16:14) foretells, “within three years, as the years of an hireling (who has a fixed term of engagement, so Moab’s time of doom is fixed) ... the glory of Moab shall be contemned.” Fulfilled by Shalmaneser or Sargon, who destroyed Samaria and ravaged the whole

E. of Jordan (725-723 B.C.). As Ammon, so Moab probably, put itself under Judah’s king, Uzziah’s protection, to which Isaiah (²³¹⁶⁰¹Isaiah 16:1, “send ye the lamb (the customary tribute) to the ruler ... unto ... Zion”) refers (¹⁴²⁶⁰⁸2 Chronicles 26:8; ¹⁰⁰⁸⁰²2 Samuel 8:2; ¹²⁰³⁰¹2 Kings 3:4). Moab contrasts with Ammon, Edom, Philistia, Amalek, Midian, as wealthy, abounding in vineyards, fruitful fields, and gardens, and civilized to a degree next Israel. Hence flowed “pride (he is exceeding proud), loftiness, arrogance, and haughtiness of heart” (²⁴⁴⁸²⁶Jeremiah 48:26,29; ²³¹⁶⁰⁶Isaiah 16:6,7). This sin is what brought on Moab destruction, “for he magnified

himself against the Lord,” boasting against God’s people that whereas Israel was fallen Moab remained flourishing ([590506](#)>James 5:6). In [232510](#)>Isaiah 25:10-12 Moab is the representative of Israel’s and the church’s foes, especially antichrist, the last enemy. Jehovah, as a “swimmer,” strikes out right and left, so shall smite the foe with rapidity, cleaving a way through them on every side. [360208](#)>Zephaniah 2:8, “Moab ... Ammon ... reproached My people and magnified themselves against their border,” i.e., haughtily seizing on the territory vacated by Gad and Reuben, E. of Jordan, after these had been carried captive, as if Ammon, instead of Judah, Israel’s own brother, were Israel’s heir ([244901](#)>Jeremiah 49:1).

“Moab therefore shall be as Sodom (from whose doom her ancestor had been rescued) ... nettles ... salt pits (S. of the Dead Sea) ... perpetual desolation.”

Moab was doomed to feel Nebuchadnezzar’s heavy hand ([242509](#)>Jeremiah 25:9-21), though for a time acting in concert with Chaldaean bands against

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Jehoiakim ([<122402>2 Kings 24:2](#)); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake ([<022006>Exodus 20:6](#)). Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke ([<242701>Jeremiah 27:1-8,10,11](#)). By submission to Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the pagan," i.e. fares no better for having Jehovah for her God than the pagan who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kiriathaim, unto the men of the East," i.e. to the marauding Bedouin ([<262508>Ezekiel 25:8-11](#)). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite ([<160219>Nehemiah 2:19; 4:1; 6:1](#)).

Ruins in profusion abound in the country, betokening its former populousness and wealth. Their language was but a dialect of the Hebrew (which the Dibon stone proves, as also Ruth's intercourse with Naomi and David's with the Moabite king), as was to be expected from Lot's affinity to Abraham. Some of Judah's descendants in Shelah's line had dominion in Moab, and some Benjamite chiefs were born and settled in Moab ([<130421>1 Chronicles 4:21-23; 8:8-10](#)). The name of the family Pahath Moab, "governor of Moab," among those returned from Babylon ([<150206>Ezra 2:6](#)), implies a former connection with

Moab as ruler. Daniel (<271141>Daniel 11:41) foretells “Moab shall escape out of his (Antiochus Epiphanes’) hand.” So Porphyry says, in marching against Ptolemy, Antiochus turned out of his course to assail the Jews, but did not meddle with Moab, Edom, and Ammon. Nay, he used their help in crushing the Jews, Moab’s old enemy; therefore Judas Maccabeus punished them with “a great overthrow” (1 Macc. 4:61; 5:3, etc.). Isaiah (<231114>Isaiah 11:14) foretells the Jews “shall lay their hand upon Moab,” i.e. shall occupy their land at Israel’s final restoration.

MOLADAH

A city in southern Judah, next Edom (<061526>Joshua 15:26), given to Simeon (<061902>Joshua 19:2; <130428>1 Chronicles 4:28). It reverted to Judah after the captivity (<161125>Nehemiah 11:25,26). Now Khirbet el Milh, a ruin with two wells, one dry, the other with water at a depth of more than 40 ft. On the road from Petra to Hebron, ten miles E. of Beersheba.

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MOLE

tinshemeth . Rather “ **see CHAMELEON** ” , the inflating animal, as it inflates its body; from nasham “to breathe.” The lung when filled with air renders its body semitransparent; from its power of abstinence it was fabled to live on air (<031130>Leviticus 11:30). In <031118>Leviticus 11:18 it is “the ibis,” an unclean bird. Of the tree lizard, Dendrosaura, tribe.

In <230220>Isaiah 2:20, chephor perot , “moles in KJV, literally, “continual diggers,” mice or rats, which bore in deserted places. Mole rats in Syria and Mesopotamia frequent cultivated lands. The ruins of Babylon are perforated on all sides with holes, the abode of “doleful creatures.”

MOLID

<130229> 1 Chronicles 2:29.

MOLOCH

(<244901>Jeremiah 49:1 = melech , “king” of the people. **see MALCHAM** , <300526> Amos 5:26, M ILCOM , <111105>1 Kings 11:5,7, though originally the same as Moloch, assumed a modified character in time.) Ammon’s god, related to Moab’s god Chemosh. The fire god, worshipped with human sacrifices, purifications, and ordeals by fire, habitually, as other idols were occasionally; also with mutilation, vows of celibacy and virginity, and devotion of the firstborn. The old Canaanite “Moloch” is always written with the article the Moloch; to him

children were sacrificed in Tophet in the valley of the children of Hinnom. But Milcom's high place was on the Mount of Olives, and human sacrifices were not offered as they were to Moloch (^{<122310>}2 Kings 23:10,13.) Josiah defiled the sanctuaries of both. Milcom was related to Chemosh, which is called the god of Ammon in ^{<071124>}Judges 11:24, though elsewhere the god of Moab (^{<042129>}Numbers 21:29). Tophet appears again in Zedekiah's reign as the scene of child immolation to Moloch (^{<243235>}Jeremiah 32:35.) God sternly forbade any letting their seed pass through the fire to Moloch (^{<031821>}Leviticus 18:21; 20:2-5) on pain of death, which the people should execute; otherwise God Himself would. The passing through the fire may have been sometimes only a fire baptism for purification of the dross of the body; but ^{<19A637>}Psalms 106:37,38, shows that often expiatory human sacrifice was perpetrated, "they sacrificed their sons and daughters to devils (shedim , 'destroyers,' as Moloch was), and shed innocent blood ... unto the idols of Canaan" (compare ^{<142803>}2

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Chronicles 28:3; <241905>Jeremiah 19:5). In this respect Moloch answered to Baal the Phoenician sun god, to whom also human burnt offerings were sacrificed; also to Chemosh, to whom Mesha sacrificed his son (<120301>2 Kings 3:27; <330607>Micah 6:7; <261620>Ezekiel 16:20; 23:39). Kimchi (on <122310>2 Kings 23:10) represents Moloch as a hollow brass humanlike body, with ox's head, and hands stretched forth to receive. When it was thoroughly heated the priests put the babe into its hands, while drums (tophim from whence came Tophet) were beat to drown the infant cries, lest the parent should relent. The image was set within seven chapels: the first was opened to any one offering fine flour; the second to one offering turtle doves or young pigeons; the third to one offering a lamb; the fourth to one offering a ram; the fifth to one offering a calf; the sixth to one offering an ox; the seventh to one offering his son.

Compare <300526>Amos 5:26 margin, sikut of Moloch, "the covert god." <440743>Acts 7:43, "the tabernacle of Moloch" (like the sacred tent of the Carthaginians: Diodorus 20:65), the shrine in which the image was concealed; containing also possibly the bones of sacrificed children used for magic. The portable model "tabernacle" (compare Demetrius' silver shrines of Diana, <441924>Acts 19:24) was small enough to escape Moses' notice. Amos calls Moloch "your Moloch" I am not your king but he, though ye go through the form of presenting Me offerings. God similarly complains of their mocking Him with worship, while worshipping idols, <262008>Ezekiel 20:89. Moses was aware of their clandestine unfaithfulness in general, while not knowing the particulars (<053121>Deuteronomy 31:21,27). The Latin Saturn

corresponds; to the Phoenician Saturn relatives were offered in an emergency (Sanchoniathon). So the Carthaginians, when besieged by Agathoeles, sacrificed to him 200 noble children (Diod. Siculus, 20:14) by placing them one by one in his hands in such a manner that each fell into a pit of fire. Moloch's priests took precedence of the princes, " see CHEMARIM " (<244903>Jeremiah 49:3; <122305> 2 Kings 23:5; <281005>Hosea 10:5; <360104>Zephaniah 1:4). Hercules' priest, like Moloch himself, was called Melchart, "king of the city." Adrammelech, the Sepharvaite fire god, is related to Moloch. In <101231>2 Samuel 12:31 for the Hebrew margin reading malbeen , "brick-kiln," the Hebrew text has Malkeen , "David led through Malkan," i.e. through the place where the Ammonites had burned their children to Moloch. He made their sin their mode of punishment; as they had done to the children, so he did to them.

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MONEY

No coined money is mentioned in the Bible before **see EZRA** 'S time , when other evidence also exists of its having been current in Palestine. The first notice of coinage, occurring exactly when it ought, if the books professing to precede Ezra's really do so, confirms the accepted earliness of their dates. Money was originally weighed; in the form of rings, as represented on Egyptian monuments. So the Celtic gold rings all contain exact multiples or parts of a unit; probably a currency introduced by Phoenician traders. We know of Greek coinage as far back as the eighth century B.C. Asiatic is probably not older than Cyrus and Croesus who are said to have originated it. It was known probably in Samaria through commerce with Greece. Pheidon first coined silver in the isle Aegina in the eighth or ninth century before Christ, some time between Jehoshaphat's and Hezekiah's reigns. Lydia disputes with Greece priority of coinage. It is not mentioned as a currency in Judea before the return from Babylon. "Shekel" previously meant a weight, not a coinage. The "thousand pieces of silver" which Abimelech gave Abraham (⁰¹²⁰¹⁶Genesis 20:16) were of this kind; so the 400 shekels "weighed" by Abraham to Ephron (⁰¹²³⁰³Genesis 23:3,9,16), "current (money) with the merchant"; implying that the silver was in some conventional shapes, with a rude sign to mark its weight. The "weighing" however implies that this currency did not bear the stamp of authority, and so needed weighing for barter.

Jacob paid 100 kesitahs for a field at Shalem (⁰¹²³¹⁸Genesis

23:18,19 margin); Chald. and Septuagint “lambs,” namely, lamb shaped or lamb stamped pieces of silver, as pecunia, from pecus; but the Arabic root implies equal division, or scales; Umbreit, “weighed out” (compare with [012315](#)> Genesis 23:15,16), possibly each equal to four shekels; it is probably a ring-shaped ingot or a bar of silver of a definite weight; Bochart from qasat , “pure” ([184211](#)>Job 42:11). Joseph’s brethren received their money “in full weight” ([014321](#)>Genesis 43:21). Silver money alone was used, the standard shekel weight being kept in the sanctuary under charge of the priests, from whence arose the phrase “the shekel of the sanctuary” ([023018](#)>Exodus 30:18). The wedge or tongue of gold that Achan took was not money probably, as the 200 shekels of silver were, but an article of value used for costly ornamentation. In [234606](#)>Isaiah 46:6, however, gold seems to mean uncoined money, “they lavish gold out of the purse (‘bag’), and weigh silver in the balance.”

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The Attic talent was the standard one under Alexander, and subsequently down to Roman times; the drachma however becoming depreciated from 67.5 or 65.5 grains under Alexandra to 55 under the early Ceasars; the Roman coinage, gold and silver, in weights was conformed to the Greek, and the denarius the chief silver coin was equivalent to the then depreciated Attic drachma.

Antiochus VII granted Simon the Maccabee permission to coin money with his own stamp, the first recorded coining of Jewish money (1 Macc. 15:6; 140 B.C.); inscribed “shekel of Israel”; a vase, possibly the pot of manna, and the Hebrew letter ‘aleph (**a**) above it (i.e. the first year of Jewish independence, namely, under the Maccabees); the reverse has “Jerusalem the holy,” and a branch with three flowers, possibly Aaron’s rod that budded or the pomegranate. In copper, on one side a palmtree with the name “Simon”; the reverse, a vine leaf, with the legend “for the freedom of Jerusalem.” **see SHEKEL** (from shaaqal “to weigh”) was the Jewish stater (= “standard”), 2 shillings, 6 pence. It corresponds to the tetradrachma or didrachma of the earlier Phoenician talent under the Persian rule. The shekel was of the same weight as the didrachmon, (the translation of “shekel” in Septuagint), and was the same as the Egyptian unit of weight. The Alexandrian Jews adopted for “shekel” the term didrachma, the coin corresponding to it in weight. But as two drachmas each (1 shilling, 3 pence) was the ransom “tribute” (as the Greek **didrachma** in Matthew is translated in KJV) to the temple, so the “stater” or shekel found in the fish would be four drachmas (^{<023012>}Exodus 30:12,13; ^{<401724>}Matthew 17:24-27). Four Attic drachmas equaled two Alexandrian drachmas.

The minute accuracy of the evangelist confirms the genuineness; for at this time the only Greek imperial silver coin in the East was a tetra-drachma, i.e. four drachmas, the di-drachma being unknown or rarely coined.

Darics (“drams”), a Persian coin, were the standard gold currency in Ezra’s time (^{<150269>}Ezra 2:69; 8:27; ^{<160770>}Nehemiah 7:70-72). Ezra the author of Chronicles uses the same name (^{<132907>}1 Chronicles 29:7). The daric in the British Museum has the king of Persia with bow and javelin, kneeling; the reverse is an irregular incuse square.

Copper coins of Herod are extant in abundance, as the “farthing” of the New Testament, a piece of brass or copper ([chalkous](#)), with “king Herod” and an anchor; the reverse, two cornua copiae “horns of plenty,” within which is a caduceus, Mercury’s wand. The Palestinian currency was mainly

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of copper, from whence Mark ([<410608>Mark 6:8](#)) uses “copper” or brass for “money” (margin, compare [<401009>Matthew 10:9](#)). The Roman denarius or “penny” in weight and value in New Testament is equivalent to the Greek drachma ([<402219>Matthew 22:19](#); [<421508>Luke 15:8](#), Greek text). The accuracy of the first three Gospels, and their date soon after the ascension, appear from their making Caesar’s head be on the denarius. So, the penny coin extant of Tiberius has the title “Caesar,” whereas most later emperors have the title Augustus. The most interesting extant coin is that struck by Pontius Pilate: on the obverse an augur’s wand with “Tiberius Caesar” round; on the reverse the date in a wreath. Tiberius’ passion for augury and astrology suggested the augur’s lithus. A Lydian coin extant mentions the Asiarchs, “chief of Asia” ([<441931>Acts 19:31](#)). A coin of Ephesus mentions its “town clerk”; also another its temple and statue of Diana. A coin of Domitian records rich Laodicea’s restoration by its citizens after an earthquake which also destroyed Colessae and Hierapolis, which accounts for their omission in the addresses in Revelation. Coins exist of the time of Judea’s revolt from Rome, inscribed with “the liberty of Zion,” a vine stalk, leaf, and tendril. The famous Roman coin (see p. 405), struck after Titus took Jerusalem, has the legend *Judaea Capta*, with a female” sitting on the ground desolate” (fulfilling [<230326>Isaiah 3:26](#)) under a palm tree. Also a Greek coin has Titus’ head, and the legend “the emperor Titus Caesar”; reverse, Victory writing on a shield, before her a palm.

The Attic talent (the one current in New Testament period) had

100 drachmas, the drachma being = 7 3/4d.; the mina was 3 British pounds, 4 shillings, 7 pence, and the talent 193 British pounds, 15 shillings. The talent was not a coin but a sum. The Hebrew talent = 3,000 shekels, or 375 British pounds (about the weight of the Aegina talent), for 603,550 persons paid 100 talents and 1,775 shekels of silver, i.e., as each paid a half shekel, 301,775 whole shekels; so that 100 talents contained 300,000 shekels. The gold talent was 100 manehs or minae, and the gold muneh was 100 shekels of gold; the gold talent weighed 1,290,000 grains, a computation agreeing with the shekels extant. The talent of copper had probably 1,500 copper shekels, copper being to silver as 1 to 72.

The quadrans ([see HAND](#)) ([<411242>Mark 12:42](#); [<421259>Luke 12:59](#); [21:2](#)) or [kodrantes](#) (Greek), “farthing,” was a fourth of an obolus, which was a sixth of a drachma. The [assarion](#) , a diminutive of an “as,” less than our penny, is loosely translated “farthing” in [<401029>Matthew 10:29](#); [<421206>Luke 12:6](#). The [lepton](#) , “mite,” was a seventh of an obolus ([<411242>Mark 12:42](#)). The 30 pieces

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of silver paid to Judas for betraying Jesus were tetradrachmas or shekels, the sum paid for a slave accidentally killed ([<381112>Zechariah 11:12,18](#); [<402615> Matthew 26:15](#); [<022132>Exodus 21:32](#)).

MONEY CHANGERS

[Kollubistes](#) and [kermatistes](#) , both denoting dealers in small coin ([kollubos](#) and [kerma](#) the profit money, 1 1/2d.). They set up tables in the court of the Gentiles, to supply at a profit foreign Jews with the Jewish half shekels (1 shillings, 3 pence) required for the yearly payment into the temple treasury, in exchange for foreign coin. The “exchangers” ([<402527>Matthew 25:27](#)), [trapezitai](#) , were bankers.

MONTH

Chodesh from chadash , “new,” namely, new moon; chodesh yamin “a month of days” ([<012914>Genesis 29:14](#)); also the poetical yerach from yareach “the moon,” so month is connected with moon in European languages; German mond and monat; Greek [meen](#) , [mene](#) ; Latin, mensis; Sanskrit, masa, both moon and month. The interval between the 17th day of the second month ([<010711>Genesis 7:11](#)) and the 17th day of the seventh month is said to be 150 days ([<010803>Genesis 8:3,4](#)), i. e. five months of 30 days each; thus the year would be 360 days, corresponding to the old Egyptian year, possibly too five days were intercalated to complete the 365 of the solar year; at all events there is an approximation to the solar year. The total

duration of the flood was eleven days above a year ([010711](#)>Genesis 7:11; 8:14), the exact excess of the solar year above the lunar of 354 days.

[010114](#)> Genesis 1:14,16 harmonizes with the theory of a double year, solar and lunar. The Passover depended on the moon, the 14th of Abib coinciding with full moon. The new moon was a regular feast day ([041010](#)>Numbers 10:10; 28:11-14). Latterly, its appearance (which may be seen 40 hours after the moon's conjunction with the sun) was reported by proper witnesses to the authorities, who announced the month's commencement by twice repeating " mequdash ," consecrated. Modern Jews observe the lunar month. Its length would be alternately 29 (a "deficient month," chasar in the Talmud) and 30 days ("full month," malee').

The seasons regulated the months, e.g. Abib the first month of the year was that of "ears of grain"; in the Passover in it, on the second day, the sheaf of harvest firstfruits was waved to the Lord ([032310](#)>Leviticus 23:10-12,34-39; [290228](#)> Joel 2:28). So the feast of tabernacles in the seventh month celebrated

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the ingathering of the autumnal fruits; so that a solar year must have regulated the months. The months were 12 ([<110407>1 Kings 4:7](#)), with an intercalary month every third year, not noticed in the Bible. The modern Jews have seven intercalary months in every 19 years, according to the metonic cycle adopted A.D. 360. Four names of months are mentioned before the Babylonish captivity: Abib (= the month of ears of grain) made the first month in memory of the exodus ([<020908>Exodus 9:81; 12:2; 13:4](#)); Zif (= the bloom of flowers, or the Assyrian gay, “bull,” the zodiacal Taurus), the second month ([<110601>1 Kings 6:1,37](#)); Bul (= the month of rain), the eighth month ([<110638>1 Kings 6:38](#)); Ethanim (= the month of gifts, namely, fruits), the seventh ([<110802>1 Kings 8:2](#)). The three latter names are found only in Solomon’s reign, when there was much intercourse with Phoenicia; they are probably Phoenician in origin. “Bul” is mentioned on a sarcophagus found near Sidon in 1855. They are explained by the addition “which is the” second, the eighth, the seventh month. After the captivity the first month (that of the Passover) was called Nisan ([<160201>Nehemiah 2:1](#)); Sivan the third (from the Assyrian siv the moon, to whom the Assyrians consecrated it): [<170809>Esther 8:9](#). Elul the sixth ([<160615>Nehemiah 6:15](#)); Chisleu the ninth ([<160101>Nehemiah 1:1](#)); Tebeth (from the Egyptian tobi) the tenth ([<170216>Esther 2:16](#)); Sebat the eleventh ([<380107>Zechariah 1:7](#)); Adar the twelfth ([<170307>Esther 3:7](#)). The Talmud gives the remaining five: Iyar the second, Tammuz the fourth (sacred to that idol), Ab the fifth, Tisri the seventh, Marchesvan (from mar “to drop”) the

eighth; mainly named from the Syrian calendar. The intercalary month was Veadar, i.e. the additional Adar. The variations between the lunar and the solar month, each of the lunar ranging over two solar months, prevent exact coincidence with our months. The barley harvest is not until the middle of April, so that Abib or Nisan, in which the Passover first sheaf was offered on the 15th day, coincides with April. Josephus (Ant. 3:10, section 5) says the Passover was while the sun is in Aries, which it does not enter until the end of March. Zif or Iyar is May, Sivan June, Tammuz July, Ab August, Elul September, Ethanim or Tisri October, Bul or Marchesvan November, Chisleu December, Tebeth January, Sebat February, Adar March.

MOON

yareach “yellow,” and lebanah ; “white” (^{<010114>}Genesis 1:14-16, “the lesser light”). Instead of being regarded as a person and worshipped, as it was by the surrounding nations, in Scripture it is God’s creature “made for signs, seasons, days, and years” (^{<19A419>}Psalm 104:19). The brightness of the moon

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in the East, guiding the traveler by night when the heat of day is past, gives it a prominence which it has not with us (<190803>Psalm 8:3). In <198937>Psalm 89:37 however the moon is not the “faithful witness,” but God is witness to His own oath; translated “and the witness in heaven is faithful,” so <198935>Psalm 89:35. So <181619>Job 16:19, “my witness is in heaven,” namely, God knows my innocence. The church is “fair as the moon, clear as the sun” (Song 6:10). As the moon shines in the night, reflecting the sun’s light, so the church in this world’s night (<451312>Romans 13:12) reflects the light of “the Sun of righteousness” (<470318>2 Corinthians 3:18). Her justification in Him is perfect (<620417>1 John 4:17 ff); in herself sanctification is yet imperfect, as the moon has less light than the sun on the illuminated part, and is but half illuminated. At His coming she “shall shine forth as the sun” (<401343>Matthew 13:43).

It influences vegetable growth; <053314>Deuteronomy 33:14, “moons,” namely, its phases, others explain “months” as the times of ripening fruits. The cold night dews (<013140>Genesis 31:40) and moonlight hurt the eyes and health of those sleeping under it; so <19C106>Psalm 121:6, “the moon shall not smite thee by night”; moon blindness is common in the East. The moon was worshipped as Isis in Egypt; as Karnaim, “two horns,” of Ashtoreth, wife of Baal the king of heaven (the male and female symbolizing the generative powers of nature), in Syria; as Sin, “lord of the month,” in Babylon. Sabaism (from tsaabaa’ the heavenly hosts) was the earliest of false worships; it appears in our pagan names Sun day, Mon (moon) day; and in

<183126> Job 31:26, “if I beheld the sun ... or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand” in adoration. Josiah put down those who burned incense to the moon (<122305>2 Kings 23:5). She was called “queen of heaven” (<240718>Jeremiah 7:18), though that may mean Venus Urania. “Cakes” (cawanim) round like her disc were offered to her. So far from being an object of worship, it unconsciously worships its Maker (<19E803>Psalm 148:3; 8:3). The moon in <661201> Revelation 12:1 is the Jewish dispensation, borrowing its former light from the Christian but now become worldly, and therefore under the church’s feet (<480403>Galatians 4:3 end; <580201>Hebrews 2:1). The sea, earth, and its satellite the moon, represent the worldly element in opposition to the sun, the kingdom of heaven. Before Jehovah the moon has no brightness (<182505>Job 25:5; <232423>Isaiah 24:23; 60:19,20). He shall be His people’s everlasting light when sun and moon shall have ceased to shine.

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MORASTHITE

i.e. of **see MORESHETH** .

MORDECAI

A Persian name according to Gesenius, worshipper of Merodach. But a Babylonian idol's name would not have been given him under the Persian dynasty, which rejected idols. It is rather Matacai. Ctesias (Prideaux Connect. 1:231-233), who probably saw the Medo-Persian chronicles mentioned in ^{<170902>}Esther 10:2, names a Matacas, Xerxes' chief favorite, the most powerful of the eunuchs. Xerxes sent Matacas to spoil Apollo's temple at Delphi (Miletus?) a work congenial to a Jew, as the order was to the iconoclastic king. Mordecai had neither wife nor child, brought up his cousin Esther in his own house, and had access to the court of the women, all which circumstances accord with his being a eunuch as Matacas was, a class from whom the king had elevated many to the highest posts. Xerxes delighted in extravagant acts; and Haman, who knew his weakness, naturally suggested the extraordinary honors exceeding all that a king ought, in respect for his own dignity, to grant to a subject, because he thought it was for himself they were intended.

Mordecai was a Benjamite at Shushan who reared his uncle's daughter **see ESTHER** : ^{<170205>}Esther 2:5-7. The instrument under Providence in saving the Jews from extermination by **see HAMAN** , as his not bowing to that Amaleidte was the occasion of Haman's murderous spite against the chosen race.

Xerxes' prime minister, or vizier. Instituted the feast Purim. Probably wrote the book of Esther. Esther's favorable reception by **see AHASUERUS** when she ventured at the risk of death, unasked, to approach him, and his reading in the Medo-Persian chronicles the record of Mordecai's unrewarded service in disclosing the conspiracy, on the very night before Haman came, and Haman's being constrained to load with kingly honors the man whom he had come to ask leave to hang, and then being hanged on the gallows he made for Mordecai, are most remarkable instances of the working of Providence, and of God's secret moral government of the world, in spite of all appearances to the contrary.

Mordecai was great grandson of Kish the Benjamite taken captive in Jeconiah's captivity, 599 B.C. Four generations thence, or 120 years, bring Mordecai exactly down to 479, the sixth year of Xerxes, thus proving Ahasuerus' identity and Mordecai's own date. At Xerxes' death, or even

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before, Mordecai probably led to Jerusalem a body of Jews, as recorded in

<150202> Ezra 2:2; <160707> Nehemiah 7:7. The rabbis designate him “the just.” His tomb and Esther’s are shown at Hamadan or Ecbatana (?). Others place his tomb at Susa. The palace at Shushan, begun by Darius Hystaspes, Loftus (Chaldaeae, 28) discovered remains of; the bases of the great colonnade remain, and accord with the description in Esther 1.

MOREH

1. “The plains,” rather “the oaks” or “terebinths” of Moreh. Abram’s first halting place in Canaan, near Shechem and Ebal and Gerizim mountains

(<011206>Genesis 12:6); here he erected his first altar.

“Morthia,” on ancient coins, a title of Shechem, preserves the name Moreh. Under the same “oak” Jacob hid his household’s idols (<013504>Genesis 35:4). Here Joshua set up a great stone by the sanctuary of Jehovah (<062426>Joshua 24:26, compare <051130> Deuteronomy 11:30).

2. T H E H I L L O F M O R E H . At its foot Midian and Amalek encamped before Gideon’s attack (<070633>Judges 6:33; 7:1). On the northern side of the valley of Jezreel, and of the height where Gideon’s 300 were; jebel ed Duhy, “little Hermon,” answers to Moreh. Two or three miles intervene (enough for Midian’s and Amalek’s hosts) between Moreh and ain Jalood, the spring of “Harod” at the foot of Gideon’s hill, jebel Fukua

(Gilboa).

MORESHETH GATH

(“possession of Gath”), named by Micah alone (^{<330101>}Micah 1:14), himself a Morasthite, i.e. of Moresheth. In the shephelah or rolling low hills of Judah. “Thou (Jerusalem) shalt give presents to Moresheth,” begging for its help; but Maurer, “thou shalt give a writing of renunciation (renouncing all claim) to Moresheth.” “Gath” appended implies Moresheth for a time had fallen under the power of the neighboring Philistines of Gath. Ewald, “thou shalt give compensation to Moresheth itself only the possession of another city.” Gath also means a winepress; Moresheth may be named Gath from the many winepresses around.

MORIAH

^{<012202>} Genesis 22:2; ^{<140301>}2 Chronicles 3:1. (**See JEHOVAH JIREH** and **see GERIZIM**). What Jehovah has made one see (this hophal mowreh occurs four times in the Pentateuch, nowhere in later books) = the vision of

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Jehovah. In the same neighborhood He vouchsafed a vision to Abram (Genesis 14; 15:1) after Melchizedek had met him in the valley near Salem and Abram paid tithe of the spoils of Chedorlaomer. Afterward on Moriah he offered Isaac ([<012202>Genesis 22:2,14](#)). Abraham saw Moriah at some little distance ([<012204>Genesis 22:4](#)) on the third day; the distance, two days' journey from Beersheba, would just bring him to Zion, but not so far as Moreh and Gerizim ([<011206>Genesis 12:6](#)) where some fix Moriah. "The mount of the Lord" ([<012214>Genesis 22:14](#)) means almost always Mount Zion. The proverb "in the Mount of Jehovah it (or He) shall be seen" probably originated in Jerusalem under Melchizedek. Jehovah's vision to David in the same spot, before the preparation for building the temple there, revived the name Moriah ([<102416>2 Samuel 24:16,24,25](#).) The threshing floor of Araunah the Jebusite was the spot on which David reared an altar by Gad's direction from Jehovah. The Angel of Jehovah had stood by Araunah's threshing floor; there David saw Him, and Araunah (Ornan) also, subsequently on turning back, saw Him and hid himself. Then Ornan saw David, and made over to him the threshing floor ([<132115>1 Chronicles 21:15,16,18-26](#)). Jehovah testified His acceptance of David's sacrifice there by sending down fire to consume it ([<030924>Leviticus 9:24](#); [<111824>1 Kings 18:24,38](#); [<140701>2 Chronicles 7:1](#)). So thenceforth David sacrificed there, and no longer on the altar at Gibeon where the tabernacle was, separate from the ark, which was at Zion; for he could not go to Gibeon on account of the sword of the Angel, i.e. the pestilence. God's answer to his sacrifice at this altar of the threshing floor, and God's removal of the

plague, determined David's choice of it as the site of the temple (<132802>1 Chronicles 28:2; 21:28; 22:1; <140301>2 Chronicles 3:1, etc.). It lay, like all threshing floors, outside the city, upon Mount Moriah, N.E. of Zion. Evidently the threshing floor on Moriah was near the real Mount Zion, the city of David (on the eastern not the western half of Jerusalem).

MORTAR

medokah , wherein the manna was pounded for use (<041108>Numbers 11:8). So still the Arabs pound wheat for their national dish, kibby (Thomson, Land and Book, 8:94). The maktesh was a larger mortar. <202722>Proverbs 27:22: "though thou shouldest bray a fool in a mortar among wheat with a pestle, (yet) will not his foolishness depart from (upon) him." The husk upon the grain can be bruised off it, but the mortar of trial cannot remove the fool's folly inherent by nature and habit (<241323>Jeremiah 13:23). So Ahaz (<142822>2 Chronicles 28:22), Judah (<230105>Isaiah 1:5,6; 9:13; <240503>Jeremiah 5:3). The

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corrector's patience is tried, the corrected is not reformed, Roberts (Orient. Illustr. 368) mentions in the East large mortars for rice worked by two women, each in turn striking with a pestle five feet long. Criminals at Kandy were so beaten to death in such a mortar.

MORTER

<011103> Genesis 11:3, "slime had they for mortor": chemer . Hot bitumen was used for cement in the walls of Babylon (Herodotus i. 179). At It, now Heets, eight days' journey from Babylon, the bitumen was obtained. Layard says the cement is so tenacious that it is almost impossible to detach one brick from another. Stubble or straw among the Egyptians, as hair or wool among us, was added to mud or moist clay to increase tenacity. If this were omitted, or if the sand, ashes, and lime in the proportion 1, 2, 3, were insufficiently mixed, there would be "untempered mortar," tapheel Arabic tapal, pipe-clay like, detritus of felspar (<261310>Ezekiel 13:10). The absence of the true uniting cement answers to the false prophet's lie, "thus saith Jehovah, when He had not spoken" (<262228>Ezekiel 22:28), false assurances of peace to flatter the people into non-submission to Nebuehadnezzar (<262129>Ezekiel 21:29; <240614>Jeremiah 6:14; 23:16,17).

‘ aaphaar "dust" also is used for mortar (<031441>Leviticus 14:41,42).

MOSERAH

(bands) (<051006>Deuteronomy 10:6), M OSEROTH

(<043330>Numbers 33:30; 20:22-

29) Near Mount Hor whereon Aaron died. The camp was pitched on the slopes or at the foot of the mountain. Moserah lay probably on the western side of the Arabah under the mountain bluff; now el Makrah.

MOSES

(**See AARON** ; **see EGYPT** ; **see EXODUS**). Hebrew Mosheh , from an Egyptian root, “son” or “brought forth,” namely, out of the water. The name was also borne by an Egyptian prince, viceroy of Nubia under the 19th dynasty. In the part of the Exodus narrative which deals with Egypt, words are used purely Egyptian or common to Hebrew and Egyptian. Manetho in Josephus (contra Apion 1:26,28,31) calls him Osarsiph, i.e. sword of Osiris or saved by Osiris. “The man of God” in the title Psalm 90, for as Moses gave in the Pentateuch the key note to all succeeding prophets so also to inspired psalmody in that the oldest psalm. “Jehovah’s slave”

(<041207>Numbers 12:7; <053405>Deuteronomy 34:5;

<060102>Joshua 1:2; <19A526>Psalm

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105:26; <580305>Hebrews 3:5). “Jehovah’s chosen” (<19A623>Psalm 106:23). “The man of God” (<132314>1 Chronicles 23:14). Besides the Pentateuch, the Prophets and Psalms and New Testament (<440709>Acts 7:9,20-38; <550308>2 Timothy 3:8,9; <581120>Hebrews 11:20-28; <650109>Jude 1:9) give details concerning him. His Egyptian rearing and life occupy 40 years, his exile in the Arabian desert 40, and his leadership of Israel from Egypt to Moab 40 (<440723>Acts 7:23,30,36).

Son of **see AMRAM** (a later one than Kohath’s father) and Jochebed (whose name, derived from Jehovah, shows the family hereditary devotion); **see MIRIAM** , married to Hur, was oldest; Aaron, married to Elisheba, three years older (<020707>Exodus 7:7, compare <020207>Exodus 2:7); next Moses, youngest. By Zipporah, Reuel’s daughter, he had two sons: Gershom, father of Jonathan, and Eliezer (<132314>1 Chronicles 23:14,15); these took no prominent place in their tribe. A mark of genuineness; a forger would have made them prominent. Moses showed no self-seeking or nepotism. His tribe Levi was the priestly one, and naturally rallied round him in support of the truth with characteristic enthusiasm (<023227>Exodus 32:27,28). Born at Heliopolis (Josephus, Ap. 1:9,6; 2:9,) at the time of Israel’s deepest depression, from whence the proverb, “when the tale of bricks is doubled then comes Moses.” Magicians foretold to Pharaoh his birth as a destroyer; a dream announced to Amram his coming as the deliverer (Josephus, Ant. 2:9, section 2,3). Some prophecies probably accompanied his birth. These explain the parents’

“faith” which laid hold of God’s promise contained in those prophecies; the parents took his good looks as a pledge of the fulfillment. <581123>Hebrews 11:23, “by faith Moses when he was born was hid three months of his parents, because they saw he was a proper (good-looking: <440720>Acts 7:20, Greek ‘fair to God’) child, and they were not afraid of the king’s commandment” to slay all the males. For three months Jochebed hid him. Then she placed him in an ark of papyrus, secured with bitumen, and laid it in the flags (tufi, less in size than the other papyrus) by the river’s brink, and went away unable to bear longer the sight. (H. F. Talbot Transact. Bibl. Archael., i., pt. 9, translates a fragment of Assyrian mythology: “I am Sargina the great king, king of Agani. My mother gave birth to me in a secret place. She placed me in an ark of bulrushes and closed up the door with slime and pitch. She cast me into the river,” etc. A curious parallel.) Miriam lingered to watch what would happen. Pharaoh’s daughter (holding an independent position and separate household under the ancient empire; childless herself, therefore

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ready to adopt Moses; Thermutis according to Josephus) coming down to bathe in the sacred and life giving Nile (as it was regarded) saw the ark and sent her maidens to fetch it. The babe's tears touched her womanly heart, and on Miriam's offer to fetch a Hebrew nurse she gave the order enabling his sister to call his mother. Tunis (now San), Zoan, or Avaris near the sea was the place, where crocodiles are never found; and so the infant would run no risk in that respect. Aahmes I, the expeller of the shepherd kings, had taken it. Here best the Pharaohs could repel the attacks of Asiatic nomads and crush the Israelite serfs. "The field of Zoan" was the scene of God's miracles in Israel's behalf (^{<197843>}Psalm 78:43). She adopted Moses as "her son, and trained him "in all the wisdom of the Egyptians," Providence thus qualifying him with the erudition needed for the predestined leader and instructor of Israel, and "he was mighty in words and in deeds." This last may hint at what Josephus states, namely, that Moses led a successful campaign against Ethiopia, and named Saba the capital Meroe (Artapanus in Eusebius 9:27), from his adopted mother Merrhis, and brought away as his wife Tharbis daughter of the Ethiopian king, who falling in love with him had shown him the way to gain the swamp surrounding the city (Josephus Ant. 2:10, section 2; compare ^{<041201>}Numbers 12:1). However, his marriage to the Ethiopian must have been at a later period than Josephus states, namely, after Zipporah's death in the wilderness wanderings. An inscription by Thothmes I, who reigned in Moses' early life, commemorates the "conqueror of the nine bows," i.e. Libya. A statistical tablet of Karnak (Birch says) states that Chebron and Thothmes I overran Ethiopia.

Moses may have continued the war and in it wrought the “mighty deeds” ascribed to him.

When Moses was 40 years old, in no fit of youthful enthusiasm but deliberately, Moses “chose” (^{<581123>}Hebrews 11:23-28) what are the last things men choose, loss of social status as son of Pharaoh’s daughter, “affliction,” and “reproach.” Faith made him prefer the “adoption” of the King of kings. He felt the worst of religion is better than the best of the world; if the world offers “pleasure” it is but “for a season.” Contrast Esau (^{<581216>}Hebrews 12:16,17). If religion brings “affliction” it too is but for a season, its pleasures are “forevermore at God’s right hand” (^{<191611>}Psalms 16:11). Israel’s “reproach” “Christ” regards as His own (^{<470105>}2 Corinthians 1:5; ^{<510124>}Colossians 1:24), it will soon be the true Israel’s glory (^{<232508>}Isaiah 25:8). “Moses had respect unto” (Greek [apeblepen](#)), or turned his eyes from all worldly considerations to fix them on, the eternal “recompense.”

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should be idolized. Satan (^{<580214>}Hebrews 2:14) contended with Michael, that it should not be raised again on the ground of Moses' sin (^{<650109>}Jude 1:9, compare ^{<380302>}Zechariah 3:2). "His eye was not dim, nor his natural force abated" before death. Israel mourned him for 30 days. The remembrance of Moses ages after shall be a reason for Jehovah's mercy awaiting Israel (^{<236311>}Isaiah 63:11).

"And had he not high honor? The hillside for his pall, To lie in state while angels wait, With stars for tapers tall; And the dark rock pines, like tossing plumes, Over his bier to wave, And God's own hand, in that lonely land To lay him in the grave." —C. F. Alexander

MOTH

The clothes moth, Hebrew ' ash , Greek [sees](#) . ^{<180419>}Job 4:19: "houses of clay crushed (as a garment) before the moth" (compare ^{<181328>}Job 13:28); but Maurer, "crushed after the manner of the moth," whose lustrous satiny wings and body are soon crushed. The minute wasting of garments, stored up as they are in the East as wealth, by the larva which forms its own case out of the cloth material on which it feeds, is the chief point of similitude (^{<400619>}Matthew 6:19,20; ^{<590502>}James 5:2); ^{<280512>}Hosea 5:12, "I will be unto Ephraim as a moth," gradually, silently, and surely consuming the nation's substance (^{<235009>}Isaiah 50:9; 51:8). The *Tinea pellionella* and *biselliata* still abound in Palestine. The order is the Lepidoptera. Job says of the man

enriched by wrong, (^{<182718>}Job 27:18) “he buildeth his house as a moth,” whose house, in and of the garment, is broken, so frail is it whenever the garment is shaken out. The moth chooses for laying its egg a garment under cover, rather than one exposed and in use. The young one chooses the longer hairs for the outside, the shorter for the interior, of its oblong case; it finishes it within with closely woven silk. When needed, it enlarges the case by pieces inserted in the sides. Only when the case is complete it begins to eat. It chooses for food the shortest and thickest fibers, eating into the body of the cloth and rejecting the nap.

MOTHER

Honored in Israel as she is not in the East generally; one superiority of Judaism over other contemporary systems (^{<110219>}1 Kings 2:19). King Solomon rose up to meet and bowed himself unto Bathsheba, and set her on his right hand (^{<031903>}Leviticus 19:3). Figuratively, a city is mother of the

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against Israel ([<053109>](#)Deuteronomy 31:9-12,22-27) and gave a charge to Joshua. In [<022412>](#)Exodus 24:12 “I will give thee tables of stone, and a law, and the commandment” (Hebrew), the reference is to the ten commandments on the two stone tables, the Pentateuch “law,” and the ceremonial commandment. However, Knobel translated it as “the tables of stone with the law, even the commandment.”

His death accorded with his life. He was sentenced (for “unbelievingly not sanctifying the Lord” and “speaking unadvisedly with his lips,” to the people, though told to address the rock, in a harsh unsympathetic spirit which God calls rebellion, [<042008>](#)Numbers 20:8-13; 27:14, through the people’s “provocation of his spirit,” his original infirmity of a hasty impetuous temper recurring) to see yet not enter the good land. Meekly submitting to the stroke, he thought to the last only of God’s glory and Israel’s good, not of self: “let Jehovah, the God of the spirits of all flesh, set a man over the congregation” ([<042712>](#)Numbers 27:12-16). Yet how earnestly he had longed to go over into the good land appears in [<050324>](#) Deuteronomy 3:24-27. Ascending to Nebo, a height on the western slope of the range of Pisgah, so-called from a neighboring town, he was showed by Jehovah “all Gilead unto Dan, Naphtali, Ephraim, Manasseh, all Judah, unto the Mediterranean, the S. and the plain of Jericho unto **see ZOAR** ” (N. according to Tristram, rather S. of the Dead Sea); like Christ’s view of the world kingdoms ([<420405>](#)Luke 4:5), it was supernatural, effected probably by an extraordinary intensification of Moses’ powers of vision. Then he died there

“according to the word of Jehovah,” Hebrew “on the mouth of Jehovah,” which the rabbis explain “by a kiss of the Lord” (Song 1:2); but ^{<014521>}Genesis 45:21 margin supports KJV (compare ^{<053251>} Deuteronomy 32:51.) Buried by Jehovah himself in a valley in Moab over against Bethpeor, Moses was probably translated soon after; for he afterward appears with the translated Elijah and Jesus at the transfiguration, when the law and the prophets in Moses’ and Elijah’s persons gave place to the Son whose servants and fore witnesses they had been: “hear ye Him” answers to “unto Him ye shall hearken” (Deuteronomy 18; ^{<401701>}Matthew 17:1-10; compare ^{<650109>}Jude 1:9). His sepulchre therefore could not be found by man. The term “decease,” exodus, found in ^{<420931>}Luke 9:31, and with the undesigned coincidence of truth repeated by Peter an eye-witness of the transfiguration (^{<610115>}2 Peter 1:15), was suggested by the exodus from Egypt, the type of Jesus’ death and resurrection. Josephus (Ant. 4:8) thought God hid Moses’ body lest it

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of his transitory glory.” Paul implies, “Moses put on the veil that (God’s judicial giving them up to their willful blindness: <230610>Isaiah 6:10; <442826>Acts 28:26,27) they might not look steadfastly at (Christ, <451004>Romans 10:4; the Spirit, <470317>2 Corinthians 3:17) the end of that (law in its mere letter) which (like Moses’ glory) is done away.” The evangelical glory of Moses’ law, like the shining of Moses’ face, cannot be borne by a carnal people, and therefore remains veiled to them until the Spirit takes away the veil (2 Corinthians 14-17; <430545>John 5:45-47).

There is a coincidence between the song of Moses (Deuteronomy 32; 33) and his Psalm 90; thus <053327>Deuteronomy 33:27 compare <199001>Psalm 90:1; 32:4,36 with <199013>Psalm 90:13,16. The time of the psalm was probably toward the close of the 40 years’ wandering in the desert. The people after long chastisement beg mercy (<199015>Psalm 90:15-17). The limitation of life to 70 or 80 years harmonizes with the dying of all that generation at about that age; 20 to 40 at the exodus, to which the 40 in the wilderness being added make 60 to 80. Kimchi says the older rabbis ascribed Psalm 91 also to Moses Israel’s exemption from Egypt’s plagues, especially the death stroke on the firstborn, which surrounded but did not touch God’s people, in <020822>Exodus 8:22; 10:28; 11:7; 12:23, corresponds to <199103>Psalm 91:3-10.

His song in Exodus 15 abounds in incidents marked by the freshness and simplicity which we should expect from an eye-

witness: he anticipates the dismay of the Philistines and Edomites through whose territories Israel's path lay to the promised land. The final song (Deuteronomy 32) and blessing (Deuteronomy 33) have the same characteristics. These songs gave atone to Israel's poetry in each succeeding age. They are the earnest of the church's final "song of Moses the servant of God and the song of the Lamb" (<661503>Revelation 15:3), the song which shall unite in triumph the Old Testament church and the New Testament church, after their conflicts shall have been past. Like the Antitype, his parting word was blessing (<053329>Deuteronomy 33:29; <422451>Luke 24:51). His exclusion from Canaan teaches symbolically the law cannot bring us into the heavenly Canaan, the antitypical Joshua must do that. Two months before his death (Numbers 31), just before his closing addresses, the successful expedition, by God's command to Moses, against Midian was undertaken. Preparatory to that expedition was the census and mustering of the tribes on the plains of Moab (Numbers 26). The numbers were taken according to the families, so as equitably to allot the land. Moses among his last acts wrote the law and delivered it to the priests to be put in the side of the ark for a witness

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surrounding villages its daughters ([<061545>](#)Joshua 15:45; [<102019>](#)2 Samuel 20:19). Ezekiel ([<262121>](#)Ezekiel 21:21) uses “mother of the way” for the parting of the way into two roads which branch from it, as from a common parent; however, Havernick, from a Arabic idiom, translated it as “the highway.”

MOUNTAIN

Hebrew [har]. Both single heights, as Sinai, Zion, etc., and ranges as Lebanon. Also a mountainous region, “the mountain of Israel” and “Judah” (Joshua 40:16,21), i.e. the highland as opposed to the plain, the hill country ([<062111>](#)Joshua 21:11). “Mount Ephraim” is Ephraim’s hilly country ([<141508>](#)2 Chronicles 15:8). “The mount of the valley” ([<141319>](#)2 Chronicles 13:19) a district E. of Jordan in Reuben, the vale of Siddim ([<011403>](#)Genesis 14:3,8) according to Keil. Even more than with ourselves the parts of a mountain are compared to bodily members: the head KJV “top,” the ears Aznoth Tabor ([<061934>](#)Joshua 19:34), the shoulder, the back.

MOUNTAIN OF THE AMORITES

([<050119>](#)Deuteronomy 1:19,20,44), the range that rises abruptly from the plateau et Tih, running from S.W. to N.E. on toward Hebron.

MOURNING

Noisy, violent, and demonstrative in the East as it is among the

Irish, Highlanders, and Welsh; beating the breast or the thigh (<262112>Ezekiel 21:12), cutting the flesh (<241606>Jeremiah 16:6), weeping with a loud cry, wearing dark colored garments, hiring women as professional mourners (<211205>Ecclesiastes 12:5; <400923>Matthew 9:23; <300516>Amos 5:16),”skillful in lamentation”

(<240917>Jeremiah 9:17), singing elegies, having funeral feasts and the cup of consolation (<241607>Jeremiah 16:7,8). It was an occasion of studied publicity and ceremonial; so Abraham for Sarah (<012302>Genesis 23:2), Jacob for Joseph (<013734>Genesis 37:34,35), Joseph and the Egyptians for Jacob 70 days and a further period of seven (<015003>Genesis 50:3-10), Israel for Aaron 80 days (<042029>Numbers 20:29), and for Moses (<053408>Deuteronomy 34:8). Jabesh Gileadites for Saul fasted seven days (<093113>1 Samuel 31:13); David for Abner with fasting, rent clothes, and sackcloth, and with an elegy (<100308>2 Samuel 3:81-89). Job for his calamities, with rent mantle, shaven head, sitting in ashes; so the three friends with dust upon their heads, etc., seven days and nights (<180120>Job 1:20,21; 2:8). In the open streets and upon the

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housetops (<231502>Isaiah 15:2,3); stripping off ornaments (<023304>Exodus 33:4); stripping the foot and some other part of the body (<232002>Isaiah 20:2).

Penitent mourning was often expressed by fasting, so that the words are interchanged as synonymous (<400915>Matthew 9:15), and the day of atonement, when they “afflicted their souls,” is called “the fast” (<442709>Acts 27:9; <032327>Leviticus 23:27; Israel, <090706>1 Samuel 7:6; Nineveh, <320305>Jonah 3:5; the Jews when hereafter turning to Messiah, <381210>Zechariah 12:10,11). Exclusion from share in the sacrificial peace offerings (<030720>Leviticus 7:20), Covering the upper lip and the head, in token of silence: <031345>Leviticus 13:45, the leper; <101530>2 Samuel 15:30, David.

The high priest and Nazarites were not to go into mourning for even father or mother or children (<032110>Leviticus 21:10,11; <040607>Numbers 6:7). So Aaron in the case of Nadab and Abihu (<031002>Leviticus 10:2-6); Ezekiel for his wife (<262416>Ezekiel 24:16-18); “the bread of men” is that usually brought to mourners by friends in sympathy. The lower priests only for nearest relatives (<032101>Leviticus 21:1-4). Antitypically, the gospel work is to take precedence of all ties (<420959>Luke 9:59,60): “let me first go and bury my father” means, let me wait at home until he die and, I bury him. The food eaten in mourning was considered impure (<052614>Deuteronomy 26:14;

<280904> Hosea 9:4).

The Jews still wail weekly, each Friday, at **see JERUSALEM** , in a spot below the temple wall, where its two courses of masonry (with blocks 30 ft. long) meet. On the open flagged place, which they sweep with care as holy ground, taking off their shoes, they bewail the desolation of their holy places (<19A214>Psalm 102:14; 137:5,6; <236315>Isaiah 63:15-19). Mourning shall cease forever to God's people when Christ shall return (<660717>Revelation 7:17; 21:4; <232508>Isaiah 25:8; 35:10).

MOUSE

‘ akbar . The “jumping mouse,” *Dipus jaculus* *Egyptius* (Gesenius); or as the Arabic farah, any small rodent (Tristram); the field mouse or vole, with larger head, shorter ears and tail, and stouter form, than the house mouse; and the long-tailed field mouse, *Mus sylvaticus*. The ravages of these rodents among grain, etc., made the Philistines propitiate with “golden mice” (five answering to their five political divisions and lords) the God whose instrument of “marring the land” they were (1 Samuel 6). The scourges on them were humiliating to their pride, the tiny mouse and

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hemorrhoids in the back, where for a warrior to be smitten is a shame ([<197866>](#)Psalm 78:66). So Sminthian Apollo was worshipped in Crete and the Troad; derived from smintha, Cretan for mouse; Apollo was represented with one foot upon a mouse. The Egyptian account of Sennacherib's discomfiture was that the gods sent mice which gnawed his archers' bowstrings, in his expedition to Egypt. The mouse was legally unclean ([<236606>](#)Isaiah 66:67).

MOWING

In Scripture means reaping with a sickle, for the heat dries up the grass before it is high enough for the scythe ([<19C907>](#)Psalm 129:7). In [<300701>](#)Amos 7:1 "the king's mowings" were the firstfruits of the pastures, tyrannically exacted. "The latter growth" was "the after grass" in the time of the latter rain.

MOZA

1.

[<130246>](#) 1 Chronicles 2:46.

[<130836>](#) 1 Chronicles 8:36,37; 9:42,43.

MOZAH

With the article the. A city of Benjamin ([<061826>](#)Joshua 18:26). Meaning "spring head," else "place of reeds." The

Mishna calls it “Motsa, below Jerusalem, where they descended and gathered willow branches” for the feast of tabernacles. The Gemara says it was a Roman “colony,” and exempt from the king’s tribute. Probably now Kulonieh, a village four miles W. of Jerusalem, on the Jaffa road, at the entrance of wady Beit Haninah. Doubtless the now dry river bed, when through woods the climate was less arid, was filled with water along which grew willows.

MULBERRY TREES

beqaim . <100523>2 Samuel 5:23,24; Septuagint translated “pear trees”; Royle “the gnat tree,” Arabic shajrat al bak, a kind of poplar, or the aspen trembling at the slightest breath. The gentle (compare <111919>1 Kings 19:19.) “sound of a going in the tops” was the sign of God’s “going out before” David’s army. “Angels tread light, and He that can walk upon the clouds can, when He pleases, walk on the tops of the trees. Though thou see Him not, yet thou shalt hear Him, and faith shall be confirmed by hearing”

2.

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(Matthew Henry). Abulfadl says baca is the Arabic name of a shrub like the balsam, but with longer leaves and larger rounder fruit, from which if a leaf be broken a white tearlike sap flows; whence the name comes, namely, from baaqah , to weep. In [<198406>Psalm 84:6](#), “who passing through the valley of Baka, (the Hebrew letter ‘aleph (**a**) final probably being = the Hebrew letter “he” (**h**)) make it a well,” the sense is, though in a valley of weeping (where the only waters are those of tears), such as David passed through in his flight from Absalom ([<101530>2 Samuel 15:30](#)), saints make it a well of ever flowing comfort and salvation ([<430414>John 4:14](#); [<231203>Isaiah 12:3](#)).

MULE

1. Pered . Not mentioned until David’s time, when Israel became more familiar with horses ([<131240>1 Chronicles 12:40](#); [<101329>2 Samuel 13:29](#); [18:9](#)). Used for riding only by persons of rank ([<110133>1 Kings 1:33](#)). As breeding from different species was forbidden ([<031919>Leviticus 19:19](#)), mules must have been imported. An Egyptian monument from Thebes in British Museum represents them yoked to a chariot. The people of Togarmah (Armenia) brought them to Tyre for barter ([<262714>Ezekiel 27:14](#)). They were part of the “presents” from “the kings of the earth” to Solomon, “a rate year by year” ([<140923>2 Chronicles 9:23,24](#)). In these ways they came into Palestine ([<111805>1 Kings 18:5](#)). In [<150266>Ezra 2:66](#); [<160768>Nehemiah 7:68](#). the mules on the return from Babylon amounted to 245; but the horses about three times as many, 736; so that the mule was then, as we find in the Greek classics,

rarer and more precious.

2. Rechesh is translated “mules,” <170810>Esther 8:10,14; but in <110428>1 Kings 4:28 “D ROMEDARIES ” (**see CAMEL**).

<330101>Micah 1:13, “swift beasts.”

3. Yeemim . <013624>Genesis 36:24 translated rather “Anah that found the hot springs,” so the Vulgate version; the Samaritan text has “the Emim.” Callirrhoe in the wady Zerka Maein is thought to be Anah’s hot springs.

MUPPIM

Of Benjamin, one of Rachel’s 14 descendants who went down to Egypt with Jacob (<014621>Genesis 46:21). Shupham in <042639>Numbers 26:39. Shuppim in <130712>1 Chronicles 7:12,15; Shephuphan, <130805>1 Chronicles 8:5. His family was afterward reckoned with that of Ir the son of Bela (<130707>1 Chronicles 7:7,19).

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MURDER

In the Scripture view an outrage or sacrilege (Philo, Spec. Leg. 3:15) on God's likeness in man. ^{<010905>}Genesis 9:5,6, "whose sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." His blood was so sacred that "God requires it (compare ^{<190912>}Psalm 9:12) of every beast"; so the ox that gored man must be killed (^{<022128>}Exodus 21:28). God's image implies in man a personal, moral, and responsible will. To cut short his day of grace and probation is the greatest wrong to man and insult to his Maker. Cain's punishment God Himself took in hand, dooming him to a life full of fears, remorse, and guilt. His life was temporarily spared, perhaps in order not to impede the natural increase of mankind at the first. But after the flood God delegated thenceforth the murderer's punishment, which is death, to man; life must go for life, blood for blood. Murder results from the instigation of Satan the "murderer (of Adam's and Eve's souls, and Abel's body) from the beginning" (^{<430844>}John 8:44). Not only the killer but the hater is a murderer before God (^{<620312>}1 John 3:12,15). Even a slave's life sacrificed under the rod entailed death, or some heavy punishment as the judges should decide on the master, unless the slave survived the beating a day or two, when it was presumed the master did not intend to kill him and the loss of his slave was deemed enough punishment (^{<022112>}Exodus 21:12,20,21). A housebreaker might be killed in the act by night; but if by day he was to be sold, so sacred was life regarded (^{<022202>}Exodus 22:2,3).

The **see CITIES OF REFUGE** saved the manslayer, but not the murderer, from the blood avenger. Not even Jehovah's altar could save Joab (<110205>1 Kings 2:5,6,31). Bloodshed in any way, even in war, brought pollution (<043533>Numbers 35:33,34; <052101>Deuteronomy 21:1-9; <132803>1 Chronicles 28:3, David; <132208>1 Chronicles 22:8). Striking a pregnant woman so as to cause death brought capital punishment. Two witnesses were required before anyone could be put to death for murder, a check on private revenge (<043519>Numbers 35:19-30; <051706>Deuteronomy 17:6-12; 19:12,17). The sovereign assumed the power of executing or pardoning murderers (<100115>2 Samuel 1:15,16, David and the Amalekite slayer of Saul; <101339>2 Samuel 13:39; 14:7-11, David in respect to Annon and Absalom; <110234>1 Kings 2:34, Solomon and Joab).

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MUSIC

(For illustrations see **DANCE** ; see **DAVID** ; see **FLUTE** ; see **HARP** ; see **JEDUTHUN**). Its invention is due to a Cainite, Jubal son of Lamech, “father (first teacher) of all such as handle the harp (lyre) and organ” (pipe). “The lyre and flute were introduced by the brother of a nomadic herdsman (Jabal); it is in the leisure of this occupation that music is generally first exercised and appreciated” (Kalisch: <010421>Genesis 4:21). “Mahalaleel,” third from Seth, means “giving praise to God,” therefore vocal music in religious services was probably earlier than instrumental music among the Cainites (<010512>Genesis 5:12). Laban the Syrian mentions “songs, tabret (tambourine), and harp” (<013127>Genesis 31:27); Job (<182112>Job 21:12) “the timbrel (tambourine), harp, and organ (pipe)”. Instead of “they take,” translated “they lift up (the voice),” as in <234211>Isaiah 42:11, to accompany “the tambourine,” etc. (Umbrett.) Thus the “voice,” stringed and wind instruments, include all kinds of music. The Israelite men led by Moses sang in chorus, and Miriam led the women in singing the refrain at each interval, accompanied by tambourine and dances (<021521>Exodus 15:21). Music rude and boisterous accompanied the dances in honor of the golden calf, so that Joshua mistook it for “the noise of war,” “the voice of them that shout for the mastery and that cry for being overcome” (<023217>Exodus 32:17,18). The triumphant shout of the foe in the temple is similarly compared to the joyous thanksgivings formerly offered there at solemn feasts, but how sad the contrast as to the occasion (<250207>Lamentations 2:7). The two silver

trumpets were used by the priests to call an assembly, and for the journeying of the camps, and on jubilant occasion ([Numbers 10:1-10](#); [2 Chronicles 13:12](#)). (On the rams' (rather jubilee) **see HORNS** of Joshua 6, see.) The instruments at Nebuchadnezzar's dedication of his golden image were the "cornet," like the French horn; "flute" or pipe blown at the end by a mouthpiece; "sackbut," a triangular stringed instrument with short strings, in a high sharp key; "psaltery," a kind of harp; "dulcimer," a bagpipe, emitting a plaintive sound, a Hebraized Greek word, [sumfonia](#) ([Daniel 3:4](#)).

The schools of the prophets cultivated music as a study preparing the mind for receiving spiritual influences ([1 Samuel 10:5](#); [19:19,20](#)): at Naioth; also at Jericho ([2 Kings 2:5,7](#)), "when the minstrel among Jehoshaphat's retinue played, the hand of Jehovah came upon Elisha" ([2 Kings 3:15](#)); Gilgal ([2 Kings 4:38](#)); Jerusalem ([2 Kings 22:14](#)). "Singing men and women" were at David's court ([2 Samuel 19:35](#)),

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also at Solomon's (^{<210208>}Ecclesiastes 2:8: Gesenius translated for "musical instruments and that of all sorts," shiddah wishidot , "a princess and princesses"). They also spoke of Josiah in their lamentations, and made them an ordinance in Israel" (^{<143525>}2 Chronicles 35:25). Music was often introduced at banquets (^{<230512>}Isaiah 5:12), "the harp and viol" (nebel , the lute, an instrument with 12 strings), etc. (^{<421525>}Luke 15:25.) ^{<300605>}Amos 6:5: "chant (parat , 'mark distinct tones,' the Arabic root expresses an unmeaning hurried flow of rhythmical sounds without much sense, as most glees) to the sound of the viol, and invent to themselves instruments of music like David"; they fancy themselves David's equals In music (^{<132305>}1 Chronicles 23:5; ^{<161236>}Nehemiah 12:36). He added to the temple service the stringed psaltery, kinor (lyre), and nebel (harp), besides the cymbals. These as distinguished from the trumpets were "David's instruments" (^{<142925>}2 Chronicles 29:25,26; ^{<131516>}1 Chronicles 15:16,19-21,24; 23:5). The age of Samuel, David, and Solomon was the golden one alike of poetry and of music. The Hebrew use of music was inspirational, curative, and festive or mournful. David's skill on the harp in youth brought him under Saul's notice, and he played away Saul's melancholy under the evil spirit (^{<091616>}1 Samuel 16:16-23). As David elevated music to the praise of God, so the degenerate Israelites of Amos' time degraded it to the service of their own sensuality (like Nero fiddling when Rome was in flames), yet they defended their luxurious passion for music by his example. Solomon's songs were a thousand and five (^{<110432>}1 Kings 4:32). In the procession accompanying the ark to Zion, the Levites led by

Chenaniah, “master of the song,” played cornets, trumpets, cymbals, psalteries, and harps, accompanying David’s psalm composed for the occasion (1 Chronicles 15; 16; ^{<100605>}2 Samuel 6:5). Of the 48,000 in the tribe 4,000 praised Jehovah on David’s instruments

(^{<132305>}1 Chronicles 23:5,6). Heman led the Kohathites, Asaph the Gershonites, and Ethan or Jeduthun the Merarites (^{<131517>}1 Chronicles 15:17; 25:1-8). The “cunning” or skilled musicians were 288: 24 courses, 12 in each, headed by the 24 sons of Heman, Asaph, and Jeduthun. The rest of the 4,000 were “scholars.”

David’s chant (^{<131634>}1 Chronicles 16:34,41) was used for ages, and bore his name: at the consecration of Solomon’s temple (^{<140706>}2 Chronicles 7:6); before Jehoshaphat’s army when marching against the Ammonite invaders, to the thanksgiving is attributed God’s giving of the victory, “when they began to sing and to praise, Jehovah set ambushments against ... Ammon” (^{<142021>}2 Chronicles 20:21,22), compare in Abijah’s victory over Jeroboam the

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priests' sounding of trumpets ([<141312>2 Chronicles 13:12-24](#)); at the laying the second temple's foundation ([<150310>Ezra 3:10,11](#)). Heman, Asaph, and Ethan played with cymbals of brass to mark the time the more clearly, while the rest played on psalteries and harps ([<131519>1 Chronicles 15:19; 16:5](#)). The "singers" went first, "the damsels with timbrels" in the middle, "the players on (stringed) instruments followed after" ([<196825>Psalm 68:25](#)). In intelligent worship the word has precedence of ornamental accompaniments ([<461415>1 Corinthians 14:15](#)); music must not drown but be subordinate to the words and sense. Amos ([<300803>Amos 8:3](#)) foretells the joyous "songs of the temple" should be changed into "howlings." In [<198707>Psalm 87:7](#) translated "the players on pipes" or "flutes" (Gesenius), but Hengstenberg, "dancers"

(choleel); the future thanksgiving of the redeemed heathen ([<110140>1 Kings 1:40](#)). Women were in the choir ([<131308>1 Chronicles 13:8; 25:5,6; <150265>Ezra 2:65](#)). The priests alone blew the trumpets in the religious services ([<131524>1 Chronicles 15:24; 16:6](#)), but the people also at royal proclamations ([<121114>2 Kings 11:14](#)). A hundred and twenty priests blew the trumpets in unison with the Levite singers, in fine linen, at the dedication of Solomon's temple ([<140512>2 Chronicles 5:12,13; 7:6](#)). So under Hezekiah in resanctifying the temple ([<142927>2 Chronicles 29:27,28](#)). As the temple, altar, and sacrifices were Jehovah's palace, table, and feasts, so the sacred music answers to the melody usual at kings' banquets. The absence of music such as accompanied bridal processions is made a feature of a curse being on the land

(<232408>Isaiah 24:8,9; <240734>Jeremiah 7:34; <262613>Ezekiel 26:13). Judah's captors in vain called on her singers to sing her national melodies, "songs of Zion," in Babylon. She hung her harp on the willows of that marshy city, and abjured "mirth in a strange land" (<19D702>Psalm 137:2-4). Away from Zion, God's seat, they were away from joy. Love songs (Psalm 45 title) as well as professional mourners' (<300516>Amos 5:16) (**see MOURNING**) dirges were composed. Harlots attracted men by songs to the guitar (<232315>Isaiah 23:15,16). The grape was gathered and trodden with joyous song (<231610>Isaiah 16:10) (**see HYMNS**). Music, instrumental and vocal, was all in unison, not harmony, which was unknown to the ancients; the songs were all melodies, choral and antiphonal, as Moses' and Miriam's song, and Nehemiah's musicians in two responsive choirs at the dedication of the wall (<161240>Nehemiah 12:40-42).

For "instruments of music" (<270618>Daniel 6:18) translated "concubines." Xenophon's picture of Darius as addicted to wine and women, without self control, accords with Daniel's mention of his abstinence as something

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extraordinary. In <194508>Psalm 45:8 Gesenius translated for “whereby” (mini), as in <19F004>Psalm 150:4), “out of the ivory palaces the stringed instruments make thee glad”; Hengstenberg shows this untenable, KJV is better. In <091806> 1 Samuel 18:6 “instruments of music,” shalishim , is from shalowsh , “three,” probably “triangles,” invented in Syria (Athenaeus, Deipnos, 4:175).

MUSTARD

<401331> Matthew 13:31; 17:20; <410431>Mark 4:31; <421319>Luke 13:19. Its “seed” is proverbial for smallness, therefore not the Salvador Persica (Arabic: khardal, mustard), which moreover none would sow in his “garden,” and which is not an “herb” but a “tree” strictly so-called. The mustard (Sinapis nigra) is an “herb” (not strictly a tree), but so large that compared with the other “herbs” in the “garden” it is a “great tree.” It reached as high as the horses’ heads of the travelers Irby and Mangles, and as horse and rider in the rich plain of Akbar according to Dr. Thomson (Land and Book, 414). The words “the least of all seeds” are used comparatively to the increase, not absolutely; Christ used the popular language. “The fowls of the air” are the smaller insectorial birds, linnets and finches, etc., which settle upon

([kateskeenosen](#) , not ‘lodged in’; ‘rest,’ <440226>Acts 2:26) its branches,” seeking the seed as food which they much relish.

MUTH-LABBEN

Title of Psalm 9. Labben is an anagram for Nabal” the fool” or wicked; “concerning the dying (muth) of the fool,” as <190912>Psalm 9:12,16,17, “Thou hast destroyed the wicked, Thou hast put out their name forever and ever.” “The wicked is snared in the work of his own hands.” Higgaion (“meditation”); Selah (“pause”). “The wicked shall be turned into hell,” etc. Saul slain by the Philistines by whom he had sought to slay David, and receiving the last thrust from one of the Amalekites whom he ought to have destroyed, and Nabal (= “fool”) dying after his selfish surfeit when churlishly he had refused aught to David’s men who had guarded him and his, are instances of the death of such world-wise “fools” (<092526>1 Samuel 25:26,38; <100333>2 Samuel 3:33; <191401>Psalm 14:1). (**See NABAL .**)

The Septuagint and Vulgate versions read concerning the mysteries of the Son,” namely, the divine Son’s death, the earnest of His final victory over the last “enemy” (<190906>Psalm 9:6).

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MYRA

A town in Lycia, where Paul was taken from the Adramyttian ship into the Alexandrian ship bound for Rome. Myra is due N. of Alexandria. Its harbor, Andriace, two miles off the city, is good. The mountains are conspicuous from afar, and the current sets westward; all good reasons for the Alexandrian ship taking Myra in its course. The wind from the N.W., as it impeded the Adramyttian ship, would also impede the Alexandrian (^{<442704>}Acts 27:4-7). A large Byzantine church in the gorge leading to the mountains testifies of the Christianity probably first introduced by Paul. The Turks call Myra Dembre, the Greeks Myra.

MYRRH

Hebrew mor from maarar “to drop,” and lot . An ingredient of the holy anointing oil (^{<023023>}Exodus 30:23), typical of Messiah’s graces (^{<194508>}Psalms 45:8) as well as the church’s through Him (Song of Solomon). In Song 1:13 translated “a scent box of myrrh.” The [mowr] is the Balsamodendron myrrha, which yields myrrh, of the order Terebinthaceae. The stunted trunk has a light gray odorous bark. It grew in Arabia around Saba; the gum resin exudes in drops which harden on the bark, and the flow is increased by incision into the tree. It is a transparent, brown, brittle, odorous substance, with bitter taste. The “wine mingled with myrrh,” offered to but rejected by Jesus on the cross, was embittered by it. As it stupefies the senses He would not have that which mitigates death’s horrors,

but would meet it in full consciousness. It was one of the three offerings of the wise men (^{<400211>}Matthew 2:11). Nicodemus brought it to embalm His sacred body (^{<431939>}John 19:39). Bal is its Egyptian name, bol the Sanskrit and Hindu.

Lot is not strictly myrrh but ladanum, the resinous exudation of the Cistus (rock rose) Creticus, growing in Gilead where no myrrh grew, and exported into Egypt (^{<013725>}Genesis 37:25; 43:11). “Odorous, rather green, easy to soften, fat, produced in Cyprus” (Dioscorides i. 128); abounding still in Candia (Crete), where they gather it by passing over it an instrument composed of many parallel leather thongs, to which its gum adheres.

MYRTLE

Used (as it is still by the modern Jews) on the return from Babylon to adorn booths for the feast of tabernacles (^{<160815>}Nehemiah 8:15). It then grew

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on the hills about Jerusalem and Olivet, where now there are only the olive and the fig tree. Hereafter about to grow in what was a wilderness

(^{<234119>}Isaiah 41:19; 4:18). The myrtle in ^{<380108>}Zechariah 1:8,10,11, symbolizes the Jewish church, not a stately cedar but a lowly though fragrant myrtle. Its depression made the Jews despond; the Angel of Jehovah standing (as in His abiding place, ^{<19D214>}Psalm 132:14) among the myrtles guarantees her safety, lowly though she be. The myrtle was probably imported into Palestine from Babylon in the time of Isaiah who first mentions it. It is a native of Persia. Esther received her name Hadassah, “the myrtle,” in the Persian court (^{<170207>}Esther 2:7). In Samaria and Galilee on the banks of rivers it still abounds. Its starry blossoms amidst dark and odorous leaves, and flexible branches, furnish a beautiful garland, so that in Greece it was held sacred to Venus the goddess of beauty.

MYSIA

On the frontier of the provinces Asia and Bithynia. W. of Bithynia, E. of the Aegean, S. of the sea Propontis or Marmora, N. of Lydia. The site of Troy was in it originally, but not in Paul’s time for he had to pass by Mysia to reach the Troad (^{<441607>}Acts 16:7,8). On his second missionary journey he was not suffered by the Spirit to preach in Asia or Bithynia. He passed through Mysia, without staying, on to Macedonia. Assos and Adramyttium were in Mysia. The island Lesbos was opposite.

MYSTERY

From [mυstees](#) , “one initiated” into “a revealed secret”; [mυeoo](#) the verb means “to conceal”; [[mυ](#)], the sound made by closing the lips (m), is the same onomatopoeic sound as in mute. In New Testament usage a spiritual truth heretofore hidden, incapable of discovery by mere reason, but now revealed. Not like the pagan mysteries, imparted only; to the initiated few. All Christians are the initiated; unbelievers alone are the uninitiated ([2 Corinthians 4:3](#)). The union of Christ and the church is such “a great mystery” ([Ephesians 5:31,32](#)). The church becoming a harlot by conformity to the world is a counter “mystery” ([Revelation 17:5](#)). “Iniquity” ([anomia](#)) in the harlot is a leaven working in “mystery” at first, i.e. latently; afterward when she is destroyed iniquity shall be revealed in “the man of iniquity” ([ho anomos](#)), the open embodiment of all previous evil, for popery cannot at once be the mystery of iniquity and the revealed antichrist ([2 Thessalonians 2:7,8](#)). “The mystery of God”

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(^{<661007>}Revelation 10:7), in contrast, is man's "redemption from all iniquity" and its consequences; a mystery once hidden in God's secret counsels, dimly-shadowed forth in types and prophecies, but now more and more clearly revealed according as the gospel kingdom develops itself up to its fullest consummation. "The mystery of godliness" (^{<540316>}1 Timothy 3:16) is the divine scheme embodied in Christ (^{<510126>}Colossians 1:26,27). Hidden before "with God" as the "mystery," He is now made manifest (^{<430101>}John 1:1,14; ^{<451625>}Romans 16:25,26). Redemption for the whole Gentile world as well as Israel, to whom it seemed in a great measure restricted in Old Testament, is now revealed to all. "The glory of this mystery is Christ in you (now by faith as your hidden life, ^{<510308>}Colossians 3:8), the hope of glory" (your hereafter to be manifested life: ^{<460207>}1 Corinthians 2:7-9; ^{<470417>}2 Corinthians 4:17).

There are six New Testament "mysteries":

(1) The incarnation (^{<540316>}1 Timothy 3:16).

(2) The mystery of iniquity (^{<530207>}2 Thessalonians 2:7).

(3) Christ's marriage to the church, ^{<490532>}Ephesians 5:32, translated "this mystery is great," i.e. this truth hidden once but now revealed, namely, Christ's spiritual union with the church, mystically represented by marriage, is of great import; not as Vulgate "this is a great sacrament"; not marriage in general, but that of Christ and His church, is the mystery, as Paul declares "I

say it in regard to ([eis) Christ, and to ([eis]) the church,”
whereas <010224>Genesis 2:24 refers primarily to literal **see**
MARRIAGE .

(4) The union of Jews and Gentiles in one body, the present election church (<490304>Ephesians 3:4-6); the Old Testament did not foretell we should form Christ’s one body, the temple of the Holy Spirit; the Holy Spirit not merely gives influences as in Old Testament, but personally comes and dwells in the church, joining Jews and Gentiles in one fellowship of God and Christ; He is the earnest of the coming inheritance and the seal of redemption; the Old Testament saints had proetermission (**paesis**) of sins, the New Testament saints have full remission (**afesis**); the forbearance of God was exercised then, the righteousness of God is revealed now (<450325>Romans 3:25,26) in our justification.

(5) Israel’s full and final restoration (<451125>Romans 11:25).

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(6) The resurrection of the body ([<461551>1 Corinthians 15:51](#)). Ordinarily “mystery” refers to those from whom the knowledge is withheld; in the New Testament mystery refers to those to whom it is revealed. It is hidden in God until brought forward; even when brought forward it remains hidden from the carnal.

”Mysteries” ([<461402>1 Corinthians 14:2](#)) mean what is unintelligible to the hearers, exciting wonder rather than instructing; this is in the common sense, but the New Testament does not sanction in the gospel mysteries in this sense. In [<660120>Revelation 1:20](#) “the mystery of the seven stars” is a once- hidden truth, veiled under this symbol, but now revealed; its correlative is revelation. In [<461302>1 Corinthians 13:2](#) “mysteries” refer to God’s deep counsels heretofore secret but now revealed, “knowledge” to truths long known. So in [<401311>Matthew 13:11](#); [<410411>Mark 4:11](#); [<420810>Luke 8:10](#), “mysteries” answer in parallelism to “parables”; to the receptive “the mysteries,” or once hidden things of the kingdom of God, are now known by God’s gift; to the unbelieving they remain “parables,” on which they see only the outward shell but do not taste the kernel ([<460209>1 Corinthians 2:9,10,14,15](#); [<192514>Psalm 25:14](#); [<620420>1 John 4:20,27](#); [<431515>John 15:15](#)). The parabolic form is designed to rouse the carnal to search and reflection; from whence Jesus did not begin to use it until after He had for some time been speaking plainly. In contrast to paganism, there were no mysteries revealed by God to ministers or priests that were not designed for all.

[<052929>](#) Deuteronomy 29:29: “secret things belong to Jehovah (compare [<181107>Job 11:7](#); [<451133>Romans 11:33,34](#); at this

point we must not presume to speculate; [<510218>](#) Colossians 2:18), but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” The little ones must hear all revelation as much as the intellectual ([<050607>](#)Deuteronomy 6:7; [<060834>](#)Joshua 8:34,35; [<160801>](#)Nehemiah 8:1,2). Moses and the prophets and the apostles practiced no “reserve.” So Jesus ordered ([<401027>](#)Matthew 10:27; 28:19). Paul preached publicly and from house to house the “whole counsel of God” ([<442020>](#)Acts 20:20,27), “keeping back nothing profitable.” They taught babes indeed elementary essentials first, yet did not reserve the deepest truths out of sight, as the pagan mysteries; but set the ultimate goal of perfect knowledge from the first as that to be striven toward ([<460206>](#)1 Corinthians 2:6; 3:2; [<580512>](#)Hebrews 5:12). Gnosticism introduced the system of esoteric and exoteric doctrine; the mediaeval church perpetuated it. Christ as God had the power to reserve His manifestation of Himself to a few during His earthly ministry, previous to

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Fausset's Bible Dictionary

NAAM-ZUZIMS

by A. R. Fausset

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N

NAAM

[<130415>](#) 1 Chronicles 4:15.

NAAMAH

= sweetness.

1. Lamech's daughter by Zillah ([<010422>](#)Genesis 4:22). The refinement and luxury of Cain's descendants appear in the names of their wives and daughters; as Naamah, Adah = beauty, Zillah = shadow. Naamah is associated with her brother Tubal-cain, the first worker in brass and iron.

2. The Ammonitess mother of Rehoboam ([<111421>](#)1 Kings 14:21,31; [<141213>](#)2 Chronicles 12:13), one of Solomon's "strange women" ([<111101>](#)1 Kings 11:1). The Vat. Septuagint makes Naamah daughter of Ana = Hanun, son of Nahash; thus David's war with Hanun terminated in a re-alliance, and Solomon's marriage to Naamah would be about two years before David's death, for Rehoboam the offspring of it was 41 on ascending the throne, and Solomon's reign was 40 years.

3. A town in the low hill country of Judah (the shephelah): [<061541>](#)Joshua 15:41.

NAAMAN

- 1.** A son, i.e. grandson, of Benjamin ([<014621>Genesis 46:21](#); [<042640>Numbers 26:40](#); [<130804>1 Chronicles 8:4](#)); reckoned in the Genesis genealogy as a “son” because he became head of a distinct family, the Naamites. Came down to Egypt with Jacob.
- 2.** Naaman the Syrian (2 Kings 5). Identified by Jewish tradition (Josephus, Ant. 8:15, section 5) with the archer ([<112234>1 Kings 22:34](#)) who drew his bow at a venture, and wounding Ahab mortally was Jehovah’s instrument in “giving deliverance to Syria.” Benhadad therefore promoted him to be captain of the Syrian host and the lord in waiting nearest his person, on whose arm the king leant in entering Rimmon’s temple (compare [<120702>2 Kings 7:2,17](#)). “But (for all earthly greatness has its drawbacks) he was a

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leper,” afflicted with white leprosy ([<120527>2 Kings 5:27](#)). (For the rest [see ELISHA](#)). The case of Naaman was designed by God to shame Israel out of their half-heartedness toward Jehovah by a witness for Him the most unlikely. God’s sovereign grace, going beyond Israel and its many lepers to heal the Gentile Naaman, Jesus makes to be His justification for His not doing as many miracles in His own country as He had done in Capernaum, an earnest of the kingdom of God passing from Israel to the Gentiles; Luke the physician ([<420423>Luke 4:23-27](#)) appropriately is the evangelist who alone records it.

NAAMATHITE

Zophar the Naamathite ([<180211>Job 2:11; 11:1](#)). From some Arabic place. Fretelius says there was a Naamath in Uz.

NAARAH

[<130405>](#) 1 Chronicles 4:5,6.

NAARAI

[<131137>](#) 1 Chronicles 11:37. Called “Paarai the Arbite” in [<102335>2 Samuel 23:35](#). Keil thinks the latter form, Kennicott the former, the correct one.

NAARAN

A city, the eastern limit of Ephraim ([<130728>1 Chronicles](#)

7:28). Probably = N AARATH or Naarah, a southern landmark of Ephraim (^{<061607>}Joshua 16:7), between Ataroth and Jericho, in one of the torrent beds leading down from the Bethel highlands to the Jordan valley.

NABAL

Of **see MAON** : 1 Samuel 25, compare ^{<092325>}1 Samuel 23:25. (**See DAVID**). A sheepmaster on the border of Judah which took its name from the great “Caleb” (3) (^{<093014>}1 Samuel 30:14), next the wilderness. His history, as also that of Boaz, Barzillai, Naboth, is a sample of a Jew’s private life (^{<092502>}1 Samuel 25:2,4,36).

NABOTH

= fruit (Gesenius); preeminence (Furst). 1 Kings 21; ^{<120921>}2 Kings 9:21-26. (**See AHAB** , **see ELIJAH**). Septuagint (^{<112101>}1 Kings 21:1) omit “which was

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in Jezreel,” and read instead of “the palace” “the threshing floor of Ahab king of Samaria.” This locates Naboth’s vineyard on the hill of Samaria, close by the threshing floor, hard by the gate of the city; but Hebrew text is probably right. David’s offer to Araunah ([<102421>2 Samuel 24:21-24](#)) and Omri’s purchase from Shemer illustrate Ahab’s offer to Naboth. Naboth was “set on high,” i.e. seated on a conspicuous place before all the people. Ahab’s blood in retribution was washed from the chariot in the pool of Samaria, where harlots were bathing (so translated instead of “and they washed the armour”), while dogs licked up the rest of the blood ([<112238>1 Kings 22:38](#)); the further retribution was on his seed Joram (2 Kings 9).

NACHON’S THRESHING FLOOR

Where Uzzah put forth his hand to the ark when the oxen shook it, and God smote him for his rashness, on its way from Kirjath Jearim or Baale (Abinadab’s house in Gibeah) to Zion ([<100606>2 Samuel 6:6](#)). CHIDON in [<131309>1 Chronicles 13:9](#). David therefore named it “Perez Uzzah,” the breach of Uzza. Keil derives Nachon from nachah “the stroke,” answering to Chidon, from chid “destruction.” The threshing floor was named not from its owner but from the disaster there. Obed Edom’s house was near.

NACHOR, NAHOR

[<062402>](#) Joshua 24:2; [<420334>](#) Luke 3:34.

1. Abraham's grandfather.

2. Abraham's brother. (**See ABRAHAM**). Nahor was his elder brother; married Milcah his niece, Haran's daughter, who bore eight sons

(<011126>Genesis 11:26-29; 22:20-24). His concubine Reumah bore Zebah and Maachah (whose descendants David came in contact with: <131808>1 Chronicles 18:8; 19:6), Gaham and Thahash. Bethuel his son was Rebekah's father. She formed a tie between Abraham's seed and the original Mesopotamian family. Laban and Jacob's connection renewed it, then it closes. Laban, with polytheistic notions, distinguishes between his god "the god of Nahor" and "the God of Abraham," Jacob's God (<013103>Genesis 31:3,5,19,29,42,49, 53; <062402>Joshua 24:2), "the God of Abraham and the Fear of Isaac." El Naura is a town on Euphrates above Hit.

NADAB

= willing.

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1. Aaron's oldest son by Elisheba ([Exodus 6:23](#); [Numbers 3:2](#)). With Aaron and Abihu and 70 elders he had the privilege of nearer access to Jehovah at Sinai than the mass of the people, but not so near as Moses ([Exodus 24:1](#)). Struck dead for kindling (probably under intoxication) the incense with "strange fire," not taken from the perpetual fire on the altar ([Leviticus 6:13](#); [10:1-10](#)). (**See AARON** and **see ABIHU**).

2. Jeroboam's son, who walked in his father's evil way; reigned two years, 954-952 B.C. ([1 Kings 25:25-31](#)). Slain, in fulfilment of Ahijah the Shilonite's prophecy, by the conspirator Baasha, while besieging Gibbethon of Dan ([Joshua 19:44](#); [21:23](#)). Probably the neighbouring Philistines had seized Gibbethon when the Levites generally left it, to escape from Jeroboam's apostasy to Judah. By a retributive coincidence it was when Israel was besieging Gibbethon, 24 years after, that the same destruction fell on Baasha's family as Baasha had inflicted on Nadab ([1 Kings 16:9-15](#)).

[Luke 3:25](#) Greek, Hebrew Nogah. One of Christ's ancestors.

2. The same name was borne by a son of David ([1 Chronicles 3:7](#)).

3.

<130228> 1 Chronicles 2:28.

<130830> 1 Chronicles 8:30; 9:36.

4.

NAGGE

1.

NAHALAL, NAHALOL, NAHALLAL

<061915> Joshua 19:15; 21:35; <070130> Judges 1:30. A city of Zebulun, given to the Merarite Levites. Now Malul in the Esdraelon plain; four miles W. of Nazareth. Being in the plain Israel could not drive out of it the Canaanites with their chariots, which could act on the level ground.

NAHALIEL

= torrent of God. A station of Israel toward the close of their journey to Canaan (<042119> Numbers 21:19), N. of Arnon, the next stage but one to Pisgah. Probably the wady Encheyle with the letters transposed; it runs into Mojob, the ancient Arnon.

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NAHUM

<130419> 1 Chronicles 4:19.

NAHAMANI

<160707> Nehemiah 7:7.

NAHARAI, NAHARI

Joab's armour-bearer of Beeroth (<131139>1 Chronicles 11:39; <102337>2 Samuel 23:37).

NAHASH

= serpent.

1. King of Ammon. Offered the citizens of Jabesh Gilead a covenant only on condition they should thrust out their right eyes, as a reproach upon all Israel (1 Samuel 11). Saul, enraged at this cruel demand, summoned all Israel, slew, and dispersed the Ammonite host. Among the causes which led Israel to desire a king had been the terror of Nahash's approach (<091212>1 Samuel 12:12). So successful had he been in his marauding campaigns that he self confidently thought it impossible any Israelite army could rescue Jabesh Gilead; so he gave them the seven days' respite they craved, the result of which was their deliverance, and his defeat by Saul. If he perished, then the Nahash who befriended David was his son. That father and son bore the same name makes it, likely that

Nahash was a common title of the kings of Ammon, the serpent being the emblem of wisdom, the Egyptian Kneph also being the eternal Spirit represented as a serpent. Jewish tradition makes the service to David consist in Nahash having protected David's brother, when he escaped from the massacre perpetrated by the treacherous king of Moab on David's family, who had been entrusted to him (22:3,4). Nahash the younger would naturally help David in his wanderings from the face of Saul, their common foe. Hence at Nahash's death David sent a message of condolence to his son. (**See HANUN**). The insult by that young king brought on him a terrible retribution (2 Samuel

10). Yet we read Nahash's son Shobi (^{<101727>}2 Samuel 17:27-29) was one of the three trans-jordanic chieftains who rendered munificent hospitality to David in his hour of need, at Mahanaim, near Jabesh Gilead, when fleeing from Absalom. No forger would have introduced an incident so seemingly improbable at first sight. Reflection suggests the solution. The old kindness

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between Nahash and David, and the consciousness that Hanun his brother's insolence had caused the war which ended so disastrously for Ammon, doubtless led Shobi gladly to embrace the opportunity of showing practical sympathy toward David in his time of distress.

2. Father of the sisters Abigail and Zeruah, whose mother on Nahash's death married Jesse, to whom she bore David (17:25). [<130216>](#)1 Chronicles 2:16 accordingly names Abigail and Zeruah as "David's sisters," but not as Jesse's daughters. Nahash is made by Stanley the king of Ammon, which is not impossible, considering Jesse's descent from Ruth a Moabitess, and also David's connection with Nahash of Ammon; but is improbable, since if the Nahash father of Abigail were the king of Ammon it would have been stated. Jewish tradition makes Nahash = Jesse. But if so, how is it that only in [<101725>](#)2 Samuel 17:25 "Nahash" stands for Jesse, whereas in all other places "Jesse" is named as David's father.

NAHATH

1.

[<013613>](#) Genesis 36:13; [<130137>](#)1 Chronicles 1:37.

[<130626>](#) 1 Chronicles 6:26.

[<143113>](#) 2 Chronicles 31:13.

NAHBI

The spy, of Naphtali ([041314](#)>Numbers 13:14).

NAHSHON, NAASHON

Son of Amminadab, prince of Judah; assisted Moses and Aaron at the first numbering in the wilderness ([130210](#)>1 Chronicles 2:10; [020623](#)>Exodus 6:23;

[040107](#)> Numbers 1:7). His sister Elisheba married Aaron. Salmon his son married Rahab after the fall of Jericho. First in the encampment, the march, as captain of Judah ([040203](#)>Numbers 2:3; 10:14; 7:12), and in offering for dedicating the altar; but third in order at the census ([040101](#)>Numbers 1:1-7); died in the wilderness ([042664](#)>Numbers 26:64,65). The sixth in descent from Judah, inclusive; David was fifth after him ([080418](#)>Ruth 4:18-20; [400104](#)>Matthew 1:4; [420332](#)>Luke 3:32; [130210](#)>1 Chronicles 2:10-12).

2.

3.

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NAHUM

= consolation and vengeance, to Israel and Israel's foe respectively. The two themes alternate in Nahum 1; as the prophecy advances, vengeance on Assyria predominates. Country. "The Elkoshite" (<340101>Nahum 1:1), from Elkosh or Elkesi a village of Galilee pointed out to Jerome (Preface in Nahum). Capernaum, "village of Nahum," seemingly takes its name from Nahum having resided in the neighbourhood, though born in Elkosh. The allusions in Nahum indicate local acquaintance with Palestine (<340104>Nahum 1:4,15; 2:2) and only general knowledge of Nineveh (<340204>Nahum 2:4-6; 3:2,3). This confutes the notion that the Alkush (resembling the name Elkosh), E. of the Tigris and N. of Mosul, is Nahum's place of birth and of burial, though Jewish pilgrims visit it as such.

D A T E . Hezekiah's time was that in which trust in Jehovah and the observance of the temple feasts prevailed as they did not before or after. So in <340107>Nahum 1:7,15, "Jehovah is a stronghold in the day of trouble; and He knoweth (with approval) them that trust in Him ... O Judah, keep thy solemn feasts." Moreover Nahum has none of the reproofs for national apostasy which abound in the other prophets. Nahum in Elkosh of Galilee was probably among those of northern Israel, after the deportation of the ten tribes, who accepted Hezekiah's earnest invitation to keep the Passover at Jerusalem (2 Chronicles 30). His graphic description of Sennacherib and his army (<140109>2 Chronicles 1:9-12) makes it likely he was near

or in Jerusalem at the time. Hence, the number of phrases corresponding to those of Isaiah (<340108>Nahum 1:8,9, compare <230808>Isaiah 8:8; 10:23; <340210>Nahum 2:10 with <232401>Isaiah 24:1; 21:3; <340115>Nahum 1:15 with <235207>Isaiah 52:7). The prophecy in <340114>Nahum 1:14, “I will make it (namely, ‘the house of thy gods,’ i.e. Nisroch) thy grave,” foretells Sennacherib’s murder 20 years after his return from Palestine, “as he was worshipping in the house of Nisroch his god” (<233738>Isaiah 37:38). He writes while Assyria’s power was yet unbroken (<340112>Nahum 1:12; 2:11-13; 3:1, “the bloody city, full of lies ... the prey departeth not”: <340315>Nahum 3:15-17). The correspondence of sentiments in Nahum with those of Isaiah and Hezekiah implies he wrote when Sennacherib was still besieging and demanding the surrender of Jerusalem (<340102>Nahum 1:2 ff, with <121914>2 Kings 19:14,15; <340107>Nahum 1:7 with <121822>2 Kings 18:22; 19:19,31; <143207>2 Chronicles 32:7,8; <340109>Nahum 1:9,11 with <121922>2 Kings 19:22,27,28; <340114>Nahum 1:14 with <121906>2 Kings 19:6,7; <340115>Nahum 1:15 and <340201>Nahum 2:1,2 with <121932>2 Kings 19:32,33; <340213> Nahum 2:13, “the voice of thy messengers shall no more be heard,”

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namely, Rabshakeh the bearer of Sennacherib's haughty message, with

[<121922>](#) 2 Kings 19:22,23). The historical facts presupposed in Nahum are Judah's and Israel's humiliation by Assyria ([<340202>](#)Nahum 2:2); the invasion of Judah ([<340109>](#)Nahum 1:9-11); the conquest of No-Amon or Thebes in Upper Egypt, probably by Sargon (Isaiah 20) who, fearing lest Egypt should join Palestine against him, undertook an expedition against it, 717-715 B.C.

([<340308>](#)Nahum 3:8-10). Tiglath Pileser and Shalmaneser had carried away Israel. Judah was harassed by Syria, and oppressed by Ahaz's payments to Tiglath Pileser (2 Chronicles 28; Isaiah 8,9). As Nahum refers in part prophetically to Sennacherib's (Sargon's successor) last attempt on Judah ending in his host's destruction, in part as matter of history ([<340109>](#)Nahum 1:9-13; 2:13), he must have prophesied about 713-710 B.C., 100 years before the event foretold, namely, the overthrow of Nineveh by the joint forces of Cyaxares and Nabopolassar in the reign of Chyniladanus, 625 or else 603 B.C. The name "Huzzab" ([<340207>](#)Nahum 2:7) answers to Adiabene, from the Zab or Diab river on which that region lay; a personification of Assyria, and seems to be an Assyrian word. So the original words, minzaraik , taphsarika , for crowned or princes ([<340317>](#)Nahum 3:17) and "captains" or satraps (also in [<245127>](#)Jeremiah 51:27); contact with Assyria brought in these words. [<340201>](#)Nahum 2:18, "the faces gather blackness," corresponds to [<231308>](#)Isaiah 13:8; [<290206>](#)Joel 2:6; Joel is

probably the original. <340106> Nahum 1:6 with <290207> Joel 2:7; <300214> Amos 2:14; <340103> Nahum 1:3 with <290213> Joel 2:13; the mourning dove, <340207> Nahum 2:7, with <233814> Isaiah 38:14; the first ripe figs, <340312> Nahum 3:12, with <232804> Isaiah 28:4; <340313> Nahum 3:13 with

<231916> Isaiah 19:16; <340304> Nahum 3:4 with <232315> Isaiah 23:15; <340204> Nahum 2:4,5,14 with <232207> Isaiah 22:7; 36:9; <330101> Micah 1:13; 5:10. The Assyrians, by just retribution, in turn should experience themselves what they caused to Israel and Judah (compare also Nab. 1:3 with <320402> Jonah 4:2; <340113> Nahum 1:13 with <231026> Isaiah 10:26,27; <340108> Nahum 1:8 with <231021> Isaiah 10:21,22; 8:8; <340109> Nahum 1:9,11 with <233723> Isaiah 37:23; <340310> Nahum 3:10 with <231316> Isaiah 13:16; <340202> Nahum 2:2 with <232401> Isaiah 24:1; <340305> Nahum 3:5 with <234702> Isaiah 47:2,3; <340307> Nahum 3:7 with <235119> Isaiah 51:19). Plainly, Nahum is the last of the prophets of the Assyrian period. Jeremiah borrows from, and so stamps with inspiration, Nahum (<241019> Jeremiah 10:19 compare <340319> Nahum 3:19;

<241326> Jeremiah 13:26 compare <340305> Nahum 3:5; <245037> Jeremiah 50:37; 51:30, compare <340313> Nahum 3:13). Nahum is seventh in position in the canon, and seventh in date.

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Subject matter. “The burden of Nineveh.” The three chapters form one consecutive whole, remarkable for unity of aim. Nahum encourages his countrymen with the assurance that, alarming as their position seemed, assailed by the mighty foe which had already carried captive the ten tribes, yet that not only should the Assyrian fail against Jerusalem, but Nineveh and his own empire should fall; and this not by chance, but by Jehovah’s judgment for their iniquities.

STYLE . Clear and forcible. Several phases of an idea are presented in the briefest sentences; as in the sublime description of God in the beginning, the overthrow of Nineveh, and that of No Amon. Melting softness and delicacy alternate with rhythmical, sonorous, and majestic diction, according as the subject requires; the very sound of the words conveys to the ear the sense (<340204>Nahum 2:4; 3:3). Paronomasia or verbal assonance is another feature of likeness to Isaiah, besides those already mentioned

(<340103>Nahum 1:3,6,10; 2:2,3,11; 3:2). <052112> Deuteronomy 21:12, “pare her (a captive woman’s) nails,” namely, in order that she might lay aside all belonging to her condition as an alien, to become a wife among the covenant people. Margin: “suffer to grow,” the opposite sense, will refer to her seclusion a month in mourning with shaven head and unpared nails. The former seems preferable, answering to her “putting the raiment of her captivity from her.”

2. Mismirim , masmerim , masmerot . <234107>Isaiah 41:7: “fastened (the idol) with nails” to keep it steady in its place! <241004>Jeremiah 10:4; <132203>1 Chronicles 22:3; <140309>2

Chronicles 3:9, where the “fifty shekels of gold” were to gild the nails fastening the sheet gold on the wainscoting;

<211211>Ecclesiastes 12:11, “words of the wise are as nails fastened (by) the master of assemblies,” rather “the masters” or “associates in the collection (of the canonical Scriptures), i.e. authors of the individual books, are as nails driven in.”

(Hengstenberg). Scripture has a power penetrating as a nail the depths of the soul, worldly literature reaches only the surface.

So

<660116> Revelation 1:16; <580412>Hebrews 4:12; though the associated sacred writers are many, yet they “are given from One Shepherd,” Jesus (<490411>Ephesians 4:11), the Inspirer of the word, from whom comes all their penetrating power (<550316>2 Timothy 3:16). A canon whereby to judge sermons: they are worth nothing unless, like Scripture, they resemble goads and nails. The

NAIL

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hearers too, instead of being vexed, should feel thankful when by the word they are “pricked in their heart” ([<440237>](#)Acts 2:37; [<490617>](#)Ephesians 6:17; [<194503>](#) Psalm 45:3).

3. The large pin ([<070421>](#)Judges 4:21,22; 5:26) by which the tent cords were fastened, giving shape and security to the tent. Jael drove it into Sisera’s temples. The tabernacle curtains were fastened with brass pins ([<022719>](#)Exodus 27:19). In [<381004>](#)Zechariah 10:4, “out of him (Judah) shall come forth the nail,” namely, the large peg inside the Eastern tent, on which is hung most of its valuable furniture. Judah shall be under a native ruler, not a foreigner; the Maccabees primarily, Judah’s deliverers from the oppressor Antiochus Epiphanes: antitypically Messiah of the tribe of Judah. On Messiah hang all the glory and hope of His people. The “nail,” as expressing firmness, stands for a secure abode ([<150908>](#)Ezra 9:8), “grace hath been showed from the Lord ... to give us a nail in His holy place” So [<232223>](#)Isaiah 22:23-25, “I will fasten him (Eliakim) as a nail in a sure place ... and they shall hang upon him all the glory of his father’s house, the offspring and the issue (high and low), all vessels of small quantity ... cups ... flagons (compare Song 4:4; [<111016>](#)1 Kings 10:16,17,21). The nail fastened in the sure place (Shebna) shall be ... cut down and fall, and the burden that was upon it shall be cut off,” i.e. all Shebna’s offspring and dependants and all his emoluments and honours shall fall with himself, as the ornaments hanging upon a peg fall when it falls. Vessels of glory hanging on Christ vary in capacity; but each shall be filled

as full of bliss as the respective capacity admits (<421917>Luke 19:17,19).

The print of the nails in Jesus' hands and feet were Thomas' test of the reality of the resurrection (<432025>John 20:25). In Christ's person "nailed to the cross," the law (<450321>Romans 3:21; 7:2-6; <510214>Colossians 2:14) and the old serpent (<430314>John 3:14; 12:31,32) were nailed to it. A mode of canceling bonds in Asia was by striking a nail through the writing (Grotius).

NAIN

The scene of Christ's raising the widow's son (<420712>Luke 7:12). Now Nein on N.W. verge of jebel ed Duhy (Little Hermon) where it slopes down to Esdraelon plain. The rock W. of the village abounds in cave tombs, also in the E. side. Eighteen miles from Capernaum, where Jesus had been the preceding day. Josephus (Ant. 20:5, section 1) notices Nain as on the way from Galilee to Jerusalem, the very way Jesus was going.

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NAIOTH

=“dwellings.” So the Hebrew margin or Qeri; but the kethib or text has Nevaioth. At or near (not “in” as KJV) Ramah. The dwellings of a college of prophets, under Samuel ([<091918>1 Samuel 19:18-23; 20:1](#)). Thither David fled from Saul, and probably assumed their garb to escape discovery. Now probably Beit Haninah at the head of the wady Haninah; immediately to the

E. of neby Samwil, the ancient Ramah of Samuel.

NAME

In the Bible expressing the nature or relation for the most part. According as man has departed more and more from the primitive truth, the connection between names and things has become more arbitrary. In Genesis on the contrary the names are nearly all significant. Adam’s naming the animals implies at once his power of speech, distinguishing him above them, and his knowledge of their characteristics as enabling him to suit the name to the nature. God, in calling His people into new and close relationship with Himself, gives them a new name. **see ABRAM** becomes Abraham; Sarai, Sarah; **see JACOB** , **see ISRAEL** . So the name was given the child at the time of circumcision, because then he enters into a new covenant relationship to God ([<420159>Luke 1:59; 2:21](#)). So spiritually in the highest sense God’s giving a new name implies His giving a new nature; [<660217> Revelation 2:17; 3:12](#), Christ will give some new revelation (“new name”) of Himself hereafter to His saints,

which they alone are capable of receiving, when He and they with Him shall take the kingdom. Christians receive their new name at baptism, indicating their new relation. They are “baptized into ([eis onoma](#)) the name of (the revealed nature, [2 Peter 1:4](#), into living union with) the Father, Son, and Holy Spirit” in their manifested relations and offices toward us ([Matthew 28:19](#)). In [Isaiah 65:15](#), “ye shall leave your name for a curse unto My chosen, for the Lord shall call His servants by another name”: instead of a “curse,” as the name of Jew had been, the elect Jews shall have a new name, God’s delight, “Hephzibah,” and married to Him, “Beulah,” instead of “forsaken” and “widow” ([Isaiah 62:2-4](#)). The “name” of Jehovah is His revealed character toward us. [Exodus 34:5-7](#): “Jehovah proclaimed the name of Jehovah ... Jehovah Elohim , merciful and gracious,” etc. So Messiah, Jesus, Immanuel, the Word, indicate His manifested relations to us in redemption ([Revelation 19:13](#)); also [Isaiah 9:6](#), “His name shall be called Wonderful,” etc. ([1 Timothy 6:1](#); [John 17:6](#); [26](#); [Psalm](#)

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22:22). Also His gracious and glorious attributes revealed in creation and providence ([<190801>](#)Psalm 8:1; 20:1,7). Authority ([<440407>](#)Acts 4:7). Profession of Christianity ([<660213>](#)Revelation 2:13). Manifested glory ([<502609>](#)Philippians 2:9).

([See GOD](#) , [see JEHOVAH](#)).

NAOMI

=“sweetness”. Mother-in-law of Ruth. [<080120>](#)Ruth 1:20,21: “call me not Naomi, call me Mara (bitterness), for the Almighty hath dealt very bitterly with me.” Elimelech’s wife; lost her two sons and husband in Moab. ([See BOAZ](#)). [see RUTH](#) her daughter in law returned with her to Israel, and married Boaz.

NAPHISH

=“refreshment”. The last but one of Ishmael’s sons ([<012515>](#)Genesis 25:15; Nephish, [<130131>](#)1 Chronicles 1:31; 5:19-23). Reuben, Gad, and half Manasseh made war with Naphish’s tribe and were conquerors.

NAPHTALI

=“my wrestling”. Jacob’s fifth son, second by Bilhah, Rachel’s maid.

[<013008>](#) Genesis 30:8, Rachel said, “with wrestlings of God (i.e.

earnest prayer, as her husband does in <013224>Genesis 32:24-28; he had reproved her impatience, telling her God, not he, is the giver of children: <013001>Genesis 30:1,2; so she wrestled with God) have I wrestled with my sister, and I have prevailed,” i.e. succeeded in getting from God a child as my sister. Thus allied to Dan (<013525>Genesis 35:25). He had four sons at the descent to Egypt (<014624>Genesis 46:24). At the census of Sinai Naphtali’s tribe numbered 53,400 able for war (<040143>Numbers 1:43). At the borders of Canaan the tribe of Naphtali had fallen to 45,400 (<042648>Numbers 26:48-50). On march Naphtali was north of the tabernacle, next Dan his kinsman, and Asher (<040225>Numbers 2:25-31), together forming “the camp of Dan,” hindmost or rearward of all the camps (<041025>Numbers 10:25). Naphtali had its portion between the coastland strip of Asher and the upper Jordan. Dan shortly after sent a number from his less desirable position next the Philistines to seek a settlement near his kinsman Naphtali in the far north. Zebulun was on S. of Naphtali; trans-jordanic Manasseh on the E. The ravine of the Leontes (Litany) and the valley between Lebanon and Antilebanon was on the N. Thus, Naphtali had the well watered district about Banias and the springs of the Jordan.

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Jacob in his dying prophecy says, “Naphtali is a hind let loose, he giveth goodly words.” The targums of Pseudo-Jonathan and Jerusalem say Naphtali first told Jacob Joseph was alive.

“Naphtali (say the targums) is a swift messenger, like a hind that runneth on the mountains, bringing good tidings.” Joshua ([<062007>Joshua 20:7](#)) calls it “Mount Naphtali” from the mountainous parts of its possessions. Shelucha, “let loose,” is cognate to sheluchim, “the apostles,” who on Galilee mountains “brought good tidings” of Jesus ([<235207>Isaiah 52:7](#)).

[<350319>Habakkuk 3:19](#), “the Lord will make my feet like hinds’ feet,” has in view Jacob’s prophecy as to Naphtali. Temporally Naphtali disports gracefully and joyously in its fertile allotment, as a hind at large exulting amidst grass; it shall be famous too for eloquence. The “bind” symbolizes a swift warrior ([<100218>2 Samuel 2:18](#); [<131208>1 Chronicles 12:8](#)). Barak with 10,000 men of Naphtali, at Deborah’s call, fought and delivered Israel from Jabin of Canaan. His war-like energy and his and Deborah’s joint song are specimens of the prowess and the eloquence of Naphtali (Judges 4--5); Naphtali and Zebulun “jeoparded their lives unto the death in the high places of the field” (verse 18). So they helped Gideon against Midian ([<070635>Judges 6:35](#); [7:23](#)). Moses’ blessing on Naphtali is ([<053323>Deuteronomy 33:23](#)), “Naphtali, satisfied with favor, and full with the blessing of Jehovah, possess thou the sect (yam) and the sunny district” (not as KJV “the W. and the S.,” for its lot was N. but its climate in parts was like that of the S.), namely, the whole W. coast of the sea of Galilee, “an earthly paradise” (Josephus, B.J. 3:3, section 2), and lake Merom (Huleh). The district is still called Belad Besharah, “land of

good tidings.” The climate of the lower levels is hot and suited for tropical plants, so that fruits ripen earlier than elsewhere ([061932](#)>Joshua 19:32, etc.). “The soil is rich, full of trees of all sorts, so fertile as to invite the most slothful to cultivate it” (Josephus); but now the population of this once thickly peopled, flourishing region, is as scanty as its natural vegetation is luxuriant. Its forests and ever varying scenery are among the finest in Palestine (Van de Velde, 1:170,293; 2:407). Naphtali failed to drive out the Canaanites ([070133](#)>Judges 1:33). Pagan neighbours soon made it and northern Israel “Galilee of the Gentiles.” Tiglath Pileser swept away its people to Assyria; Benhadad of Syria had previously smitten all Naphtali ([111520](#)>1 Kings 15:20; [121529](#)>2 Kings 15:29). But where the darkness was greatest and the captivity first came, there gospel light first shone, as foretold of Zebulun and Naphtali ([230901](#)>Isaiah 9:1,2; [400416](#)>Matthew 4:16). Naphtali shall have its 12,000 elect ones sealed ([660706](#)>Revelation 7:6), and its allotment in restored Israel ([264803](#)>Ezekiel 48:3,4,34).

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NAPHTUHIM

A Mizraite tribe (^{<011013>}Genesis 10:13; ^{<130111>}1 Chronicles 1:11) coming in order after the Lehabim or Libyans. Niphaia is Coptic for the country W. of the Nile. on Egypt's N.W. borders, about the Mareotic lake. The Na-petu. the people called "the Nine Bows," are mentioned in the Egyptian monuments (G. Rawlinson). Gesenius from Plutarch (de Isaias 355) thinks the Naphtuhim were on the W. coast of the Red Sea, sacred to the goddess Nephthys wife of Typhon. Knobel derives Naphtuhim from the deity Phthah.

NARCISSUS

^{<451611>} Romans 16:11. A house holder at Rome, of whose family some were known to Paul as being Christians.

NATHAN

=“given by God”.

1. The prophet who gave David God's assurance of the perpetuity of his seed and throne (notwithstanding temporary chastening for iniquity). God by Nathan commended David's desire to build the temple, but reserved the accomplishment for his son Solomon, the type of Him who should build the true temple (2 Samuel 7; 1 Chronicles 17). Nathan speaking first of himself had said, "do all that is in thine heart" (compare ^{<110818>}1 Kings 8:18). God sometimes grants His children's requests in a form real, but not as they had proposed. His glory

proves in the end to be their truest good, though their wishes for the time be crossed. Nathan convicted David of his sin in the case of Uriah by the beautiful parable of the poor man's lamb (<101201>2 Samuel 12:1-15,25; Psalm 51). Nathan conveyed Jehovah's command to David, to name Solomon "Jedidiah," not as a mere appellation, but an assurance that Jehovah loved him. Nathan was younger than David, as he wrote with Ahijah the Shilonite and Iddo the seer "the acts of Solomon first and last"

(<140929>2 Chronicles 9:29). To Nathan David refers as having forbidden his building the temple on account of his having had "great wars" (<142201>2 Chronicles 22:1-10; 28:2). Nathan secured the succession of Solomon by advising Bathsheba to remind David of his promise (<132209>1 Chronicles 22:9, etc.), and to inform him of Adonijah's plot, and by himself venturing into the king's presence to follow up Bathsheba's statement. Nathan by David's direction with Zadok the priest brought Solomon to Gihon on the king's own mule, and anointed him king (<110110>1 Kings 1:10-38). "Azariah son of

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Nathan was over the officers, and Zabud son of Nathan was the king's friend" under Solomon ([1 Kings 4:5](#); [1 Chronicles 27:33](#); [2 Samuel 15:37](#)). A similarity between the apologue style of Solomon in [Ecclesiastes 9:14-16](#) and Nathan's in [2 Samuel 12:1-4](#) may be due to Nathan's influence. Nathan along with Gad wrote "the acts of David first and last" ([1 Chronicles 29:29](#)). Nathan is designated by the later and higher title "the prophet," but Gad and Samuel the seer" (compare [1 Samuel 9:9](#)). His histories were doubtless among the materials from which the books of Samuel, Kings, and Chronicles were compiled. His grave is shown at Halhul near Hebron.

2. Son of David and Bathsheba ([1 Chronicles 3:5](#); [14:4](#); [2 Samuel 5:14](#)). Luke traces Christ's **see GENEALOGY** to David through Nathan ([3:31](#)); as Matthew gives the succession to the throne, so Luke the parentage of Joseph, Jeconiah's line having failed as he died childless. "The family of the house of David and the family of the house of Nathan" represent the highest and lowest of the royal order; as "the family of the house of Levi and the family of Shimei" represent the highest and lowest of the priestly order ([Zechariah 12:12,13](#)).

3. Father of Igal, one of David's heroes, of Zobah, [2 Samuel 23:36](#), but in [1 Chronicles 11:38](#) "Joel, brother of Nathan" Kennicott prefers "brother."

4. A head man who returned with Ezra on his second

expedition, and whom Ezra despatched from his encampment at the river Ahava to the Jews at Casiphia, to get Levites and Nethinim for the temple (^{<150816>}Ezra 8:16). Perhaps the same as the son of Bani who gave up his foreign wife (10:39).

5. Son of Attai of Judah (^{<130236>}1 Chronicles 2:36).

NATHANAEL

=“God given.” Hebrew Nethaneel. Of Cana in Galilee (^{<430147>}John 1:47; 21:2). Three or four days after the temptation, Jesus when intending to “go forth into Galilee findeth Philip and saith, Follow Me.” Philip, like Andrew finding his own brother Simon (^{<430141>}John 1:41), and the woman of Samaria (^{<430428>}John 4:28,29) inviting her fellow townsmen, having been found himself by Jesus, “findeth” his friend Nathanael, and saith, “we have found (he should have said, we have been found by: ^{<236501>}Isaiah 65:1; ^{<500312>}Philippians

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3:12 ff, Song 1:4) Him of whom the prophets did write, Jesus of Nazareth the son of Joseph” (he should have said the Son of God). (For the rest **see BARTHOLOMEW**). Tradition makes Nathanael to have been the bridegroom at the marriage of Cana, to which he belonged.

NATHAN-MELECH

A eunuch or chamberlain in Josiah’s court, by whose chamber at the entering in of Jehovah’s house, in the suburbs, were the horses sacred to the sun; these Josiah took away and burned the sun chariots with fire (^{<122311>}2 Kings 23:11).

NAUM

^{<420325>} Luke 3:25.

NAZARETH, NAZARENE

In a basin among hills descending into Esdraelon from Lebanon, and forming a valley which runs in a wavy line E. and W. On the northern side of the valley the rounded limestone hills rise to 400 or 500 ft. The valley and hill sides abound in gay flowers as the hollyhock growing wild, fig trees, olives, and oranges, gardens with cactus hedges, and grainfields. Now en Nazirah on a hill of Galilee (^{<410109>}Mark 1:9), with a precipice nigh (^{<420429>}Luke 4:29); near Cane (^{<430201>}John 2:1,2,11). Its population of 4,000 is partly Muslim, but mainly of Latin and Greek Christians. It has a mosque, a Maronite, a Greek, and a

Protestant church, and a large Franciscan convent. The rain pouring down the hills would sweep away a house founded on the surface, and often leaves the streets impassable with mud. So the houses generally are of stone, founded, after digging deep, upon the rock (⁴²⁰⁶⁴⁷>Luke 6:47). On a hill behind is the tomb of neby Ismail, commanding one of the most lovely prospects in the world, Lebanon and snowy Hermon on the N., Carmel and the Mediterranean and Acca on the W., Gilead and Tabor on the S.E., the Esdraelon plain and the Samaria mountains on the S., and villages on every side; Cana, Nain, Endor, Jezreel (Zerin), etc. Doubtless in early life Jesus often stood on this spot and held communion with His Father who, by His Son, had created this glorious scene.

Nazareth is never named in Old Testament. It was there Gabriel was sent from God to announce to the Virgin her coming conception of Him who shall reign over the house of Jacob for ever, and of whose kingdom there

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shall be no end (^{<420126>}Luke 1:26-33). After His birth and the sojourn in Egypt Joseph and Mary took the child to their original home in Nazareth, six miles W. of Mount Tabor (^{<400223>}Matthew 2:23; ^{<420239>}Luke 2:39; 4:16). As “John the Baptist; was in the desert until the day of his showing unto Israel,” so Messiah was growing up unknown to the world in the sequestered town among the mountains, until His baptism by the forerunner ushered in His public ministry. As Jews alone lived in Nazareth from before Josephus’ time to the reign of Constantine (Epiphanius, Haer.), it is impossible to identify the sacred sites as tradition pretends to do, namely, the place of the annunciation to Mary, with the inscription on the pavement of the grotto, “Hic Verbum caro factum est,” the mensa Christi, and the synagogue from whence Jesus was dragged to the brow of the hill. Of all Rome’s lying legends, none exceeds that of Joseph’s house (santa casa) having been whisked from Nazareth to Loretto in the 13th century; in spite of the bull of Leo X endorsing the legend, the fact remains that the santa casa is of a dark red stone, such as is not found in or about Nazareth, where the grey white limestone prevails, and also the ground plan of the house at Loretto is at variance with the site of the house at Nazareth shown by the Franciscans within their convent walls. Jesus taught in the synagogue of Nazareth, “His own country” (^{<401354>}Matthew 13:54), and was there “thrust out of the city and led unto the brow of the hill whereon it was built, to be cast down headlong,” but “passing through the midst of them He went His way” (^{<420416>}Luke 4:16-30). The hill of precipitation” is not the one presumed, two miles S.E. of Nazareth. The present village is on the hill side, nearer the

bottom than the top. Among the rocky ledges above the lower parts of the village is one 40 ft. high, and perpendicular, near the Maronite church: this is probably the true site. It is striking how accurately Luke steers clear of a mistake; he does not say they ascended or descended to reach the precipice, but “led” Jesus to it. He does not say the “city” was built on the brow of the hill, but that the precipice was “on the brow,” without stating whether it was above (as is the case) or below the town. A forger could hardly go so near a topographical mistake, without falling into it.

“Jesus of Nazareth” was part of the inscription on the cross ([John 19:19](#)). It is the designation by which He revealed Himself to Saul ([Acts 22:8](#)). Nazareth bore a bad name even in Galilee (for Nathanael who said “can any good thing come out of Nazareth?” was of Galilee), which itself, because of its half pagan population and rude dialect, was despised by the

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people of Judea. The absence of “good” in Nazareth appears from the people’s willful unbelief in spite of Jesus’ miracles, and their attempt on His life (^{<401354>}Matthew 13:54-58), so that He left them, to settle in Capernaum (^{<400413>}Matthew 4:13). “The fountain of the Virgin” is at the N.E. of the town.

NAZARENE.

Matthew, 2:23, writes “Jesus came and dwelt in Nazareth that it might be fulfilled which is spoken by the prophets, He shall be called a Nazarene”; not “by the prophet,” but “by the prophets,” meaning no particular quotation but the general description of Messiah in them as abject and despised (^{<235302>}Isaiah 53:2,3). The Nazarene people were proverbially so. “Called,” as in ^{<230906>}Isaiah 9:6, expresses what He should be in His earthly manifestation; not that the prophets gave Him the literal name, though His contemporaries did. Matthew plays on similar sounds, as Micah on Achzib (^{<330101>}Micah 1:14) and Ekron (^{<330204>}Micah 2:4). The Nazarene dweller (Natsri) was, as all the prophets foretold, a pain sufferer (natsari from the Aramaic tsear , pain); the Aramaeans pronounced the Hebrew “a” as “o,” from whence arose the Greek form [Nazoraios](#) . (Biesenthal, Jewish Intelligence, December, 1874). The nickname “Nazarene” agreed with His foretold character as: (1) despised in man’s eyes, (2) really glorious. Men in applying the name unconsciously and in spite of themselves shed glory on Him; for Nazarene is related to neetser , a “branch,” Messiah’s distinctive title, indicating His descent from royal David yet His lowly state (^{<231101>}Isaiah 11:1); the same thought and image

appear in the term tsemach

(<242305>Jeremiah 23:5; 33:15; <380308>Zechariah 3:8; 6:12).

Also [Naziraios](#) , applied to a Nazarite by vow in Old Testament (from the Hebrew root nezer “dedication,” “the high priest’s mitre,” and “sovereignty”), indirectly refers to Christ under His New Testament distinct designation “Nazarene” and [[Nazoraios](#)], i.e. belonging to Nazarene. Samson the Nazarite, “separated” or “dedicated unto God,” typically foreshadowed Him (<071305>Judges 13:5; 16:30), separated as holy unto God, and separated as an “alien” outcast by men (<196908>Psalm 69:8). Though the reverse of a Nazarite in its outward rules (<401118>Matthew 11:18), He antitypically fulfilled the spirit of the Nazarite vow and ritual. Had the prophets expressly foretold He should be of Nazareth, it would not have been so despised; nor would the Pharisees, who were able from Micah 5 to tell Herod where Messiah’s birthplace was -- Bethlehem (Matthew 2) -- have been so ignorant of the prophecy of His

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connection with Nazareth as to say, “out of Galilee ariseth no prophet” ([<430752>](#)John 7:52). ([See NAZARITE](#)).

NAZARITE

properly, N AZIRITE ; Hebrew nazir Elohim , “one separated to God,” Greek, [[naziraios](#)]. ([See NAZARENE](#)). Nezer is also a crown or diadem on the head; and the hair, the natural crown ([<240729>](#)Jeremiah 7:29). Joseph in

[<014926>](#) Genesis 49:26; [<053316>](#)Deuteronomy 33:16, is nezir , one “separated” from his brethren, at the same time “separated” to God and to be lord of Egypt, typifying the two sides of Jesus’ realizing the designation given Him, “Nazarene,” in accordance with general prophecy ([<400223>](#)Matthew 2:23). In [<032505>](#) Leviticus 25:5,11, “neither gather the grapes of thy ‘Nazarite’ (undressed) vine,” the figure is taken from the “unshorn” locks of the Nazarite, “separated” (by being unpruned) from common use in the sabbatical and the jubilee years. In [<031531>](#)Leviticus 15:31 nazar expresses separation” from uncleanness.

The rule of the Nazarite is given [<040602>](#)Numbers 6:2; “when either man or woman shall separate themselves to ... vow of a Nazarite” implies, it was no new institution, but one now regulated by divinely given rules. Voluntary vows accorded with legalism. Noah’s excess in wine, Joseph’s untrimmed hair separating him from the closely polled Egyptians, the distinction of clean and unclean, and the connection of death with sin known long before, suggested voluntary vows prompted by religious zeal, to which now was afforded legal

sanction. Man or woman might ordinarily of their own free will take the vow. In special cases God imposed the vow through the parent. The Pentateuch lays down the rule only for a “Nazarite of days” as the Mishna terms it; “the Nazarite for perpetuity” appears only in the Scripture history. Samson ordained to be a Nazarite from the womb ([071305](#)>Judges 13:5,6; 16:17). Samuel in a great degree (but not as to abstinence from wine) was the same ([090111](#)>1 Samuel 1:11), by Hannah before his birth “given unto the Lord all the days of his life ... no razor coming upon his head.” Also John the Baptist, “drinking neither wine nor strong drink ... filled with the Holy Spirit even from his mother’s womb,” but not letting the hair grow ([420115](#)>Luke 1:15). The three were called of God to be instruments of a revival in great crises of Israel and the church. The seeming violation of the Nazarite law in Samson’s contact with the dead shows that the spirit of the law herein rises above the letter; the object of

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his mission justified the deviation from rule even without ceremonial purification.

In three things the Nazarite separated himself from ordinary men, though otherwise freely mixing with them: 1. Abstinence from wine, strong drink (including date and palm wine), and the grape in whatever form; so the high priest and priests when performing official functions (^{<031009>}Leviticus 10:9). 2. Not cutting the hair during the vow; it symbolized physical strength and youthful manhood, and thus the man's whole powers dedicated to the service of God; answering to the high priest's" crown

(neetser) of the anointing oil of his God" (^{<032112>}Leviticus 21:12). 3. Non- contact with a corpse even of a nearest relative; so the high priest

(^{<032111>}Leviticus 21:11,12). Samuel's Nazarite prerogative, with God's extraordinary call, seem to have given him a sacerdotal character. The Nazarites did not form an ascetic fraternity, but followed observances typifying restraint of self will and fleshly appetite and separation unto God; ^{<451201>} Romans 12:1,2, expresses the corresponding obligation of our Christian life to "present our bodies a living sacrifice, holy, acceptable unto God," etc. Accidental defilement entailed loss of the previous time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others ^{<040609>}Numbers 6:9-12; 19:11,12), besides a trespass offering peculiar to his case. In concluding his term of days he offered a sin offering, a burnt offering (implying whole self dedication), and a peace offering (thanksgiving) with

unleavened bread. That the three offerings might represent the one reality, namely, his realizing in himself penitent faith in God's atoning mercy covering sin, whole self-surrender to God, and thankfulness to Him, the three animals were of one species, a lamb of the first year, an ewe, a ram. His shorn hair was put on the fire of the altar, in order that, although human blood must not be offered, something of the Nazarite's body, and that representing his manly strength, should be offered. "Separation unto Jehovah (⁰⁴⁰⁶⁰²Numbers 6:2) is the radical idea.

Whereas the Nazarite marked this by abstaining from wine, the Christian seals his consecration by obeying Christ's invitation, "drink ye all of this." Lightfoot (Exercit. ⁴²⁰¹¹⁵Luke 1:15) leans to the Jews' identification of the vine with the tree of the knowledge of good and evil, and the N. vow with Adam's state before he fell.(?)

Paul's shaving his head at Cenchreae was not a strict Nazarite's vow, otherwise he would have offered his hair with the sacrifices at the temple door; but a modified Nazarite vow, usual then in respect to deliverances

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from sickness or other calamity ([<441818>Acts 18:18](#)). In [<442124>Acts 21:24-27](#) a strict Nazarite vow is referred to on the part of four poor men. Paul as a charity defrayed the charges of their offerings to show his respect for the law. God by Amos ([<300211>Amos 2:11,12](#)) complains, “I raised up of your young men for Nazarites.” It was part of Israel’s high privilege that there were, of the class most addicted to self-indulgence, youths who by solemn vow abstained from wine and all defilements. God left nothing undone to lead Israel to holiness. “Her Nazarites were purer than snow ... whiter than milk ... more ruddy in body than rubies, their polishing was of sapphires”

([<250407>Lamentations 4:7](#)). God made their body not less, but more, fair by abstinence. Similarly, Daniel ([<270108>Daniel 1:8-15](#)); David ([<091612>1 Samuel 16:12; 17:42](#)), type of Messiah (Song 5:10). But Israel so despised God’s favors to tempt the Nazarite to break the vow; “ye gave the Nazarite wine to drink.” Though not cut off from the social world, the Nazarite would feel in spirit reminded by his peculiar dedication, which was a virtual protest against the self indulgence and self seeking of the world, that he was not of the world. Our rule is similar ([<431715>John 17:15,16](#)).

NEAH

On the boundary of Zebulun ([<061913>Joshua 19:13](#)).

NEAPOLIS

1. In Macedonia, the port of Philippi, ten miles off, where first in Europe Paul landed (^{<441611>}Acts 16:11). The Turkish Kavalla. The mountains, including Mount Symbolum, form a noble background. Among the remains are those of Roman work in the substructions of a massive aqueduct, built on two tiers of arches, and carrying water from twelve miles' distance along the sides of Symbolum over the valley between the promontory and the mainland into Kavalla. The harbour has good anchorage. Dion Cassius (Hist. Romans 47:35) mentions Neapolis as opposite Thasos, which is the position of Kavalla.

2. = Shechem in Old Testament, Sychar in New Testament Now Nablus, corrupted from Neapolis.

NEARIAH

1.

^{<130322>} 1 Chronicles 3:22,23.

^{<130442>} 1 Chronicles 4:42.

2.

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NEBAI

<161019> Nehemiah 10:19.

NEBAIOTH

An Arab pastoral tribe, associated with Kedar (<236007>Isaiah 60:7). Nebaioth was the older of the two, Ishmael's firstborn (<012513>Genesis 25:13). Forefather of the Nabateans of Arabia Petraea mentioned at the close of the fourth century B.C. as extending from the Red Sea to the Dead Sea, Petra being their capital. In 310 B.C. they were strong enough to resist Antigonos (Diodorus Siculus, 2:732,733). In the first century B.C. they flourished under their "illustrious" (Josephus, Ant. 13:13, section 3; 15, section 2) king Aretas, who was chosen also king of Damascus; his successors assumed the name as an official designation (<471132>2 Corinthians 11:32). Coins are extant of the dynasty which ended A.D. 105, their Nabathæan kingdom being incorporated with Rome as the province" Arabia." Josephus (Ant. 1:12, section 4) regards "Nabateans" as synonymous with "Arabs," and says that "Ishmael's twelve sons inhabit all the regions from the Euphrates to the Red Sea" (compare <012518>Genesis 25:18). Many think the rock inscriptions of Sinai to be Nabatean, and to belong to the centuries immediately before and after Christ. Forster (One Primeval Lang.) thinks them Israelite. The name "Nabatean," as applied to a people S. and E. of Palestine, is unknown to the Arab writers, yet it is on native coins, it must therefore have been lost long before any Arab wrote on geography or history.

But the Arab writers use Nabat for Babylonians not Arabians. M. Quatremere from them shows that these Nabateans inhabited Mesopotamia between the Euphrates and Tigris; they were Syro Chaldaeans, and were celebrated among the Arabs for agriculture, magic, medicine, and astronomy.

Four of their works remain: the book on agriculture, that on poisons, that of Tenkeloosha the Babylonian, and that of the secrets of the sun and moon. Chwolson (Remains of ancient Babyl. Literature in Arabic Translations) thinks that “the book of Nabat agriculture,” commenced by Daghreeth, continued by Yanbushadth and finished by Kuthamee, according to the Arab translator, Ibn Wahsheeyeh, the Chaldaean of Kisseen, was so commenced 2500 B.C., continued 2100, and ended under the sixth king of a Canaanite dynasty mentioned in the book, i.e. 1300 B.C. But the mention of names resembling Adam, Seth, Enoch, Noah, Shem,

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Abraham, and of Hermes, Agathodaemon, Tammuz, and the Ionians, and the anachronisms geographical, linguistic, historical, and religious, point to a modern date even as late as the first century A.D. The Greeks and Romans identified the Nabateans as Arabs, and though the Nabateans of Petra were pastoral and commercial whereas the Nabathaeans of Mesopotamia were, according to the books referred to above, agricultural and scientific, it is probable they were both in origin the same people. Scripture takes no notice of the Nabathaeans unless “the rams of Nebaioth” (^{<236007>}Isaiah 60:7) refer to them, though so often mentioning Edom. The Nabathaeans must therefore have come into celebrity after the Babylonian captivity. Pliny (v. 11) connects the Nabateans and Kedreans as Isaiah connects Nebaioth and Kedar.

NEBALLAT

A town of Benjamin (^{<161134>}Nehemiah 11:34). Perhaps now Bir Nebala E. of Gibeon (el Jib).

NEBAT

Father of Jeroboam, an Ephrathite, or Ephraimite, of Zereda in the Jordan valley. Died before his son came into notice (^{<111126>}1 Kings 11:26).

NEBO (1)

1. A town of Moab, taken possession of by Reuben. Also the Mount of Moab, from which Moses viewed Canaan

(<053249>Deuteronomy 32:49; 34:1). Pisgah was a ridge of the Abarim mountains, W. from Heshbon. Nebo was a part of Pisgah named from the town, NEBO close by. <231502>Isaiah 15:2, “Moab shall howl at (al) Nebo.” (<244801>Jeremiah 48:1; <043203>Numbers 32:3,38; 33:47). As Israel’s encampment was “before Nebo,” i.e. to the E. of Nebo, probably Nebo was on Pisgah’s western slope. The peakless, horizontal straightness of the ridge caused the parts to be distinguished only by the names of adjoining villages. As Nebo “faced Jericho,” and “the ravine of Moses’ burying place in Moab faced Beth-Peor,” Attarus suggested by Seetzen is too far S., and jebel el Jilad too far N. to correspond. Grove suggests jebel Nebbah, S. of wady Hesban.

2. “The other (town) NEBO” was W. of Jordan, in Benjamin (<150229>Ezra 2:29; 10:43; <160733>Nehemiah 7:33). Perhaps Beit Nubah.

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NEBO (2)

The idol of Babylon and Assyria. Nabiu (Hamitic Babylonian), Nabu (Semitic Babylonian). Related to Hebrew nabi , “inspired,” “prophet.” Described as “the far hearing,” “he of intelligence, who teaches.” The cuneiform arrow head is his emblem; hence named Tir, “arrow.” Answering the Egyptian “Thoth,” the Greek “Hermes,” “Mercury,” the “inspired” interpreter or nabiyy of the gods, designated in one place “inventor of the writing of the royal tablets.” Presided over learning and letters. Pul, from some special connection with Babylon (Ivalush III) gave Nebo a prominence in Assyrian worship which he had not before. A statue of Nebo with the god’s epithets written across the body, set up at Calah by Pul, is in the British Museum. Babylon from early ages held Nebo among the chief gods. At Birs Nimrud (Borsippa) was his ancient temple, which Nebuchadnezzar rebuilt. He also called his seaport on the Persian gulf Teredon, i.e. given to Tir = Nebo. The names Nabo-nassar, Nabo-polassar, Nebuchadnezzar, Nabo-nadius, show Nebo was their guardian god. The tower of Nebo had the form of the seven spheres. Nebo’s sphere has the blue sacred to him. But “Nebo stoopeth,” i.e. is prostrate, “a burden to the weary beast” of the conqueror who carried the idol away; so far was Nebo from saving Babylon (<234601>Isaiah 46:1; <090503>1 Samuel 5:3,4; <192008>Psalm 20:8).

NEBUCHADNEZZAR; NEBUCHADREZZAR

In the monuments Nabu-juduri-utsur, the middle syllable being the same as Kudur = Chedor-laomer. Explained by Gesenius “the prince favored by Nebo”; Oppert, “Nebo, kadr = power, and zar = prince”; Rawlinson, “Nebo his protector (participle from naatsar ‘protect’) against misfortune” (kidor “trouble”). His father Nabo-polassar having overthrown Nineveh, Babylon became supreme. Married his father’s Median ally, Cyaxares’ daughter, Amuhia, at the time of their alliance against Assyria 625 B.C. (Abydenus in Eusebius, Chronicles Can., i. 9). Possibly is the Labynetus (Herodotus i. 74) who led the Babylonian force under Cyaxares in his Lydian war and whose interposition at the eclipse (610 B.C.) concluded the campaign. Sent by Nabopolassar to punish Pharaoh Necho, the conqueror of Josiah at Megiddo. Defeated Necho at Carchemish (605 B.C.) and wrested from him all the territory from Euphrates to Egypt (²⁴⁴⁶⁰²Jeremiah 46:2,12; ¹²²⁴⁰⁷2 Kings 24:7) which he had held for three years, so that “he came not again any more out of his land.” Became master of Coelo-Syria, Phoenicia, and Palestine. Took Jerusalem in the third year of

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Jehoiakim, and “carried into the land of Shinar, to the house of his god (Merodach), part of the vessels of the house of God” ([<270101>Daniel 1:1,2](#); [<143606> 2 Chronicles 36:6](#)). Daniel and the three children of the royal seed were at that time taken to Babylon. Nebuchadnezzar mounted the throne 604 B.C., having rapidly re-crossed the desert with his light troops and reached Babylon before any disturbance could take place. He brought with him Jehovah’s vessels and the Jewish captives. The fourth year of Jehoiakim coincided with the first of Nebuchadnezzar ([<242501>Jeremiah 25:1](#)). In the earlier part of the (year Nebuchadnezzar smote Necho at Carchemish, [<244602> Jeremiah 46:2](#)). The deportation from Jerusalem was shortly before, namely, in the end of Jehoiakim’s third year; with it begins the Babylonian captivity, 605 B.C. ([<242901>Jeremiah 29:1-10](#)). Jehoiakim after three years of vassalage revolted, in reliance on Egypt ([<122401>2 Kings 24:1](#)). Nebuchadnezzar sent bands of Chaldees, Syrians, Moabites, and Ammonites against him ([<122402>2 Kings 24:2](#)). Next, Phoenicia revolted. Then in person Nebuchadnezzar marched against Tyre. In the seventh year of his reign he marched thence against Jerusalem; it surrendered, and **see JEHOIAKIM** fell, probably in battle. Josephus says Nebuchadnezzar put him to death (Ant. 10:6, section 3). Jehoiakim after a three months’ reign was carried away to Babylon by Nebuchadnezzar with the princes, warriors, and craftsmen, and the palace treasures, and Solomon’s gold vessels cut in pieces, at his third advance against Jerusalem ([<122408>2 Kings 24:8-16](#)). Tyre fell 585 B.C., after a 13 years’ siege. Meantime Zedekiah, Nebuchadnezzar’s sworn vassal, in treaty

with Pharaoh Hophra (Apries) revolted (<261715>Ezekiel 17:15). Nebuchadnezzar besieged him 588-586 B.C., and in spite of a temporary raising of the siege through Hophra (<243705>Jeremiah 37:5-8) took and destroyed Jerusalem after an 18 months' siege (2 Kings 25). Zedekiah's eyes were put out after he had seen his sons slain first at Riblah, where Nebuchadnezzar "gave judgment upon him," and was kept a prisoner in Babylon the rest of his life. (**See GEDALIAH** , **see NEBUZARADAN** , **see JERUSALEM**). Phoenicia submitted to him (Ezekiel 26--28; Josephus, Ap. 1:21), and Egypt was punished (<244613>Jeremiah 46:13-26; <262902>Ezekiel 29:2-10, Josephus, Ant. 10:9, section 7).

Nebuchadnezzar is most celebrated for his buildings: the temple of Bel Merodach at Babylon (the Kasr), built with his Syrian spoils (Josephus, Ant. 10:11, section 1); the fortifications of Babylon, three lines of walls 80 ft. broad, 300 ft. high, enclosing 130 square miles; a new palace near his

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father's which he finished in 15 days, attached to it were his "hanging gardens," a square 400 ft. on each side and 75 ft. high, supported on arched galleries increasing in height from the base to the summit; in these were chambers, one containing the engines for raising the water to the mound; immense stones imitated the surface of the Median mountain, to remind his wife of her native land. The standard inscription ("I completely made strong the defenses of Babylon, may it last forever ... the city which I have glorified," etc.) accords with Berossus' statement, and nine-tenths of the bricks in situ are stamped with Nebuchadnezzar's name. Daniel

(^{<270430>}Daniel 4:30) also records his boast, "is not this great Babylon which I have built by the might of my power and for the honour of my majesty?" Sir H. Rawlinson (Inscr. Assy. and Babyl., 76,77) states that the bricks of 100 different towns about Bagdad all bear the one inscription, "Nebuchadnezzar, son of Nabopolassar, king of Babylon." Abydenus states Nebuchadnezzar made the nahr malcha, "royal river," a branch from the Euphrates, and the Acracanus; also the reservoir above the city Sippara, 90 miles round and 120 ft. deep, with sluices to irrigate the low land; also a quay on the Persian gulf, and the city Teredon on the Arabian border. The network of irrigation by canals between the Tigris and Euphrates, and on the right bank of the Euphrates to the stony desert, was his work; also the canal still traceable from Hit at the Euphrates, framing 400 miles S.E. to the bay of Grane in the Persian gulf. His system of irrigation made Babylonia a garden, enriching at once the people and himself. The long list of various officers in ^{<270301>}Daniel 3:1-3,27, also of diviners forming a hierarchy

(<270248>Daniel 2:48), shows the extent of the organization of the empire, so that the emblem of so vast a polity is “a tree ... the height reaching unto heaven, and the sight to the end of all the earth ... in which was meat for all, under which the beasts ... had shadow and the fowls dwelt in the boughs and all flesh was fed of it” (<270410>Daniel 4:10-12). In <270237>Daniel 2:37 he is called “king of kings,” i.e. of the various kingdoms wheresoever he turned his arms, Egypt, Nineveh, Arabia, Phoenicia, Tyre.

Isaiah’s patriotism was shown in counseling resistance to Assyria; Jeremiah’s (Jeremiah 27) in urging submission to Babylon as the only safety; for God promised Judah’s deliverance from the former, but “gave all the lands into Nebuchadnezzar’s hands, and the beasts of the field also, to serve him and his son and his son’s son.” The kingdom originally given to Adam (<010128>Genesis 1:28; 2:19,20), forfeited by sin, God temporarily delegated to Nebuchadnezzar, the “head of gold,” the first of the four great

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world powers (Daniel 2 and Daniel 7). As Nebuchadnezzar and the other three abused the trust, for self not, for God, the Son of Man, the Fifth, to whom of right it belongs, shall wrest it from them and restore to man his lost inheritance, ruling with the saints for God's glory and man's blessedness (^{<190804>}Psalm 8:4-6; ^{<661115>}Revelation 11:15-18; ^{<270234>}Daniel 2:34,35,44,45; 7:13-27).

Nebuchadnezzar was punished with the form of insanity called lycanthropy (fancying himself to be a beast and living in their haunts) for pride generated by his great conquest and buildings (Daniel 4). When man would be as God, like Adam and Nebuchadnezzar he sinks from lordship over creation to the brute level and loses his true manhood, which is likeness to God (^{<010127>}Genesis 1:27; 2:19; 3:5; ^{<194906>}Psalm 49:6,10-12; 82:6,7); a key to the symbolism which represents the mighty world kingdoms as "beasts" (Daniel 7). Angel "watchers" demand that every mortal be humbled whosoever would obscure God's glory. Abydenus (268 B.C.) states: "Nebuchadnezzar having ascended upon his palace roof predicted the Persian conquest of Babylon (which he knew from ^{<270239>}Daniel 2:39), praying that the conqueror might be borne where there is no path of men and where the wild beasts graze"; a corruption of the true story and confirming it. The panorama of the world's glory that overcame Nebuchadnezzar through the lust of the eye, as he stood on his palace roof, Satan tried upon Jesus in vain (^{<400408>}Matthew 4:8-10). In the standard inscription Nebuchadnezzar says, "for four years in Babylon buildings for the honour of my kingdom I did not lay out. In the

worship of Merodach my lord I did not sing his praises, I did not furnish his altar with victims, nor clear out the canals” (Rawlinson, Herodotus, ii. 586). It was “while the word was in the king’s mouth there fell a voice from heaven ... thy kingdom is departed from thee” (compare Herod, <441219>Acts 12:19,20). His nobles cooperated in his being “driven from men” (<270433>Daniel 4:33); these same “counselors and lords sought unto him,” weary of anarchy after the “seven times,” i.e. a complete sacred cycle of time, a week of years, had passed over him, and with the glimmer of reason left he “lifted up his eyes unto heaven,” instead of beast like turning his eyes downward (compare

<320201> Jonah 2:1,2,4), and turned to Him that smote him (<230913>Isaiah 9:13), and “honoured Him” whom before he had robbed of His due honour. <19B612>Psalm 116:12,14; <410515>Mark 5:15,18,19; compare on the spiritual lesson <183317>Job 33:17,18; <090208>1 Samuel 2:8; <201618>Proverbs 16:18. Messiah’s kingdom alone will be the “tree” under whose shadow all nations, and even the dumb

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creatures, shall dwell in blissful harmony ([<261723>Ezekiel 17:23](#); [<401332>Matthew 13:32](#); [<231106>Isaiah 11:6-9](#)).

Nitocris was probably his second queen, an Egyptian (for this ancient name was revived about this time, as the Egyptian monuments prove), for he lived 60 years after his marriage to his first queen Amuhia (625 B.C.). Herodotus ascribes to Nitocris many of the works assigned by Berosus to Nebuchadnezzar. On his recovery, according to the standard inscription, which confirms Scripture, he added “wonders” in old age to those of his earlier reign. He died 561 B.C., 83 or 84 years old, after reigning 43 years. Devotion to the gods, especially Bel Merodach, from whom he named his son and successor Evil Merodach, and the desire to rest his fame on his great works and the arts of peace rather than his warlike deeds, are his favorable characteristics in the monuments. Pride, violence and fury, and cruel sternness, were Nebuchadnezzar’s faults ([<270212>Daniel 2:12; 3:19](#); [<122507>2 Kings 25:7; 24:8](#)).

Not to Daniel but to Nebuchadnezzar, the first representative head of the world power who overcame the theocracy, the dreams were given announcing its doom. The dream was the appropriate form for one outside the kingdom of God, as Nebuchadnezzar and Pharaoh (Genesis 41). But an Israelite must interpret it; and Nebuchadnezzar worshipped Daniel, an earnest of the future prostration of the world power before Christ and the church ([<660309>Revelation 3:9](#); [<461425>1 Corinthians 14:25](#); [<502910>Philippians 2:10](#);

<460602> 1 Corinthians 6:2; <421917> Luke 19:17). The image set up by Nebuchadnezzar represented himself the head of the first world power, of whom Daniel had said “thou art this head of gold.” Daniel was regarded by Nebuchadnezzar as divine, and so was not asked to worship it (<270246> Daniel 2:46). The 60 cubits’ height includes together the image, 27 cubits (40 1/2 ft.), and the pedestal, 33 cubits (50 ft.). Herodotus, i. 183, similarly mentions Belus’ image in the temple at Babylon as 40 ft. high. Oppert found in the Dura (Dowair) plain the pedestal of what must have been a colossal statue. Nebuchadnezzar is the forerunner of antichrist, to whose “image” whosoever will not offer worship shall be killed (<661314> Revelation 13:14).

NEBUSHASBAN

Derived from Nebo; an officer of Nebuchadnezzar at the taking of Jerusalem; he was Rabsaris, i.e. chief of the eunuchs (as Ashpenaz,

<270103> Daniel 1:3), as Nebuzaradan was Rab-tabbachim, i.e. chief of the body

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guard, and Nergal Sharezer was Rabmag, i.e. chief of the priests (<243913>Jeremiah 39:13).

NEBUZARADAN

From Nebo, the idol; zar , “prince”; and adan or ‘ adown , “lord” (Gesenius); but Furst, from dana (Sanskrit), “cut off.” “Captain of the guard,” literally, “chief of the slaughterers”; next to the royal person (<122508>2 Kings 25:8-18; <243909> Jeremiah 39:9-13). Assumed the chief command on arriving after the siege of Jerusalem. Directed what was to be done with the plunder and captives (**see CAPTIVITY**). Took the chief Jews for judgment to Nebuchadnezzar at Riblah. Visited Jerusalem four years later, and took away more captives (<245230>Jeremiah 52:30). By Nebuchadnezzar’s direction, Nebuzaradan “looked well to Jeremiah,” gave him his choice of going to Babylon or staying, then sent him with victuals and a present, to be protected by Gedaliah the governor left over Judah, after having first told the Jews “Jehovah hath done according as He hath said, because ye have sinned against Jehovah” (<243911>Jeremiah 39:11-14; 40:2-5). The pagan knew, through Jeremiah, it was Jehovah’s doing; compare the prophecy,

<052924> Deuteronomy 29:24,25. How humiliating to the Jews to be admonished of their sin by a Gentile ruler!

NECK

”Lay down necks,” i.e. risked their lives (<451604>Romans

16:4). <191840>Psalm 18:40, “Thou hast given ... necks of enemies,” i.e. made them turn their backs in flight before me (Keil); so <022327>Exodus 23:27, or enabled me to put my foot on their necks, subjecting them utterly to me; as <061024>Joshua 10:24; 11:8,12; <19B005>Psalm 110:5. <230808>Isaiah 8:8, “he shall overflow, he shall reach even to the neck”: when the waters reach the neck a man is near drowning; Sennacherib’s overflowing hosts reached so far, but Jerusalem the head was not overflowed (<233028>Isaiah 30:28; <350313>Habakkuk 3:13). The “stiff neck” is an image from oxen unpliant and casting the “yoke” off the neck (<440751>Acts 7:51; <401129>Matthew 11:29). Contrast the yoke men must wear who reject Christ’s easy yoke (<052848>Deuteronomy 28:48).

NECROMANCERS

Evokers of the spirits of the dead (<051811>Deuteronomy 18:11). (**See DIVINERS**).

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NEDABIAH

<130316> 1 Chronicles 3:16,18. Brother of Salathiel or Shealtiel; son, i.e. grandson, of Jeconiah. Zedekiah, Jeconiah's son (not the Zedekiah his uncle, last king: <122417>2 Kings 24:17), died "childless" (<242230>Jeremiah 22:30). Assir, another son, left only a daughter who, according to the law of heiresses (<042708>Numbers 27:8), married into her paternal tribe, namely, Neri, sprung from Nathan, David's son (Keil). Lord A. Hervey makes Nedabiah, etc., sons of Neri in lineal descent, the list in Chronicles only giving the order of succession.

NEGINAH

Hebrew neginath (singular). Title of Psalm 61. The construct form; translated therefore "upon the instrumental music of David." As

<350319> Habakkuk 3:19 "to the chief singer on my stringed instruments"; also

<300605> Amos 6:5, "invent instruments of music like David." N EGINOTH (plural), the general name for all stringed instruments (<091806>1 Samuel 18:6,10; 19:9; 16:16-18,23; <193302>Psalm 33:2, 92:3; 68:25; 150:4), played with the hand or a plectrum or quill; from nigeen , "performed music." Psalm 4's title: for "on" translated ([...]) "to be accompanied with stringed instruments" (Hengstenberg); chapters 6, 54, 55, 67, 76. But Delitzsch: "Neginah denotes not a particular stringed instrument, but the music on such instruments (often a taunting song in Hebrew,

<196912>Psalm 69:12;
<183009> Job 30:9); Neginoth is the music formed by numerous notes running into one another, not various instruments.” In <350319>Habakkuk 3:19 the direction is the prophet’s to the precentor or “chief singer,” how the ode was to be performed in the temple liturgy. He had a stringed instrument of his own (“my”) of a form adapted to accompany his subject; or rather (Hengstenberg) the “my” is Israel’s sacred national temple music. As Shigionoth in the beginning marks the melody erratic and enthusiastically irregular as suited to the subject, so Neginoth at the close directs as to the instrument to be used (compare <233820>Isaiah 38:20).

NEHELAMITE

A title from the father or the country, Shemaiah (<242924>Jeremiah 29:24,31,32). Halam means a “dream”; Jeremiah glances at the “dreamer” scornfully (<242908>Jeremiah 29:8).

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NEHEMIAH

(See EZRA , see MALACHI).

1. Son of Hachaliah, seemingly of Judah, as his kinsman Hanani was so ([<160102>Nehemiah 1:2](#)); and Jerusalem was “the place of his fathers’ sepulchres” ([<160203>Nehemiah 2:3](#)). Probably he was of David’s lineage, as his name varied appears in it, “Naum” ([<420325>Luke 3:25](#)), and his kinsman’s name too, Hananiah, son of Zerubbabel ([<130319>1 Chronicles 3:19](#)); his “fathers’ sepulchres” would be those of David’s royal line. Cupbearer of Artaxerxes (Longimanus) according to his own autobiography, at Susa or Shushan, the principal Persian palace; Ecbatana was the royal summer residence, Babylon the spring, Persepolis the autumn, and Susa the winter. In Artaxerxes’ 20th year Hanani with other Jews came from Jerusalem, reporting that the remnant there were in great affliction, the wall broken down, and the gates burned. Sorrow at the news drove him to fasting in expression of sadness, and prayer before the God of heaven, who alone could remedy the evil. His prayer ([<160104>Nehemiah 1:4-11](#)) was marked by importunate continuity, “day and night” (compare [<236206>Isaiah 62:6,7](#); [<421807> Luke 18:7](#)), intercession for Israel, confession of individual and national sin, pleading that God should remember His promises of mercy upon their turning to Him, however far cast out for transgression; also that He should remember they are His people redeemed by His strong hand, therefore His honour is at stake in their persons; and that Nehemiah and they who pray with him desire to fear God’s name ([<232608>Isaiah](#)

26:8; contrast ^{<196618>}Psalm 66:18; compare Daniel 9, ^{<032633>}Leviticus 26:33-39; ^{<050425>}Deuteronomy 4:25-31); lastly he asks God to dispose Artaxerxes' heart to "mercy" (^{<202101>}Proverbs 21:1). "Let Thine ear ... Thine eyes be open ... hear the prayer," is an allusion to Solomon's prayer (^{<110828>}1 Kings 8:28,29). After four months (^{<160101>}Nehemiah 1:1; 2:1), from Chisleu to Nisan, of praying and waiting, in Artaxerxes' 20th year Nehemiah with sad countenance ministered as his cupbearer. The king noticed his melancholy (^{<201513>}Proverbs 15:13) and asked its cause. Nehemiah was "sore afraid," but replied it was for the desolation of the city "the place of his fathers' sepulchres." Artaxerxes said, "for what dost thou ... request?" Nehemiah ejaculated his request to God first, then to the earthly king. There seemed no interval between the king's question and Nehemiah's answer, yet a momentous transaction had passed between earth and heaven that decided the issue in behalf of Nehemiah (^{<236524>}Isaiah 65:24). Artaxerxes, "according to the good hand of Nehemiah's God upon him," granted him leave to go to Jerusalem

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for a time, and letters to the provincial governors beyond the Euphrates to convey him forward, and to Asaph to supply timber for the palace gates, etc.

As “governor” (pechah , also tirshatha’) he had an escort of cavalry, and so reached Jerusalem, where he stayed inactive three days, probably the usual term for purification after a journey. Notwithstanding **see EZRA ’S** commission in Artaxerxes’ seventh year (457 B.C.), after the dead period from the sixth of Darius to that year, a period in which there is no history of the returned Jews (^{<150615>}Ezra 6:15--7:1, etc.) and only the history of the foreign Jews in Esther, and notwithstanding the additional numbers and resources which Ezra had brought, Nehemiah now, in Artaxerxes’ 20th year, in his secret ride of observation by night found Jerusalem in deplorable plight (^{<160212>}Nehemiah 2:12-16; compare ^{<236409>}Isaiah 64:9-12). The account is given in the first person, which often recurs; he forms his secret resolution to none but God in whose strength he moved. How the greatest movements for good often originate with one individual! He next enlisted in the restoration the nobles, priests, and rulers. But his continual dependence was “the hand of his God good upon him” (^{<160208>}Nehemiah 2:8,18), a phrase common to Ezra also (^{<150706>}Ezra 7:6,9,28; compare 5:5), and marking their joint fellowship in God. Where a good work is there will be opposition; so Sanballat the Horonite, and the slave Tobiah the Ammonite, and Geshem the Arabian mocked the work, and alleged it was rebellion against the king; Nehemiah told them he would persevere in reliance upon “the God of heaven,” but

“ye have no right in Jerusalem.” Psalm 123 was eventually written at this time in reference to their “scorn” while “at ease themselves”; Nehemiah’s “hear, O our God, for we are despised” (¹⁶⁰⁴⁰³Nehemiah 4:3,4) answers to Israel’s “unto Thee lift I up mine eyes, our soul is filled with the contempt,” etc. His great work was the restoration of the city walls as the first step toward civil government, the revival of the national spirit, and the bringing back of the priests and Levites to reside with a feeling of security for their persons and for the tithes and offerings. Messiah’s advent was associated by Daniel (²⁷⁰⁹²⁵Daniel 9:25-27) with the command to “restore and build Jerusalem”; and Jeremiah too had foretold “the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner, and the measuring line shall go forth over against it upon the hill Gareb ... to Gath” (²⁴³¹³⁹Jeremiah 31:39). Each repaired over against his house (Nehemiah 3), teaching that in the spiritual building we must each begin with our own home and neighbourhood and

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circle; then charity beginning at home will not end there. “Shallum repaired, he and his daughters” (3:12; compare <451601>Romans 16:1,3-5,6,12). Even Eliashib the half hearted high priest repaired. The Tekoite “nobles (alone) put not their necks to the work of their Lord” (compare <070523>Judges 5:23); but generally “the people had a mind to work” (<160406>Nehemiah 4:6), so that soon “all the wall was joined.” The 42 stations of restoration (chapter 3) answer to the 42 stations of Israel’s pilgrim march in the desert (Numbers 33). Sanballat’s party then “conspired to fight against Jerusalem and hinder it.” Nehemiah used means, “setting a watch day and night,” at the same time “praying unto our God” to bless the means. He had not only to contend with adversaries plotting to attack when the Jews should “not know nor see,” but with his own men complaining “the strength of the bearers is decayed, and there is much rubbish, so that we are not able to build” (<160408>Nehemiah 4:8-11). Moreover, the Jews dwelling among the adversaries again and again kept him in alarm with warnings, “from all places (from whence) ye shall return unto us (i.e. from whence ye can come out to us) they will set upon you.” L. De Dieu takes asher not “from whence” but “truly” (as in 1 Sam 15:20): “yea, from all places, truly (yea) return to us,” leaving off your work, for the foes are too many for you; counsel of pretended friends (compare <160412>Nehemiah 4:12 with <160617> Nehemiah 6:17-19). But Nehemiah, by setting the people by families with weapons in the lower as well as the higher places of the wall, and encouraging them to “remember the Lord,” baffled the enemy; thenceforward half wrought and half

held the weapons, the builders and the bearers of burdens wrought with one hand and with the other held a weapon. Nehemiah had the trumpeter next him to give alarm, so as to gather the people against the foe wherever he should approach; none put off their clothes all the time (¹⁶⁰⁴²³Nehemiah 4:23).

Nehemiah also remedied the state of debt and bondage of many Jews by forbidding usury and bond service, and set an example by not being chargeable all the twelve years that he was governor, as former governors had been, on the Jews; “so did not I,” says he, “because of the fear of God” (Nehemiah 5). Nay, more, he daily entertained 150 Jews, besides those that came from among the pagan. His prayer often repeated is “think upon me, my God, for good according to all that I have done for this people”

(¹⁶⁰⁵¹⁹Nehemiah 5:19; 13:14; compare ⁵⁸⁰⁶¹⁰Hebrews 6:10; ⁴⁴¹⁰⁰⁴Acts 10:4; ⁴⁰¹⁰⁴² Matthew 10:42). While he pleads his efforts, not feigning a mock humility, he closes with “remember me, O my God, and spare me

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Zeal for the purity of God's worship, priesthood, and people, makes the act praiseworthy as one of faith, whatever exception may be taken to the manner. The Antitype combined holy firmness and rigor of act with calm dignity of manner ([<430213>John 2:13-17](#); [<195909>Psalm 59:9](#); [<402112>Matthew 21:12,13](#)). The language of Malachi ([<390204>Malachi 2:4,5,10-12](#)), Nehemiah's supporter, is in undesigned harmony with [<161327>Nehemiah 13:27,29](#), "transgress against our God in marrying strange wives," "defiled ... the covenant of the priesthood."

After Artaxerxes' 32nd year we know no more of Nehemiah. Like Moses, he left a splendid court, to identify himself with his countrymen in their depression. Disinterestedly, patriotic, he "came to seek the welfare of the children of Israel" ([<160210>Nehemiah 2:10](#)). Courageous and prompt as a soldier in a crisis requiring no ordinary boldness, at the same time prudent as a statesman in dealing alike with his adversaries and with the Persian autocrat, rallying about him and organizing his countrymen, he governed without fear or partiality, correcting abuses in high places, and himself setting a bright example of unselfishness and princely liberality, above all walking in continual prayerfulness, with eyes ever turned toward God, and summing up all his work and all his hope in the humble prayer at the close, "remember me, O my God, for good."

2. A chief who returned with Zerubbabel ([<150202>Ezra 2:2](#)).

3. Son of Azbuk, ruler of half Bethzur, repaired the wall

(<160316>Nehemiah 3:16).

NEHEMIAH, BOOK OF

The book is not an appendix to Ezra as its distinct title proves, “the words of Nehemiah the son of Hachaliah,” nor would the same author give two lists of those returned from Babylon (Ezra 2; Nehemiah 7), and yet leave seeming discrepancies in details. In Nehemiah 8; Nehemiah 9; and Nehemiah 10, the prominence of Ezra is probably the cause why Nehemiah uses the third person of himself, instead of the first which he uses elsewhere. The “we” and “our” in Nehemiah 9 and Nehemiah 10, as to sealing the covenant, identifies the writer as an eye witness, yet not singled out for notice from the rest. The prayer in Nehemiah 9 is in style such as Ezra “the ready scribe in the law of Moses” would compose. The close fellowship of Nehemiah and him would naturally in these passages produce the similarity of phraseology (<150418>Ezra 4:18; 6:22, with <160808>Nehemiah

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(Nehemiah 11). Of the census the heads of Judah and Benjamin dwelling at Jerusalem are given, also of priests and Levites there; but merely the names of the villages and towns through the country (Nehemiah 11, compare 1 Chronicles 9). Then the heads of the courses of priests, and the corresponding names at the time of the return from Babylon, with a few particulars of the priests' and Levites' genealogy (^{<161201>}Nehemiah 12:1-26). The rulers were to dwell at Jerusalem; of the people one of ten by lot were to dwell there and nine in other cities (Nehemiah 11). In Nehemiah 12 the high priests are given from the national archives down to **see JADDUA** , and the Levites down to his contemporary **see DARIUS** the Persian, Codomanus.

The dedication of the walls by Nehemiah, the princes, priests, and Levite singers in two companies, followed (^{<161227>}Nehemiah 12:27-47); 2 Maccabees alleges that the temple too was now dedicated after its repair by funds gathered from the people. This will explain Nehemiah's contributions including "priests' garments" (^{<160770>}Nehemiah 7:70) after the census, besides other gifts. Finally, in Artaxerxes' 32nd year (434 B.C.) Nehemiah severed from Israel all the mixed multitude (Nehemiah 13), Ammonites and Moabites, and boldly cast out Tobiah from the chamber in the temple which Eliashib his connection had assigned him, and restored to it, after its cleansing, the temple vessels, meat offerings, and frankincense which had been previously kept there. Firmly he reproved the rulers for breaking their covenant (^{<161039>}Nehemiah 10:39 ff), saying "why is the house of God forsaken?" and insisting that

the Levites' portions should be given them, for the neglect of this duty had driven the Levites to their country fields.

Nehemiah caused Judah to bring the tithes to the temple treasuries (in which [see MALACHI](#) supported him, [<390308>Malachi 3:8](#)), and appointed Shelemiah the priest, Zadok the scribe, and the Levite Pedaiah, as "faithful" treasurers, to distribute unto their brethren. Also he "testified against" those selling victuals and treading winepresses, and contended with the nobles for trafficking with Tyrian and other waresmen on the sabbath, one great cause of God's past judgment on the nation ([<143621>2 Chronicles 36:21](#);

[<032634> Leviticus 26:34,35,43](#)). So, he closed the gates from sabbath eve to the end of the sabbath, and drove away the merchants lodging outside the wall. His last recorded act is his contending with, cursing, smiting, and plucking the hair off, some of those who formed intermarriages with pagans, the source of Solomon's apostasy, and his chasing away Joiada's son, Eliashib's grandson, for marrying the daughter of Sanballat the Horonite.

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drawn from the same document. Nehemiah took the register in a later form than that given by Ezra, for the number of those who could not prove their pedigree is reduced by subsequent searches from 652 in ^{<150260>}Ezra 2:60 to 642 in ^{<160762>}Nehemiah 7:62. The tirshatha in ^{<150263>}Ezra 2:63 is Zerubbabel 90 years before, in Nehemiah Nehemiah himself. The items vary, the sum total 42,360 is the same, ^{<150264>}Ezra 2:64; ^{<160766>}Nehemiah 7:66; Ezra has 200, Nehemiah 245, singers, the number being augmented by his time. In offerings, the drams of gold in sum are 61,000 in Ezra, but in Nehemiah (^{<160770>}Nehemiah 7:70-72) 20,000 from the chief fathers, 20,000 from the people, and 1,000 from the tirshatha. Only 100 priests' garments were needed in "setting up the house of God" at its foundation (^{<150268>}Ezra 2:68,69); but at its dedication after complete renovation 530 were given by the tirshatha and 67 by the people (^{<160770>}Nehemiah 7:70,72). The occasions of Ezra 2 and Nehemiah 7 are palpably distinct, though each embodied from a common document sanctioned by Haggai and Zechariah (Zerubbabel's helpers) as much as suited their distinct purposes. Ezra's reading of the law to the assembled people followed: Nehemiah 8 (he had just returned from Persia with Nehemiah), 445 B.C. Nehemiah comforted them when weeping at the words of the law: "weep not, for the joy of the Lord is your strength" (^{<236103>}Isaiah 61:3; ^{<400504>}Matthew 5:4; ^{<195112>}Psalms 51:12,13); "send portions unto them for whom nothing is prepared"

(^{<421413>}Luke 14:13); and the keeping of the feast of tabernacles more formally according to the law than the earlier

one in ^{<150304>}Ezra 3:4 at the setting up of the altar, indeed with greater enthusiasm of all as one man (not excepting

^{<110802>} 1 Kings 8:2,65) than had been since Joshua's days, reading the law not merely the first and eighth days (as enjoined in Lev 23:35,36), but every day of the feast (^{<160818>}Nehemiah 8:18). The 119th Psalm doubtless was written (probably by Ezra) at this time, expressing such burning love to the law throughout. A fast followed. The law awakened a sense of sin (Nehemiah 9); so first they put away strangers, as Israel must be a separate people, and read the law a fourth of the day, and another fourth confessed sin and worshipped, the Levites leading; then they made a covenant to walk in God's law, not to intermarry with pagan, to keep the sabbath, and to pay a third of a shekel each for the service of God's temple, to bring the firstfruits and firstborn, and not to "forsake the house of our God," (Nehemiah 10) the princes, Levites, and priests sealing it. The reason for taking the census in ^{<160704>}Nehemiah 7:4,5, etc., now appears, namely, to arrange for so disposing the people who were "few" in the "large" but scantily built city as to secure its safety and future growth in houses

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8:8,17). ^{<161210>}Nehemiah 12:10,11,22,23 mentions Jaddua and Darius the Persian; it is probably the addition of those who closed the Old Testament canon, testifying the continuance to their time of the ordinances and word of God. It is even possible that Nehemiah lived long enough to record there being an heir presumptive to the high priesthood, Jaddua, then an infant. The register of Levites in “the book of Chronicles” reached only down to “Johanan son of Eliashib,” ^{<161223>}Nehemiah 12:23. The two “and’s” in

^{<161222>} Nehemiah 12:22 show “and Jaddua” is a later addition.

Nehemiah was governor for 12 years (^{<161214>}Nehemiah 12:14), then in Artaxerxes’ 32nd year returned to his post as “cupbearer”; he “at the end of days” (margin, so

^{<092707>} 1 Samuel 27:7 “a full year,” margin “a year of days”) after a full year obtained leave to return; “all this time,” namely, a year, Nehemiah was not at Jerusalem, and Eliashib introduced the abuses (^{<161301>}Nehemiah 13:1,4-6 ff). How long

Nehemiah stayed this second time is not recorded. “On that day” does not refer to the dedication, but to Nehemiah’s return:

^{<161306>} Nehemiah 13:6,7. It is a general expression, not strictly chronological.

Nehemiah’s description of Artaxerxes’ character as amiable (^{<160201>}Nehemiah 2:1-8) accords with Plutarch (Vit. Artax., namely, Longimanus), “the first of the Persian monarchs for mildness and magnanimity.” Diodorus Siculus

(^{<161107>}Nehemiah 11:71, section 2) says the Persians celebrated the equity and moderation of his government. The mention of the building of the city “walls” in the adversaries’

letter to Artaxerxes Pseudo Smerdis does not justify Smith's Bible Dictionary in the conjecture that this letter (<150412>Ezra 4:12, etc.) was written under Nehemiah's government, and is in its wrong place in Ezra, for it is an exaggeration of the adversaries, the truth being that only the temple walls, which might be regarded as a city wall on that side of the city, and the walls of private houses, were then being built.

In style the book of Nehemiah resembles Chronicles and Ezra, proving that it is of the age it purports to be. The word *metsiltaim* , "cymbals," occurs in the three and nowhere else. So *igartha* , "a letter," in the three and Esther. *Birah* said of the palace or temple in the four and Daniel. "The God of the heavens," in Ezra, Nehemiah, and Daniel. Peculiar to Nehemiah are certain words and meanings: *sabar B* , "to view" (2:13,15); *meah* , "the hundredth part" interest (<160511>Nehemiah 5:11); *guwph* (*hiphil*), "shut" (<160703>Nehemiah 7:3); *moal* , "lifting up" (<160806>Nehemiah 8:6); *miqerah* , "read" (ver. 8); *huyedot* , "psalms of thanksgiving" (<161208>Nehemiah 12:8); *tahalukaah* , procession" (<161231>Nehemiah 12:31); *otsrah* (<161313>Nehemiah 13:13), "treasurers." Aramaisms also agree with the age when Nehemiah wrote.

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(**See CANON OF THE OLD TESTAMENT**) Nehemiah and Malachi, under Ezra, the arranger and finisher of the canon, added their inspired writings as a seal to complete the whole. The Book of Nehemiah bears on it the impress of the author's earnest piety and intense patriotism. And though the opening words, "Dibhree Nehemiah," could mean "the affairs of Nehemiah," yet the fact that the first person is used in Nehemiah 1--7:5 and mostly ^{<161101>}Nehemiah 11:1--12:47 and Nehemiah 13 renders it more likely that the heading is "the words of Nehemiah." Probably, as compiler as well as author of the whole, he inserted from public documents ^{<160801>}Nehemiah 8:1--10:39, for here the third person is used; also ^{<161226>}Nehemiah 12:26,27. But that as a whole the work is that of Nehemiah is almost a moral certainty.

NEHILOTH

Title of Psalm 5, Gesenius explains, "upon the flutes," from chalil a perforated instrument, chaalal = "to bore"; a direction "to the chief musician" that it was to be sung to wind instruments in the temple service; compare ^{<198707>}Psalm 87:7, "players on instruments," i.e. flute or pipe players (cholelim , Gesenius), "dancers" (Hengstenberg, from chuwl). Hengstenberg on Psalm 5 title objects, el ("upon") is never used to introduce the instruments. The title enigmatically and poetically expresses the subject. Septuagint translated "concerning the heiress"; so Vulgate. She is the church, possessing the Lord as her "inheritance" (^{<191605>}Psalm 16:5), or possessed by Him as "His inheritance"

(<053209>Deuteronomy 32:9). The plural “upon the inheritances” marks the plurality of members in the church; or else “upon the lots,” namely, the twofold inheritances, blessing from God to the righteous, misery to the wicked.

NEHUM

<160707> Nehemiah 7:7. R EHUM in <150202>Ezra 2:2.

NEHUSHTA

Elnathan’s daughter, Jehoiakim’s wife, Jehoiachin’s mother (<122408>2 Kings 24:8).

NEHUSHTAN

= brazen. <121804>2 Kings 18:4, “a piece of brass.” The contemptuous name (so the Septuagint, Vulgate, etc.) given to the brazen serpent when Hezekiah

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broke it in pieces because it was made an idol of, Israel burning incense to it because of its original use in the typical miracle (^{<042108>}Numbers 21:8,9; ^{<430314>} John 3:14). The Targum of Jonathan, the Peshito Syriac, and Buxtorf less forcibly make Nehushtan the name by which the brass serpent had been generally known. A prescient protest against relic worship.

NEIEL

A landmark on Asher's border (^{<061927>}Joshua 19:27). Now perhaps Mi'ar on a mountain brow, half way between Cabul and Jefat (Jiphthahel).

NEKEB

On Naphtali's boundary (^{<061933>}Joshua 19:33). Tsiadathah in the Gemara Jerusalem Talmud. Jonathan targum and Jerome join Nekeb with the preceding Adami-han-Nekeb.

NEKODA

^{<150248>} Ezra 2:48,60-62.

NEMUEL

1.

^{<042609>} Numbers 26:9.

2.

<042612> Numbers 26:12; J EMUEL in <014610>Genesis 46:10.

<020621> Exodus 6:21.

2. David's son, born in Jerusalem (<100514>2 Samuel 5:14,15).

NEPHEW

Often used in the old English sense “grandson” (<540504>1 Timothy 5:4; <071214> Judges 12:14; <231429>Isaiah 14:29; <181819>Job 18:19).

NEPHILIM

(See NOAH).

NEPHISHESIM, NEPHUSIM, NAPHISI

<160752> Nehemiah 7:52.

NEPHEG

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NEPHTOAH

The source of the waters of Nephtoah was a landmark between Judah and Benjamin ([<061508>](#)Joshua 15:8,9; 18:15). N.W. of Jerusalem, in a line with the Hinnom valley and Kirjath Jearim, S.W. of Benjamin. Now probably Ain Lifta, two miles and a half from the city, and six from Kuriet el Enab (formerly Kirjath Jearim, but others say Emmaus and place Kirjath Jearim on the mount on the N. of which now Chesla is found; and identify Ain Karim with N.E. of wady Haninah; see Imperial Bible Dictionary).

NER

Son of Jehiel, father of Kish, grandfather of Saul; also father of Ner, Saul's uncle ([<130833>](#)1 Chronicles 8:33; [<091450>](#)1 Samuel 14:50). Kish in [<130935>](#)1 Chronicles 9:35,36, is an elder Kish, brother of Ner; or else is enumerated with Jehiel's "sons" (though really his grandson), because he was head of a house of fathers. Gibeon was the family abode. Jehiel's wife Maachah seemingly was descendant of Caleb by Ephah his concubine, and heiress of the estate in Gibeon or Gibeon ([<130246>](#)1 Chronicles 2:46,48,49; 8:29; 9:35; 14:16; Lord A. Hervey in Smith's Bible Dictionary).

NEREUS

A Christian at Rome whom Paul salutes ([<451615>](#)Romans 16:15). Of Philologus' and Julia's household, Origen guesses.

Tradition makes him to have been beheaded at Terracina under Nero, and his ashes deposited in the church of Nereo and Archilleo at Rome.

NERGAL

A Hamite name = “great hero.” Some of the Assyrian kings pretended descent from him. In the monuments he is called “the great brother,” “the storm ruler,” “king of battle,” “the strong begetter”; “god of the chase,” which is his special attribute. Nimrod deified, “the mighty hunter before the Lord,” from whom naturally the kings of Babylon and Nineveh would claim descent. Cutha or Tiggaba (Nimrod’s city in Arab tradition) is in the inscriptions especially dedicated to him. In accurate conformity with this the men of Cutha (^{<121730>}2 Kings 17:30) planted by the Assyrian king as colonists in Samaria “made Nergal their god.” Nergal appears in the compound Nergal-sharezer (^{<243903>}Jeremiah 39:3,13). A human headed lion with eagles’ wings was his symbol. His Semitic name Aria (which when

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transposed is Nir) means “lion”; Greek Ares; Mars is his planet. Nerig is still its Mendaeian name, and the Mendaeians call the third day of the week from him. The lion as lord of the forest was a fit symbol of the god of the chase. Tiglath Pileser (1150 B.C.) attributes to his gift the arrows wherewith he slew wild beasts; so Assur-dani-pal or Sardanapalus. Pul sacrificed to Nergal in Cutha, and Sennacherib built a temple to him in Tarbisa near Nineveh.

NERGAL-SHAREZER

(**See NERGAL** and **see BABYLON**). Sharezer, in Zend, would mean “prince of fire.” Two are mentioned (^{<243903>}Jeremiah 39:3,13) as accompanying Nebuchadnezzar at the capture of Jerusalem, and as releasing Jeremiah: one has the title (for it is not a distinct person) Rubmag, “chief priest.” On Babylonian bricks he is called Nergal-shar-uzar, Rubuemga; the same as Neriglissar (Josephus, Ap. 1:20) who murdered his brother-in-law, Evil Merodach, Nebuchadnezzar’s son, and succeeded to the throne as having married Nebuchadnezzar’s daughter. Intemperance, lawlessness, and his elevation of Jehoiachin above the other kings at Babylon, disgusted the Babylonians, so that they deposed Evil Merodach. Nergal-sharezer reigned three or four years, 559-556 B.C., and was succeeded by his son Laborosoarchod, who was murdered after reigning nine months. The palace of Nergal-sharezer is the only large building discovered on the Euphrates’ right bank. The bricks state he was “son of Belzikkariskun, king of Babylon,” possibly the “chief Chaldaean” (Berosus) who kept the throne for Nebuchadnezzar at Nabopolassar’s death, until his arrival at

Babylon.

NERI

Contracted from Neriah, “Jehovah is my lamp”; son of Melchi, and father of Salathiel (^{<420327>}Luke 3:27). Of Nathan’s line; but when Jeconiah’s issue failed Salathiel succeeded as heir of Solomon’s throne, and is therefore reckoned in the genealogy as Jeconiah’s son, as inheriting his status and prerogatives (^{<130317>}1 Chronicles 3:17; ^{<400112>}Matthew 1:12).

NERIAH

^{<245159>} Jeremiah 51:59; 32:12 NERI , 36:4; 43:3.

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NEST

Hebrew ken . The **see KENITE** is represented as “putting his nest (ken , playing on the name) in a rock” (<042421>Numbers 24:21,22). So Edom, <310103> Obadiah 1:3,4: “thou that dwellest in the clefts of the rock ... though thou set thy nest among the stars” (in thy ambitious pride regarding thy lofty dwelling as raised beyond the reach of injury; type of antichrist:

<231413> Isaiah 14:13; <270810>Daniel 8:10; 11:37), i.e. Petra, in the wady Musa, Edom’s capital cut in the rocks. So Moab (<244828>Jeremiah 48:28), “like the dove that maketh her nest in the sides of the hole’s mouth,” i.e. the blue rock dove which tenants the clefts and caves on the wall-like eastern sides of the Dead Sea, also on the western sides; abundant at Mar Saba, where the monks are employed in feeding them. So the bride in the clefts of Christ, the smitten Rock (Song 2:14; <192705>Psalm 27:5; <233316>Isaiah 33:16). Contrast the clefts in which the proud sinner like Edom hides (<244916>Jeremiah 49:16). The compartments in Noah’s ark are literally “nests” or berths (<010614>Genesis 6:14). (**See BIRD** on <198403>Psalm 84:3). In <231014>Isaiah 10:14 Assyria boasts, “my hand hath found as a nest the riches of the people,” implying the ease with which he pillaged the most precious treasures, not his own, as a boy robbing a helpless bird’s nest; “none moved the wing or peeped (chirped)” as a parent bird does when its young are stolen; none dare resist me even with a word.

NET

1. Diktuon (from **dikoo** “to throw”); let down, cast, and drawn to shore ([<420502>](#)Luke 5:2-6; [<432106>](#)John 21:6-11; [<400418>](#)Matthew 4:18-22).

2. Amfibleestron , “a cast net,” from **amfibaloo** “cast about,” “cast hither and there” ([<400418>](#)Matthew 4:18; [<410116>](#)Mark 1:16). The Egyptians make it a tent over their sleeping place to ward off insects (Herodotus ii. 95).

3. Sageene , from **sattoo** “to load” ([<401347>](#)Matthew 13:47), “a net ... cast into the sea ... gathered (together) of every kind,” a sweepnet or dragnet ([<350114>](#)Habakkuk 1:14 michmereth), or dragnet “seine,” that takes in the compass of a small bay. (**See BIRD**). In [<200117>](#)Proverbs 1:17 explain” surely in vain the net is spread in the sight of any bird,” because the bird sees the net and is on its guard; so youths warned by God’s word raise their souls heavenward, on the wings of the fear, faith, and love of God, as the bird flies upward; and therefore escape the net which the tempters fancy they are going to entrap the “innocent” in, but in which really “their own blood

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and their own lives” are taken ([<200111>](#)Proverbs 1:11,18). The tempters think that their intended victims are “innocent in vain” (so translated for “without cause”), i.e. that their innocence will not save them; but it is themselves who “spread the net in vain” ([<190715>](#)Psalm 7:15,16; 9:15; [<661606>](#)Revelation 16:6). A net is also the image of God’s vengeance, which surprises in a moment and inextricably the sinner, when he least expects ([<250113>](#)Lamentations 1:13; [<261213>](#) Ezekiel 12:13; [<280712>](#)Hosea 7:12). In [<110717>](#)1 Kings 7:17 netted checker work about a pillar’s capital.

NETHANEEL

= N ATHANAEL in the New Testament = God-given.

1. Prince of Issachar at the exodus, son of Zuar. On the E. of Israel on march, and next Judah (Num 1:8; 2:5; 7:18,23; 10:15).

[<141707>](#) 2 Chronicles 17:7.

7. Under Josiah gave liberal offerings for the solemn Passover ([<143509>](#)2 Chronicles 35:9).

8. A priest of Pashur’s family who married a foreign wife ([<151022>](#)Ezra 10:22).

9. Representative of Jedaiah in the days of Joiakim, son of Jeshua ([<161221>](#)Nehemiah 12:21).

10. A Levite, of the sons of Asaph; performed with the musical

instruments of David, at the dedication of the wall
(<161236>Nehemiah 12:36).

NETHANIAH

= Jehovah-given.

2.

<130214> 1 Chronicles 2:14.

<131524> 1 Chronicles 15:24.

<132406> 1 Chronicles 24:6.

<132604> 1 Chronicles 26:4.

3.

4.

5.

6.

1.

<132502> 1 Chronicles 25:2,12.

2.

<122523> 2 Kings 25:23; <244008>Jeremiah 40:8.

<243614> Jeremiah 36:14.

3.

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4.

<141708> 2 Chronicles 17:8.

NETHINIM

= “given.” <161121>Nehemiah 11:21; <150243>Ezra 2:43; 7:24; 8:17,20; <130902>1 Chronicles 9:2. Servants of the temple (Josephus uses of them the name given to the slaves attached to the Greek temples, [hierodouloi](#), Ant. 11:5, section 1). So the **see LEVITES** were “given” (nethunim) unto Jehovah instead of the firstborn, and by Jehovah “given” to Aaron (see <040309>Numbers 3:9; 8:16-19). Nethinim occurs only in the later books: Chronicles, Ezra, and Nehemiah. To the Levites 320 of the Midianite captives were given, and 32 to the priests (31:40,42,47). To these slaves doubtless the Levites and priests assigned the more laborious work of the tabernacle service. The Gibeonites similarly, having obtained by craft a covenant from Joshua (<060909>Joshua 9:9,27), “because of the name” and “fame of Jehovah, Israel’s God,” were made “hewers of wood and drawers of water for the congregation and altar.” The Nethinim were their successors; a larger number of servants of the sanctuary being needed when David was reorganizing the worship, he and the princes “appointed” (Hebrew, “gave”) Nethinim for the service of the Levites (<150820>Ezra 8:20), probably from the prisoners taken in war, upon their embracing the worship of Jehovah. The foreign or Canaanite names confirm this view: “Mehunim, Nephusim, and the children of

Sisera” (<150243>Ezra 2:43-54). So “Solomon’s servants”

(<150255>Ezra 2:55; <160760>Nehemiah 7:60), those “left of the Amorites, Hittites ... upon whom he levied a tribute of bond service” (<110920>1 Kings 9:20). The rabbis represent them as having no right of intermarriage with Israelites (Gemara Babyl., Jebam. ii. 4, Kiddusch. iv. 1, Carpsov. App. Crit. de Neth.); below the children of mixed marriages (mamzerim), but above proselytes fresh from paganism and emancipated slaves. But when the **see LEVITES** were slow in coming forward at the return from Babylon, 341 only under Zerubbabel as contrasted with 4,289 priests (<150236>Ezra 2:36-58) and none under Ezra until especially called (<150815>Ezra 8:15,17,20), the Nethinim became more conspicuous, 392 under Zerubbabel, 220 under Ezra, “all expressed by name,” registered after the Levites (<130902>1 Chronicles 9:2) and admitted to join the covenant (<161028>Nehemiah 10:28, compare <052911> Deuteronomy 29:11). Exempted from taxation by Artaxerxes (<150724>Ezra 7:24). Ophel and the Levite cities were their dwelling place, and they had their own rulers (<150270>Ezra 2:70; <161121>Nehemiah 11:21). Josephus (B.J. ii. 17, section 6) mentions a feast of carrying wood, xylophoria, in which all the

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people brought wood for the sacrifices of the year, probably relieving the Nethinim; its beginning may be traced in [<161034>Nehemiah 10:34](#).

NETOPHAH

= “dropping.” A town coupled with Bethlehem in [<160726>Nehemiah 7:26](#), also in [<130254>1 Chronicles 2:54](#); therefore near it. Two of David’s heroes ([<132701>1 Chronicles 27:1,13,15](#)), captains of two of the 12 monthly military courses, were N ETOPHATHITES ([<102328>2 Samuel 23:28,29](#)). “Villages of Netophathites” were Levite singers’ residences ([<130916>1 Chronicles 9:16](#); [<161228>Nehemiah 12:28](#)). The Targum ([<130254>1 Chronicles 2:54](#); [<080420>Ruth 4:20](#); [<210311>Ecclesiastes 3:11](#)) states that they slew the guards whom Jeroboam stationed on the roads to Jerusalem, to intercept the firstfruits from the villages to the temple. The fast on the 23rd Sivan, still in the Jewish calendar, commemorates Jeroboam’s opposition. Between Bethlehem and Anathoth. Noticed as “in the wilderness” of Judah in the Acta Sanctorum. Answering to the ruin Metoba. N.E. of Bethlehem on the edge of the Mar Saba desert.

NETTLE

charul . [<183007>Job 30:7](#), “brambles” (Umbreit). But the bushmen of whom Job speaks “gathered together under the (tall) nettles” to boil them for potherbs (see [<183004>Job 30:4](#)). The root chaaral “to burn” also favors the Urtica; wrens,

“burning” or “stinging nettle.” Royle, from the Arabic khardul, our charlock, argues for the wild mustard. Also qimowsh , <233413>Isaiah 34:13.

NEW MOON

(**See MONTH**). On it work was suspended (<300805>Amos 8:5), the temple was opened for worship (<236623>Isaiah 66:23), and in northern Israel the godly repaired to the prophets for religious instruction (<120423>2 Kings 4:23). The trumpets were blown, in token of gladness, at the sacrifices peculiar to the day (<041010>Numbers 10:10; <198103>Psalm 81:3); but there was no “holy convocation” as on the sabbath. The seventh new moon of the religious year was the feast of trumpets and began the civil year.

NEW TESTAMENT

(**See BIBLE** , **see CANON** , **see INSPIRATION**). [see kaineediatheekee](#) . See

<580915> Hebrews 9:15-17; 8:6-13. The Greek term [diateeeeekee](#) combines the two ideas “covenant” and “testament,” which the KJV gives separately, though the Greek is the same for both. “Covenant” expresses its obligatory

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character, God having bound Himself by promise

(<480315>Galatians 3:15-18; <580617> Hebrews 6:17,18).

“Testament” expresses that, unlike other covenants, it is not a matter of bargaining, but all of God’s grace, just as a testator has absolute power to do what he will with his own. Jesus’ death brings the will of God in our favor into force. The night before His death He said “I appoint unto you by testamentary disposition ([diatitheemi](#)) a kingdom”

(<422229>Luke 22:29). There was really only one Testament -- latent in the Old Testament, patent in the New Testament. The disciples were witnesses of the New Testament, and the Lord’s Supper was its seal. The Old and New Testament Scriptures are the written documents containing the terms of the will.

T E X T . The “Received Text” (i.e. the Textus Receptus or TR) is that of Robert Stephens’ edition. Bentley (Letter to Wake in 1716 A.D.) said truly, “after the Complutenses and Erasmus, who had very ordinary manuscripts, the New Testament became the property of booksellers. R. Stephens’ edition, regulated by himself alone, has now become as if an apostle were its compositor. I find that by taking 2,000 errors out of the Pope’s Vulgate (i.e. correcting by older Latin manuscripts the edition of Jerome’s Vulgate put forth by Sixtus V, A.D. 1590, with anathemas against any who should alter it ‘in minima particula,’ and afterwards altered by Clement VIII (1592) in 2,000 places in spite of Sixtus’ anathema) and as many out of the Protestant pope Stephens’ edition, I can set out an edition of each (Latin, Vulgate, and Greek text) in columns, without using any book under 900 years old, that shall so exactly agree word for word,

and order for order, that no two tallies can agree better. ... These will prove each other to a demonstration, for I alter not a word of my own head.” The first printed edition of the Greek Testament was that in the Complutensian Polyglot, January, 10, 1514 A.D. Scripture was known in western Europe for many ages previously only through the Latin Vulgate of Jerome. F. Ximenes de Cisneros, of Toledo, undertook the work, to celebrate the birth of Charles V. Complutum (Alcala) gave the name. Lopez de Stunica was chief of its New Testament editors. The whole Polyglot was completed the same year that Luther affixed his 95 theses against indulgences to the door of the church at Wittenberg. Leo X lent the manuscripts used for it from the Vatican. It follows modern Greek manuscripts in all cases where these differ from the ancient manuscripts and from the oldest Greek fathers. The Old Testament Vulgate (the translation which is authorized by Rome) is in the central column, between

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the Greek Septuagint and the Hebrew (the original); and the editors compare the first to Christ crucified between the impenitent (the Hebrew) and the penitent (the Greek) thief! Though there is no Greek authority for

<620507> 1 John 5:7, they supplied it and told Erasmus that the Latin Vulgate's authority outweighs the original Greek! They did not know that the oldest copies of Jerome's Vulgate omit it; the manuscript of Wizanburg of the eighth century being the oldest that contains it.

Owing to the Complutensian Greek New Testament not being published, though printed, until the Polyglot was complete, Erasmus' Greek New Testament was the first published, namely, by Froben a printer of Basle, March 1516, six years before the Complutensian. The providence of God at the dawn of the Reformation thus furnished earnest students with Holy Scripture in the original language sanctioned by the Holy Spirit. Erasmus completed his edition in haste, and did not have the scruples to supply, by translating into Greek from the Vulgate, both actual hiatuses in his Greek manuscripts and what he supposed to be so, especially in the Apocalypse, for which he had only one mutilated manuscript. To the outcry against him for omitting the testimony of the three heavenly witnesses he replied, it is not omission but non-addition; even some Latin copies do not have it, and Cyril of Alexandria showed in his Thesaurus he did not know it; on the Codex Montfortianus (originally in possession of a Franciscan, Froy, who possibly wrote it, now in Trinity College, Dublin) being produced with it, Erasmus INSERTED it. So clumsily did the translator of the

Vulgate Latin into Greek execute this manuscript that he neglects to put the necessary Greek article before “Father,” “Word,” and “Spirit.” Erasmus’ fifth edition is the basis of our “Received Text.” In 1546 and 1549 R. Stephens printed two small editions at Paris, and in 1550 a folio edition, following Erasmus’ fifth edition almost exclusively, and adding in the margin readings from the Complutensian edition and from 15 manuscripts collected by his son Henry, the first large collection of readings. The fourth edition at Geneva, 1551, was the first divided into modern verses. Beza next edited the Greek New Testament, generally following Stephens’ text, with a few changes on manuscript authority. He possessed the two famous manuscripts, namely, the Gospels and Acts, now by his gift in the university of Cambridge; “Codex Bezae” or “Cantabrigiensis,” D; and the epistles of Paul, “Codex Clermontanus” (brought from Clermont), now in the Bibliotheque du Roi at Paris; both are in Greek and Latin. The Elzevirs, printers at Leyden, published two editions, the first in 1624, the second in 1633, on the basis

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chapters; R. Stephens, traveling on horseback, our verses. Accents are not found in manuscripts before the eighth century; breathings marks and apostrophes came a little earlier.

L ANGUAGE . That of the New Testament is Hellenistic, i.e. Hebrew idiom and conceptions clothed in Greek expression, Eastern thoughts joined to western words (**see GRECIAN**). Greek activity and freedom were combined with Hebrew reflective depth and divine knowledge. The Septuagint Greek translated of Old Testament in Alexandria considerably molded the Greek dialect of the Jews in Asia, Palestine, and Egypt. At the same time the harsher Alexandrian forms of the Septuagint were smoothed down among Greek speaking Jews of other places than Egypt. The New Testament Greek in oldest manuscripts retains many of the rougher forms, but not all of them; it has also many Latinisms. Words with new senses, **chreematizoo** , **sunistemi** , **hina** , **hotan** , are with the present and even imperfect and aorist indicative. Hebrew idioms, as “multiplying I will multiply.” Words already current in lower senses are consecrated to express Christian truths: “faith” (**pistis**), justify (**dikaioo**), sanctify (**hagiazoo**), grace (**charis**), redeem (**lutrousthai**), edify (**oikodomein** , literally, to build up), reconcile (**katallassein**), etc. (**See JOHN** , style, on the construction of the sentences; on the sense of the title New Testament **see COVENANT**). **Kainee** expresses “new” in the sense of something different from the “old” and superseding it, not merely “recent” (**nea**). (**See GOSPEL CANON** , **see BIBLE** on other aspects of New Testament) Tregelles (Horne, 106) exhibits “the genealogy of the text” thus. The manuscripts placed together are those related

in character of text; those placed under others show still more and more of the intermixture of modernized readings.

D ‘aleph B Z C L xi 1 33 P Q T R A X (delta) 69 K M H E F G S U, etc.

NEZIAH

children of. <150254>Ezra 2:54.

NEZIB

= garrison. A city in the shephelah or lower hills of Judah (<061543>Joshua 15:43). Between Eleutheropolis and Hebron. Now Beit Nusib or Chirbeh Nasib, on an elevation at the S. of wady es Sur, in the region of the hills

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VIII. Luke and Mark.

IX. Luke and John.

X. Those peculiar to each of the four.

Each Gospel was divided, by numbers in the margin, into the portions of which it consisted; Matthew has 355, Mark 233. With these numbers was also that of the canon to which each belonged. Thus, in Mark's "resurrection" (^{<411602>}Mark 16:2-5) the number was 231, and I. the canon mark, showing the paragraph is in all four evangelists. In canon I. the three parallel paragraphs would be marked by their respective numbers:

^{<402801>} Matthew 28:1-4 by 352; ^{<422401>} Luke 24:1-4 by 336;

^{<432011>} John 20:11,12 by

211. They appear in Jerome's Vulgate.

Criticism, punctuation, orthography. Where oldest manuscripts, versions, and citations concur, the reading is certain; conjecture must not say what the text ought to be, but accept it as it is: still palpable errors must be rejected. Where the trustworthy witnesses differ, our knowledge of the origin of various readings, and of the kind of errors to which copyists were liable, must be used. Griesbach's rule holds good, "the shorter is preferable to the longer," and Bengel's, "the harder is preferable to the easier reading." But where the shorter is due to the recurrence of the same word or syllable at the end or beginning of two clauses, the copyist's eye passing over, the fuller is the original reading. Liturgical use occasioned the insertion of the

doxology in the Lord's prayer, ^{<400613>}Matthew 6:13; and probably ^{<440837>}Acts 8:37. Tregelles' Greek Testament is superior to Lachmann's Greek Testament in appealing to more witnesses, and to Tischendorf's in more leaning on ancient authorities. Iota, now subscribed, was at first postscribed, but was omitted before the date of our oldest manuscripts except its postscription rarely in the Sinaiticus manuscript. Stops were not in the originals, but were inserted by transcribers. In many old manuscripts pauses are marked by a dot, or blank between two words. Stichometry subsequently served the same end, i.e. divisions into lines ([stichoi]) written like blank verse, marking both pauses of sentences and divisions of the words; the letters running together in Greek manuscripts. The comma was invented in the eighth century, the semicolon in the ninth. In A. D. 496 Paul's epistles were divided into chapters with titles, perhaps by Theodore of Mopsuestia. Euthalius divided them and Acts into lections or lessons and stichoi or lines. Hugo of Cher originated our modern

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readings to the modern ones without altering the whole context that the testimony of fathers agrees with the text of the few ancient Greek manuscripts in opposition to the numerous modern ones. Thus a trustworthy text is secured by a threefold cord, a testimony internal and external:

- (1) oldest manuscripts,
- (2) oldest versions supporting the manuscripts readings independently,
- (3) earliest patristic citations agreeing with both.

The true classification of manuscripts (Tregelles) is into ancient and modern, or rather those presenting what is independently proved to be the ancient text (including a few modern manuscripts, as the cursive 1 in the Gospels and 33 throughout) and those presenting the modern text with which the modern versions accord. "Recension" ought to be restricted to those attempts to correct the ancient text out of which modern readings arose. Rude Hellenistic gave place to the politer Greek of Constantinople in the numerous copies made there, and this tendency continued to act on the Byzantine manuscripts down to its fall. Mohamedanism checked the multiplication of copies in Africa and Syria, Greek ceased to be current in the west. Thus, the Alexandrian and the western text manuscripts remained as they were, while the Byzantine were becoming more and more molded into a uniform modern text.

Eusebian canons. Eusebius of Caesarea composed ten canons

which afford us means of detecting later additions.

I. A table in parallel columns of portions common to the four evangelists.

II. Those common to Matthew, Mark, and Luke.

III. Those common to Matthew, Luke, and John.

IV. Matthew, Mark and John.

V. Matthew and Luke.

VI. Matthew and Mark.

VII. Matthew and John.

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between the mountains and the plain. The accuracy of Scripture in its geographical hints is remarkable.

NIBHAZ

The Avites' idol introduced into Samaria by the Assyrian colonists planted there (^{<121731>}2 Kings 17:31). Botta represents a bitch suckling a puppy on a slab at the entrance of a temple at Khorsabad. A colossal figure of a dog was formerly between Berytus and Tripoli. So the rabbis derive N. from nabach , “to bark”; a dogheaded human figure, like the Egyptian Anubis.

NIBSHAN

One of the six cities of Judah in the midbar , “wilderness,” the low district adjoining the Dead Sea.

NICANOR

One of the seven ordained for ministration of alms. “of honest report, full of the Holy Spirit and wisdom,” but also preachers of the gospel (^{<440601>}Acts 6:1-10; 8:5).

NICODEMUS

A ruler of the Jews, a master (“teacher”) of Israel, and a Pharisee. John (^{<430301>}John 3:1-10) alone mentions him. John knew the high priest (^{<431815>}John 18:15), so his knowledge of Nicodemus among the high priest's associates is natural. John

watched with deep interest his growth in grace, which is marked in three stages (^{<410426>}Mark 4:26-29).

(1) An anxious inquirer. The rich were ashamed to confess Jesus openly, in spite of convictions of the reality of His mission; so Joseph of Arimathea “a disciple, but secretly for fear of the Jews” (^{<431938>}John 19:38). The poor “came” by day, but Nicodemus “by night.” By an undesigned coincidence marking genuineness, Jesus’ discourse is tinged, as was His custom

(^{<430626>}John 6:26,27; 4:7-14,35), with a coloring drawn from the incidents of the moment: “this is the condemnation that light is come into the world, and men loved darkness rather than light,” etc.; “every one that doeth evil hateth the light, neither cometh to the light ... but he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God” (^{<430319>}John 3:19-21). Nicodemus was now a timid but candid inquirer; sincere so far as his belief extended. Fear of man holds

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back many from decision for Christ (^{<430713>}John 7:13; 9:22; 12:42,43; 5:44; ^{<202925>}Proverbs 29:25; contrast ^{<235107>}Isaiah 51:7,8; 66:5; ^{<440541>}Acts 5:41). Where real grace is, however, Jesus does “not quench the smoking flax.” Many of Nicodemus’ fellow rulers attributed Jesus’ miracles to Beelzebub; Nicodemus on the contrary avows “ we (including others besides himself) know Thou art a teacher come from God, for no man can do these miracles which Thou doest, except God be with him.” Nicodemus was probably one of the many who had “seen His miracles on the Passover feast day, and believed (in a superficial way, but in Nicodemus it ultimately became a deep and lasting faith) when they saw” (^{<430223>}John 2:23,24); but “Jesus did not commit Himself unto them ... for He knew what was in man,” as He shows now in dealing with Nicodemus. Recognition of the divine miracle. working Teacher is not enough for seeing the kingdom of God, Jesus with a twice repeated Amen solemnly declares; there must be new birth from above (margin ^{<430303>}John 3:3,5,7), “of water (the outward sign) and of the Spirit” (the essential thing, not inseparably joined to the water baptism:

^{<411616>} Mark 16:16; ^{<440238>}Acts 2:38 (**see BAPTISM**)), so that, as an infant just born, the person is a “new creature”; compare Naaman the type, ^{<120514>}2 Kings 5:14; ^{<470517>}2 Corinthians 5:17; ^{<263625>}Ezekiel 36:25,26. For, being fleshly by birth, we must continue fleshly until being born of the Spirit we become spiritual (^{<430306>}John 3:6). Nature can no more cast out nature than Satan cast out Satan. Like the mysterious growth of the child in the womb, and like “the wind” whose motions we cannot control but know only its effects, “the

sound,” etc., so is the new birth (<430308>John 3:8;
<211105>Ecclesiastes 11:5;

<460211> 1 Corinthians 2:11). Such was the beginning and growth of the new life in Nicodemus (<410427>Mark 4:27). Regeneration and its fruits are inseparable; where that is, these are (<620309>1 John 3:9; 5:1,4). Nicodemus viewed Jesus’ solemn declaration as a natural man, “how can these things be?” (<430304>John 3:4,9; compare 6:52,60; <460214>1 Corinthians 2:14). Yet he was genuinely open to conviction, for Christ unfolds to him fully His own divine glory as having “come down from heaven,” and as even then while speaking to him “being in heaven” in His divine nature; also God’s love in giving His Son, and salvation through the Son who should be lifted up, as the brazen serpent was, to all who look to Him in faith, and condemnation to unbelievers.

(2) A sincere but as yet weak believer. The next stage in Nicodemus’ spiritual history appears <430745>John 7:45-53. Naturally timid, Nicodemus nevertheless remonstrates with bigots. The Pharisees, chagrined at the

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failure of their officers to apprehend Jesus, said, “why have ye not brought Him?” They replied, “never man spoke like this man.” The Pharisees retorted, “are ye also deceived? surely none of the rulers or the Pharisees have believed on Him, have they? (Greek) But this people who knoweth not the law are cursed.” Here one who, as they thought, should have stood by them and echoed their language, ventures to cast a doubt on their proceedings: “doth our law judge any before it hear him and know what he doeth?” (compare ^{<031915>}Leviticus 19:15; ^{<022301>}Exodus 23:1). Indignantly they ask, “art thou also of Galilee? ... out of Galilee hath arisen (Greek) no prophet.” Spite made them to ignore Jonah and Nahum. John marks the spiritual advance in Nicodemus by contrasting his first coming “by night”

(^{<430750>}John 7:50). He now virtually confesses Jesus, though in actual expression all he demands is fair play for an injured Person. As before he was an anxious inquirer, so now he is a decided though timid believer.

(3) The third stage is (^{<431939>}John 19:39) when he appears as a bold and strong believer, the same Nicodemus (as John again reminds us) as “came at the first to Jesus by night.” When even the twelve shrank from the danger to be apprehended from the mob who had clamored for Jesus’ crucifixion, and whose appetite for blood might not yet be sated, and when Christ’s cause seemed hopeless, the once timid Nicodemus shows extraordinary courage and faith Christ’s crucifixion, which shook the faith of others, only confirms his. He remembers now Jesus had said He “must be lifted up,” like the brazen “serpent,”

that all believers in Him might have eternal life. So Nicodemus had the honour of wrapping His sacred body in linen with 100 pounds of myrrh and aloes, in company, with Joseph of Arimathea. Christ's resurrection richly rewarded the faith of him who stumbled not at His humiliation. Compare on the spiritual lesson

<401220> Matthew 12:20; <380410> Zechariah 4:10;

<200418> Proverbs 4:18. Like Mary who "anointed Christ's body to the burying," "what Nicodemus did is and shall be spoken of for a memorial of him wheresoever the gospel is preached throughout the whole world." Where real desire after the Saviour exists, it will in the end overcome the evil of the heart, and make a man strong in faith through the Holy Spirit. The Talmud tells of a Nicodemus ben Gorion who lived until the fall of Jerusalem, a Pharisee, wealthy, pious, and of the Sanhedrin; bearing originally a name borne by one of the five rabbinical disciples of Christ (Taanith, f. 19, Sanhedrin f. 43); and that his family fell into squalid poverty.

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NICOLAITANS

<660206> Revelation 2:6,14,15. Irenaeus (Haer. 1:26, section 3) and Tertullian (Praescr. Haeret. 46) explain, followers of Nicolas one of the seven

(<440603>Acts 6:3,5) as there was a Judas among the twelve; confounding the later Gnostic Nicolaitans with those of Michaelis explains Nicolas (conqueror of the people) is the Greek for the Hebrew Balsam (“destroyer of the people,” bela’ ‘ am); as we find both the Hebrew and Greek names, Abaddon, Apollyon; Satan, devil. A symbolical name. Lightfoot suggests a Hebrew interpretation, nikola , “let us eat”; compare <461532>1 Corinthians 15:32. Not a sect, but professing Christians who, Balsam like, introduce a false freedom, i.e. licentiousness. A reaction from Judaism, the first danger of the church. The Jerusalem council (<441520>Acts 15:20,29), while releasing Gentile converts from legalism, required their abstinence from idol meats and concomitant fornication. The Nicolaitans abused Paul’s doctrine of the grace of God into lasciviousness; such seducers are described as followers of Balsam, also in <610212>2 Peter 2:12,13,15-19; <650104>Jude 1:4,7,8,11 (“the son of Bosor” for Beor, to characterize him as “son of carnality”: **bosor** = flesh). They persuaded many to escape obloquy by yielding as to “eating idol meats,” which was then a test of faithfulness (compare 1 Corinthians 8 and <461025>1 Corinthians 10:25-33); they even joined in the “fornication” of the idol feasts, as though permitted by Christ’s “law of liberty.” The “lovefeasts” (<650112>Jude 1:12) thus became pagan orgies. The Nicolaitans combined evil “deeds” which Jesus

“hates” with evil “doctrine.”

NICOLAS

Of the seven. Probably having no connection with the Nicolaitans, though Epiphanius (adv. Haer. i. 2, section 25) represents him as sinking into corrupt doctrine and practice. Clemens Alex. (Strom. iii. 4) says that Nicolas, when reproached by the apostles with jealousy, offered his wife to any to marry, but that Nicolas lived a pure life and used to quote Matthias' saying, “we ought to abuse (i.e. mortify) the flesh.” No church honours Nicolas, but neither do they honor four others of the seven men. Confounders of Nicolas with the Nicolaitans probably originated these legends.

NICOPOLIS

= “city of victory”. In Epirus, founded by Augustus to celebrate his victory at Actium. On a peninsula W. of the bay of Actium.

<560312>Titus 3:12 was

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written from Corinth in the autumn, Paul then purposing a journey through Aetolia and Acarnania into “Epirus,” there “to winter”; a good center for missionary tours N. to Illyricum ([<451519>](#)Romans 15:19) and Dalmatia ([<550410>](#)2 Timothy 4:10).

NIGER

Surname of Simeon, second of the five teachers and prophets of the Antioch church ([<441301>](#)Acts 13:1). = black. Probably an African proselyte, because he is associated with Lucius of Cyrene in Africa. His Hebrew name, Simeon, shows his Hebrew extraction.

NIGHT

([See DAY](#)). Figuratively:

- (1) the time of distress ([<232112>](#)Isaiah 21:12).
- (2) Death, the time when life’s day is over ([<430904>](#)John 9:4).
- (3) Children of night, i.e. dark deeds, filthiness, which shuns daylight ([<520505>](#)1 Thessalonians 5:5).
- (4) The present life, compared with the believer’s bright life to come ([<451312>](#)Romans 13:12).

NIGHT HAWK

<031116> Leviticus 11:16; <051415>Deuteronomy 14:15. Tachmas, “the violent one.” Rather “the owl.” Bochart and Gesenius take it “the male ostrich” and bath hayannah (KJV “owl”) “the female ostrich.” But the Septuagint and the Vulgate translated it “owl.” The Arabic chamash is “to tear a face with claws.” The “oriental owl” (Hasselquist), “the nightjar,” appearing only in twilight, and passing and repassing round a tree to catch large insects; hence regarded with superstitious awe. The white barn owl (*Strix flammea*) may be the one meant, since it has gleaming blue eyes, corresponding to the Septuagint Greek glaux, whereas others have yellow or orange-colored eyes.

NILE

Not so named in the Bible; related to Sanskrit Nilah, “blue.” The Nile has two names: the sacred name Hapi, or Hapi-mu, “the abyss of waters,” Hp-

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ro-mu, “the waters whose source is hidden”; and the common name Yeor Aor, Aur (Atur): both Egyptian names. Shihor, “the black river,” is its other Bible name, Greek Melas or Kmelas, Latin Melo, darkened by the fertilizing soil which it deposits at its overflow (^{<240218>}Jeremiah 2:18). The hieroglyphic name of Egypt is Kam, “black.” Egyptians distinguished between Hapi-res, the southern Nile of Upper Egypt, and Hapi-meheet, the northern Nile of Lower Egypt. Hapi-ur, “the high Nile,” fertilizes the land; the Nile low brought famine. The Nile god is painted red to represent the inundation, but blue at other times. An impersonation of Noah (Osburn). Famine and plenty are truly represented as coming up out of the river in Pharaoh’s dream (Genesis 41). Therefore they worshipped it, and the plague on its waters (**see EGYPT** , **see EXODUS**) was a judgment on that idolatry (^{<020721>}Exodus 7:21; ^{<19A529>}Psalms 105:29). The rise begins at the summer solstice; the flood is two months later, after the autumnal equinox, at its height pouring through cuttings in the banks which are higher than the rest of the soil and covering the valley, and lasting three months.

(^{<300808>}Amos 8:8; 9:5; ^{<232303>}Isaiah 23:3).

The appointed S.W. bound of Palestine (^{<061303>}Joshua 13:3; ^{<131305>}1 Chronicles 13:5; ^{<140926>}2 Chronicles 9:26; ^{<011518>}Genesis 15:18). ^{<110865>}1 Kings 8:65 “stream” (nachal , not “river”). Its confluent is still called the Blue river; so Nilah = “darkblue,” or “black.” The plural “rivers” is used for the different mouths, branches, and canals of the Nile. The

tributaries are further up than Egypt

(<197844>Psalm 78:44; <020718>Exodus 7:18-20; <230718>Isaiah 7:18; 19:6; <262903>Ezekiel 29:3; 30:12). “The stream (nachal) of Egypt” seems distinct (<232712>Isaiah 27:12), now “wady el Arish” (where was the frontier city Rhino-corura) on the confines of Palestine and Egypt (<061504>Joshua 15:4,47, where for “river” should stand “stream,” [nachal]). Smith’s Bible Dictionary suggests that

[nachal] is related to the Nile and is that river; but the distinctness with which [nachal] is mentioned, and not as elsewhere Sihor, or “river,” Ye’or , forbids the identification. “The rivers of Ethiopia” (<231801>Isaiah 18:1,2), Cush, are the Atbara, the Astapus or Blue river, between which two rivers Meroe (the Ethiopia meant in Isaiah 18) lies, and the Astaboras or White Nile; these rivers conjoin in the one Nile, and wash down the soil along their banks from Upper Egypt, and deposit it on Lower Egypt; compare “whose land (Upper Egypt) the rivers have spoiled” or “cut up” or “divided.”

The Nile is called “the sea” (<231905>Isaiah 19:5), for it looks a sea at the overflow; the Egyptians still call it El Bahr “the sea” (<340308>Nahum 3:8). Its length measured by its course is probably 3,700 miles, the longest in the

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world. Its bed is cut through layers of nummulitic limestone (of which the pyramids of Ghizeh are built, full of nummulites, which the Arabs call “Pharaoh’s beans”), sandstone under that, breccia verde under that, azoic rocks still lower, with red granite and syenite rising through all the upper strata at the first cataract. Sir Samuel Baker has traced its (the White Nile’s) source up to the Tanganyika, Victoria, and Albert Nyanza lakes, filled with the melting snows from the mountains and the periodical equatorial heavy rains. The Hindus call its source Amana, the name of a region N.E. of the Nyanza. The shorter confluent, the Blue river, is what brings down from the Abyssinian mountains the alluvial soil that fertilizes Egypt. The two join at Khartoom, the capital of Soodan, the black country under Egypt’s rule. The Atbara falls into the main stream further N. The river thenceforth for 2,300 miles receives no tributary. Through the breaking down of a barrier at Silsilis or at the first cataract, the river is so much below the level of the valley in lower Nubia that it does not overflow on the land. On the confines of Upper Egypt it forms two cataracts, the lower near Syene. Thence it runs 500 miles onward. A short way below Cairo and the pyramids it parts into two branches, bounding the Delta E. and W. and falling into the Mediterranean. Always diffusing its waters, and never receiving any accession of water from sky or tributary, its volume at Cairo is but half what it is at the cataract of Syene. The water is sweet, especially when turbid. Stagnant waters left by the overflow in Nubia’s sandy flats are carried into the Nile by the new overflow, thus the water is at first a green shiny color and unwholesome for two or three days. Twelve days later it becomes red like blood, and is then most wholesome and

refreshing; and all living beings, men, beasts, birds, fish, and insects are gladdened by its advent.

Egypt having only a little rain ([<381417>Zechariah 14:17,18](#)) depends on the Nile for its harvests; see in [<051110>Deuteronomy 11:10-12](#) the contrast to the promised land, where the husbandman has to look up to heaven for rain instead of looking down, irrigating the land. with watercourses turned by the foot as in Egypt (a type of the spiritual state of the two respectively), and where Jehovah's eyes are upon it from the beginning to the end of the year. The waters reach their lowest in nine months groin their highest point in the autumn equinox; they remain stationary for a few days and then begin to rise again. If they reach no higher than 22 ft. at the island Rhoda, between Cairo and Ghizeh, where a nilometer is kept, the rise is insufficient; if 27, good; if more, the flood injures the crops, and plague

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and murrain ensue. The further S. one goes, the earlier the inundation begins; at Khartoom as early as April. The seven years' famine under Joseph is confirmed by the seven years' famine in the reign of Fatimee Khaleefeh El-Mustansir bi-'llah, owing to the failure of water. The universal irrigation maintained, even during the low season of the Nile, made the results of failure of its waters more disastrous than now. The mean rise above the lowest level registered at Semne, near the second cataract, in Moeris' reign, 2000 B.C., was 62 ft. 6 inches, i.e. 23 ft. 10 inches above the present rise which is 38 ft. 8 inches (Lepsius in the Imperial Dictionary)

The average rate of deposit in Egypt now is four and a half inches in the century. But other causes were at work formerly; the danger of inferences as to man's antiquity from such data is amusingly illustrated by Homer's (Philippians Transac. 148) inference from pottery found at a great depth that man must have lived there in civilization 13,000 years ago, which Bunsen accepted! Unfortunately for the theory the Greek honeysuckle was found on some of it. The burnt brick still lower, on which he laid stress, was itself enough to have confuted him, for burnt brick was first introduced into Egypt under Rome (see Quarterly Revue, April, 1859). Champollion holds no Egyptian monument to be older than 2,200 B.C.

In Upper Egypt bore yellow mountains, a few hundred feet high, and pierced with numerous tombs, bound the N. on both sides; this gives point to Israel's sneer, "because there were no graves in Egypt hast thou taken us away to die in the wilderness?" (⁰²¹⁴¹¹Exodus 14:11). In Lower Egypt the land

spreads out on either side of the Nile in a plain bounded E. and W. by the desert. At the inundation the Nile rushes along in a mighty torrent, made to appear more violent by the waves which the N. wind, blowing continually then, raises up (<244607>Jeremiah 46:7,8). Two alone of the seven noted branches of the mouth (of which the Pelusiac was the most eastern) remain, the Damietta (Phanitic) and Rosetta (Bolbitine) mouths, originally artificial (Herodotus ii. 10), fulfilling <231905>Isaiah 19:5 and probably <231111>Isaiah 11:11-15; <263012>Ezekiel 30:12. The Nile in the numerous canals besides the river itself formerly “abounded with incredible numbers of all sorts of fish” (Diodorus Siculus i.; <041105>Numbers 11:5). These too, as foretold (<231908>Isaiah 19:8-10), have failed except about lake Menzaleh. So also the papyrus reeds, from whence paper receives its designation, flags, reeds, and the lotus with its fragrant and various colored flowers, have almost

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disappeared as foretold ([<231906>](#)Isaiah 19:6,7), the papyrus boats no more skim its surface ([<231802>](#)Isaiah 18:2).

[<043203>](#) Numbers 32:3,36, a city in “the land of Jazer and of Gilead.” (**See BETHNIMRAH**). NOW Nimrun; E. of Jordan, E.N.E. from Jericho. The name is from leopards infesting the thick wood between the inner and outer banks of the Jordan, which overflows at times into that intermediate space and drives the wild beast out of its lair ([<244919>](#)Jeremiah 49:19; 50:44). In [<231506>](#) Isaiah 15:6 “the waters of Nimrim shall be desolate ... there is no green thing”; even the city Nimrah, whose name means “limpid waters,” which came down from the mountains of Gilead near Jordan, is without water, so that herbage is gone ([<244834>](#)Jeremiah 48:34), i.e. “the well watered pastures of Nimrah shall be desolate.”

2. Another Nimrah is in Moab, near the wady Beni Hammed, E. of the Dead Sea near its southern end, Khirbet en (ruins of) Nemeireh.

3. The plural, N IMRIM , thus would comprise both the N. of Gad and the N. of Moab. **see BETHNIMRA** is perhaps = **see BETHABARA** beyond Jordan, where John was baptizing ([<430128>](#)John 1:28); for the pure water of Bethnimra, its situation in the center of “the region round about Jordan,” and its accessiblens from “Jerusalem and Judaea” all accord. Tradition makes it the scene of Israel’s “passage” over Jordan; this would cause Bethabara (house of passage) to be substituted for Bethnimra. The Septuagint has Bethanabra, a link between

the two names. **see BETHBARA** is distinct ([<070724>](#)Judges 7:24).

NIMROD

Cush's son or descendant, Ham's grandson ([<011008>](#)Genesis 10:8). "Nimrod began to be a mighty one in the earth," i.e. he was the first of Noah's descendants who became renowned for bold and daring deeds, the Septuagint "giant" (compare [<010604>](#)Genesis 6:4,13; [<231303>](#)Isaiah 13:3). "He was a mighty hunter before Jehovah," so that it passed into a proverb or the refrain of ballads in describing hunters and warriors, "even as Nimrod the mighty hunter before Jehovah." Not a mere Hebrew superlative, but as in

[<012707>](#) Genesis 27:7 "bless thee before Jehovah," i.e. as in His presence,

[<195613>](#) Psalm 56:13 "walk before God." Septuagint translated "against

NIMRAH

= leopard, or clear water.

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Jehovah”; so in ^{<041602>}Numbers 16:2 lipneey , “before,” means opposition. The Hebrew name Nimrod means “let us rebel,” given by his contemporaries to Nimrod as one who ever had in his mouth such words to stir up his band to rebellion. Nimrod subverted the existing patriarchal order of society by setting up a chieftainship based on personal valor and maintained by aggression. The chase is an image of war and a training for it. The increase of ferocious beasts after the flood and Nimrod’s success in destroying them soon gathered a band to him. From being a hunter of beasts he became a hunter of men. “In defiance of Jehovah,” as virtually” before Jehovah”

(^{<201511>}Proverbs 15:11) means, Nimrod, a Hamite intruded into Shem’s portion, violently set up an empire of conquest, beginning with Babel, ever after the symbol of the world power in its hostility to God. From that land he went forth to Asshur and builded Nineveh. The later Babylonians spoke Semitic, but the oldest inscriptions are Turanian or Cushite. Tradition points to Babylon’s Cushite origin by making Belus son of Poseidon (the sea) and Libya (Ethiopia): Diodorus Siculus i. 28. Oannes the fish god, Babylon’s civilizer, rose out of the Red Sea (Syncellus, Chronog. 28). “Cush” appears in the Babylonian names Cissia, Cuthah, Chuzistan (Susiana). Babylon’s earliest alphabet in oldest inscriptions resembles that of Egypt and Ethiopia; common words occur, as Mirikh, the Meroe of Ethiopia, the Mars of Babylon. Though Arabic is Semitic, the Mahras’ language in southern Arabia is non-Semitic, and is the modern representative of the ancient Himyaric whose empire dates as far back as 1750 B.C. The Mahras is akin to the Abyssinian Galla language, representing the Cushite or Ethiopic

of old; and the primitive Babylonian Sir H. Rawlinson from inscriptions decides to resemble both. The writing too is pictorial, as in the earliest ages of Egypt. The Egyptian and Ethiopic *hyk* (in *hyk-sos*, the shepherd kings), a “king,” in Babylonian and Susianian is *khak*. “*Tyrhak*” is common to the royal lists of Susiana and Ethiopia, as “*Nimrod*” is to those of Babylon and Egypt. Ra is the Cushite supreme god of Babylon as Ra is the sun god in Egypt. (**See BABEL**).

Nimrod was the Bel, Belus, or Baal, i.e. lord of Babel, its founder. Worshipped (as the monuments testify) as Bilu Nipra or Bel Nimrod, i.e, the god of the chase; the Talmudical Nopher, now Niffer. Josephus (Ant. 1:4) and the tortures represent him as building, in defiance of Jehovah, the Babel tower. If so (which his rebellious character makes likely) he abandoned Babel for a time after the miraculous confusion of tongues, and went and founded Nineveh. Eastern tradition pictures hint a heaven-

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storming giant chained by God, among the constellations, as Orion, Hebrew Keciyl , “fool” or “wicked.” Sargon in an inscription says: “350 kings of Assyria hunted the people of Bilu-Nipru”; probably = the Babylon of Nimrod, nipru meaning hunter, another form of Nebrod which is the Septuagint form of Nimrod. His going to Assyria (^{<011010>}Genesis 10:10,11,12) accords with Micah’s designating Assyria “the hind of Nimrod” (^{<330506>}Micah 5:6). Also his name appears in the palace mound of Nimrud. The fourfold group of cities which Nimrod founded in Babylonia answer to the fourfold group in Assyria. So Kiprit Arba, “king of the four races,” is an early title of the first monarchs of Babylon; Chedorlaomer appears at the head of four peoples; “king of the four regions” occurs in Nineveh inscriptions too; after Sargon’s days four cities had the pre-eminence (Rawlinson, 1:435,438,447).

The early seat of empire was in the southern part of Babylonia, where Niffer represents either Babel or Calneh, Warka Erech, Mugheir Ur, Senkereh Ellasar. The founder (about 2200 B.C.) or embellisher of those towns is called Kinzi Akkad, containing the name Accad of ^{<011001>}Genesis 10:1. Tradition mentions a Belus king of Nineveh, earlier than Ninus; Shamas Iva (1860 B. C.), son of Ismi Dagon king of Babylon, founded a temple at Kileh Shergat (= Asshur); so that the Scripture account of Babylon originating the Assyrian cities long before the Assyrian empire of the 13th century B.C. is confirmed. (Layard, Nineveh 2:231). Sir H. Rawlinson conjectures that Nimrod denotes not an individual but the “settlers,” and that Rehoboth, Calah, etc., are but sites of buildings afterward erected; but the

proverb concerning Nimrod and the history imply an individual; the Biris (temple) Nimrud, the Sukr (dam across the Tigris) el Nimrud, and the mound Nimrud, all attest the universal recognition of him as the founder of the empire.

NIMSHI

Grandfather of Jehu, and father of Jehoshaphat (<120902>2 Kings 9:2). “Son” means grandson or descendant (<111916>1 Kings 19:16).

NINEVEH

(**See ASSYRIA**). Nimrod builded Nineveh (<011011>Genesis 10:11); Herodotus (i. 7) makes Ninus founder of Nineveh. and grandson of Belus founder of Babylon; which implies that it was from Babylon, as Scripture says, that Nineveh’s founder came. Nin is the Assyrian Hercules. Their mythology

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also makes Ninus son of Nimrod. **see JONAH** is the next Scripture after Genesis 10 that mentions Nineveh. Sennacherib after his host's destruction "went and dwelt at Nineveh" (^{<121936>}2 Kings 19:36). Jonah (^{<320303>}Jonah 3:3) describes it as an "exceeding great city of three days' journey" round (i.e. 60 miles, at 20 miles per day) with 120,000 children "who knew not their right hand from their left" (^{<320411>}Jonah 4:11), which would make a population in all of 600,000 or even one million. Diodorus Siculus (ii. 3), agreeing with Jonah's "three days' journey," makes the circumference 55 miles, pastures and pleasure grounds being included within, from whence Jonah appositely (^{<320411>}Jonah 4:11) mentions "much cattle." G. Smith thinks that the ridges enclosing Nebi Yunus and Koyunjik (the mounds called "tels" opposite Mosul) were only the walls of inner Nineveh, the city itself extending beyond to the mound Yarenijah. The parallelogram in Assyria covered with remains has Khorsabad N.E.; Koyunjik and Nebi Yunus (Nineveh in the narrow sense) near the Tigris N.W.; Nimrud and Athur between the Tigris and Zab, N.W.; and Karamles at a distance inward from the Zab S.E. From Koyunjik to Nimrud is 18 miles; from Khorsabad to Karamles 18; from Koyunjik to Khorsabad 13 or 14; from Nimrud to Karamles 14. The length was greater than the breadth; so ^{<320304>}Jonah 3:4 "entered into the city a day's journey." The longer sides were 150 furlongs each, the shorter 90 furlongs, the whole circuit 480 or 460 miles. Babylon had a circuit of only 385 miles (Clitarchus in Diod. ii. 7, Strabo xvi. 737). The walls were 100 ft. high, with 1,500 towers, and broad enough for three chariots abreast. Shereef Khan is the northern extremity of the collection of

mounds on the eastern bank of the Tigris, and is five and a half miles N. of Koyunjik. There is also an enclosure, 5,000 yards in circuit, once enclosed by a moat at Selamivah three miles N. of Nimrud. Nimrud in inscriptions is called Kalkhu = Calah in <011011>Genesis 10:11; Khorsabad is called Sargina from Sargon. At Kileh Sherghat is the presumed original capital,” Asshur,” 60 miles S. of Mosul, on the right or western bank of the Tigris. Sennacherib first made Nineveh the capital.

Nineveh was at first only a fort to keep the Babylonian conquests around. It subsequently, with Rehoboth, Ir, Calah, and Resen, formed one great city, “Nineveh” in the larger sense. Thothmes III of Egypt is mentioned in inscriptions as capturing Nineveh. Phraortes the Mede perished in attempting to do so (Herodotus i. 102). Cyaxares his successor, after at first raising the siege owing to a Scythic invasion (Herodotus i. 103,106) 625 B.C., finally succeeded in concert with the Babylonian Nabopolassar,

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606 B.C., Saracus the last king, Esarhaddon's grandson, set fire to the palace and perished in the flames, as Ctesias states, and as the marks of fire on the walls still confirm. So

<340313>Nahum 3:13,15, "fire shall devour thy bars." Charred wood, calcined alabaster, and heat splintered figures abound. Nahum (Nahum 2) and Zephaniah (<360213>Zephaniah 2:13-15) foretold its doom; and Ezekiel (Ezekiel 31) shortly after attests the completeness of its overthrow, as a warning of the fatal issue of pride,

<231007> Isaiah 10:7-14: Diodorus (ii. 27) says there was a prophecy that Nineveh should not fall until the river became its enemy. The immediate cause of capture was the city walls destruction by a sudden rise in the river. So Nahum (<340108>Nahum 1:8; 2:6,8) foretold "with an over running flood He will make an utter end of the place;" "the gates of the rivers shall be opened and the palace shall be dissolved," namely, by the inundation; "Nineveh is of old like a pool of water (though of old defended by water around), yet (its inhabitants) shall flee." There was a floodgate at the N.W. angle of the city, which was swept away; and the water pouring into the city "dissolved" the palace foundation platform, of sundried bricks. Nineveh then totally disappears from history; it never rose again. Nahum (<340110>Nahum 1:10; 3:11) accords with Diodorus Siculus that the final assault was made during a drinking bout of king and courtiers: "while they are drunken as drunkards, they shall be devoured as stubble fully dry ... Thou shalt be drunken," etc. The treasures accumulated by many kings were rifled, as

Nahum foretells; “take ye the spoil of silver ... gold, for there is none end of the store;” the people were “scattered upon the mountains”

(<340318>Nahum 3:18). He calls it “the city of bloods,” truly (<340301>Nahum 3:1); the wall carvings represent the king in the act of putting out his captives’ eyes, and dragging others by a hook through the lips and a cord. Other cities have revived, but Nahum foretells “there is no healing of thy bruise”

(<340319>Nahum 3:19). Lucian of Samosara near the Euphrates asserts none in his day even knew where Nineveh stood. Its former luxury is embodied in the statue of Sardanapalus as a dancer, which he directed (Plutarch says) to be erected after his death, with the motto “eat, drink, enjoy lust ... the rest is nothing!”

The language of its inscriptions is Semitic, for the main population was a colony of Asshur, son of Shem; and besides the prevalent Semitic a Turanian dialect has been found on tablets at Koyunjik, derived from its original Cushite founder Nimrod of Babylon and his band. At Nimrud the oldest palaces are in the N.W. grainer, the most recent at the S.E. The

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Oppert, etc., as in Darius' inscription at Behistun. Parallel parts of the same inscription in snorter language (as the hieroglyphics and Greek on the Rosetta stone enabled Champollion to discover the former) verified the results, and duplicate phrases brought, out the meaning of words.

T OMBS . Chaldaeia is as full of tombs as Assyria is void of them. Probably Chaldaeia was the burial place of the Assyrian kings; Arrian (Exped. Alex. 7:22) states that their tombs were in the marshes S. of Babylon.

A RT , C OMMERCE . Egyptian art is characterized by calm repose, Assyrian art by energy and action. Egyptian architecture is derived from a stone prototype, Assyrian from a wooden one, in agreement with the physical features of the respective countries. Solomon's temple and palace, with grand hall and chambers, paneled with slabs sculptured with trees, the upper part of the walls painted in various colors, the winged cherubim carved all round, the flowers and pomegranates, correspond to the Nineveh palaces in a great measure. Silk, blue clothes, and embroidered work were traded in by Nineveh's merchants ([Ezekiel 27:23,24](#); [Nahum 3:16](#)). The Chaldaean Nestorians in the Kurdistan mountains and the villages near Mosul are the sole representatives of the ancient Assyrians and Babylonians.

NISROCH

The god of Nineveh, in whose temple Sennacherib was assassinated by his sons ([2 Kings 19:37](#); [Isaiah](#)

37:38). From nisir Arabic (Hebrew neshar , “eagle”), with the intensive och, “the great eagle.” The eagle headed human figure that overcomes the lion or bull, depicted in colossal size upon the walls and the portals, and in the groups upon the embroidered robes; a type of the supreme God. Philo Bybl. in Eusebius, Praepar. Evang. i. 10 says first Zoroaster taught that Ormuzd the Persian god was symbolized by the eagle’s head. The constellation Aquila represented it. Nisroch may be a corruption for Asarak, Assar (related to Asshur), an Assyrian god met with in many Assyrian proper names. Septuagint in many copies have for N. Asorach, Esorach, for which Josephus (Ant. 10:1, section 5) has Araskes. Sir H. Rawlinson says “Asshur had no temple in Nineveh in which Sennacherib could have been worshipping.” Jarchi explains Nisroch “a beam of Noah’s ark.” Nisroch is apparently the eagle headed winged figure, with cone in one hand and basket in the other, taken from the N.W. palace, Nimrud. G. Rawlinson

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applies to the besiegers, or “the chariots shall come with the glitter of steel weapons.” The “red shield” ([<340203>](#)Nahum 2:3) accords with the red painting of the shields and dresses in the sculptures. The king, with beardless eunuch behind holding an umbrella and the winged symbol of Deity above, appears in various carvings; he was despotic. Kitchen operations, husbandry and irrigation implements are represented also.

Religion. The man bull and man lion answer to Nin and Nergal, the gods of war and the chase. Nisroch the eagle-headed god and Dagon the fish-headed god often appear in the sculptures. The sacred tree answers to Asheerah, “the grove” ([<122107>](#)2 Kings 21:7). The chief gods were Asshur, Bel, Beltis or Myletta, Sin the moon, Shamash (Hebrew shemesh) the sun, Vul or Iva the thunder wielder, Nin, etc. “Witchcrafts” and “whoredoms” in connection with Nineveh’s worship are denounced by [<340304>](#)Nahum 3:4. The immense palaces, the depositories of the national records, were at once the gods’ temple and the king’s abode, for he was the religious head of the nation and the favorite of the gods.

Language and writing. Clay cylinders pierced through so as to turn round and present their sides to the reader, bricks, and slabs are the materials inscribed on. The wedge (cuneus from whence “cuneiform”) in various forms and directions, upright, horizontal, and diagonal, is the main element of the 250 distinct alphabetical characters. This mode of writing prevailed for 2000 years B.C. in Assyria, Babylonia, and eastern Persia. The alphabet is syllabic. Determinatives are prefixed to some words, as | prefixed marks the word as a man’s name; |-- marks the

plural; || marks the dual. It is related to Hebrew, thus, u “and” is the Hebrew ve ; ki is in both “if”; anaku = Hebrew ‘ anoki “I”; ‘atta’ in both is “thou”; ‘abu = ‘ab (Hebrew), “father”; nahar in both is a “river.” Feminine nouns end in -it or -at; Hebrew end with -ith. Sh is the shortened relative pronoun “who, which,” as in later Hebrew; mah in both asks a question. The verb as in Hebrew is conjugated by pronominal suffixes. The roots are biliteral, the Hebrew both biliteral and trilateral. Mit , “to die”; Hebrew muth . Sib , “to dwell”; Hebrew yashab . Tiglath means “adoration.” Pal , “son,” the Aramaic bar ; sat “king”; ris, Hebrew rosh , “head.” The northwestern palace of Nineveh has the longest inscription; it records concerning Sardanapalus II. Sennacherib’s inscription concerning Hezekiah, on two man-headed bulls from Koyunjik, is the most interesting. Bas-reliefs of the siege of **see LACHISH** accompany it. By a tentative process recurring proper names were first deciphered by Grotefend, Rawlinson, Hincks, Fox Talbot,

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British Museum the seal of So or Sabacho and that of Sennacherib affixed to a treaty between them, of which the parchment has perished. Sargon (meaning king de facto) usurped the throne and took Samaria (he says in inscriptions) in his first year; he built the palace at Khorsabad. **see SENNACHERIB** his son succeeded 704 B.C. and reigned 24 years. He built the palace at the S.W. corner of Koyunjik, covering 100 acres almost, excavated by Layard. Of it 60 courts, halls (some 150 ft. square), and passages (one 200 ft. long) have been discovered. The human headed lions and bulls at its many portals are some 20 ft. high. Esarhaddon succeeded, as he styles himself “king of Assyria, Babylon, Egypt, Meroe, and Ethiopia;” = **see ASNAPPER** ; he imprisoned **see MANASSEH** . He built a temple at the S.W. corner of Nimrud, and a palace at Nebi Yunus. Asshur- bani-pal succeeded, a hunter and warrior; his library of clay tablets, religious, legal, historical, and scientific, is in British Museum. He built a palace at Koyunjik, near Sennacherib’s. His son, the last king, Asshur-emid-ilin or Asshur-izzir-pal (= Saracus or Sardanapalus), built the S.E. edifice at Nimrud.

The palace walls were from five to fifteen feet thick, erected on an artificial platform 30 to 50 ft. above the surrounding level, and paneled with slabs of coarse alabaster sculptured and inscribed. The plaster above the alabaster wainscoting was ornamented with figures; the pavement was of alabaster or flat kiln-burnt bricks resting on bitumen and fine sand. The Nimrud grand hall is only 35 ft. broad (though 160 ft. long), to admit of roofing with the short beams to be had. The ceilings were gaily colored. The portals were guarded by colossal human headed

bulls; thence was an ascent to a higher platform, and on the top a gateway, sometimes 90 ft. wide, guarded also by winged bulls; inside was the great door, opening into a sculpture adorned passage; then the inner court, then the state apartments. There may have been an upper story of sun-dried bricks and wood, for there are no stone or marble columns or burnt brick remains. The large halls may have been roofless, a ledge projecting round the four sides and supporting an awning as shelter against rain and sun. However

<360214> Zephaniah 2:14 mentions “the cedar work,” cedars from Lebanon may have reached from wall to wall with openings for light. The chambers were built round the central hall.

In <340203> Nahum 2:3 translated “the chariots (shall be furnished) with fire flashing scythes,” literally, “with the fire of scythes” or “iron weapons.” No traces of such scythe-armed chariots are found in Assyria; either then it

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says Nisr is not found with this meaning, and Nisroch nowhere in the inscriptions; Nisroch he regards as a corruption.

NITRE

(**See FULLER**). ^{<202520>}Proverbs 25:20, “as vinegar upon nitre so is he that singeth songs to an heavy heart.” To the feelings of the heavy at heart songs are as grating and irritative as acid poured on alkali. Nitre is carbonate of soda or potash; mixed with oil it was used as “soap” (borit):

^{<240222>} Jeremiah 2:22.

NO

= No Amon (margin, ^{<340308>}Nahum 3:8), rather than “populous No.” So ^{<244625>} Jeremiah 46:25, “the multitude,” rather “Amon of No.” So ^{<263014>}Ezekiel 30:14-16. Named from Amen, Thebes’ chief god (from whence the Greeks call it “the city of Zeus” or “Diospolis”). Appearing in many kings’ names, as Amenophis. Connected by some with Ham, Noah’s son, or Aman “the nourisher,” or Hamon “the sun god,” or Amon “the artificer.” Septuagint translated “the portion of Amon.” Inscriptions call him Amon-re, “Amon the sun.” A human figure with ram’s head, seated on a chair (**see AMEN**). Nahum describes Thebes as “situate among the rivers” (including the canals watering the city) on both sides of the Nile, which no other town of ancient Egypt is. Ezekiel’s prophecy that it should be “rent asunder” is fulfilled to the letter, Amen’s vast temple lying shattered as if by an earthquake

(30:16). Famed in Homer's Iliad (ix. 381) for its "hundred gates," but as no wall appears traceable either the reference is to the propylaea or portals of its numerous temples (Diod. Sicul., but warriors would not march through them), or else the surrounding mountains (100 of them pierced with catacombs and therefore called Beeban el Meluke, "the gates of the kings") which being mutually detached form so many avenues between them into the city. But the general usage of walling towns favors the view that the walls have disappeared. Her "rampart was the sea, and her wall from (or, as Maurer, consisted of) the sea," namely, the Nile
(<231905>Isaiah 19:5). Homer says it possessed 20,000 war chariots, which Diodorus Siculus confirms by saying there were 100 stables along the river capable of accommodating 200 horses each. Sargon after destroying Samaria attacked Hoshea's ally, So or Sabacho II, and destroyed in part No-Amon or Thebes (Isaiah 20).

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“The monuments represent Sargon warring with Egypt and imposing tribute on the Pharaoh of the time, also Egypt as in that close connection with Ethiopia which Isaiah and Nahum imply” (G. Rawlinson).

No is written Ni'a in the Assyrian inscriptions. Asshur-bani-pal twice took Thebes. “No,” if Semitic, is related to naah, “abode,” “pasture,” answering to Thebes' low situation on a plain. The sacred name was Ha-Amen, “the abode of Amen”; the common name was Ap or Ape, “capital.” The feminine article prefixed made it Tape, Thape, Coptic Thabu, Greek Thebes. No hieroglyphics are found in it earlier than the sixth dynasty, three centuries later than Menes, a native of This in the Thebaid, the founder of Memphis. Diodorus states the circuit was 140 furlongs. Strabo

(xvii. 47) describes the two colossal figures, “each a single stone, the one entire, the upper part of the other from the chair fallen, the result of an earthquake (^{<263016>}Ezekiel 30:16).

Once a day a noise as of a slight blow issues from that part of the statue which remains still in the seat and on its base”: the vocal Memnon. The Nile's deposit has accumulated to the depth of seven feet around them. It is two miles broad, four long; the four landmarks being Karnak and Luxor on the right bank, Quurnah and Medinet Haboo on the left. Temples and palaces extended along the left bank for two miles. First the Maneptheion palace or temple of Seti Oimeneptah of the 19th dynasty, a mile from the river. A mile S. is the so named Memnonium of Amenophis III, called Miamun or “Memnon,” really the Ramesseium of Rameses the Great, with his statue of a single block of syenite marble, 75 ft. high, 887 tons weight,

the king seated on his throne. The vocal Memnon and its fellow are a quarter of a mile further S. Somewhat S. of this is the S. Ramesseum, the magnificent palace temple of Rameses III, one of the ruins of Medinet Haboo. The columns are seven feet diameter at the base and 23 ft. round. Within the second and grand court stood a Christian church afterward. The right bank has the facade of Luxor facing the river. The chief entrance looks N. toward Karnak, with which once it was joined by an avenue more than a mile long, of sphinxes with rams' heads and lions' bodies (one is in the British Museum). Colossal statues of Rameses the Great are one on each side of the gateway. In front stood a pair of red granite obelisks, one of which now adorns the Place de la Concorde, Paris. The courts of the Karnak temple occupy 1,800 square feet, and its buildings represent every dynasty from Ptolemy Physcon, 117 B.C., 2000 years backward. It is two miles in circumference. The grand

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hall has twelve central pillars, 66 ft. high, 12 ft. diameter. On either side are seven rows, each column 42 ft. high, nine feet diameter. There are in all 134 pillars in an area 170 ft. by 329. The outer wall is 40 ft. thick at the base and 100 high. On it is represented Shishak's expedition against Jerusalem and "the land of the king of Judah "under Rehoboam (<111425>1 Kings 14:25; <141202>2 Chronicles 12:2-9). It records also Tirhakah the Ethiopian's exploits.

In the 12th and 13th dynasties of Manetho, first, Theban kings appear. When the nomads from the N.E., the Hyksos or shepherd kings, invaded Egypt and fixed their capital at Memphis, a native dynasty was maintained in Thebes. Ultimately, the Hyksos were expelled and Thebes became the capital of all Egypt under the 18th dynasty, the city's golden era. Thebes then swayed Libya and Ethiopia, and carried its victorious arms into Syria, Media, and Persia. It retained its supremacy for 500 years, to the close of the 19th dynasty, then under the 20th dynasty it began to decline. Sargon's blow upon Thebes was inflicted early in Hezekiah's reign. Nahum (<340308>Nahum 3:8,10) in the latter part of that reign speaks of her being already "carried away into captivity, her young children dashed in pieces at the top of all the streets, lots cast for her honourable men, and all her great men bound in chains," notwithstanding her having Ethiopia, Egypt, Put, and Lubim as "her strength and it was infinite," and makes her a warning to Nineveh. A still heavier blow was dealt by Nebuchadnezzar, as Jeremiah (<244625>Jeremiah 46:25,26) foretells:

“Behold I will punish Anjou No and Pharaoh and Egypt, with their gods and their kings. Afterward it shall be inhabited.”

This last prophecy was fulfilled 40 years after Nebuchadnezzar’s conquest of Egypt, when under Cyrus it threw off the Babylonian yoke. So

<262910> Ezekiel 29:10-15, “I will make ... Egypt ... waste ... from the tower of Syene (N.) even unto Ethiopia (the extreme S.) ... Yet at the end of 40 (the number expressing affliction and judgment, so the 40 days of the flood rains) years will I ... bring again the captivity of Egypt.” The Persian Cambyses gave the finishing blow to No-Amon’s greatness, leveling Rameses’ statue and setting fire to the temples and palaces. In vain the Ptolemies tried subsequently to restore its greatness. It now consists of Arab huts amidst stately ruins and drifting sands.

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NOADIAH

<150833> Ezra 8:33: weighed the temple gold and silver vessels brought from Babylon.

2. The prophetess, suborned by Sanballat and Tobiah to frighten Nehemiah (<160614>Nehemiah 6:14; compare <261317>Ezekiel 13:17).

NOAH

Son of **see LAMECH** , grandson of Methuselah; tenth from Adam in Seth's line. In contrast to the Cainite Lamech's boast of violence with impunity, the Sethite Lamech, playing on Noah's (= rest) name, piously looks for comfort (nachum) through him from Jehovah who had "cursed the ground." At 500 years old Noah begat Shem, Ham, and Japheth. The phrase, "these are the generations of Noah" (<010609>Genesis 6:9) marks him as the patriarch of his day. The cause of the flood is stated <010601>Genesis 6:1-3, etc. "The sons of God (the Sethites, adopted by grace, alone keeping themselves separate from the world's defilements, 'called by the name of Jehovah' as His sons: <010426>Genesis 4:26 margin, or as KJV; while the Cainites by erecting a city and developing worldly arts were laying the foundation for the kingdom of this world, the Sethites by unitedly 'calling on Jehovah's name' founded the church made up of God's children,

<480326> Galatians 3:26) saw the daughters of men (Cainites) and they took them wives of all which they chose" (fancy and lust,

instead of the fear of God, being their ruling motive). When “the salt of the earth lost its savour” universal corruption set in. <650106>Jude 1:6,7, does not confirm the monstrous notion that “the sons of God” mean angels cohabiting carnally with women. The analogy to Sodom is this, the angels’ ambition alienating their affections from God is a spiritual fornication analogous to the Sodomites’ “going after strange flesh”; so covetousness is connected with whore- mongering, as spiritually related (<490505>Ephesians 5:5). The book of Enoch takes the carnal cohabitation view; but because Jude 1:accords with it in sonic particulars it does not follow he accords with it in all. The parallel

<610204> 2 Peter 2:4 refers to the first fall of the apostate angels, not to

<010602> Genesis 6:2. The Israelites were “sons of God” (<053205>Deuteronomy 32:5;

<280110> Hosea 1:10); still more “sons of Jehovah” the covenant God (<020422>Exodus 4:22; <051401>Deuteronomy 14:1; <197315>Psalm 73:15; <201426>Proverbs 14:26). “Wives” and “taking wives,” i.e. marriage, cannot be predicated of angels, fornication and going after strange flesh; moreover Christ states

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expressly the “angels neither marry nor are given in marriage” ([<402230>Matthew 22:30](#); [<422035>Luke 20:35,36](#)). “Unequal yoking” of believers with unbelievers in marriage has in other ages also broken down the separation wall between the church and the world, and brought on apostasy; as in Solomon’s case (compare [<161323>Nehemiah 13:23-26](#); [<470614>2 Corinthians 6:14](#)). Marriages engrossing men just before the flood are specified in [<402438>Matthew 24:38](#); [<421727>Luke 17:27](#). Mixed marriages were forbidden ([<023416>Exodus 34:16](#); [<012746>Genesis 27:46; 28:1](#)). “There were giants in the earth in those days”: nephilim , from a root to fall, “fallers on others,” “fellers,” tyrants; applied in [<041333>Numbers 13:33](#) to Canaanites of great stature. Smith’s Bible Dictionary observes, if they were descendants of the Nephilim in [<010604>Genesis 6:4](#) (?) the deluge was not universal. Distinct from these are the children of the daughters of men by the sons of God, “mighty men of old, men of renown.” “The earth was corrupt before God, and filled with violence through them” ([<010611>Genesis 6:11,13](#)). So God’s long suffering at last gave place to zeal against sin, “My Spirit shall not always strive with (Keil, rule in) man,” i.e. shall no longer contend with his fleshliness, I will give him up to his own corruption and its penalty ([<450124>Romans 1:24,26-28](#)), “for that he also (even the godly Sethite) is flesh,” or as Keil, “in his erring he is fleshly,” and so incapable of being ruled by the Spirit of God; even the godly seed is apostate and carnal, compare [<430306>John 3:6](#).

God still gave a respite of 120 years to mankind. Noah alone found grace in His sight; of him and Enoch alone it is written,

“they walked with God.” Noah was “just and perfect (sincere in aim, whole-hearted: <400548>Matthew 5:48; <011701>Genesis 17:1; <500315>Philippians 3:15) in his generations,” among the successive generations which passed during his lifetime. God renews His covenant of grace to mankind in Noah’s person, the one beacon of hope amidst the ruin of the existing race (<010618>Genesis 6:18). He was now 480 years old, because he entered the ark at 600 (<010706>Genesis 7:6). He was 500 when he begat his three sons, subsequently to God’s threat (<010532>Genesis 5:32 in time is later than <010603>Genesis 6:3). In the 120 years’ respite Noah was “a preacher of righteousness,” “when the long suffering of God was continuing to wait on to the end ([apexedecheto](#) , and no ‘once’ is read in the Alexandrinus, the Vaticanus, and the Sinaiticus manuscripts) in the days of Noah, while the ark was a preparing,” the limit of His long suffering (<600320>1 Peter 3:20; <610205>2 Peter 2:5; <581107>Hebrews 11:7). “Warned of God of things not seen as yet, moved with reverential (not Slavish) fear

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([eulabetheis](#) , contrasted with the world's sneering disbelief of God's word and self deceiving security) prepared an ark by faith (which evidenced itself in acting upon God's word as to the things not yet seen) to the saving of his house (for the believer tries to bring 'his house' with him: [<441615>Acts 16:15,31,33,34; 10:2](#)), by the which he condemned the world (since he believed and was saved, so might they; his salvation showed their condemnation just: [<430319>John 3:19](#)) and became heir of the righteousness which is by faith." In [<261414>Ezekiel 14:14](#) Noah, etc., are instanced as saved "by their righteousness," not of works, but of grace ([<450403>Romans 4:3](#)). The members of his family alone, his wife, three sons and their wives, were given to him amidst the general wreck. The ark which Noah built by God's order was like a ship in proportions, but with greater width ([<010614>Genesis 6:14,15](#)). The Hebrew teebah is the same as Moses' [see ARK](#) of bulrushes ([<020203>Exodus 2:3](#)): an Egyptian word for a "chest" or "coffer," fitted for burden not for sailing, being without mast, sail, or rudder. Of "gopher," i.e. cypress wood, fitted for shipbuilding and abounding in Syria near Babylon, the region perhaps of Noah. With "rooms," literally, nests, i.e. berths or compartments, for men and animals. Pitched with "bitumen" making it watertight. The length 300 cubits (i.e., the cubit = 21 inches, 525 ft.), the width was 50 cubits (i.e. 87 ft. 6 inches), the height was 30 cubits (i.e. 52 ft. 6 inches). The "Great Eastern" is longer but narrower. Peter Jansen in 1609 built a vessel of the same proportions, but smaller, and it was found to contain one-third more freight than ordinary vessels of the same tonnage, though slow. Augustine

(de Civ. Dei, 15) notices that the ark's proportions are those of the human figure, the length from sole to crown six times the width across the chest, and ten times the depth of the recumbent figure measured from the ground. Tiele calculated there was room for 7,000 species; and J. Temporarius that there was room for all the animals then known, and for their food. "A window system" (Gesenius) or course of windows ran for a cubit long under the top of the ark, lighting the whole upper story like church clerestory windows. A transparent substance may have been used, for many arts discovered by the Cainites (^{<010421>}Genesis 4:21,22) and their descendants in the 2,262 years between Adam and the flood (Septuagint; Hebrew 1656 years) were probably lost at the deluge. The root of tsohar "window" implies something shining, distinct from challon , a single compartment of the larger window (7:6); and "the windows of heaven," ' arubbowt , "networks" or "gratings." Noah was able to watch the bird's motions outside so as to take the dove in; this implies a transparent window. One door beside the window course let all

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covenant with mankind; so when covenanting with one nation in Abraham's person, He made circumcision, an arbitrary sign, His seal.

As Scripture records Noah's piety so also his sin. Wine making was probably one of the discoveries of the ingenious but self indulgent Cainites. Noah, having planted a vine (Armenia being celebrated for vines), through sinful ignorance and infirmity suffered himself to be overcome by wine. The saint's sin always brings its chastisement. He exposed his person; his shame stirred up **see HAM'S** (**see CANAAN**) mocking undutifulness and dislike of his father's piety. Canaan shared Ham's guilt, and by undutifulness should wound his father as the latter had wounded Noah. God overruled, as always, this fall of Noah to His glory, His righteousness becoming known by Noah's prophecy, reaching to the last ages. Ham, who despised his duty as a son, hears his son's doom to be a slave. The curse fell on Ham at the sorest point, namely, in his son's person. Canaan became "slave of Shem's" descendant, Israel. Tyre fell before Greece, Carthage before Rome, and Africa for ages has been the land of slaves. (**See JAPHETH** on his foretold "dwelling in the tents of Shem.") "Blessed be Jehovah (the covenant fulfilling) God of Shem" marks that to Israel, Shem's representative, Jehovah should especially reveal Himself as their God, and through Israel ultimately to "the whole earth" (<197218>Psalm 72:18,19; <230202>Isaiah 2:2-5; <451112> Romans 11:12-32). Noah lived after the flood 350 years. Noah was the second father and federal representative head of man-kind; alone after the flood, as Adam was alone in Eden. The flood brought back man to his original unity. The new

world emerging from the water was to Noah what Eden had been to Adam. Noah's vine was the counterpart to the two trees of Eden: a tree of life in the moderate use of its fruit, a tree of knowledge of evil, shame, and death in excess, which, lust persuaded him as in Eve's case, would raise him to expanded knowledge and bliss.

NOB

A sacerdotal city in Benjamin, on a height near Jerusalem; the last stage of Sennacherib's march from the north on Jerusalem, from whence he could see and "shake his hand against Zion" (^{<231028>}Isaiah 10:28-32). The high priest **see AHIMELECH'S** (**see DOEG** , **see DAVID**) residence in Saul's time, near Anathoth and Gibeah of Saul. The scene of Saul's murder of the priests and smiting of the townspeople, on Doeg's information that Ahimelech had given David shewbread (^{<092001>}1 Samuel 20:1-19; 21:1-9; 22:9-19). Inhabited again on the return from Babylon (^{<161131>}Nehemiah 11:31-

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perished, in respect to its occupants, men and animals, and its existing order” ([kosmos](#)); for “the fountains of the great deep were broken up” from the earth below, and “the windows of heaven above were opened. So “the heavens and the earth which are now, by the same word (which first made the existing order of men and animals, and then destroyed them) are kept in store, reserved unto fire (stored up within our earth, and the action of which appears in our igneous reeks once in a state of fusion, also in the sun our central luminary) against the day of judgment and perdition of ungodly men.”

Noah as second head of mankind receives God’s blessing (Genesis 9), the first part of it the repetition of that on Adam ([Genesis 1:28](#)), “be fruitful, multiply, and replenish the earth,” which blessing had been marred by man’s sin. Terror, not as in Eden love, should subject the lower animals to man, God’s vicegerent. Vegetable diet had heretofore been the sole one sanctioned ([Genesis 1:29](#)), as it is still in some Eastern countries. Whether men restricted themselves from flesh or not, previous to the flood, is unknown. Now first its use was explicitly conceded, man’s needs often finding insufficient food from the ground under the curse; thus Lamech’s prophecy was fulfilled ([Genesis 5:29](#)), Noah his son becoming head of the regenerated world under more favorable circumstances. But flesh with the life or blood in it was not to be eaten, both for humanity’s sake, and also as typifying His blood shedding in whom is our life ([Leviticus 17:10,11](#); [Acts 15:29](#)). Moreover, henceforth (though formerly having let Cain live) God requires man’s blood of the

shedder, whether man or beast (⁰²²¹²⁸Exodus 21:28; ¹⁹⁰⁹¹²Psalm 9:12). As the priesthood belonged to all Israel, before it was delegated to Aaron's family as Israel's representative, so the judicial and magisterial authority belonged to mankind, and was subsequently delegated to particular magistrates as mankind's representatives. The security of the natural world from destruction by flood is guaranteed by God's promise, and that of the social world by God's making human life inviolable on the ground of man's bearing God's image. These three precepts, abstinence from blood, murder punishable by death (⁴⁵¹³⁰¹Romans 13:1-4, etc.), the civil authority, have four more added by inference, constituting the "seven precepts of Noah": abstinence from blasphemy, incest and unchastity, theft, and idolatry. As Noah the head of the new family of man represents all peoples, God takes the rainbow, a natural phenomenon (**see BOW**), seen by all everywhere, as pledge of His

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zoological (namely, the distribution of animals, each continent having for ages before the flood its own peculiar species, and the numbers being vast) objections are solved. Not that there is insufficiency of water to submerge the earth, nay the water is to the land as three-fifths to two-fifths; a universal flood might have been for 150 days, and yet leave no trace discernible now. But the other difficulties make a partial one probable. The geological diluvium is distinct from the historical. The diluvium or drift in many places, consisting of sand, pebbles, organic remains, and rock fragments, was produced by violent eruptions of water at various times, not the comparatively tranquil flood of Scripture. Traces of man are supposed to be found during the formation of the drift, but that formation was apparently the work of ages, and these before Noah, not of a temporary submersion. Moses implies the ark did not drift far from where it was first lifted up, and grounded about the same place. The flood rose by degrees, not displacing the soil, nor its vegetable tribes as the olive, nor rendering the ground unfit for cultivating the vine. Hence the non- appearance of traces of the flood accords with the narrative. But the elevation of mountains followed by floods submerging whole regions is traceable, and further confirms the account of Noah's flood. Depression of the large tracts occupied by the existing race of men would open the fountains of the deep, so that the land would be submerged. <192910>Psalm 29:10 translated "Jehovah sat (so sit, <190904>Psalm 9:4,7,8; <290312>Joel 3:12) at the flood"; mabbul , Noah's deluge; as King and Judge vindicating His people and destroying their ungodly foe, "and therefore Jehovah will sit King for ever." Their foes now are what "the flood" was

then (<232802>Isaiah 28:2; 59:19; <244607>Jeremiah 46:7,8; 47:2). Jehovah will not let them overwhelm His people, as He did not let it overwhelm Noah. “As God swore the waters of Noah should no more go over the earth,” so He swears He will, after His mercy returns to Israel, “no more be angry with nor rebuke her” (<235409>Isaiah 54:9). Christ stamps the history as true, declaring that the world’s unpreparedness for His second coming, through engrossment in business and pleasure, shall be such as it was in Noah’s days before the flood (<402437>Matthew 24:37; <421726>Luke 17:26). Peter (<610303>2 Peter 3:3-13) confutes the scoffers of the last days who deny the Lord’s coming to judgment on the plea “all things continue as they were from the beginning of the creation,” but the same objection might have been urged before the flood against its possibility. Yet the earth was deluged by that water out of which it had originally risen; (ver. 6) “by which (plural Greek) heavens and earth, in respect to the waters which flowed together from both, the then world

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35). E. of the north road, opposite Shafat, is a tell with cisterns hewn in the rock and traces of a town (Courier, Palestine Exploration Quarterly Statement). From the hill-top is a full view of Zion, though Moriah and Olivet are hid by an intervening ridge. “The hill of God” ([1 Samuel 10:5,10](#)), where the Spirit came on Saul on his way from Bethlehem after Samuel’s anointing, was probably Nob, the seat then of the tabernacle, and meaning “prophecy.” Shafat is Arabic for “view,” answering to Josephus’ Greek name Scopus. Nob may be related to Nabat, “to view.” namely, the point from whence the full view of Zion breaks on the traveler from the N. Mizpeh is mentioned in Joshua (18:26) and in Nehemiah ([Nehemiah 3:7](#)) in connection with Gibeon. At Mizpeh probably the tabernacle was erected on its removal from Shiloh. Mizpeh, “watchtower,” corresponds to Nob “a high place commanding a view.” They never are named in the same passage as distinct. They both are mentioned in connection with the royal town Gibeon. Gilgal was the first temporary abode of the tabernacle, then Shiloh for more than three centuries and a half, then the Nob or high place of Gibeon, finally Jerusalem. Warren (Palestine Exploration Quarterly Statement) objects to Nob’s being identified with Nebi Samwil that the latter is four miles and a half from Jerusalem, and separated from it by the deep ravine, wady Beit Hanina; the Assyrian king marching (Isaiah 10) from Geba to Jerusalem would be more likely to find Nob on his way, at that Scopus (near the city) from whence Titus looked down upon Jerusalem, rather than turning away four miles and a half to Nebi Samwil. Warren makes Nob distinct from Gibeon (el Jib), from which latter Nebi Samwil is

one mile and a quarter distant. ([See MIZPEH](#)).

NOBAH

- 1.** An Israelite of Manasseh the conqueror of Kenath and its dependent villages E. of Jordan ([Numbers 32:42](#)).
- 2.** The town so named by Nobah instead of its former name, Kenath ([Judges 8:11](#)). The old name is revived in Kenawat in the Lejah or Trachonitis. But Ewald identified Nobah with Nawa on the Damascus road, 16 miles E. from the N. end of the sea of Tiberias.

NOBLEMAN

[basilikos](#) ([John 4:46-53](#)). Rather royal courtier; perhaps at Herod Antipas' court. Conjectured to be Chuza's husband ([Luke 8:3](#)).

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NOD

= “wandering”. E. of Eden. Cain’s place of flight.

NODAB

An Arab tribe warred with by Reuben, Gad, and half Manasseh ([<130519>](#)1 Chronicles 5:19-22). Sprung probably from Ishmael (1:31; [<012515>](#)Genesis 25:15).

NOGAH

[<130307>](#) 1 Chronicles 3:7; 14:6.

NOHAH

[<130802>](#) 1 Chronicles 8:2.

NOPH, MOPH

(**See MEMPHIS**). In Egypt ([<231913>](#)Isaiah 19:13; [<240216>](#)Jeremiah 2:16; [<263013>](#)Ezekiel 30:13,16; [<280906>](#)Hosea 9:6).

NOPHAH

[<042130>](#) Numbers 21:30. Mentioned in the Amorites’ triumphal song, after recounting the conquest of Heshbon from Moab. Ewald locates Nobah near Heshbon ([<043235>](#)Numbers

32:35,42) and identifies Nophah with it.

NOSE JEWEL

(**See FOREHEAD**). A ring of gold or silver from one to three inches diameter, with beads or jewels strung on it, passed through the right nostril (^{<261612>}Ezekiel 16:12). “I put a jewel on thy forehead,” rather “a ring in the nose” (^{<230321>}Isaiah 3:21). Women in the East wore also rings or jewels hanging from the forehead on the nose; “I put the ring upon her face”

(^{<012422>}Genesis 24:22,47).

NUMBER

After the captivity the Hebrews used the alphabet letters for numbers, ‘aleph=1; beth=2, etc.; yodh=10; qoph=100, etc. The final letters expressed 500 to 900; ‘aleph + a line over it=1000. Our manuscripts all write numbers at full length. But the variations make it likely that letters (which

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copyists could so easily mistake) originally were written for numbers: compare [<122408>2 Kings 24:8](#) with [<143609>2 Chronicles 36:9](#); [<230708>Isaiah 7:8](#), where 65 is in one reading, 16 and 5 in another. [<090619>1 Samuel 6:19](#) has 50,070, but Syriac and Arabic 5070 ([<110426>1 Kings 4:26](#) with [<140925>2 Chronicles 9:25](#)).

Numbers also have often a symbolical rather than a mere arithmetical value. But straining is to be avoided, and subtle trifling. The author's sense, history, the context, and the general analogy of the Scripture scheme as a whole are to be examined, in order to decide whether a figure is employed in a merely ordinary sense, or in an ordinary and symbolical, or in an exclusively symbolical sense. Zechariah and Daniel dwell upon seven; Daniel and Revelation use several numbers to characterize periods, rather than indicate arithmetical duration. Science reveals in crystallization and chemical combinations what an important part number plays in the proportion of combining molecules of organic and inorganic life.

Two notes intensification ([<014132>Genesis 41:32](#)), requital in full ([<184210>Job 42:10](#); [<241618>Jeremiah 16:18](#); [<236107>Isaiah 61:7](#); [<661806>Revelation 18:6](#)); the proportions of the temple were double those of the tabernacle; two especially symbolizes testimony ([<380411>Zechariah 4:11](#); [11:7](#); [<230802>Isaiah 8:2](#); [<661103> Revelation 11:3](#)), two tables of the testimony ([<023118>Exodus 31:18](#)), two cherubim over the ark of the testimony. God is His own witness; but that witness is twofold, His word and His oath ([<580613>Hebrews 6:13,17](#)), Himself and

His Son (<430818>John 8:18).

Three, like seven, is a divine number. The Trinity (<660104>Revelation 1:4; 4:8); three great feasts (<022314>Exodus 23:14-17; <051616>Deuteronomy 16:16); the threefold blessing (<040614>Numbers 6:14,24); the thrice holy (<230603>Isaiah 6:3); the three hours of prayer (<270610>Daniel 6:10; <195517>Psalm 55:17); the third heaven (<471202>2 Corinthians 12:2). Christ is “the Way, the Truth, the Life,” “Prophet, Priest, and King.” The threefold theophany (<011802>Genesis 18:2; <090304> 1 Samuel 3:4,6,8; <441016>Acts 10:16).

The number 3 1/2, one-half of 7, is a period of evil cut short, shortened for the elect’s sake (<402422>Matthew 24:22; <590517>James 5:17, three years’ and a half drought in Israel; <420425>Luke 4:25; <661102>Revelation 11:2,3,9; 12:6). <270725>Daniel 7:25; 12:7, “time, times, and a half,” “1,260 days,” “three days and a half.” The 42 months (30 days in each) answer to the 1,260 days; three years and a half = 1,260 days (360 in each year). Probably the 1,260 years of the papal rule date from A.D. 754, when his temporal power began, and end 2014 (**see ANTICHRIST**). At the close of spurious Christianity’s long rule

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open antichristianity and persecution will prevail for the three years and a half before the millennium. Witnessing churches will be followed by witnessing individuals, even as the apostate church will give place to the personal man of sin (<270725>Daniel 7:25; <661102>Revelation 11:2,3). The 2,300 (<270814>Daniel 8:14) years may date from Alexander's conquests (323 B.C.), and end about the same time as the 1,260, namely, 1977. The 1290 (<271211>Daniel 12:11,12) and 1,335 days correspond to 1290, during which Antiochus Epiphanes profaned the temple, from the month Ijar, 145th year of the era of the Seleucidae, to Judas Maccabeus' restoration of worship, the 25th day of the ninth month Chisleu, 148th year (1 Macc. 1:54; 4:52-56); in 45 days more Antiochus died, ending the Jews' calamities; in all 1,335. Again, 1,260, 1,290 and 1,335 may be counted from Mahomet's retirement to the cave, A.D. 606-610, and his flight from Mecca, 622: these figures added may mark the closing epochs of Mahometan power. Again, the 2,300 may be the years between 480 B.C., the time of Xerxes' invasion of Greece (<271102>Daniel 11:2), and A.D. 1820, when Ali Pasha cast off the yoke of the Porte and precipitated the Greek revolution. Thirdly, the 2,300 may date from Antichrist's profanation (<270927>Daniel 9:27). After the 1,260 days Jesus in person will deliver the Jews; during the 30 more their consciences are awakened to penitent faith, making 1,290; in 45 more Israel's outcasts are gathered, and the united blessing descends. These all are conjectures. Evidently these numbers symbolize the long "Gentile times" from the overthrow of Judah's kingdom by Babylon, and of Jerusalem by Titus, down

to the restoration of the theocracy in Him “whose right it is” (^{<262127>}Ezekiel 21:27). The seven times of Israel’s punishment (^{<032618>}Leviticus 26:18,21,24) are the times of the Gentile monarchies; the seven times of antichrist’s tyranny in the Holy Land will be the recapitulation and open consummation of what is as yet “the mystery of iniquity.” The three and a half during which the two witnesses prophesy in sackcloth is the sacred seven halved, for the antichristian world powers’ time is broken at best, and is followed immediately by judgment on them. It answers to the three years and a half of Christ’s witness for the truth, when the Jews disowned and the God-opposed world power crucified Him (^{<270927>}Daniel 9:27). He died in the midst of the last of the 70 weeks; the three and a half which seemed the world’s triumph over Him was immediately followed by their defeat in His resurrection (^{<431231>}John 12:31). The world powers never reach the sacred fullness of seven times 360, i.e. 2,520, though they approach it in the 2,300 (^{<270814>}Daniel 8:14). The 42 months answer to Israel’s 42 sojournings in the desert (^{<043301>}Numbers 33:1-50),

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of Elijah ([<111908>1 Kings 19:8](#)); Jonah's 40 days' warning to Nineveh ([<320304>Jonah 3:4](#)); 40 days of Christ's temptation ([<400402>Matthew 4:2](#)). Also a time of probation by tranquil prosperity ([<070311>Judges 3:11; 5:31; 8:28](#)). Ezekiel (4:4-6) lay on his right side 40 days a day for a year, which with the 390 on his left side makes the 430 of Israel's sojourn in Egypt ([<021240>Exodus 12:40,41](#); [<480317>Galatians 3:17](#)). God will bring them back to a bondage as bad as that in Egypt, but shortened by the 40 years' sojourn in the desert for discipline. Also [<262911>Ezekiel 29:11,12](#).

NUMBERS, BOOK OF

The book takes its name from the numberings (Numbers 1 and Numbers

26). The Hebrews name it from its first word waedaber , or its first distinctive word Bemidbar . It narrates Israel's stay in the desert from the law giving at Sinai ([<032734>Leviticus 27:34](#)) to their mustering in Moab's plains before entering Canaan. The parts are four:

(1) Preparations for breaking up the camp at Sinai to march to Canaan (Numbers 1--10:10).

(2) March from Sinai to Canaan's border; repulse by the Amorites ([<041011>Numbers 10:11--14:45](#)).

(3) Selected incidents and enactments during the 38 years' penal wandering ([<041501>Numbers 15:1--19:22](#)).

(4) Last year in the desert, the 40th year after the exodus (<042001>Numbers 20:1--36:13). Israel's first encampment near Kadesh was at Rithmah (from retem , the broom) in midsummer, in the second year after the exodus; there for 40 days they awaited the spies' report (<041320>Numbers 13:20,25,26; 33:18,19, from verses 20 to 36 are the stages of penal wandering). On the first month of the 40th year they are at Kadesh once more. The tabernacle and Moses remained at Kadesh on the first occasion, while Israel attempted to occupy Canaan too late (<041444>Numbers 14:44). For a long period ("many days") they stayed still here, after failure, in hope God would yet remit the sentence (<050145>Deuteronomy 1:45,46). Then they "compassed Mount Seir (the wilderness of Paran) many days," until that whole generation died (<050201>Deuteronomy 2:1). The 17 stations belong to that dreary period (<043319>Numbers 33:19-36).

The people spread about the ridges of Paran, while the tabernacle and camp moved among them from place to place. At the second encampment

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persecution of the church ([<660210>](#)Revelation 2:10). In combination with 7,10 appears in the 70 nations (Genesis 10), the 70 who went down to Egypt ([<014627>](#)Genesis 46:27), the 70 palms at Elim, the 70 elders of Israel ([<022401>](#)Exodus 24:1; [<041116>](#)Numbers 11:16), the 70 disciples, the 70 years' captivity ([<242511>](#)Jeremiah 25:11). Daniel's 70 sevens, weeks ([<270924>](#)Daniel 9:24). Seventy-fold ([<010424>](#)Genesis 4:24; [<401822>](#)Matthew 18:22). As 3 1/2 is related to 7, so 5 is related to 10; 5 is the penal number ([<022201>](#)Exodus 22:1; [<030516>](#) Leviticus 5:16; [<041816>](#)Numbers 18:16); the fifth kingdom punishes with destruction the four world kingdoms (Daniel 2).

Twelve is the church number. The 12 tribes; 12 Elim wells; 12 stones in the high priest's breastplate; 12 shewbread loaves; 12 patriarchs; 12 apostles; 12 foundation stones; 12 gates; 12,000 furlongs of New Jerusalem; 12 angels ([<662116>](#)Revelation 21:16-21; 12:1). Twelve squared and multiplied by 1,000, the symbol of the world divinely perfected, gives 144,000, the sealed Israelites ([<660704>](#)Revelation 7:4). The 24 elders are the 12 heads of the Old Testament and the 12 of the New Testament churches combined, "elders" is the term for ministers; the 24 courses of priests anticipate the final combination of the two, Jews and Gentiles, made one new man in Christ ([<660404>](#)Revelation 4:4). Seven times twelve is connected with the Lamb's bride. Six is to twelve as three and a half to seven. Six symbolizes the world given over to judgment.

The judgments on the world are complete in six; by the fulfillment of seven the world kingdoms become Christ's. Hence there is a pause between the sixth and seventh seals, the sixth and seventh trumpets. As 12 is the church's number, so six (its half) symbolizes the world kingdom broken. Six, the world number, is next to the sacred seven which it mimics (<661301>Revelation 13:1) but can never reach. The raising of the six from units to tens, and from tens to hundreds (666), indicates that the beast, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus, 666, the number of the beast (<661318>Revelation 13:18), the judged world power, contrasts with the 144,000 sealed and transfigured ones. (**See ANTICHRIST**).

Forty symbolizes probation, punishment, chastisement, and humiliation. The 40 days' rain of the flood (<010704>Genesis 7:4,12,17); Moses' 40 years in Egypt, and 40 in Midian. Times of temptation and trial: 40 days on the mountain (<022418>Exodus 24:18); a second 40 after Israel's sin of the calf (<050918>Deuteronomy 9:18,25); 40 years in the desert wanderings (<041434>Numbers 14:34), the penal issue of the 40 days' probation in searching Canaan (13:26; <199510>Psalm 95:10; also <071301>Judges 13:1); 40 days and nights

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7:1; <441319>Acts 13:19); the dragon with seven heads and seven crowns (<661203>Revelation 12:3; <042301>Numbers 23:1).

Eight begins a new era and life after the seven has been completed (<022230>Exodus 22:30; <030901>Leviticus 9:1; 22:27). Lepers are reinstated on the eighth day (<031410>Leviticus 14:10; 15:13,29). Circumcision on the eighth day begins a new life in the covenant. The eighth day after the seven of the feast of tabernacles (<032336>Leviticus 23:36). From the eighth day, when the firstfruit sheaf was waved, the seven sevens were counted; and on the 50th day or Pentecost (the eighth day after seven) a new era began (<032311>Leviticus 23:11,15,16; <440201>Acts 2:1).

<032508>Leviticus 25:8,9, type of the eternal sabbath, the new era of a regenerated world (<450821>Romans 8:21; <236101>Isaiah 61:1;

<440321> Acts 3:21); the Lord's day, the eighth after the seventh, ushers in the new Christian era. The eight saved souls left the ark on the eighth day, after the last seven of anxious waiting, the representative heads of regenerated mankind. Of man in his fallen state Ecclesiastes (<210115>Ecclesiastes 1:15) writes, "that which is crooked cannot be made straight," but what is "impossible with man is possible with God" (<421827>Luke 18:27); at Messiah's coming "the crooked shall be made straight"

(<234004>Isaiah 40:4); "that which is wanting (compare <270527>Daniel 5:27) cannot be numbered," i.e. what is wholly

wanting, man's state, cannot be numbered, but believers are "complete in Christ" (<510210>Colossians 2:10).

Ten represents perfected universality. The "thousand" years (<662002>Revelation 20:2) is ten raised to the third power, i.e. the world (10) pervaded by the divine (3). The Ten Commandments contain the whole cycle of God's moral requirements. The tithe represented the whole property as belonging to God (<011420>Genesis 14:20). Genesis has the formula ten times, "these are the generations" (<010204>Genesis 2:4; 5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1; 37:2). The Ten Commandments of the Decalogue logically follow; God's fingers wrote it. Our fingers are ten (<023118>Exodus 31:18; <190801>Psalm 8:1). The ten plagues were the entire round of judgments from God's hand. The tabernacle, temple, and New Jerusalem have ten as the prevailing figure in measurements. In the New Testament the ten lepers, ten talents, ten cities in reward for ten pounds gained, ten virgins. Antichrist too has his ten, comprising the whole cycle of the world power: ten nations opposed to Abraham's seed (<011519>Genesis 15:19); ten toes on Nebuchadnezzar's image to be stricken by the stone (<270241>Daniel 2:41); ten horns on the fourth beast (<270707>Daniel 7:7, 20,24; <661203>Revelation 12:3; 13:1; 17:3,7,12, "ten kings"); ten days of Smyrna's tribulation, the complete term of the world power's

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at Kadesh they stayed three or four months (^{<042001>}Numbers 20:1 with ^{<040122>} Numbers 1:22-28; 33:38). Miriam died, and was buried there. The people mustering all together exhausted the natural water supply; the smiting of the rock, and the sentence on Moses and Aaron followed (^{<042002>}Numbers 20:2 ff; 12, 13); from Kadesh Israel sent the message to Edom (14, etc.). On the messengers' return Israel left Kadesh for Mount Hor, where Aaron dies; then proceeded by the marches in ^{<043341>}Numbers 33:41-49 round Edom to Moab. The camp and tabernacle, with the priests and chiefs, during the wanderings, were the nucleus and rallying point; and the encampments named in ^{<043318>}Numbers 33:18-36 are those at which the tabernacle was pitched. Kehelathah ("assembling": ver. 22) and Makheloth ("assemblies") were probably stages at which special gatherings took place. During the year's stay at Sinai the people would disperse to seek food: so also during the 38 years' wandering. They bought provisions from neighbouring tribes (^{<050226>}Deuteronomy 2:26-29). Fish at Ezion Geber (^{<043335>}Numbers 33:35) was obtainable. Caravans passed over the desert of wandering as the regular route between the East and Egypt. The resources of the region sufficed in that day for a comparatively large population whose traces are found. The excessive hardships detailed ^{<050119>}Deuteronomy 1:19; 8:15, belong to the closing marches of the 40th year through the Arabah, not to the whole period (^{<042104>}Numbers 21:4). Between the limestone cliffs of the Tih on the W. and the granite range of Seir on the E. the Arabah is a mountain plain of loose sand and granite gravel, with little food or water, and

troubled with sand storms from the gulf.

C HRONOLOGY . Numbers begins with the first day of the second month of the second year after they left Egypt (<040101>Numbers 1:1). Aaron's death occurred in the first day of the fifth month of the 40th year (<043338>Numbers 33:38), the first encampment in the final march to Canaan (<042022>Numbers 20:22). Between these two points intervene 38 years and three months of wandering (<050214>Deuteronomy 2:14; <041427>Numbers 14:27-35). Moses recapitulated the law after Sihon's and Og's defeat in the beginning of the eleventh month of the 40th year (<050103>Deuteronomy 1:3,4). Thus six months intervene between Aaron's death and Deuteronomy; in them the events of the fourth part of the Book of Numbers (<042001>Numbers 20:1 to the end) occurred, excepting Arad's defeat. The first month mourning for Aaron occupies, <042029>Numbers 20:29; part of the host in this month avenged Arad's attack during Israel's journey from Kadesh to Mount Hor. Arad's attack would be while Israel was near, nor would be wait until Israel withdrew 60

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miles S. to Mount Hor (^{<042023>}Numbers 20:23, 25). His attack was evidently when the camp moved from Kadesh, which was immediately S. of Arad. He feared their invasion would be “by way of the spies,” namely, from the same quarter as before (^{<041440>}Numbers 14:40-45; 21:1), so he took the offensive. The war with Arad precedes in time Numbers 20, Aaron’s burial at Mount Hor, and is the first of the series of victories under Moses narrated from this point. (**See HORMAH**). Next, from Mount Hor Israel compassed Edom by way of the Red Sea (^{<042104>}Numbers 21:4), a 220-mile journey, about four weeks, to the brook Zered (^{<042112>}Numbers 21:12), the first westward flowing brook they met, marking therefore an epoch in their march. Then follows Sihon’s and Og’s overthrow at Jahaz and Edrei, about the middle of the third of the six months. Their defeat caused Balak to summon Balaam to curse Israel from “Pethor, which was on the river (Euphrates) in his native land” (so, ^{<042205>}Numbers 22:5), at least 350 miles distant. Two months suffice for his ambassadors to go and return twice, and for Balaam’s prophesying (Numbers 22--24). Israel probably was meanwhile securing and completing the conquest of Gilead and Bashan. Six weeks thus remain for Midian’s seduction of Israel, the plague (Numbers 25), the second numbering on the plains of Moab (Numbers 26), and the attack on Midian (Numbers 31), God retributively scourging the tempters by their own victims: “beside those (kings) that fell in the battle they put to death the kings of Midian (five, namely) Evi, Rekem, Zur, Hur, and Reba” (^{<043108>}Numbers 31:8), “Balaam also they slew” judicially, not in battle. So Moses’ death is foreannounced as to follow the vengeance upon Midian

(<043102>Numbers 31:2). Deuteronomy is his last testimony, just after the war, and before his death in the eleventh month of the 40th year.

A UTHOR A ND D ATE . The catalog of stages from Egypt to Moab (<043302>Numbers 33:2) is expressly attributed to Moses. The living connection of special enactments with incidents which occasioned them proves that this characteristic mixture of narrative and legislation comes from a contemporary annalist. Leviticus completed the Sinai legislation, but the stay in tents in the wilderness required supplementary directions not originally provided, as <041914>Numbers 19:14, also Numbers 5; 9:6-14; Numbers 19 (<041911>Numbers 19:11 the plague after Korah's rebellion necessitating ordinances concerning defilement by contact with the dead), Numbers 30; Numbers 36, the law of heiresses marrying in their tribe, being at the suit of the Machirite chiefs, as the law of their inheriting was issued on the suit of Zelophehad's daughters (Numbers 27), and that was

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due to Jehovah's command to divide the land according to the number of names, by lot (^{<042652>}Numbers 26:52-56). So the ordinances ^{<041504>}Numbers 15:4, etc., 22,24,32. The author's intimate knowledge of Egypt appears in the trial of jealousy (^{<040511>}Numbers 5:11), the purifications of the priests (^{<040807>}Numbers 8:7, etc.), the ashes of the red heifer (Numbers 19); all having an affinity to, though certainly not borrowed from, Egyptian rites. So the people refer to their former Egyptian foods (^{<041105>}Numbers 11:5,6). The building of Hebron seven years before Zoan (Tanis: probably connected here because both had the scale builder, one of the Hyksos, shepherd kings of Egypt, who originally perhaps came from the region of the Anakim), the N.E. frontier town of Egypt (^{<041322>}Numbers 13:22). References to the exodus from Egypt (^{<040313>}Numbers 3:13; 14:19; 15:41).

The regulations for encamping and marching (Numbers 2; 9:16; etc., 10:1-28), and Moses' invocation (^{<041035>}Numbers 10:35,36). The directions for removing the tabernacle (Numbers 3 and Numbers 4). The very inconsistency seeming between ^{<040403>}Numbers 4:3,23,30, fixing the Levites' limit of age to 30, and ^{<040824>}Numbers 8:24 appointing the age 25 (the reason being, the 30 was temporary, the number of able-bodied Levites between 30 and 50 sufficing for the conveyance of the tabernacle in the wilderness; but, when Israel was in Canaan, the larger number afforded by the earlier limit 25 to 50 was required: David enlarged the number, as the needs of the

sanctuary service required, by reducing the age for entrance to 20 (<132324>1 Chronicles 23:24-28), younger men being able then for the work, carrying the tabernacle being no longer needed). The tabernacle is presupposed near, which is true only while Israel was in the wilderness; “Arnon is the border of Moab, between Moab and the Amorites” (<042113>Numbers 21:13), could only be written in Moses’ time; the Amorites were not yet supplanted by the two and a half tribes: Numbers 32. Gad held Dibon when <043234> Numbers 32:34 was written, but subsequently Joshua (<061309>Joshua 13:9- 15,17) assigned it to Reuben. In Numbers 34 more territory is assigned to Israel than they permanently occupied, and less than they for a time held (namely, Damascus, in the reigns of David, Solomon, and Jeroboam II). Hardly anyone but Moses could have written the pleadings and God’s communications in <041411>Numbers 14:11-16, presuming they are historical, and they are inseparably connected with the history and legislation. Moses made his memoranda at intervals during the 38 years of wandering; hence arises the variety of style in different parts. He used also existing materials, as in <042114>Numbers 21:14,17,27-30, “the book of the wars of the Lord” (the

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writers piously and truly call them “Jehovah’s wars,” not Israel’s; compare

<021714> Exodus 17:14,16), a collection of sacred odes commemorating Israel’s triumphs, from Egyptian days downward, including the passage of Arnon, the Song of the Well, the Conquest of Sihon, and the story and prophecies of Balaam, perhaps found in writing among the spoils of Midian when Balaam was slain (<043108>Numbers 31:8). In <042114>Numbers 21:14 read as margin “Vaheeb in Suphah,” i. e. He, the Lord, conquered “Vaheeb in Suphah,” i.e. Saphia; Vaheeb was Moab’s boundary on the S. as Arnon was its boundary in the N. Gesenius however for “in Suphah” translated “in a whirlwind (the Lord conquered) Vaheeb,” so the Hebrew is, <182118>Job 21:18. In <041203>Numbers 12:3 “Moses was very meek above all the men upon the face of the earth,” he writes not by his own but the Spirit’s prompting (<041117>Numbers 11:17). He records his own faults as candidly, simply, and self ignoringly (<042010>Numbers 20:10-12; <020424>Exodus 4:24; <050137>Deuteronomy 1:37; compare the Antitype, <401129>Matthew 11:29). Moses’ “meekness” is mentioned to show why he did not vindicate himself; therefore God vindicated him. Traces of independent accounts interwoven together (<041330>Numbers 13:30, etc., <041411>Numbers 14:11-25,38,39), repetitions, and lack of consecutiveness, are observed. They are such as would result from separate memoranda put together; but the Spirit has guided the writer and compiler. The words “while the children ... were in the

wilderness”

([Numbers 15:32](#)) do not prove they were no longer there, but that the sabbath ordinance ([Exodus 31:14](#)) now violated was in force already, whereas other ordinances were to come in force only “when Israel should come into the land” ([Numbers 15:2](#), etc., [18](#), etc.). “Prophet” applied to Moses ([Numbers 11:29](#); [12:6](#)) was a usual term then ([Genesis 20:7](#); [Exodus 7:1](#)), but fell into disuse in the time of the judges when there were strictly no “prophets,” directly inspired ([1 Samuel 3:1](#)); hence, “seer” was the term for those consulted in difficult cases ([1 Samuel 9:9](#)). Samuel restored the name and reality of “prophet”; so “seer” is found afterwards only in [2 Samuel 15:27](#); [2 Chronicles 16:7,10](#). The organic connection of Numbers with the Pentateuch, of which it forms part, involves the Mosaic authorship of the former if Moses was author of the rest of the Pentateuch.

The followers of Israel were numbered with the holy seed, those born in the house or bought of a stranger ([Genesis 17:12,13](#)). A mixed multitude went with them at the exodus ([Exodus 12:38](#); [Numbers 11:4](#)). Children begotten of Egyptians entered the congregation in the third

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generation (^{<052307>}Deuteronomy 23:7,8). So the Egyptian servant Jarha's descendants (^{<130234>}1 Chronicles 2:34,35) appear among Judah's descendants. These considerations will account for the multiplication from 70, at Jacob's going to Egypt, to two million. Formerly, the forests in Arabia attracted rain, and so the Sinai desert afforded food more than now. Remains of mines, numerous inscriptions, and other proofs exist of a considerable population having lived there once. But independent of natural supplies Israel was fed by miracle. The first census gave a total of 603,550, the second census 601,730. The main decrease was in Simeon, owing to their prominence in the idolatry and owing to the plague consequently falling heaviest on them (^{<042506>}Numbers 25:6,14). An objection is started because of the disproportion between 22,273, the firstborn, and 603,550 men of war (^{<040343>}Numbers 3:43; 1:46). But the firstborn meant are those born at and after the Passover on the eve of the exodus (^{<041302>}Numbers 13:2,11,12), which was the ground of God's claim on them; the 603,550 include none of them, the 273 above the Levites' 22,000 had to be redeemed at five shekels each. In ^{<040901>}Numbers 9:1 the regular Passover in the first month, fourteenth day, is mentioned (^{<040101>}Numbers 1:1); but ^{<040911>}Numbers 9:11 the supplementary Passover on the fourteenth day of the second month. The lambs were slain, as at the first institution, in groups of families in private, not at the sanctuary door as subsequently in Canaan (^{<040903>}Numbers 9:3,12; Deuteronomy 16). Considering how many would not be clean, the number of communicants was probably 700,000; 50,000 lambs would suffice, allowing 14 persons for each lamb

(<021204>Exodus 12:4).

NUN

Sprung from Ephraim; father of Joshua (<130720>1 Chronicles 7:20-27).

NURSE

Anciently a position of honour; so **see DEBORAH** (seen), <012459>Genesis 24:59; 35:8; Ruth, 4:16. Figuratively; Moses was “as a nursing father bearing the sucking child” (<041112>Numbers 11:12). So <234923>Isaiah 49:23. So Paul, “we were gentle” (so the Alexandrinus manuscript and the Ephraemi Rescriptus (C), **epioi** , but the Sinaiticus and Vaticanus ‘infants,’ **neepioi**) among you, even as a nurse cherisheth her own (Greek) children” (<520207>1 Thessalonians 2:7).

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NUT

(1) Botnim , pistachio tree fruit. Sent as a present to Joseph in Egypt from Jacob in Canaan (^{<014311>}Genesis 43:11). As the pistachio did not grow in Egypt, it would be especially acceptable. The tree is from 15 to 30 ft. high, the male and female flowers grow on separate trees. The name of Betonim, a town in Gad, is derived from it (^{<061326>}Joshua 13:26). The fruit is the size of an olive, bulging on one side, hollow on the other; red pulp encases a shell, the kernel of which is green, sweet, and oily.

(2) Egowz : Song 6:11, “the garden of nuts.” i.e. walnuts.

NYMPHAS

A disciple at Laodicea, whom Paul salutes “and the church which is in his house” (^{<510415>}Colossians 4:15). An assembly of Christians met in his house. So delta, G, f, g, the Vulgate (**see NEW TESTAMENT**). But the Sinaiticus and the Alexandrinus and the Ephraemi Rescriptus manuscripts read “which is in their house,” the Vaticanus manuscript has “her house,” making Nymphas a woman.

O

OAK

eeyl , from uwl “strong,” as the Latin robur. The terebinth or turpentine tree. Eloth, Elim, etc., take their name hence; so for “teil tree” ([<230613>Isaiah 6:13; 1:29](#)), and for “elms” ([<280413>Hosea 4:13](#)), eelah ; allon is the “oaks”; also eelon is “the oak.” The *Quercus pseudo-coccifera* is the most abundant in Palestine, covering Carmel with dense brushwood eight to twelve feet high. Its roots are dug up as fuel in the valleys S. of Lebanon, where the living tree is no longer to be seen. Abram’s oak near Hebron is of this species, still flourishing in the midst of a field, the stock 23 ft. in girth, and the branch spreading over a circle 90 ft. in diameter. It is probably sprung from some far back offshoot of the original grove under which he pitched his tent ([<011318>Genesis 13:18](#)), “Abram dwelt at the oaks of Mamre in Hebron.” The *Quercus aegilops*, or prickly cupped Valonia oak, is found on the hills E. of Nazareth and Tabor. The *Quercus infectoria* or dyeing oak is seldom higher than 30 ft., growing on the eastern sides of Lebanon and the hills of Galilee; its gall-nuts, formed by the puncture of an insect, contain tannin and gallic acid used for dyeing and ink. Dr. Hooker conjectures the two aegilops to represent the “oaks of Bashan” ([<230213>Isaiah 2:13](#)). Deborah was buried under an oak ([<013508>Genesis 35:8](#)). So Saul ([<093113>1 Samuel 31:13](#)). Idolaters sacrificed under oaks ([<230129>Isaiah 1:29](#)). Under

one Joshua set up a pillar at Shechem to commemorate the nation's covenant with God ([062426](#)>Joshua 24:26). The “tree” in Nebuchadnezzar's dream (Daniel 4) is ‘ ilan , any strong tree.

OATH

[580616](#)> Hebrews 6:16: “an oath for confirmation is the end of strife (contradiction).” Therefore, Christianity sanctions oaths, but they are to be used only to put an end to contradiction in disputes and for confirmation of solemn promises. God, in condescension to man's mode of confirming covenants, confirmed His word by oath; by these “two immutable things in which it is impossible for God to lie, we have strong consolation who have fled for refuge to lay hold upon the hope set before us.” And “because He could swear by no greater, He swore by Himself”: also [580728](#)>Hebrews 7:28.

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Jesus Himself accepted the high priest's adjuration ([<402663>Matthew 26:63](#)). Paul often calls God to witness the truth of his assertions ([<442629>Acts 26:29](#); [<450109>Romans 1:9; 9:1](#); [<470123>2 Corinthians 1:23; 11:31](#); [<480120>Galatians 1:20](#); [<500108>Philippians 1:8](#)). So the angel, [<661006>Revelation 10:6](#). The prohibition "swear not at all" ([<400534>Matthew 5:34](#); [<590512>James 5:12](#)) refers to trivial occasions, not to oaths on solemn occasions and before magistrates. In every day conversation your simple yea or nay suffices to establish your word. The Jews held oaths not binding if God's name did not directly occur (Lightfoot, Hor. Heb.). "Thou shalt perform unto the Lord thine oaths" meant in the Jews' view, which Christ combats, if not sworn to the Lord the oath is not binding. Jesus says on the contrary, every oath by the creature, heaven, earth, etc., is by the Creator whether His name be mentioned or not, and is therefore binding. In the perfect Christian state all oaths would be needless, for distrust of another's word and untruth would not exist. Meantime, they are needed on solemn occasions. But men do not escape the guilt of "taking God's name in vain" by avoiding the name itself, as in the oaths, "faith!" "gracious!" "by heaven," etc.

The connection in [<590512>James 5:12](#) is, Swear not through impatience to which trials may tempt you ([<590510>James 5:10,11](#)); in contrast stands the proper use of the tongue, [<590513>James 5:13](#). To appeal to a pagan god by oath is to acknowledge his deity, and is therefore forbidden ([<062307>Joshua 23:7](#); [<240507>Jeremiah 5:7; 12:16](#); [<300814>Amos 8:14](#)), as in swearing to appeal to God is

recognizing Him (<050613>Deuteronomy 6:13; <231918>Isaiah 19:18; 65:16). An oath even to a pagan king is so binding that Jehovah's chief reason for dethroning Zedekiah and giving him over to die in Babylon was his violating his oath to Nebuchadnezzar (<261713>Ezekiel 17:13-20; <143613>2 Chronicles 36:13).

Jewish criminal procedure admitted the accused to clear himself or herself by oath (<040519>Numbers 5:19-22; <110831>1 Kings 8:31); our Lord, <402663>Matthew 26:63. Oath gestures were "lifting up the hand" (<053240>Deuteronomy 32:40; <011422> Genesis 14:22; <230307>Isaiah 3:7; <262005>Ezekiel 20:5,6). Witnesses laid their hands on the head of the accused (<032414>Leviticus 24:14). Putting the hand under the thigh of the superior to whom the oath was taken in sign of subjection and obedience (Aben Ezra): <012402>Genesis 24:2; 47:29; or else because the hip was the part from which the posterity issued (46:26) and the seat of vital power. In making (Hebrew cutting) a **see COVENANT** the victim was divided, and the contracting parties passed between the portions, in token that the two became joined in one. In <011508>Genesis 15:8-

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17 Abram was there, and God signified His presence by the burning lamp which passed between the pieces (<243418>Jeremiah 34:18). Compare <071929>Judges 19:29; <091107>1 Samuel 11:7, where a similar slaughter of the oxen of any who should not follow Saul is symbolized. The false witness was doomed to the punishment due to the crime which he attested (<051916>Deuteronomy 19:16-19). Blasphemy was punishable with death (<032411>Leviticus 24:11,16). The obligation in <030501>Leviticus 5:1 to testify when adjured (for “swearing” translated “adjuration,” ‘alah) was that on which our Lord acted before Caiaphas (<402663>Matthew 26:63). Alah , from ‘Eel “God,” is used for “imprecations” (<040523>Numbers 5:23). “Shaba,” from sheba’ “seven” the sacred number, is the general word “swear”; compare the seven ewe lambs given by Abraham to Abimelech in covenanting (<012130>Genesis 21:30).

OBADIAH

= worshipper of Jehovah; Arabic: Abdallah.

1. One of Israhiah’s “five” sons, of Issachar (<130703>1 Chronicles 7:3). But as four only are mentioned, Kennicott with four manuscripts omits “and the sons of Israhiah,” thus making him brother not father of Obadiah, and both sons of Uzzi. Syriac and Arabic have our text, but “four.”

<161005> Nehemiah 10:5.

9. Over Ahab's house. A kind of lord high chamberlain or mayor of the palace (^{<111803>}1 Kings 18:3). As there were saints in Nero's palace (^{<500113>}Philippians 1:13; 4:22), so they were in wicked Ahab's palace. Had not his value as a servant made him necessary to Ahab, his piety would have destroyed him. The pressure of the drought in the third year was such that Ahab could trust none so well as Obadiah to search throughout the land for water to preserve his "beasts," his stud of "horses and mules." Ahab cared

2.

^{<130838>} 1 Chronicles 8:38; 9:44.

^{<130916>} 1 Chronicles 9:16; ^{<161224>}Nehemiah 12:24,25.

3.

4.

^{<130321>} 1 Chronicles 3:21.

^{<131208>} 1 Chronicles 12:8,9.

^{<141707>} 2 Chronicles 17:7.

^{<150809>} Ezra 8:9.

5.

6.

7.

8.

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more for these than for his perishing subjects! In a corrupt court, in spite of the persecuting idolatrous queen Jezebel, “Obadiah feared Jehovah,” not merely a little but “greatly.” So much so that he dared to hide from her fury 100 prophets, feeding them by fifty in a cave (compare on love to the Lord’s brethren, ^{<402540>}Matthew 25:40). Ahab went in one direction in search of water, Obadiah another by himself. The latter was startled by the sudden appearance of Elijah, who had disappeared since his first announcement of the drought coming at his word (^{<111701>}1 Kings 17:1). Obadiah knew him and reverently fell on his face saying, “art thou that my lord Elijah?” The suddenness of his appearing and Obadiah’s past avoidance of direct contact with him for prudence sake made him ask in order to be sure he was not making a mistake. Elijah told him to tell Ahab of his presence. Obadiah in distrustful fear (for Scripture records the failings as well as the graces of its heroes, for our learning) regarded the message as tantamount to his destruction, supposing the Spirit would carry Elijah elsewhere and so Ahab, disappointed of his victim, would wreak his vengeance on Obadiah. No boastful spirit, but a desire to deprecate Elijah’s exposing him to death, prompted his mention of his services to the cause of God. He could truly say what ought to be a motto for the young, “I fear Jehovah from my youth” (compare ^{<550315>}2 Timothy 3:15). Elijah’s assurance that he would show himself to Ahab sufficed to dispel his fears and to re-establish his faith. After his return to Ahab we hear of him no more. Godliness is a hardy plant that can live amidst the frosts of persecution and the relaxing warmth of a corrupt court, and not merely in the conservatory

of a pious family (<461013>1 Corinthians 10:13; <232703>Isaiah 27:3; <600105>1 Peter 1:5).

10. The prophet. Many conjecture Obadiah to be the same as (6), but that is too early a date. His prophetic theme is Edom; and Edom's revolt under Joram, Jehoshaphat's son, is recorded <142110>2 Chronicles 21:10. He stands fourth of the minor prophets in the Hebrew canon, fifth in the Septuagint Jerome makes him contemporary with Hosea, Joel, and Amos. This is more likely than that he was a contemporary of Jeremiah, and that he refers to Edom's cruelty to the Jews at Jerusalem's capture by the Chaldees in <142111>2 Chronicles 21:11-16,20 (compare <250421>Lamentations 4:21,22; <262512>Ezekiel 25:12-14,35; <19D707>Psalm 137:7). The prophecy of Obadiah is too terse and fresh and compact a whole to have been copied from Jeremiah. It must be Jeremiah who copies from Obadiah and stamps him as inspired; compare <310105> Obadiah 1:5 with <244909>Jeremiah 49:9; <310106>Obadiah 1:6 with <244910>Jeremiah 49:10; <310108>Obadiah 1:8 with <244907>Jeremiah 49:7. What is disjointed in

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Jeremiah is progressive and consecutive in Obadiah. Jeremiah would be more likely to copy from an old prophet than from a contemporary. The capture of Jerusalem alluded to by Obadiah is probably that by the Philistines and Arabs under Joram (<142108>2 Chronicles 21:8-10,16,17), when Edom, who had just before revolted from under Judah and had been punished by Joram, in revenge gave an earnest of that unbrotherly cruelty which he in a still worse degree showed at Jerusalem's capture by Nebuchadnezzar. Amos 1:6,11, and Joel 4:19, refer to the same capture by Philistines and Arabs. It cannot be that by Israelites under Pekah in Amaziah's reign, for Obadiah calls the captors "strangers" and "foreigners" (<310111>Obadiah 1:11). He evidently belongs to the same prophetic cycle as Joel and Amos, and so is connected with them in the canon. Joel drew the outline which succeeding prophets fill in (compare <310110>Obadiah 1:10 with <290319> Joel 3:19; <300101>Amos 1:11; <310111>Obadiah 1:11 with <290303>Joel 3:3,5,17, where the language is the same, "strangers," "cast lots," "the day of the Lord," <310115>Obadiah 1:15; <290314>Joel 3:14. The same retribution in kind, <310115> Obadiah 1:15; <290304>Joel 3:4,7; <310117>Obadiah 1:17 also with <290317>Joel 3:17; verse 18 with <290203>Joel 2:3,5; verse 21 with <300912>Amos 9:12). Joel probably was in Joash's reign, Obadiah in Amaziah's, Amos in Uzziah's. Amaziah slew of Edom in the valley of Salt ten thousand, and took Selah by war (<121607>2 Kings 16:7), an earnest of Edom's foretold doom (<310101>Obadiah 1:1, etc.).

C O N T E N T S .

(I.) The doom of Edom (1-9).

(II.) Cause of that doom (10-16).

(III.) Re-establishment of Israel in their rightful possessions.

Expanding southward, westward, eastward, and northward, they shall acquire additionally Edom, Philistia, and northern Canaan to Zarephath (Sarepta near Sidon). Benjamin's acquiring Gilead implies that the transjordanic tribes will acquire new possessions. (**See EDOM** for the fulfillment). "Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's"; no longer under the usurping prince of this world. In the millennial kingdom to come there will be a "prince" not a "king" (^{<264403>}Ezekiel 44:3; 44:7); "saviours" or "deliverers" like the "judges," bringing in sabbatic rest. The Maccabees (Judah's deliverers from Antiochus Epiphanes) who conquered Edom were types.

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“To judge Esau” means to punish, as [<090313>1 Samuel 3:13](#). Edom typifies Israel’s and God’s last foes ([<236301>Isaiah 63:1-4](#)). The Mount of Esau shall be abased before Mount Zion. Messiah will assume the kingdom with His transfigured saints, the Antitype to all former “saviours.” They shall “judge the world,” and as king priests shall be mediators of blessing to the nations in the flesh. ([<270244>Daniel 2:44; 7:14,27](#); [<381409>Zechariah 14:9](#); [<420133>Luke 1:33](#); [<661115> Revelation 11:15; 19:6](#), “Alleluia! for the Lord God omnipotent reigneth.”) Obadiah quotes here [<192228>Psalm 22:28](#), “the kingdom is the Lord’s.”

11.

[<132719>](#) 1 Chronicles 27:19.

[<143412>](#) 2 Chronicles 34:12.

OBAL

Joktan’s son ([<011028>Genesis 10:28](#)). E BAL in [<130122>1 Chronicles 1:22](#). Bochart conjectures that the troglodyte Aralitae of eastern Africa represent Obal.

OBED

1. Son of Boaz and Ruth ([<080417>Ruth 4:17](#)); father of Jesse, David’s father ([<130212>1 Chronicles 2:12](#); [<400105>Matthew 1:5](#); [<420322>Luke 3:22](#)). Hannah in her song ([<090205>1 Samuel](#)

2:5,7,10, “they that were hungry ceased ... the barren hath borne seven ... the Lord maketh poor and maketh rich”) apparently alludes to Ruth’s experience as reproduced in her own. Ruth poor and gleaning in the grain becomes wife of Boaz, the “mighty man of wealth.” From her springs “the Anointed King” Messiah, of whom Hannah sings. The famine which drove Elimelech’s sons to Moab was not long before, due in part to Philistine inroads (compare 1 Samuel 4). The women congratulated Naomi on Obed’s birth: “the Lord hath not left thee without a kinsman (goel = redeemer), that his name may be famous in Israel, and he shall be ... a nourisher of thine old age, for thy daughter in law, which is better to thee than sorest sons, hath borne him” (<080414>Ruth 4:14,15).

<132607> 1 Chronicles 26:7.

5. Father of Azariah (<142301>2 Chronicles 23:1).

12.

2.

<130237> 1 Chronicles 2:37,38.

<131147> 1 Chronicles 11:47.

3.

4.

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OBED EDMOM

^{<100611>} 2 Samuel 6:11. (On his title “the **see GITTITE** ”). Gath-rimmon was a city of the Levite Kohathites in Dan (^{<062124>}Joshua 21:24). He was a Kohathite and distinguished by his title “Gittite” from Obed Edom, son of Jeduthun, a Merarite (^{<131638>}1 Chronicles 16:38). Lived near Perez Uzzah, on the way from Kirjath Jearim to Jerusalem. After Uzzah’s stroke David in fear took the ark aside to the house of Obed Edom. Instead of the Levites bearing the ark (as was commanded, ^{<040709>}Numbers 7:9), David had put it in a cart, in the Philistine fashion (^{<090608>}1 Samuel 6:8). His turning aside from the direct way to go to Obed Edom’s house is accounted for by his sudden fear owing to the punishment of Uzzah’s presumption; he goes to a Kohathite Levite, one of the family especially appointed to bear the ark on their shoulders, and deposits the ark with him, conscious that he himself might have been punished for irregularity. Accordingly, in 1 Chronicles 15 we find the ark was no longer taken in a cart, but borne on the Levites’ shoulders, with Obed Edom “a doorkeeper for the ark,” and it is emphatically said it was “as Moses commanded, according to the word of Jehovah” (1 Chronicles 15:15,18,24). The minute propriety of these details establishes the truthfulness of the narrative of the divine visitation on Uzzah. The Lord blessed Obed Edom and all his household in consequence during its three months’ stay with him; so David brought it up front Obed Edom’s house with joy. While the ark brought a plague every one was glad to be rid of it; but when it brought a blessing to Obed Edom, they wished

for it. Many will own a blessing ark; he is an Obed Edom indeed that will own a persecuted, tossed, banished ark (Trapp). “God blessed him” with eight sons who were temple porters (<132601>1 Chronicles 26:1-5,8). Obed Edom and his sons guarded the S. temple gate and the house Asuppim, i.e. of gatherings, a store of the temple goods near the S. gate in the outer court (<132615>1 Chronicles 26:15). Obed Edom was doorkeeper for the ark (<131524>1 Chronicles 15:24). Those whom the Lord hath blessed, and who have received God’s ark into their home and heart, are best fitted to serve in the sanctuary and to open the kingdom of heaven ministerially. The site of his house is still pointed out, a very green plateau, Kuryet es saideh “the abode of the blessed,” on the way from Kirjath Jearim to Jerusalem, a little beyond Khirbet el Uz (Perez Uzzah). In <131638>1 Chronicles 16:38 Obed Edom the singer appears distinct from Obed Edom the “porter” or gatekeeper (<131604>1 Chronicles 16:4,5,38). Obed Edom and his colleagues could not

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possibly at the same time as porters precede, and as singers come after, the priests and the ark.

2. (See 1). A Merarite Levite of the second degree ([<131638>1](#) Chronicles 16:38).

3. A Levite in Amaziah's time, having charge of the vessels of God's house, taken captive with the king by Joash king of Israel at Bethshemesh battle ([<142523>2](#) Chronicles 25:23,24). Probably sprung from "Obed Edom the Gittite." The blessed of the Lord shall dwell in the Lord's house forever.

OBIL

An Ishmaelite, appropriately herd of David's camels ([<132730>1](#) Chronicles 27:30). Abal is Arabic for "camel keeper".

OBOTH

A stage in Israel's journey, on the border of Edom and Moab ([<042110>](#)Numbers 21:10; 33:43). N. of Punon, E. of the northern part of Edom. Now the halting place el Ahsa on the pilgrim route between Damascus and Mecca. Oboth means "holes dug for water"; plural of Ob or obah, Arabic weibeh. Ahsa is also a plural meaning the same. The wady el Ahsa runs N.W. into the Dead Sea, and is the boundary between the provinces Jebal and Kerak, as anciently between Edom and Moab.

OCRAN

ODED

1. Father of Azariah the prophet under Asa (<141501>2 Chronicles 15:1); in <141508>2 Chronicles 15:8 “of Oded the prophet” must be an interpolation, for “the prophecy” in the Hebrew is absolute, not in the construct state as it would necessarily be if the words were genuine; besides not Oded but Azariah was “the prophet,” the Alexandrinus manuscript and Vulgate read in <141508>2 Chronicles 15:8 “Azariah son of Oded.”

2. A prophet of Samaria under Pekah. When the Israelites led away 200,000 Jews captive to Samaria, “Oded went out before the host and said, Because Jehovah was angry with Judah, He hath delivered them into your hands, and ye have slain them in a rage that reacheth up into heaven

(calling for divine vengeance on yourselves); and now ye purpose to keep the children of Judah bondmen ... but are there not with you, even with you, sins against Jehovah? (compare [<400701>Matthew 7:1-5](#); [<590213>James 2:13](#)). Now ... deliver the captives again,” etc. It was a bold venture so to reprove to the face men flushed with triumph. But God often blesses an effort more than one durst expect. Certain chiefs of Ephraim, touched by his appeal, said, “ye shall not bring in the captives here,” etc. Then they took and clothed the naked, and shod them, and gave them to eat and drink, and anointed them (oil is refreshing and herding in the sultry East), and carried all the feeble upon donkeys (compare [<421034>Luke 10:34](#)) and brought them to Jericho ([<451220>Romans 12:20](#)).

OFFICER

In New Testament used to translated [hufretes](#) “minister” ([<400525>Matthew 5:25](#)), and practor “exacter” or “officer of the court,” only in [<421258>Luke 12:58](#).

OGJ

An Amorite king of Bashan, ruling 60 cities, including Ashteroth Karnaim and Edrei ([<061312>Joshua 13:12](#); [12:4](#); [<011405>Genesis 14:5](#)). After conquering Sihon’s land from the Arnon to the Jabbok, Israel marched by way of [see BASHAN](#) ([see ARGOB](#)) which is N. of the Jabbok. Og met them and perished with all his people at Edrei, and Israel took his land ([<042133>Numbers 21:33-35](#)). Og was of a different race,

namely, “of the remnant of the giants,” the Rephaim before the Amorites came ([Deuteronomy 3:13](#)). The Amorites by intermarriage with the Rephaim were in “height like that of the cedars and strong as the oaks” ([Amos 2:9](#)). Og’s bedstead was in Rabbath of Ammon when Moses wrote [Deuteronomy 3:1-11](#). Either the Ammonites, like the Bedouin, followed in the wake of Israel’s armies as pillagers, and so got possession of it; or Israel sent it to Ammon as a pledge of their having no hostile intentions, the Lord having forbidden them to disturb Ammon, and as a visible token of Israel’s power in having overcome such mighty kings as Sihon and Og. It was nine cubits long and four broad. “Of iron,” perhaps the black basalt of the country, which is called by the Arabs “iron,” having 20 percent of that metal. His body was of course shorter. Knobel thinks Og’s “bier” is meant, a sarcophagus of black basalt. His corpse may have been carried, in this view, to the territory of the friendly Ammonites. So Dr. Geddes conjectures Og, after his defeat,

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fled to Rabbath where he died and was buried in this coffin. After traversing the smooth pasture land, Israel suddenly came on the marvelous rock barrier of Argob, an oval basalt island, 60 miles by 20 miles, “all the girdle (Hebrew) of Argob” (the stony country), rising abruptly 30 ft. from the surrounding Bashan plains. The rocky fastnesses, on which Og’s 60 cities were, almost impregnable, compensated by security for their inconveniences. Had Og remained in them, Israel could not have dislodged him. God therefore saw it needful to encourage Israel in facing such a foe, “fear him not”; and God sent hornets which, as well as infatuation, drove Og into the open field where he was overthrown ([<062412>Joshua 24:12](#)). God’s special interposition for Israel against Og is the theme of praise ([<19D511>Psalm 135:11; 136:20](#)).

OHAD

[<014610>](#) Genesis 46:10; [<020615>](#)Exodus 6:15.

OHEL

[<130320>](#) 1 Chronicles 3:20.

OIL

Its three principal uses among the Hebrews were:

(1) To anoint the body so as to mollify the skin, heal injuries, and strengthen muscles ([<19A415>](#)Psalm 104:15; 109:18; 141:5; [<230106>](#)Isaiah 1:6; [<421034>](#) Luke 10:34; [<142815>](#)2 Chronicles

28:15; <410613>Mark 6:13; <590514>James 5:14) (**see ANOINT**).

(2) As we use butter, as food (<041108>Numbers 11:8; <111712>1 Kings 17:12; <131240>1 Chronicles 12:40; <261613>Ezekiel 16:13,19; <280205>Hosea 2:5).

(3) To burn in lamps (<022506>Exodus 25:6; <402503>Matthew 25:3). Type of the Holy Spirit's unction (<470121>2 Corinthians 1:21; <620220>1 John 2:20,27) and illumination (<380411>Zechariah 4:11,12). The supply of grace comes not from a dead reservoir of oil, but through living "olive trees." Ordinances and ministers are channels, not the grace itself; <380414>Zechariah 4:14, "anointed ones," Hebrew sons of oil; <230501>Isaiah 5:1, "very fruitful hill," Hebrew "horn of the son of oil." The Lord Jesus has the fullness of grace from the double olive tree of the Holy Spirit, so as to be at once our priest and king; He is the tree, ministers the branches, "emptying the golden oil out of

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themselves” for the supply of the church and to the glory of the Author of grace. In the sanctuary oil served the three purposes:

- (1) anointing the priests and holy things,
- (2) as food in the bloodless offerings (minchah),
- (3) it kept alive the lights in “the pure candlestick,” “the lamp of God” ([<090303>1 Samuel 3:3](#)) in the holy place. Messiah is the Antitype “anointed with the oil of gladness above His fellows” ([<580109>Hebrews 1:9](#); [<194507>Psalm 45:7](#)); not only above us, the adopted members of God’s family, but above the angels, partakers with Him, though infinitely His inferiors, in the holiness and joys of heaven. His anointing with “the oil of exulting joy” took place not at His baptism when He began His ministry for us, but at His triumphant completion of His work, at His ascension ([<490408>Ephesians 4:8](#); [<196818> Psalm 68:18](#)), when He obtained the Holy Spirit without measure ([<430334>John 3:34](#)), to impart to us in measure. The oil of gladness shall be in the fullest sense His “in the day of His espousals, in the day of the gladness of His heart” (Song 3:11; [<661907>Revelation 19:7](#)). Guests were anointed with oil at feasts; so He anoints us, [<192305>Psalm 23:5](#). The offering of oil on the altar was the offerer’s acknowledgment that all his spiritual gifts were from Jehovah. The “beaten oil” for the sanctuary light was made from olives bruised in a mortar. So Messiah’s bruising preceded His pouring out the Spirit on us ([<022506>Exodus 25:6](#); 27:20). The olives were sometimes “trodden” ([<330615>Micah 6:15](#)), or “pressed” in a “press,”

making the fats overflow (<290224>Joel 2:24; 3:13; <370216>Haggai 2:16). The oil was stored in cellars, in cruses (<111714>1 Kings 17:14). Solomon supplied Hiram with “20,000 baths of oil” (<140210>2 Chronicles 2:10), “20 measures of pure oil”

(<110511>1 Kings 5:11). Oil was exported to Egypt as the special produce of Palestine (<281201>Hosea 12:1). Meat offerings were mingled or anointed with oil (<030710>Leviticus 7:10,12); but the sin offering and the offering of jealousy were without oil (5:11; <040515>Numbers 5:15). The oil indicated “gladness”; its absence sorrow and humiliation (<236103>Isaiah 61:3; <290219>Joel 2:19; <194507>Psalm 45:7).

OIL TREE

‘ eets shemen (<234119>Isaiah 41:19), but in KJV <160815>Nehemiah 8:15 “pine branches.” Probably the zackum or Balanites Aegyptiaca is meant. Distinct from the zayit , “olive tree.” The zackum is a small tree abundant in the Jordan plain. It is found all the way from India to Syria, Abyssinia, and the

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Niger. The zackum oil is highly esteemed by the Arabs as a remedy for wounds.

OINTMENT

See ANOINT .

OLD TESTAMENT

The conscientious preservation of the discrepancies of parallel passages (as Psalm 14 and Psalm 53; Psalm 18 and 2 Samuel 22; Isaiah 36--39; and 2 Kings 18--20; Jeremiah 52 and 2 Kings 24--25; Ezra 2 and Nehemiah 7), notwithstanding the temptation to assimilate them, proves the accuracy of Ezra and his associates in transmitting the Scriptures to us. The Maccabean coins and the similar Samaritan character preserve for us the alphabetical characters in which the text was written, resembling those in use among the Phoenicians. The targums, shortly before Christ, introduced the modern Aramaic or square characters now used for Hebrew. Keil however attributes these to Ezra. No vowel points were used, but in the later books *matres lectionis* or vowel letters. The words were separated by spaces, except those closely connected. Sections, *parshioth*, are marked by commencing a new line or by blank spaces. The greater *parshioth* are the sabbath lessons marked in the Mishna, and perhaps dating from the introduction of the square letters; distinct from the verse divisions made in Christian times. *Pesukim* is the term for “verses.”

The Septuagint and Samaritan Pentateuch are the oldest

documents with which to criticize our Hebrew text. Gesenius has shown the inferiority of the Samaritan text to our Hebrew Pentateuch:

- (1) it substitutes common for unusual grammatical forms;
- (2) it admits glosses into the text;
- (3) it emends difficult passages, substituting easier readings;
- (4) it corrects and adds words from parallel passages;
- (5) it interpolates from them;
- (6) it removes historical and other difficulties of the subject matter;
- (7) Samaritanisms in language;

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(8) passages made to agree with the Samaritan theology.

However, as a help in arriving at the text in difficult passages, it has its use. The Samaritan text agrees with the Septuagint in more than one thousand places where both differ from the Masoretic, yet their independence is shown in that the Septuagint agree with the Masoretic in a thousand places, and both herein differ from the Samaritan text. A revised text existed probably along with our Hebrew one in the centuries just before Christ, and was used by the Septuagint. The Samaritans altered it still more (Gesenius); so it became “the Alexandrian Samaritan text.” The Samaritans certainly did not receive their Pentateuch from the Israelite northern kingdom, for they have not received the books of Israel’s prophets, Hosea, Jonah, Amos. Being pagan, they probably had the Pentateuch first introduced among them from Judah by Manasseh and other priests who joined them at the time of the building of the Mount Gerizim temple.

Josephus (contra Apion i. 8) boasts that through all past ages none had added to, or taken from, or transposed, aught of the sacred writings. The Greek translation of Aquila mainly agrees with ours. So do the targums of Onkelos and Jonathan. Origen in the Hexapla, and especially Jerome, instructed by Palestinian Jews in preparing the Vulgate, show a text identical with ours in even the traditional unwritten vowel readings. The learning of the schools of Hillel and Shammai in Christ’s time was preserved, after Jerusalem’s fall, in those of Jabneh, Sepphoris, Caesarea, and Tiberias. R. Judah the Holy compiled the Mishna, the Talmud text, before A. D. 220. The twofold Gemara, or

commentary, completed the Talmud; the Jerusalem Gemara of the Jews of Tiberias was written at the end of the fourth century; the Babylonian emanated from the schools on the Euphrates at the end of the fifth century. Their assigning the interpretation to the targumist, as distinguished from the transcriber, secured the text from the conjectural interpolations otherwise to be apprehended. The Talmudic doctors counted the verses in each book, and which was the middle verse, word, and letter in the Pentateuch, and in the psalms, marking it by a large letter or one raised above the line

(<031142>Leviticus 11:42; <198014>Psalm 80:14). The Talmudists have a note, “read, but not written,” to mark what ought to be read though not in the text, at <100803> 2 Samuel 8:3; 16:23; <243138>Jeremiah 31:38; 50:29; <080211>Ruth 2:11; 3:5,17; also “written but not (to be) read,” <120518>2 Kings 5:18; <050601>Deuteronomy 6:1;

<245103> Jeremiah 51:3; <264816>Ezekiel 48:16; <080312>Ruth 3:12. So the Masoretic Qeri’s (marginal readings) in <181315>Job 13:15; <370108>Haggai 1:8. Their

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scrupulous abstinence from introducing what they believed the truer readings guarantees to us both their critical care in examining the text and their reverence in preserving it intact. They rejected manuscripts not agreeing with others (Taanith Hierosol. 68, section 1). Their rules as to transcribing and adopting manuscripts show their carefulness.

The soph-pasuk (:) marking the verse endings, and the maqqeph (hyphen), joining words, were introduced after the Talmudic time and earlier than the accents. The maqqeph embodies the traditional authority for joining or separating words; words joined by it have only one accent. Translate therefore <194504>Psalm 45:4 without “and,” “meekness-righteousness,” i. e. righteousness manifesting itself in meekness. The Masorah, i. e. tradition (first digested by the doctors in the fifth century), compiled in writing the thus accumulated traditions and criticisms, and became a kind of “fence of the law.”

In the post-Talmudic period THE MASORAH (Buxtorf, Tiberias) notes:

(1) as to the verses, how many are in each book, the middle verse in each; how many begin with certain letters, or end with the same word, or had a certain number of words and letters, or certain words a number of times;

(2) as to the words, the Qeri's (marginal readings) and kethib's (readings of the text); also words found so many times in the beginning, middle, or end of a verse, or with a particular meaning; also in particular words where transcribers' mistakes

were likely, whether they were to be written with or without the vowel letters; also the accentuation;

(3) as to the letters, how often each occurred in the Old Testament, etc., etc. The written Masorah was being formed from the sixth century to the tenth century. Its chief value is its collection of Qeri's, of which some are from the Talmud, many from manuscripts, others from the sole authority of the Masoretes. The Bomberg Bible contains 1171. The small number in the Pentateuch, 43, is due to the greater care bestowed on the law as compared with the other Scriptures. The Masorah is distinguished into magna and parva (an abridgment of the magna, including the Qeri's and printed at the foot of the page). The magna is partly at the side of the text commented on, partly at the end. Their inserting the vowel marks in the text records for us the traditional pronunciation. The vowel system was molded after the Arabian system, and that after the Syrian system. The acceders in their logical signification were called "senses"; in their musical

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faulty like the best of us (excepting the one faultless model), so that we may copy the good and shun the evil.

”The testimony of Jesus is the spirit of prophecy”
(⁶⁶¹⁹¹⁰Revelation 19:10). The Old Testament is one great type and prophecy, which finds and will find its fullest accomplishment in Him (⁴²²⁴⁴⁴Luke 24:44; ⁴⁰²⁶⁵⁴Matthew 26:54; 5:17,18). It cannot be mere accident that the evangelic history runs parallel with the Mosaic; ⁰¹⁰³¹⁵Genesis 3:15 is the germ of all succeeding revelation; its one subject is man in conflict with Satan, Satan’s temporary successes, man’s final victory. In the Case of Jonah the spiritual Antitype confirms the reality of the typical outward fact, the Antitype was even more marvelous than the marvelous type. Moreover the spiritual must rest upon the literal and moral; therefore mere outward fulfillments of prophecy do not suffice; e.g. there must be a further deeper and more spiritual fulfillment of the type, Israel’s sojourn in Egypt, than that of our Lord’s sojourn there; it marks Him as the true Israel with high destiny before Him after His temporary sojourn in this Egypt world. The New Testament quotes Old Testament prophecies as “fulfilled” in certain events, but not necessarily completely, for the same prophecy has progressive fulfillments down to the final one. There is a succession of events, each of which partially fills up but does not cover the whole ground, which shall only be covered when the whole succession shall be filled up; like concentric circles all referable to one center (⁴⁴⁰²¹⁷Acts 2:17-21). So the same verse has manifold bearings, as ¹⁹²⁴⁰¹Psalms 24:1, quoted for opposite aspects of

the same truth (<461026>1 Corinthians 10:26,28). Jesus and His apostles alone use “fulfill” for the New Testament accomplishment of Old Testament Scripture. Matthew (2:15,18,23) alleges three events in Jesus’ youth as occurring “in order that it (Scripture) might be fulfilled,” for the Old Testament word divinely causes its own fulfillment in the New Testament. Again, the New Testament writers show the Holy Spirit’s inspiration in the liberty they take in altering the Old Testament words for their purpose (<402631>Matthew 26:31, compare <381307>Zechariah 13:7; <451126>Romans 11:26,27, compare <235920>Isaiah 59:20; 2:3; <400817>Matthew 8:17; <235304>Isaiah 53:4).

OLIVE

Its foliage is the earliest mentioned (<010811>Genesis 8:11). Tradition from Noah’s days has ever made it symbolize peace. It is the emblem of “fatness” in the oldest parable (<070908>Judges 9:8,9). Emblem of the godly (<195205>Psalm 52:5,8), in spirit constantly dwelling “in the house of God”; in

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the vehicle of representing the historical being, the heavenly Bridegroom, and His church the bride. Again, the prophets depict events as accomplished at once, which in fact were the work of a long period, e.g. Babylon's destruction (Isaiah 13). Each fresh stage in the gradually fulfilled accomplishment is an earliest of a further stage, and at length of the final consummation. Preliminary typical fulfillments do not exhaust but point onward to the exhaustive fulfillment.

The moral aim is the reason for the disproportionate space occupied by personal biographies of men remarkable for piety or wickedness, and for the gaps which occur in parts of the Old Testament history. Whatever illustrates God's providence, man's sinfulness, believers' frailties, God's mercy and faithfulness, is narrated at length at the sacrifice of symmetry. Important wars and political revolutions are briefly noticed. Those events are made prominent and full which illustrate the onward march of the kingdom of God. The Holy Spirit's inspiration alone could enable the writers to put the events in the due proportion of God's design. Christ and His apostles bring to light the moral and spiritual truths wrapped up in the Old Testament letter (Matthew 5--7; 19:5,6; 22:32; <431034>John 10:34,35; <440748> Acts 7:48,49; <460909>1 Corinthians 9:9,10; <470813>2 Corinthians 8:13-15). So in the Old Testament histories (<420603>Luke 6:3; Romans 4; 9:12,13,17; <461006>1 Corinthians 10:6-11; <580307>Hebrews 3:7-11; Hebrews 11; <610215>2 Peter 2:15,16; <620311> 1 John 3:11-15).

Scripture does not sanction every act of a believer which it records, even though it expresses no condemnation (<070321>Judges 3:21; <092113>1 Samuel 21:13; 27:8-12). Elisha's non-condemnation of Naaman's temporizing with his master's idolatry for expediency does not sanction it (<120518>2 Kings 5:18,19); its record of Jephthah's rash vow gives no approval. The praise of one's faith does not involve commendation of all his or her recorded acts. The speeches of Job's friends are recorded; it is our part, by comparing them with God's revealed will in other parts of Scripture, to ascertain which sentiments are true and which erroneous, and in the end of the book disapproved by God (<184207>Job 42:7). Jacob's deceits toward his father, and taking advantage of his brother's recklessness, are not approved of, but his faith at the root is what constituted him heir of the promises. It is God's design that spiritual truths should not lie always on the surface, but often need reverent, diligent, and prayerful search. This is our probation; it is also an excellence of the Bible, that it presents to us living men as they are,

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rationalistically the Old Testament prophetic references, as if the application to Messiah was only by accommodation. Chrysostom accepted the literal and spiritual, and especially dwelt on the moral sense. Theodoret similarly combined the literal, historical, allegorical, and prophetic. Hilary of Poitiers drew forth the sense that Scripture intended, not what might be forced out of it. Augustine made the literal sense of Scripture history the basis of the mystical, so that the latter should not be “a building resting on air” (Serm. ii. 6). Luther truly says, “the best grammatical (literal) interpreter is also the best theologian.” On the Old Testament Jarchi (A.D. 1105), Aben Ezra (1167), Kimchi (1240), and especially Nicholas of Lyre (1341, in his *Postillae Perpetuae*) set the example of literal interpretation. It was said, “Si Lyra non lyrasset, Luther non saltasset”; if Lyra had not piped, Luther would not have danced. The moral must rest on the grammatical (literal) historical, and the spiritual on both. These four in some passages co-exist. Others, as the genealogies and many historical details, are links joining together the significant parts. Others are simply moral and spiritual, as Proverbs. Often the moral teaching lies not in separate passages, as, for instance, the speeches of the book of Job, but in the general tenor and issue of the whole, to unfold which the separate passages work together.

The New Testament is the key to the Old Testament. As Christ and His apostles in the New Testament interpreted many parts and facts of the Old Testament, so we must interpret other parts and facts of the Old Testament which they have left uninterpreted, on analogous principles of interpretation. The

New Testament does not note the spiritual meaning of every Old Testament type and history, and the fulfillment of every prophecy; space would not admit of it. That is our part, with prayer for the Holy Spirit. “In Vetere Testamento Novum latet, in Novo Vetus patet”; the New Testament is hidden in the Old Testament, the Old Testament is revealed in the New ([2 Corinthians 3:6-18](#)). The whole substance of the Old Testament is in the New Testament, but the details are to be unfolded by prayerful search. The literal interpretation is quite consistent with recognizing metonymies, as “mouth” substituted for “word,” the cause put for the effect; metaphors, as “hardness” said of the heart; parabolic images ([Isaiah 5:1-7](#); [Judges 9:8-15](#), where the history can be discerned only by recognizing the allegory); personifications; anthropomorphisms, or human conceptions as the “hand,” “fingers,” “wrath,” etc., applied to God; allegory, having no outward reality, as the Song of Solomon is nevertheless

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contrast to slave-like formalists now sojourning outwardly in it for a time, but not abiding ever ([<430834>](#)John 8:34,35; [<191501>](#)Psalm 15:1; 23:6; 27:4,5; 36:8); the wicked and antichrist shall be “rooted out of (God’s) dwelling place,” literally, 5 (‘ ohel). The Septuagint, Chaldee, Vulgate, and Aben Ezra interpret ‘ ohel “the tabernacle” ([<530204>](#)2 Thessalonians 2:4; [<271144>](#)Daniel 11:44,45). The saint’s children are “like olive plants round about his table” ([<19C803>](#)Psalm 128:3). The old olive sends out young suckers which spring up round the parent tree, and which in after ages, when the parent’s strength fails, shelter it on every side from the blast. It is the characteristic tree of Judea on Roman coins, [<050808>](#)Deuteronomy 8:8. Asher “dipped his foot in oil” ([<053324>](#)Deuteronomy 33:24). Emblem of Judah’s adoption of God by grace ([<241116>](#)Jeremiah 11:16; [<451117>](#)Romans 11:17), also of joy and prosperity. The Gentile church is the wild twig “engrafted contrary to nature” on the original Jewish olive stock; it marks supernatural virtue in the stock that it enables those wild by nature to bear good fruit; ordinarily it is only a superior scion that is grafted on an inferior.

The two witnesses for God (antitypes to Elijah and Moses, Zerubbabel and Joshua, the civil ruler and the priest: [<390405>](#)Malachi 4:5,6; [<401711>](#)Matthew 17:11; [<440321>](#) Acts 3:21; [<650106>](#)Jude 1:6) are “the two olive trees,” channels of the oil (the Holy Spirit in them) feeding the church ([<661103>](#)Revelation 11:3,4; [<380411>](#) Zechariah 4:11,12). The wood, fine grained, solid, and

yellowish, was used for the cherubim, doors, and posts (<110623>1 Kings 6:23,31-33). The tree was shaken to get the remnant left after the general gathering (by “beating,” <052420>Deuteronomy 24:20), <232413>Isaiah 24:13; image of Israel’s “remnant according to the election of grace.” The least breeze makes the flowers fall; compare <181533>Job 15:33, “he shall cast off his flower as the olive,” i.e. the least blast sweeps away in a moment the sinner’s prosperity. The tree poetically is made to cast off its own blossom, to mark that the sinner brings on his own ruin (<230311>Isaiah 3:11; <240619>Jeremiah 6:19). It thrives best in a sunny position. A rocky calcareous subsoil suits it; compare “oil out of the flinty rock” (<053213>Deuteronomy 32:13). The trunk is knotty and gnarled, the bark smooth and ash colored. Its growth is slow, but it lives very long. The leaves are grey green, not deciduous, suggestive of tenacious strength.

OLIVES, MOUNT OF

Har-hazzei-thim. E. of Jerusalem (<261123>Ezekiel 11:23), separated from it by “the valley of Jehoshaphat” (<381404>Zechariah 14:4). “The mount of the olive

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grove” ([Elaionos](#)), <440112>Acts 1:12. Arabic jebel es Zeitun. In <101530>2 Samuel 15:30 “the ascent of the olives” (Hebrew). “The mountain facing Jerusalem” (<111107>1 Kings 11:7); called “the hill of corruption” from Solomon’s high places built to Chemosh and Moloch (<122313>2 Kings 23:13,14). The road by which David fled from Absalom across Kedron, and passed through trees to the summit, where was a consecrated spot (an old sanctuary to Elohim , like Bethel) at which he worshipped God (<101530>2 Samuel 15:30,32). Turning the summit he passed Bahurim (16:5), probably near Bethany, then through a “dry and weary (Hebrew hayeephim) land where no water was,” as he says <196301>Psalm 63:1; <101602>2 Samuel 16:2,14 (the same Hebrew), 17:2. In Psalm 42 he was beyond Jordan; in Psalm 63 he is in the wilderness on the near side of Jordan (15:28; 17:21,22). Shimei, scrambling along the overhanging hill, flung down the stones and dust of the rough and parched descent.

The range has four hills. Josiah defiled Solomon’s idolatrous high places, breaking the “statues,” cutting down the groves, and filling their places with men’s bones. After the return from Babylon the olive, pine, palm, and myrtle branches for booths at the feast of tabernacles were thence procured (<160815>Nehemiah 8:15). The ridge runs N. and S., separating the city which lies on its western side from the wilderness reaching from the eastern side of Olivet to the Dead Sea. At the northern extremity the range bends to the W., leaving a mile of level space between it and the city wall; whereas on the E. the mountain approaches the wall, separated

only by a narrow ravine, Kedron, to which the descent from the Golden gate, or the gate of Stephen, is steep, and the ascent from the valley bed up the hill equally so. The northern part, probably Nob, Mizpeh, and Scopus (so called from the view it commands of the city), is distinct historically, though geologically a continuation, from “the Mount of Olives.” So too the “mount of evil counsel” on the S. The Latin Christians call the northern part “Viri Galilaei,” being the presumed site of the angels’ address to the disciples at the ascension, “ye men of Galilee,” etc. (⁴⁴⁰¹¹¹Acts 1:11).

Olivet (Et Tur), the historical hill so called, separated from Scopus by a depression running across, is a limestone rounded hill, the whole length two miles; the height at the Church of the Ascension on the summit is 2,700 ft. above the Mediterranean, Zion is 2,537 ft. above, Moriah (temple area or Haram) at 2,429 ft., the N.W. corner of the city at 2,581 ft. Thus it is considerably higher than the temple mountain, and even than the so-called Zion. S. of the mount of ascension, and almost a part of it, stands

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that of the tombs of the prophets; again, S. of that, the mount of offense. Of the three paths from the valley to the summit the first follows the natural shape of the ground, the line of depression Between the central and the northern hill. It was evidently David's route in fleeing. It was also the Lord's route between Bethany and Jerusalem (^{<421928>}Luke 19:28-37), and that whereby the apostles returned to Jerusalem after the ascension. The second path at 50 yards beyond Gethsemane strikes off directly up the steep to the village. The third turns S. to the tombs of the prophets, and then to the village.

The reputed sites at the W. of the central mount are: the tomb of the Virgin, then successively up the hill **see GETHSEMANE** , namely, an olive garden, cavern of Christ's prayer and agony, rock where the disciples slept, place of Jesus' capture, spot from whence the Virgin saw Stephen stoned, spot where her girdle dropped at her assumption, spot of Jesus' lament over Jerusalem (^{<421941>}Luke 19:41), tombs of the prophets, including Haggai and Zechariah (the Jews say; ^{<402329>}Matthew 23:29), place of the ascension, and church. On the eastern side, descending from the ascension church to Bethany, are the field of the fruitless figtree, Bethphage, Bethany, Lazarus' house, Lazarus' tomb, stone on which Christ sat when Martha and Mary came to Him. Gethsemane is doubtless authentic. The empress Helena (A.D. 325) was the first who connected the ascension with Olivet (Eusebius Vit. Const. 3:43, Demonstr. Evang. 6:18); not that she fixed the precise spot but she erected a memorial ascension church with a glittering cross on this conspicuous site near the cave, the reputed place of Christ's teaching the

disciples. The tradition was not an established one until more than 300 years later.

The real place of ascension was Bethany, on the eastern slope, a mile beyond the traditional site ([<422450>Luke 24:50,51](#); [<440106>Acts 1:6-11](#)). The “sabbath day’s journey” (about six furlongs) specified for the information of Gentiles not knowing the locality in Acts 1 is from Olivet’s main part and summit (or from Kefr et Tur, Bethphage according to Ganneau: see below), not from the place of actual ascension, Bethany, which is more than twice a sabbath day’s journey. So public a spot as the summit, visible for miles from all points, would ill suit the ascension of Him who after the resurrection showed Himself “not unto all the people but to witnesses chosen before of God” ([<441041>Acts 10:41,42](#)). The retired and wooded slopes of Bethany on the contrary were the fit scene of that crowning event. “The Mount of Olives” is similarly used in a general sense for Bethany ([<422137>Luke](#)

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OLYMPAS

A Christian at Rome (^{<451615>}Romans 16:15). The addition, “and all the saints which are with them,” implies that each of the five, of whom Olympas is one, was a center round whom others gathered for prayer, edification, and good works.

OMAR

Son of Eliphaz, Esau’s firstborn (^{<013611>}Genesis 36:11-15). Related to the Amir Arabs E. of Jordan, also to amar “to speak,” and emir “a chief.”

OMEGA

^{<660108>} Revelation 1:8, “I am the Alpha and the Omega,” the first and the last letters. Christ “the Beginning and the Ending” comprises all between. Genesis and Revelation meet in Him. The last presents man and God reconciled in paradise, as the first presented him innocent and in God’s favor in paradise. I accomplish finally what I begin (^{<500106>}Philippians 1:6). Always the same. Before all the church’s foes, Satan, the beast, and the false prophet; and about to be after they are no more as a power (^{<581308>}Hebrews 13:8).

OMRI

= servant of Jehovah.

1. Elah's captain. Besieged Gibbethon in Dan, the siege had some time before been begun by Nadab (<111527>1 Kings 15:27). On Elah's murder at Tirzah by Zimri the army made Omri king, 935 B.C. He took Tirzah, and Zimri after a seven days' reign perished in the flames. Half the people desired Tibni (<111615>1 Kings 16:15-27), who according to the Septuagint was helped by his brother Joram, but died defeated. The civil war was of four years' duration. In 931 B.C. Omri began his sole reign. For six years he reigned at the beautiful Tirzah (Song 6:4). But having proved its inability to resist a siege, he bought for two silver talents from Shemer the hill Shomron or Samaria, six miles from the old capital, Shechem, and distinguished for strength, beauty, and fertility. Here he reigned for six years more, and died in 919 B.C. Determined and unscrupulous he "walked in Jeroboam's sin of the calf worship, provoking Jehovah God of Israel to anger with vanities." His "might which he showed" was celebrated in the royal chronicles. To strengthen his dynasty he allied himself to Benhadad I

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years' and a half ministry. "The glory of Jehovah went up from the city and stood upon the mountain on its E. side." Its return into the house of Jehovah shall be "from the way of the E., by the gate whose prospect is toward the E." (^{<261123>}Ezekiel 11:23; 43:2,4). "His feet shall stand upon the Mount of Olives which is before Jerusalem on the E., and the Mount of Olives shall cleave in the midst thereof toward the E. and toward the W., and there shall be a very great valley, and half of the mount shall remove toward the N. and half of it toward the S." The place of His departure shall be the place of His return, the manner too shall be similar (^{<440111>}Acts 1:11). The direction shall be "as the lightning cometh out of the E." (^{<402427>}Matthew 24:27). The scene of His agony shall be that of His glory, the earnest of which was His triumphal entry from Olivet (^{<402101>}Matthew 21:1-10). It was His favorite resort (^{<430801>}John 8:1).

Ganneau (Palestine Exploration Quarterly Statement) identifies Scopus with Mecharif, where is a great well. The Mussulmen place little heaps of stones there as the point from which Jerusalem and the Sakhrah mosque are first observed in coming from Nablus. "Scopus" may comprise the whole chain from Mecharif to Olivet. Conder fixes on a site E. of the great northern road from Jerusalem to Nablus. Jerusalem is wholly hidden from view until the last ridge is reached, from which the road rapidly descends and passes to the Damascus gate; the grey northern wall and the mosque, etc., here burst on the view at a mile and a half distance, as Josephus describes. Before the ridge is a plateau large enough to afford camping ground for the

two Roman legions of Titus, and at the same time hidden from view of the city; it has also the military advantages of being directly upon the line of communication, of being difficult to approach from the front, and having good communication with the flanks and rear. Beyond the ridge, three furlongs to the N., the second camp, the fifth legion, could camp on a large plain stretching toward Tel el Ful, close to the great northern road. The name El Mesharif, or “the look out,” Greek Scopos, is still constantly applied to the ridge. Josephus’ “seven furlongs” from the center of the plateau reaches exactly to the large masonry discovered by Major Wilson, and supposed to be part of the third wall, proving Jerusalem extended northwards far beyond its present limits. This again discredits the popular site of the Holy Sepulchre.

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suggested the identification of it as the “mount of corruption.” On its steep western face is the dilapidated village of Silwan ([see SILOAM](#)). On a projecting part of its eastern side, overlooking Christ’s triumphal route, are tanks and foundations, supposed by Barclay (City, etc., 66) to be the site of Bethphage; but the discovery of “an almost square block of masonry or rock, covered with paintings,” not separated from the porous limestone rock of which it forms a part, on the strip to the N. of this road, shows that in the 11th century Christians identified Bethphage with that site. The block is 4 ft. 3 inches by 3 ft. 6 inches, and 3 ft. 10 inches high, and has on the S. side a representation of the raising of Lazarus, on the N. the disciples fetching the donkey; the supposition in the 11th century was that this was the stone on which our Saviour rested while the disciples were absent on their divine errand. Bethphage must have been, as this stone is, not on the road which Jesus was taking, namely, the narrow ridge to the Mount of Olives; otherwise He need not have sent disciples if He would have to pass it Himself; He said to them, “Go to the village over against you” (^{<402102>}Matthew 21:2). Ganneau identifies Bethphage with Kefr et Tur, “the village of the Mount of Olives,” where exist ancient remains; he thinks it marked on the E. the sabbath day’s journey from Jerusalem (Palestine Exploration Quarterly Statement, April 1878).

The notion that the northern hill (Arabic Karem es Serjad, “the vineyard of the sportsmen”) was the scene of the angels’ address to the apostles after the ascension first came into existence in the 16th century. Its first name in 1250 was “Galilee” (Perdiccas in Reland Pal., 52), either from its having

been the lodging place of Galilaeans coming up to Jerusalem or from corruption of an ancient name, perhaps Geliloth, on Benjamin's southern boundary (⁰⁶¹⁸¹⁷Joshua 18:17). The place of the angels' address was from the 12th to the 16th century more appropriately assigned to a place in the Church of the Ascension, marked by two columns. Now it is only in the secluded slopes of the northern hill that venerable olives are seen spreading out into a wood; anciently the hills were covered with them. No date palms (from which Bethany took its name) are to be seen for miles. Fig trees are found chiefly on the road side. Titus at the siege stripped the country all round of trees, to construct embankments for his engines.

Rabbi Janna in the Midrash Tehillim (Lightfoot, 2:39) says that the shechinah (divine presence), after retiring from Jerusalem, dwelt three years and a half on Olivet, to see whether the Jews would repent; but when they would not, retired to its own place. Jesus realized this in His three

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of Damascus, surrendering cities as the price of the alliance (<112034>1 Kings 20:34), including Ramoth Gilead (<112203>1 Kings 22:3). (See AHAB). For the same end his son Ahab married the Sidonian king Ethbaal's daughter Jezebel, which issued in the introduction of Baal worship into Israel. Compare <330616>Micah 6:16. "the statutes (a firmly established system) of Omri." His vigour secured the permanence of his dynasty for four reigns, until God by Jehu overthrew it for its guilt.

Beth Omri, "the house of Omri," is the regular designation for Samaria in Assyrian monuments, thus confirming <111624>1 Kings 16:24. In the black obelisk even Jehu as king of Israel is called "son of Omri" In the Dibon stone Mesha records that Omri subjected and oppressed Moab until Mesha delivered his country. This agrees with the Hebrew date for Omri, and with the "might" attributed to him (<111627>1 Kings 16:27).

2.

<130708> 1 Chronicles 7:8.

<130904> 1 Chronicles 9:4.

<132718> 1 Chronicles 27:18.

ON

Son of Peleth, chief of Reuben; took part with Korah, Dathan, etc., against Moses (<041601>Numbers 16:1). Since his name is not repeated, he probably renounced the conspiracy. The rabbis

say that his wife saved him.

ON

Heliopolis in the Septuagint. Beth Shemesh (“house of the sun”) in

<244313> Jeremiah 43:13. “Nebuchadnezzar shall break the standing images of Beth Shemesh in Egypt.” The “standing images” may mean “obelisks,” for which the On sun temple was famed; they stood before the temple gates. “The houses of the gods shall he burn with fire.” Shu the god of light, Tafnet the fire goddess, and Ra the sun god, could not save their own dwellings from the element which they were thought to rule! E. of the Pelusiac branch of the Nile, 30 miles N.E. of Memphis, Ephraem Syrus says the statue rose 60 cubits high, the base 10, above was a mitre 1,008 lbs. weight. The obelisk of red granite there now is 68 ft. high above the pedestal, the oldest and one of the finest in Egypt. It was part of the temple of the sun; its sculptured dedication is by Osirtasin I of the 12th dynasty. Josephus (Ant 10:9, section 7) says Nebuchadnezzar, the fifth year after

3.

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Jerusalem's fall, left the siege of Tyre to march against Egypt. (**See HOPHRA**). Ezekiel (30:17) calls it Aven; perhaps a play on the name, meaning vanity, because of its idolatry. Re-Athom is the Egyptian hieroglyphical designation, the sun (Ra) the father of the gods, as Adam or Athom was of mankind. Manetho says Mnevis the bull was first worshipped here under the second king of the second dynasty. Atum is represented as "the setting sun," the "sun of the nether world" ([<014145>Genesis 41:45,50](#)). In [<231918>Isaiah 19:18](#), "five cities in Egypt shall speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction" (Ha-Heres). Onias who fled into Egypt, in disappointment at not getting the high priesthood, and rose to rank under Ptolemy Philometor, read "city of the sun" (Ha-Cheres). He persuaded Philometor to let him build a temple (149 B.C.) at Leontopolis in the prefecture (nome) of Heliopolis, on the ground that it would induce Jews to reside there, and that Isaiah almost 600 years before foretold the site. "City of destruction," if referring to this temple, will mean censure of it, as violating God's law that sanctioned only the one temple at Jerusalem. Gesenius translated "city of deliverance," God "sending them a saviour" to "deliver them because of the oppressors" ([<231920>Isaiah 19:20](#)). (**See IR-HA-HERES**). Ha-ra is the Egyptian sacred name, "abode of the sun"; AN is the Egyptian common name; Cyril of Alexandria says On means "the sun"; the hieroglyphic uben, related to aven, means shining. Reputed the oldest capital in Egypt, it and Memphis are mentioned in very early inscriptions as the two seats of justice; Thebes is added in hieroglyphics of the 18th dynasty; "the three seats of justice of

both Egypts.” Under the Greek rulers, On, Memphis, and Thebes sent forth ten justices to the surrounding districts. Shu, son of Atum, and Tafnet his daughter, were worshipped, as well as Ra to whom Mnevis was sacred, also Bennu the phoenix, represented by a living bird of the crane kind; the rising from its ashes indicated symbolically a recommencing cycle of time. On was famed for learning. It was the ecclesiastical metropolis of Lower Egypt, where the Greek historians and philosophers obtained their information about Egypt. Plato studied under its priests. (**See JOSEPH**). Tradition makes On the place visited by Joseph, Mary, and our Lord, and a sycamore is shown under which they rested in their flight (^{<281101>}Hosea 11:1; ^{<400215>}Matthew 2:15). The Septuagint adds On to the cities which Israel built, i.e. fortified, for the Egyptians (^{<020111>}Exodus 1:11).

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ONAM

1.

<013623> Genesis 36:23.

<130226> 1 Chronicles 2:26,28.

ONAN

Judah's second son by the Canaanitess, daughter of Shua (<013804>Genesis 38:4). Slain by Jehovah for the unnatural means which he took to have no issue by his brother Er's widow, whom he had married according to the custom, to perpetuate the race (<013804>Genesis 38:4-9).

ONESIMUS

= profitable. Philemon's runaway slave, of Colosse (<510409>Colossians 4:9, "one of you"), in whose behalf Paul wrote the epistle to Philemon:

<570110> Philemon 1:10-16. Slaves were numerous in Phrygia, from whence Paul dwells on the relative duties of masters and slaves (<510322>Colossians 3:22; 4:1). Paul's "son in the faith," begotten spiritually while Paul was a prisoner at Rome, where Onesimus hoped to escape detection amidst its vast population. Onesimus doubtless had heard the gospel before going to Rome, in Philemon's household, for at Paul's third missionary tour (<441823>Acts 18:23) there were in Phrygia believers. Once

unprofitable, by conversion Onesimus became really what his name implies, “profitable” to his master, to Paul, and to the church of God; “the faithful and beloved brother” of the apostle and of his master; godliness is profitable for both worlds, and makes men so (<540408>1 Timothy 4:8). Sent with Tychicus his safeguard, and put under the spiritual protection of the whole Colossian church and of Philemon. He probably had defrauded his master, as well as run away (ver. 18); Paul offered to make good the loss. The Apostolic Canons (73) make him to have been emancipated by Philemon. The Apostolic Constitutions (7:46) make him to have been consecrated bishop of Berea by Paul, and martyred at Rome. Ignatius (Ep. ad Ephes. i.) makes an Onesimus the Bishop of the Ephesians.

Instead of violently convulsing society by stirring up slaves against their masters, Christianity introduces love, a principle sure to undermine slavery at last; “by christianizing the master, Christianity enfranchises the slave” (Wordsworth). Onesimus so endeared himself to Paul by Christian sympathy and by personal services that he calls him “mine own bowels,”

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i.e. vitals: he bore for him a parent's intense affection for a child. Paul would gladly have kept him to minister to him, but delicate regard to Philemon's rights, and self denying love, made him waive his claims on Philemon and Onesimus (<570113>Philemon 1:13,14,19). Onesimus "was parted" from his master "for a season" to become his "forever" in Christian bonds. In <570120>Philemon 1:20 he plays again on the name, "let me have profit (Greek **onaimen**) of thee in the Lord," "refresh my bowels," i.e. gratify my feelings by granting this.

ONESIPHORUS

<550116> 2 Timothy 1:16-18; 4:19: "the Lord give mercy unto the house of Onesiphorus (as Onesiphorus showed mercy), for he oft refreshed me and was not ashamed of my chain (compare <402536>Matthew 25:36,45), but when he was in Rome he sought me out very diligently and found me. The Lord grant unto him that he may find mercy (as he found me) of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well." "Salute the household of Onesiphorus" (<550419>2 Timothy 4:19). Absence from Ephesus probably is the cause of the expression; he had not yet returned from his visit to Rome. If the master were dead the household would not be called after his name. A good man's household shares in his blessing from God as in his deeds for God. Nowhere does Paul use prayers for the dead; Onesiphorus therefore was not dead. "The household of Stephanas" does not exclude "Stephanas" (<460116>1 Corinthians 1:16; 16:17) so "the household of Onesiphorus" does not necessarily exclude

Onesiphorus.

ONIONS

Hasselquist (Travels, 290) says “they are in Egypt sweet, not nauseous and strong as in other countries They eat them roasted, cut into four pieces, with roasted bits of meat (the Turkish kekab); and with this dish they are so delighted that they wish they may enjoy it in paradise.” This gives point to Israel’s regrets (^{<041105>}Numbers 11:5). They were the staple food of the labourers on the pyramids (Herodotus, ii. 125). They contain nitrogen largely, and are considered equivalent in nutriment to four times their weight of any other vegetable. In warm countries they grow to the size of a large orange.

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ONO

A town of Benjamin (^{<130812>}1 Chronicles 8:12). The men of Lod, Hadid, and Ono, 721 in number, returned from Babylon (^{<160737>}Nehemiah 7:37). Its plain is mentioned (^{<160602>}Nehemiah 6:2); identified by some with “the valley of craftsmen” (^{<161135>}Nehemiah 11:35). Kefr Ana and Ania are suggested as representing Ono; but there are objections to both.

ONYCHA

An ingredient of the anointing unguent (^{<023034>}Exodus 30:34). Shechecleth means literally, a shell or scale, the horny cap of a shell. The operculum or cover of the strombus or wing shell, which abounds in the Red Sea, is employed in compounding perfume, and was the medicine named blatta Byzantina or unguis odoratus in the middle ages. Pliny (H. N. 32:46) and Dioscorides (Matthew Med. 2:11) mention a shell, onyx, “both a perfume and a medicine”; “odorous because the shell fish feed on the nard, and collected when the heat dries up the marshes; the best kind is from the Red Sea, whitish and shining; the Babylonian is darker and smaller; both have a sweet odor when burnt, like castoreum.” The onyx “nail” refers to the clawlike shape of the operculum of the strombus genus; the Arabs call this mollusc “devil’s claw.” Shell fish were unclean; hence, Gosse conjectures a gum resin.

ONYX

shoham . Found in the land of Havilah (<010212>Genesis 2:12). Onyx means “nail”; then the agate, resembling in color a man’s nail. Two onyx stones, with six names of Israel’s tribes engraven on each, were on the high priest’s shoulders as “stones of memorial unto Israel” (<022809>Exodus 28:9-12). The onyx was the second stone in the fourth row on his breastplate (ver. 20). Josephus (Ant. 3:7, section 5) calls the shoulder stones “sard- onyxes” (compounded of sard or chalcedony and onyx, deep red and milkwhite layers alternating). David’s onyxes “prepared for the house of his God” (<132902>1 Chronicles 29:2) probably came from Tyre (<262813>Ezekiel 28:13). Tyre’s king, like the high priest with his precious stones, was the type of humanity in its unfallen perfection in Eden; antichrist will usurp the divine King Priest’s office (<380613>Zechariah 6:13; compare <441221>Acts 12:21-23). Job (<182816>Job 28:16) calls it “precious,” but not so much so as “wisdom,” priceless in worth. The Arabian sardonyxes have a black ground color, sachma, is Arabic “blackness”; opaque white covers black or blue

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strata. Sahara in Arabic means to be pale; from whence Gesenius derives shoham. The kinds of onyx and sardonyx vary so as to answer to either derivation. The onyx has two strata, the sardonyx has three.

OPHEL

Hebrew “the Ophel,” i.e. the swelling declivity by which the temple hill slopes off on its southern side as a long round narrow promontory between the mouth of the Tyropeon central valley of the city and the Kedron valley of Jehoshaphat. On its eastern side is the fount of the Virgin; at the bottom is the lower outlet of the same spring, the pool of Siloam. Here was the “great tower” (Eder? Hebrew ^{<330408>}Micah 4:8) and the Levites’ residence. It was near the water gate (^{<160326>}Nehemiah 3:26,27; 11:21). Jotham “built much on the wall of Ophel” Manasseh “compassed about Ophel” (^{<142703>}2 Chronicles 27:3; 33:14); on the Ophla, as Josephus calls it (see B.J. 5:4, section 2; 6, section 1, 3). For “the forts” (^{<233214>}Isaiah 32:14). translated Ophel “the mound.” James the Less was called Oblias, explained “bulwark of the people” (Hegesippus, in Eusebius H.E. ii. 23), perhaps originally Ophliam, from Ophel. He was martyred by being thrown from the temple pinnacle near the boundary of Ophel.

OPHIR

^{<011029>} Genesis 10:29. Placed between Sheba and Havilah, Ophir must be in Arabia. Arrian in the Periplus calls Aphar metropolis

of the Sabeans. Ptolemy calls it Sapphara, now Zaphar. Eleventh of Joktan's sons. Gesenius explains Ophir, if Semitic, "fruitful region." The Himyaritic ofir means red. The Mahra people call their country "the ofir country" and the Red Sea Bahr Ofir. Apar means dust. In ¹¹⁰⁹²⁶1 Kings 9:26-28; 10:11, Solomon's navy on the Red Sea fetched from Ophir gold and almug trees; and in 10:22, once in three years (which included the stay in Ophir as well as the long coasting voyage) Tarshish ships (i.e. like our term for far voyaging ships, "Indiamen") brought; "gold, silver, ivory, apes, and peacocks." Mauch, an African traveler, found at latitude 20 degrees, 15 minutes S. longitude 26 degrees 30 minutes E., ruins resembling Solomon's temple, which he connects with Ophir. The gold of western Asia was anciently obtained principally from Arabia. Saba in the south-western part of Yemen is the only other place for gold besides Ophir mentioned in Scripture (²³⁶⁰⁰⁶Isaiah 60:6). Strabo, 16:777, 778, 784, Diodorus Siculus, 2:50; 3:44, describe Arabia as rich in gold. No gold is

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now found there; whether it has been exhausted as in Spain, or we know not the interior sufficiently to be sure there is no gold left. (**See PARAN**). The “al” in almug or algum is the Arabic article “the,” and mica is “sandalwood” (Gesenius), so that that wood must have come to the Hebrews through Arabic merchants. But Lassen derives it from Sanskrit valgu or valgum, “sandalwood.” The wares and animals, from India or Africa, if such was their source (as the Sanskrit, Tamil, and Malay origin of the words ivory, peacocks, and apes respectively implies), came through Arabia. Ophir probably therefore was the entrepot there. In Palestine and Tyre the articles even of India and Africa would be designated from Ophir, from which they more immediately came. The indigo used in Egyptian dyeing from of old must have come from India; muslins of Indian origin are found with the mummies; Josephus (Ant. 8:6, section 4) connects Ophir with India (Malacca, so Sir J. E. Tennant); Chinese porcelain vases have been found in the tombs of kings of the 18th dynasty, i.e. before 1476 B.C. Gold of Ophir was proverbial for fineness ([<194509>Psalm 45:9](#); [<182816>Job 28:16](#); [22:24](#); [<231312>Isaiah 13:12](#); [<132904>1 Chronicles 29:4](#); [<112248>1 Kings 22:48](#)). The Ishmaelites abounded in gold: [<043122>Numbers 31:22](#); [<070824>Judges 8:24-26](#);
[<197215> Psalm 72:15](#) “gold of Sheba (Arabia).” Agatharchides in the second century B.C. (in Photius 250, and Hudson’s Geograph. Minores, 1:60), living in Egypt, and guardian to a Ptolemy in his minority and so familiar with the commerce between Egypt and Arabia, attests that gold was found in Arabia. Two of his statements have been confirmed: (1) that

there were gold mines in Egypt, Linant and Bonomi found theta in the Bisharce desert (Wilkinson, Ant. Egypt. 9); (2) that there were large gold nuggets.

OPHNI

A town in the N.E. of Benjamin (<061824>Joshua 18:24.). Possibly founded by a non Israelite tribe. The Gophna of Josephus, said to be only second in importance to Jerusalem (B. J. 3:3, section 5; Ant. 14:11, section 2, 12:2). Now Jufna, 2 1/2 miles N.W. of Bethel.

OPHRAH

1. In Benjamin (<061823>Joshua 18:23; <091317>1 Samuel 13:17). Jerome makes it five miles E. of Bethel. Probably the same as **see EPHRON** , **see EPHRAIM** . Taiyibeh is now on its site.

2. Ophrah of the Abiezrites, Gideon's place of birth (<070611>Judges 6:11,24; 8:32; 9:5), residence, and burial. He put the ephod here which he had

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adorned with the Midianites' gold, and to it all Israel resorted in pilgrimage for worship, a spiritual "whoring" (<070827>Judges 8:27). In Manasseh, not far from Shechem (<070901>Judges 9:1,5). Now Erfai (Van de Velde); Erafa (Schwartz). Epher a head of Manasseh probably gave the name (<130524>1 Chronicles 5:24), migrating there with Abiezer and Shechem (<042630>Numbers 26:30; <061702>Joshua 17:2). <130414> 1 Chronicles 4:14, "Meonothai begat (or else founded) Ophrah" of Judah.

ORACLES

(1) divine utterances, as those by Urim and Thummim and the ephod of the high priest: <092309>1 Samuel 23:9; 30:7,8.

(2) The place where they were given (<101623>2 Samuel 16:23; <110616>1 Kings 6:16), "the most holy place." In the New Testament the Spirit-inspired Scriptures (<450302>Romans 3:2; <580512>Hebrews 5:12; <600411>1 Peter 4:11) of the Old Testament are so called. Others translated, "let him speak as (becomes one speaking) oracles of God," which designates the New Testament words (afterward written) of inspired men by the same term as was applied to the Old Testament Scriptures; in the Greek there is no article. The pagan "oracles" ceased when Christianity supplanted paganism. Paul's casting out "the spirit of pithon" (divination) implies that the ancient oracles were not always imposture, but were sometimes energized by Satanic powers (<441616>Acts 16:16).

(1)<230303> Isaiah 3:3, "the eloquent orator"; rather as Vulgate,

“skilled in whispering,” i.e. incantation ([195805](#)>Psalm 58:5), lachash .

(2) Tertullus, the Jewish accusers’ advocate against Paul ([442401](#)>Acts 24:1). Paul as a Roman citizen was tried with Roman judicial forms ([442509](#)>Acts 25:9,10), the Roman lawyer pleading in Latin, as Norman French was formerly the language of law proceedings in England in Norman times.

OREB

= raven. Prince of Midian defeated by Gideon ([070725](#)>Judges 7:25; 8:3). His name, as Zeeb (= wolf), indicates a fierce and ravenous warrior. Slain upon the rock Oreb in the pursuit after the battle, by the men of Ephraim, who

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ORATOR

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intercepted and slew with great slaughter the Midianites after the Jordan fords. This second part of the victory is celebrated <198311>Psalm 83:11-14; <231026> Isaiah 10:26, “according to the slaughter of Midian at the rock of Oreb.” Oreb and Zeeb were the prince generals of Midian. Zebah and Zalmunna were their kings (<070805>Judges 8:5,10,12,18,21). “Make them like a wheel, as the stubble before the wind, as the fire burneth a wood, and as the flame setteth the mountain on fire.” The Arabic imprecation illustrates this, “may you be whirled as the ‘akkub before the wind, until you are caught in the thorns or plunged in the sea!” Thomson describes the wild artichoke when dry thus swept before the wind. The chaff from the exposed threshing floor, and the rapidly sweeping flame on a wooded hill in hot countries, are equally expressive images.

OREB, ROCK OF

= raven’s cliff. The scene of Midian’s slaughter by Ephraim (<070725>Judges 7:25; 8:1; <231026>Isaiah 10:26). E. of Jordan. Orbo near Bethshean may represent it. Conder identifies it with a sharp conical peak, ‘Ash el Ghorab, “raven’s nest.” Tuwayl el Diab, a wady and mound, answering to the Press of Zeeb, “the wolf,” stands two miles N.W. of ‘Ash el Ghorab. If for “ravens” we understand the men of Oreb to have fed Elijah, ‘Ash el Ghorab is close to wady Kelt, the traditional Cherith.

OREN

<130225> 1 Chronicles 2:25.

ORGAN

uwgab from agab “to blow.” (**See MUSIC**). A wind instrument, a perforated pipe. Pandean pipe or syrinx (still a pastoral instrument in Syria) as distinguished from the HARP, stringed instruments ([<010421>Genesis 4:21](#); [<182112> Job 21:12](#); [30:31](#); [<19F004>Psalm 150:4](#)).

ORION

The constellation ([<180909>Job 9:9](#); [38:31,32](#); [<300508>Amos 5:8](#)). Kecil , “a fool” or “wicked one.” The Arabs represent Orion as a mighty man, the Assyrian **see NIMROD** , who rebelled presumptuously against Jehovah, and was chained to the sky as a punishment; for its rising is at the stormy season. Sabaism or worship of the heavenly hosts and hero worship were blended in his person. The three bright stars which form Orion’s girdle never

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change their relative positions. “Canst thou loose the bands of Orion?” is God’s challenge to self sufficient man; i.e., canst thou loose the bonds by which he is chained to the sky? The language is adapted to the current conceptions (just as we use the mythological names of constellations without adopting the myths), but with this significant difference that whereas those pagan nations represented Orion glorified in the sky the Hebrews view him as a chained rebel, not with belt, but in “bands.” Orion is visible longer and is 17 degrees higher in the Syrian sky than in ours. Rabbis Isaac, Israel, and Jonah identified Hebrew Kesil with Arabic Sohail, Sirius, or Canopus.

ORNAMENT

(See **DRESS** , see **EARRINGS** , see **NOSE JEWEL** , see **ANKLET** , see **FOREHEAD**). Song 1:10,11: “thy cheeks are comely with rows” (of pearls), torim , alluding to torah the law (<261611>Ezekiel 16:11). Jehovah adorns His bride with His ordinances (<200108>Proverbs 1:8,9). See Song 7:1, “the rounding (“graceful curve”) of thy thighs is like (the rounding of) the knobs of a necklace.”

ORNAN

= see **ARAUNAH** . The variety of forms of the name indicate a non- Israelite.

ORPAH

(See **NOAMI** ; see **BOAZ** .) Wife of see **CHILION** . On her

husband's death accompanied Naomi toward Bethlehem a short distance, but, in spite of professions of attachment and tears, she went back to "her people and her gods," and lost the golden opportunity which Ruth embraced of having Israel's God for her God. "Orpah kissed her mother in law, but Ruth clave unto her" ([080114](#)>Ruth 1:14, compare [201717](#)>Proverbs 17:17; 18:24; compare Demas, [550410](#)>2 Timothy 4:10). Orpah's name is now dishonoured, and her seed if she had any is consigned to oblivion. Ruth's Seed -- Jesus Christ -- is the name at which every knee shall bow ([502910](#)>Philippians 2:10).

OSHEA; HOSEA

see **JOSHUA** 's original name ([041308](#)>Numbers 13:8). His faith, in contrast to the unbelieving spies, procured for him the addition of Jehovah's name to

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his own ([Numbers 14:6-10](#); [Deuteronomy 32:44](#)), meaning “Jah his salvation.”

OSPRAV; OSPREY

ozniah ([Leviticus 11:13](#); [Deuteronomy 14:12](#)). The sea eagle or fish hawk, *Pandion haliaetus*, the Septuagint. Or the short-toed eagle that feeds upon reptiles. The ossifrage (*peres* , means “the bone-breaker,” the lamergeyer, *Gypaetus* (eagle and vulture combined) *barbatus*, “the bearded vulture.” “Ospray” is a corruption of “ossifrage.” It flies in easy curving lines, and then pounces perpendicularly with unerring aim on a fish.

OSSFIFRAGE

([See OSPRAY](#) ; [see OSPREY](#)) The most powerful bird of prey in our hemisphere. He pushes kids, lambs, hares, calves, and even men off the rocks, and takes the bones of animals high up in the air, and lets them fall on stones to crack them and render them more digestible. The vulture proper has a bald head and neck, a provision against the dirtying of the feathers of birds which plunge the head into putrefying carcasses. But the ossifrage has its head and neck feathered and a beard of black hair under the beak. The plumage of the head and neck is dirty white, with a black stripe through the eye; the back, wings, and tail are brown, the parts underneath are fawn-colored.

OSTRICH

So translated for “owl” (<031116>Leviticus 11:16), bath haya’anah “daughter of greediness” or “daughter of wailing.” <233413>Isaiah 34:13 translated “a dwelling for ostriches,” not “a court for owls” (<234320>Isaiah 43:20, margin). Feminine to express the species. Some Arabs eat the flesh. It will swallow almost any substance, iron, stone, etc., to assist the triturating action of the gizzard. The date stone, the hardest of vegetable substances, is its favourite food. Its cry resembles the lion’s, so that Hottentots mistake it. Dr. Livingstone could only distinguish them by the fact that the ostrich roars by day, and the lion roars by night. Rosenmuller makes the derivation “daughter of the desert.” (<330101>Micah 1:8), <183029>Job 30:29 -- “I am a companion to ostriches” (not “owls”), living among solitudes. In

<250403> Lamentations 4:3, yeenim , “cruel like the ostriches in the wilderness.” renanim , <183913>Job 39:13, “peacocks.” Rather, “the ostrich hen,” literally, “cries,” referring to its dismal night cries, as in <183029>Job 30:29. Translated:

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“the wing of the ostrich hen vibrates joyously. Is it like the quill and feathers of the pious bird (the stork)? (surely not.)” The quivering wing characterizes the ostrich in full course. Its white and black feathers in the wing and tail are like the stork’s feathers; but, unlike that bird, the symbol of parental love, it deserts its young. If the “peacock” (which has a distinct name, tukiyim) had been meant, the tail, its chief beauty, not the wings, would have been mentioned. Ostriches are polygamous. The hens lay their eggs promiscuously in one nest, a mere hole scratched in the sand, and they cover them with sand a foot deep. The parent birds incubate by turn during the night, but leave them by day to the sun’s heat in tropical countries. Hence, arose the notion of her lack of parental love: “which leaveth her eggs in the earth, and warmeth them in dust.” But in non-tropical countries the female incubates her eggs by day, the male takes his turn on the nest at night. There they watch the eggs so carefully that they will even kill jackals in their defense. Moreover, she lays some of her eggs on the surface around the nest; these seem to be forsaken; “she forgeteth that the foot may crush them, or that the wild beasts may break them.” They are actually for the nutriment of the young birds. It is a shy bird. The only stupidity in the ostrich which warrants the Arab designation “the stupid bird” at all is its swallowing at times of substances which prove fatal to it, for instance, hot bullets, according to Dr. Shaw (Travels, ii. 345); also its never swerves from the course it once adopts, so that hunters often kill it by taking a shortcut, to which it only runs faster. Livingstone calculates its stride at 12 ft. on an average, and 30 strides in every 10 seconds, i.e. 26 miles an hour. “She is hardened against her young ones as though they were not hers,” i.e. to

man she seems (Scripture uses phenomenal language, not thereby asserting the scientific accuracy of it) as if she neglected her young; but she is guided by a sure instinct from God, as much as animals whose instincts seem (at first sight) to be more provident. At a slight noise she forsakes her eggs, as if hardened toward her young; but it is actually a mark of young sagacity, since her capture might be the only result of returning. “Her labour (in producing eggs) is in vain, (yet she is) without fear,” unlike other birds who, if one and another egg be removed, will go on laying until the full number is restored. “Because God hath deprived her of wisdom,” etc.: the argument is, her very seeming lack of wisdom is not without the wise design of God, just as in the saint’s trials, which seem so unreasonable to Job, there lies hidden a wise design. Her excellencies, notwithstanding her seeming deficiencies, are enumerated next; “she (proudly) lifteth up herself on high (Gesenius, ‘she lasheth herself’ up to the course by flapping her

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wings), she scorneth the horse.” The largest and swiftest of cursorial animals. Its strength is immense; the wings are not used for flying, but are spread “quivering” (see above) as sails before the wind, and serve also as oars. The long white plumes in the wing and tail come to us from Barbary; the general plumage is black, the head and neck is bare. Their height is more than eight feet. Zoologically, it approaches the mammalian type. Its habitat is the desert here and there, from the Sahara to the Cape of South Africa, and in the Euphratean plains (^{<231321>}Isaiah 13:21, margin).

OTHNI

From ‘ othen , obsolete for “lion.” ^{<132606>}1 Chronicles 26:6-8.

OTHNIEL

= lion of God. ^{<130413>}1 Chronicles 4:13. Son of **see KENAZ** (see, on his relation to Caleb or “the Kenizzite”). Caleb’s younger brother (^{<061517>}Joshua 15:17; ^{<070113>}Judges 1:13; 3:9). First of the judges. Took Kirjath Sepher (Debir), in the mountainous region of Hebron in Judah (^{<061412>}Joshua 14:12-14), and received **see ACHSAH** , his wife, as the prize. Van de Velde believes “the upper and nether springs” which she received was a spring rising on a hill N. of wady Dilbeh (two hours S.W. of Hebron), and brought down by an aqueduct to the foot of the hill. (But **see DEBIR** .) Othniel delivered Israel from **see CHUSHAN RISHATHAIM** , and gave “the land rest 40 years.” He had a son, Hathath (^{<130413>}1 Chronicles 4:13,14),

“and **see MEONOTHAI** ” . In <070311>Judges 3:11 it is not asserted that Othniel lived to the end of the 40 years, which would make his life unduly long as the brother of Caleb; but simply, he died after restoring rest to the land. It was in answer to Israel’s cry that Jehovah raised up Othniel as their “saviour” (<19A713>Psalm 107:13-19; 50:15). “The Spirit of Jehovah” came upon his human spirit, enabling him to accomplish what his natural strength could not. “He judged Israel (not merely settling their internal disputes in justice as civil judge, but restoring their right in relation to their foreign oppressor, for it is added), and went out to war.” “Judging” means lastly restoring Israel to its right attitude toward Jehovah, putting down idolatry (<070218>Judges 2:18,19; 6:25-32). All this needed the sevenfold “spirit of wisdom and understanding,” etc. <231102>Isaiah 11:2,3.)

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OVEN

tanur . Fixed or portable. The fixed ovens were inside towns. The portable ovens consisted of a large clay jar, three feet high, widening toward the bottom, with a hole to extract the ashes.

Sometimes there was an erection of clay in the form of a jar, built on the house floor. Every house had one (Exodus viii. 3); only in a famine (lid one suffice for several faro- flies (Leviticus xxvi. 26). Tile heating fuel was dry grass and twigs (Blurt. vt. 30: “grass, which to-day is, to-morrow is cast into the oven”). The loaves were placed inside, and thin cakes outside of it. Image of consuming vengeance (<390401>Malachi 4:1). <192109>Psalm 21:9: “Thou shalt make them as a fiery oven in the time of Thine anger... burning with Thy hot, wrath in the day of the Lord.” <280704>Hosea 7:4, 7: “they are all adulterers, as an oven heated by (burning from) the baker,” i.e. the fire burns of itself, even after ttle baker has ceased to feed it with fuel. “Who teaseth from raising (rather from heating it meeir) after he hath kneaded the dough until it be leavened:” he omits to feed it only during the short time of the fermentation of the bread. So their lusts were on fire even in the short respite that Satan gives, till his leaven has worked. <610214>2 Peter 2:14, “cannot cease from sin.”

OWL

(**See OSTRICH** , the true rendering of bath hayannah .
Yanshowph ,

<031117> Leviticus 11:17, “the great owl.” From a root, “twilight” (Bochart), or to puff the breath (Knobel). <051416>Deuteronomy 14:16; <233411>Isaiah 34:11. The horned owl, *Bubo maximus*, not as Septuagint the ibis, the sacred bird of Egypt. Maurer thinks the heron or crane, from *nashaf* “to blow,” as it utters a sound like blowing a horn (<661802>Revelation 18:2). Chaldee and Syriac support “owl.”

Kos , <031117>Leviticus 11:17, “the little owl.” *Athene meridionalis* on coins of Athens: emblem of Minerva, common in Syria; grave, but not heavy.

<19A206> Psalm 102:6, “I am like an owl in a ruin” (Syriac and Arabic versions), expressing his loneliness, surrounded by foes, with none to befriend. The Arabs call the owl “mother of ruins,” *um elcharab*. The Hebrew means a cup, perhaps alluding to its concave face, the eye at the bottom, the feathers radiating on each side of the beak outward; this appears especially in the *Otus vulgaris*, the long-eared owl.

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Kippoz . <233415>Isaiah 34:15, “the great owl.” But Gesenius “the arrow snake,” or “the darting tree serpent”; related to the Arabic kipphaz . The context favors “owl”; for “gather under her shadow” applies best to a mother bird fostering her young under her wings. The Septuagint, Chaldee, Arabic, Syriac, Vulgate read kippod , “hedgehog.” The great eagle owl is one of the largest birds of prey; with dark plumage, and enormous head, from which glare out two great eyes.

Lilith . <233414>Isaiah 34:14, “screech owl”; from layil “the night.” Irby and Mangles state as to Petra of Edom “the screaming of hawks, eagles, and owls, soaring above our heads, annoyed at anyone approaching their lonely habitation, added much to the singularity of the scene.” The Strix flammea, “the barn owl”; shrieking in the quietude of the night, it appalls the startled hearer with its unearthly sounds.

OX

(**See BULL**). The law prohibiting the slaughter of clean beasts in the wilderness, except before the tabernacle, at once kept Israel from idolatry and tended to preserve their herds. During the 40 years oxen and sheep were seldom killed for food, from whence arose their lustings after flesh (<031701>Leviticus 17:1-6).

OZEM

1.

<130215> 1 Chronicles 2:15.

<130225> 1 Chronicles 2:25.

OZIAS

Uzziah. <400108>Matthew 1:8,9.

OZNI

<042616> Numbers 26:16. E ZBON : <014616>Genesis 46:16.

2.

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P

PAARAI

The Arbite (i.e. of Arab, in the mountains of Judah; <061552>Joshua 15:52): <102335>2 Samuel 23:35. “Naarai son of Ezbai” in <131137>1 Chronicles 11:37, which Kennicott (Diss. 209-211) thinks the true reading.

PADAN ARAM

”The flat land of Aram,” contrasted with the more mountainous region of the N. and N.E. of Mesopotamia (<281212>Hosea 12:12), “the field (sedeh) of Aram” (<012520>Genesis 25:20), the same as Aram Naharaim, “Aram of the two rivers,” or **see MESOPOTAMIA** (<012410>Genesis 24:10). Aram expresses the highland of Syria, contrasted with the lowland of Canaan. The land between Tigris and Euphrates is a vast flat, except where the Sinjar range intersects it. The home of Rebekah, Laban, etc.

PADON

<150244> Ezra 2:44.

PAGIEL

<040113> Numbers 1:13.

PAHATH MOAB

(“governor of Moab”). Head of a chief house of Judah. Their high rank appears from their being fourth in the two lists (<150206>Ezra 2:6; <160711>Nehemiah 7:11). Their chief signed second among the lay princes (<161014>Nehemiah 10:14). Pahath Moab was probably a family of the Shilonites or sons of Shelah of Judah “who anciently had the dominion in Moab” (<130422>1 Chronicles 4:22; compare <130414>1 Chronicles 4:14 with <130254>1 Chronicles 2:54, Joab). This gives some clue to Elimelech’s migration to Moab (Ruth 1). Ophrah (<130414>1 Chronicles 4:14) is related to Orpah (<080104>Ruth 1:4). The most numerous family (2,818) in the lists, except the Benjamite house of Senaah (<160738>Nehemiah 7:38). Hence they repair two portions of the wall (<160311>Nehemiah 3:11,23). As the Benjamites and Shilonites are together in

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<130905> 1 Chronicles 9:5-7; <161105> Nehemiah 11:5-7, so Benjamin and Hashub of Pahath Moab are together in <160323> Nehemiah 3:23.

PALACE

Solomon's palace is illustrated by those of Nineveh and Persepolis lately discovered. The great hall of state was "the house of the forest of (pillars of cedar of) Lebanon," 150 ft. long (100 cubits) by 75 broad (<110702> 1 Kings 7:2). There were "four rows of cedar pillars with cedar beams upon the pillars. It was covered with cedar above upon the beams, that lay on 45 pillars, 15 in a row." Three rows stood free, the fourth was built into the outer wall (Josephus, Ant. 7:5, section 2, 11:5). "There were windows in three rows, and light against light in three ranks"; namely, clerestory windows. The throne was in the center of the longer side.

The porch of judgment, 75 ft. square, was opposite the center of the longer side of the great hall (Josephus, Ant. 7:5, section 1): <120707> 2 Kings 7:7. The position of a like hall at Persepolis is the same.

The porch of pillars, 75 ft. by 45 ft. (50 by 30 cubits): <110706> 1 Kings 7:6. The ordinary place for the king to receive visitors and to transact business. Behind was the inner court (<110708> 1 Kings 7:8) with gardens, fountains, and cloisters, and courts for residence of attendants and guards, and for the 300 women of the harem. On the side of the great court opposite the inner

court was the palace of Pharaoh's daughter. "The foundation" (<110710>1 Kings 7:10) was an artificial platform of masonry, as at Sennacherib's palace at Koyunjik and at Baalbek, some stones being 60 ft. long. The halls of the palace were wainscoted with three tiers of polished stone, surmounted by a fourth, elaborately carved with leaves and flowers (<110712>1 Kings 7:12). Above this the walls had plaster with colored arabesque. At Nineveh, on the eight feet high alabaster wainscoting were sculptured men and animals (<262314>Ezekiel 23:14), whereas the second commandment restrained the Jews from such representations. But coloring was used freely for decoration (<242214>Jeremiah 22:14).

"The palace" in <500113>Philippians 1:13 is the barrack of the Praetorian guards attached to Nero's palace on the Palatine hill at Rome. So "Caesar's household" is mentioned (<500422>Philippians 4:22). The emperor was "praetor" or commander in chief; so the barrack of his bodyguard was the "praetorium." The "all the praetorium" implies that the whole camp, whether inside or outside the city, is included. The camp of the Praetorians,

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who became virtual masters of the empire, was outside the Viminal gate. Paul was now no longer “in his own hired house” chained to a soldier, by command (probably) of Burrus, one of the two prefects of the praetorium ([<442816>Acts 28:16,20,30,31](#)), but in strict custody in the praetorium on Tigellinus becoming prefect. The soldiers relieving one another in guard would naturally spread through the camp the gospel story heard from Paul, which was the occasion of his imprisonment. Thus God overruled what befell him “unto the furtherance of the gospel” ([<500112>Philippians 1:12](#)).

A recent traveler, Dr. Manning, describes a remarkable illustration of the reference to “Caesar’s household”: “in the chambers which were occupied as guard rooms by the Praetorian troops on duty in the palace, a number of rude caricatures are found roughly scratched upon the walls, just such as may be seen upon barrack walls in every part of the world. Among these is one of a human figure nailed upon a cross. To add to the ‘offense of the cross’ the crucified one is represented with the head of an animal, probably that of an ass. Before it stands the figure of a Roman legionary, with one hand upraised in the customary attitude of worship. Underneath is the rude, misspell, ungrammatical inscription, Alexamenos worships his god. It can scarcely be doubted that we have here a contemporary caricature, executed by one of the Praetorian guard, ridiculing the faith of a Christian comrade.”

PALAL

PALESTINE

Peleshet . Four times in KJV, found always in poetry (<021503>Exodus 15:34; <231429> Isaiah 14:29,31; <290304>Joel 3:4); same as Philistia (<196008>Psalm 60:8; 87:4; 83:7 “the Philistines”). The long strip of seacoast plain held by the Philistines. The Assyrian king Ivalush’s inscription distinguishes “Palaztu on the western sea” from Tyre, Samaria, etc. (Rawlinson, Herodotus 1:467.) So in the Egyptian Karnak inscriptions Pulusata is deciphered. The Scriptures never use it as we do, of the whole Holy Land. (**See CANAAN** for the physical divisions, etc.) “The land of the Hebrews” Joseph calls it, because of Abraham’s, Isaac’s, and Jacob’s settlements at Mamre, Hebron, and Shechem (<014015>Genesis 40:15). “the land of the Hittites” (<060104>Joshua 1:4); so Chita or Cheta means the whole of lower and middle Syria in the Egyptian records of Rameses II. In his inscriptions, and those of Thothmes III, Tu-netz, “Holy Land,” occurs, whether meaning Phoenicia or

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Palestine. In [<280903>Hosea 9:3](#) “land of Jehovah,” compare [<032523>Leviticus 25:23](#); [<236204> Isaiah 62:4](#). “The holy land,” [<380212>Zechariah 2:12](#); [7:14](#), “land of desire”; [<270809> Daniel 8:9](#). “the pleasant land”; [11:16](#), [41](#), “the glorious (or goodly) land”; [<262006>Ezekiel 20:6,15](#), “a land that I had espied for them flowing with milk and honey, which is the glory of all lands.” God’s choice of it as peculiarly His own was its special glory ([<19D213>Psalm 132:13](#); [48:2](#);

[<240319> Jeremiah 3:19](#) margin “a good land, a land of brooks of water (wadies often now dry, but a few perennial), of fountains and depths that spring out of valleys and hills (the deep blue pools, the sources of streams), a land of wheat, barley, vines, figtrees, pomegranates, oil olive, honey (dibs, the syrup prepared from the grape lees, a common food now) ... wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; whose stones are iron, and out of whose hills thou mayest dig brass”

([<050807>Deuteronomy 8:7-9](#)). “The land of the Amorite” ([<300210>Amos 2:10](#)). “The land of Israel” in the larger sense ([<091319>1 Samuel 13:19](#)); in the narrower sense of the northern kingdom it occurs [<143025>2 Chronicles 30:25](#). After the return from Babylon “Judaea” was applied to the whole country S. and N., and E. beyond Jordan ([<401901>Matthew 19:1](#)). “The land of promise”

([<581109>Hebrews 11:9](#)). “Judaea” in the Roman sense was part of the province “Syria,” which comprised the seaboard from the bay of Issus to Egypt, and meant the country from Idumea on

the S. to the territories of the free cities on the N. and W., Scythopolis, Sebaste, Joppa, Azotus, etc. The land E. of Jordan between it and the desert, except the territory of the free cities Poilu, Gadara, Philadelphia, was “Perea.”

From Dan (Banias) in the far N. to Beersheba on the S. is 139 English miles, two degrees or 120 geographical miles. The breadth at Gaza from the Mediterranean to the Dead Sea is 48 geographical miles; at the Litany, from the coast to Jordan is 20 miles; the average is 34 geographical or 40 English miles. About the size of Wales. The length of country under dominion in Solomon’s days was probably 170 miles, the breadth 90, the area 12,000 or 13,000 square miles. The population, anciently from three to six millions, is now under one million. The Jordan valley with its deep depression separates it from the Moab and Gilead highlands. Lebanon, Antilebanon, and the Litany ravine at their feet form the northern bound. On the S. the dry desert of Paran and “the river of Egypt” bound it. On the western verge of Asia, and severed from the main body of Asia by the desert between Palestine and the regions of Mesopotamia and Arabia, it looks on the other side to the Mediterranean and western world, which it

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was destined by Providence so powerfully to affect; oriental and reflective, yet free from the stagnant and retrogressive tendencies of Asia, it bore the precious spiritual treasure of which it was the repository to the energetic and progressive W. It consists mainly of undulating highlands, bordered E. and W. by a broad belt of deep sunk lowland. The three main features, plains, hills, and torrent beds, are specified (⁰⁴¹³²⁹Numbers 13:29; ⁰⁶¹¹¹⁶Joshua 11:16; 12:8). Mount Carmel, rising to the height of above 1,700 ft., crosses the maritime plain half way up the coast with a long ridge from the central chain, and juts out into the Mediterranean as a bold headland. The plain of Jezreel or Esdraelon on its northern side, separating the Ephraim mountains from those of Galilee, and stretching across from the Mediterranean to the Jordan valley, was the great battlefield of Palestine. Galilee is the northern portion, Samaria the middle, Judaea the southern. The long purple wall of Gilead and Moab's hills on the eastern side is everywhere to be seen. The bright light and transparent air enable one from the top of Tabor, Gerizim or Bethel at once to see Moab on the E. and the Mediterranean on the W. On a line E. of the axis of the country and running N. and S. lie certain elevations: Hebron 3,029 ft. above the sea; Jerusalem, 2,610; Olivet, 2,724; Neby Samwil on the N., 2,650; Bethel, 2,400; Ebal and Gerizim, 2,700; Little Hermon and Tabor, N. of the Esdraelon plain, 1,900. The watershed sends off the drainage of the country in streams running W. to the Mediterranean and E. to the Jordan, except at the Esdraelon plain and the far N. where the drainage is to the Litany. Had the Jews been military in character, they would easily have prevented their conquerors from advancing up the

precipitous defiles from the E., the only entrances to the central highlands of Judah, Benjamin, and Ephraim, from the Jordan valley; as Engedi (¹⁴²⁰⁰¹>2 Chronicles 20:1,2,16) and Adummim, the route between Jericho and Jerusalem by which Pompey advanced when he took the capital. The slope from the western valleys is more gradual, as the level of the plain is higher, and the distance up the hills longer, than from the eastern Jordan depression; still the passes would be formidable for any army with baggage to pass. From Jaffa up to Jerusalem there are two roads: the one to the right by Ramleh and the wady Aly; the other the historic one by Lydda and the Bethorons, or the wady Suleiman, and Gibeon. By this Joshua drove the Canaanites to the plains; the Philistines went up to Michmash, and fled back past Ajalon. The rival empires, Egypt and Babylon-Assyria, could march against one another only along the maritime western plain of Palestine and the Lebanon plain leading toward and from the Euphrates. Thus Rameses II marched against

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The Bible nomenclature of places still exists almost unchanged. Israel accepted it from the Canaanites; as is proved by the correspondence between it as recorded in Joshua and the nomenclature in the lists and conquests of Thothmes III. Thus the modern fellaheen seem to be the mixed descendants of the old Canaanites.

PALLU

<020614> Exodus 6:14; <042605>Numbers 26:5,8; <130503>1 Chronicles 5:3; P HALLU ,

<014609> Genesis 46:9.

PALMERWORM

gazam . (**See LOCUST**). <290104>Joel 1:4; 2:25; <300409>Amos 4:9.

PALMTREE

tamar . The Phoenix dactylifera, the date palm; for which Palestine was famous, as appears from the many names derived from it. Grows best at “fountains” (<021527>Exodus 15:27; <043309>Numbers 33:9 **see ELIM** , <050208> Deuteronomy 2:8 **see ELATH** . **see JERICHO** was “the city of palmtrees” (<053403>Deuteronomy 34:3; <070116>Judges 1:16; 3:13; <142815>2 Chronicles 28:15). (**See HAZEZON TAMAR** or **see ENGEDI**). B AAL T AMAR

(<072033>Judges 20:33). T AMAR the last town of Judaea, by the Dead Sea (<264719>Ezekiel 47:19); Robinson makes its site El-Milh between Hebron and wady Muse. For T ADMOR (<140804>2 Chronicles 8:4) in <110918>1 Kings 9:18 the best reading is Tamar, “the palm city,” Roman “Palmyra,” on an oasis of the Syrian desert, in the caravan route between Damascus and the Euphrates. B ETHANY means “house of dates”; thence the multitude took the palm branches to honor Christ (<431213>John 12:13), and from Olivet the people under Nehemiah (<160815>Nehemiah 8:15) took palms, the tree named in instituting the feast of tabernacles (<032340>Leviticus 23:40). Phoenicia (<441119>Acts 11:19) takes its name from the palm; compare Phenice in Crete, <442712>Acts 27:12. From the uprightness and beauty of the palm the name Tamar was applied to women (Song 7:7; <013806>Genesis 38:6; <101301>2 Samuel 13:1; 14:27). The walls, doors, bases and posts of the temples of Solomon and Ezekiel (<264016>Ezekiel 40:16,22,26,31,34,37; 41:18-20,25,26; <110629>1 Kings 6:29,32,35; 7:36) were decorated with palmtrees in relief. Rigid motionless uprightness is the point of comparison to the pagan idols in <241004>Jeremiah 10:4,5. “The righteous shall flourish like the palmtree” (<199212>Psalm 92:12); full of the “oil” of grace ever “fresh” (<199210>Psalm 92:10), looking calmly down on the world

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buffalo is used for draught and plowing. The ox is small. The sheep is the broad tailed. Of reptiles: the stellio lizard, which the Turks kill as they think that it mimics them saying prayers; the chameleon; the gecko (*Tarentola*); the Greek tortoise. Of serpents and snakes, the Naia, Coluber, and Cerastes Hasselquistii, etc. Large frogs. Of fish in the sea of Galilee the binny, a bird of barbel, is the most common. The fish there resemble those of the Nile. The land mollusks are very numerous, in the N. the genus *Clausilia* and opaque bulimi. In the S. and hills of Judah the genus *Helix* like that of Egypt and the African Sahara. In the valley of Jordan the bulimus. No mollusk can exist in the Dead Sea owing to its bitter saltiness. The butterflies of southern Europe are represented in Sharon; the Apollo of the Alps is represented on Olivet by the *Parnassius Apollinis*. The Thais and Glorious Vanessa abound.

C LIMATE . January (temperature average 49 degrees F., greatest cold 28 degrees F.) is the coldest month; July and August the hottest (average 78 degrees F.; greatest heat in shade, 92 degrees F.; in sun, 148 degrees F.). The mean annual temperature is 65 degrees F. The temperature and seasons resemble California. A sea breeze from the N.W. from 10 a.m. to 10 p.m. mitigates the four months' midsummer heat. The khamsin or sirocco blows in February, March, and April. When it comes from the E. it darkens the air and fills everything with fine dust. Snow often falls in January and February (¹⁹⁶⁸¹⁴Psalm 68:14; ²³⁵⁵¹⁰Isaiah 55:10; ¹⁰²³²⁰2 Samuel 23:20); but plants do not need shelter from the frost. The average fall of rain at Jerusalem is 61.6 inches; whereas the London mean is only 25. Rain comes most from S. or S.W.

(<421254>Luke 12:54) It begins in October or early in November, and continues to the end of February or middle of March, rarely to the end of April. Not a continuous rain, but a succession of showers or storms with intervals of fine weather for a few weeks in December and January. A drought of three months before harvest is fatal to the crops (<300407>Amos 4:7). None falls from April to October or November. Thus but two seasons are specified, “winter and summer,” “cold and heat,” “seedtime and harvest.” But heavy saturating dews fall in summer, and thick fogs often prevail at night. In Jericho and the Ghor, sunk so deep below the sea level, the heat is much greater, owing to the absence of breeze, the enclosure by heights, the sandy soil, and the earth’s internal heat; the harvest is a month in advance of that of the highland. The seacoast lowland has the heat mitigated by sea breeze, but it is hotter than the uplands.

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anchusa, pink, of the Mediterranean coast, are seen, but no trees until the longitude of Jerusalem is reached.

(3) Middle and upper mountains region. Above the height of 5,000 feet the *Quercus cerris* of S. Europe, the *Q. Ehrenbergii* or *Castanaefolia*, *Q. Toza*, *Q. Libani*, *Q. manifera* are found, junipers, and cedars. The dry climate and sterile limestone, and the warm age that succeeded the glacial (the moraines of the cedar valley attesting the former existence: of glaciers), account for the flora of Lebanon being unlike to that of the Alps of Europe, India, and N. America. The most boreal forms are restricted to clefts of rocks or the neighborhood of snow, above 9,000 feet, namely, *Drabas*, *Arenaria*, one *Potentilla*, a *Festuca*, an *Arabis*, and the *Oxyria reniformis*, the only arctic type surviving the glacial period. The prevalent forms up to the summit are *astragali*, *Acantholimon statices*, and the small white *Nocea*.

ZOOLOGY . Palestine epitomizes the natural features of all regions, mountain and desert, temperate and tropical, seacoast and interior, pastoral, arable and volcanic; nowhere are the typical fauna of so many regions and zones brought together. This was divinely ordered that the Bible might be the book of mankind, not of Israel alone. The bear of Lebanon (*Ursus Syriacus*) and the gazelle of the desert, the wolf of the N. and the leopard (*Leopardus varius* in the central mountains) of the tropics; the falcons, linnets, and buntings of England, and the Palestine sun bird (*Cinnyris osea*), the grackle of the glen (*Amydrus Tristramii*), “the glossy starling” in the Kedron gorge (whose music rolls like that of the organ bird of Australia, a

purely African type), the jay of Palestine, and the Palestine nightingale (*Icos xanthopygos*), the sweetest songster of the country. Of 322 species of birds noted by Tristram, 79 are common to the British isles, 260 are in European lists, 31 of eastern Africa, 7 of eastern Asia, 4 of northern Asia, 4 of Russia, 27 peculiar to Palestine. He obtained a specimen of ostrich (*Struthio camelus*) from the Belka E. of the Dead Sea. Jackals and foxes abound, the hyena and wolf are not numerous. (**See LION** thereon.) Of the pachyderms, the wild boar (*Sus scrofa*) on Tabor and Little Hermon, also the Syrian hyrax. (**See CONEY** .) A kind of squirrel (*Sciurus Syriacus*) on Lebanon, the Syrian and the Egyptian hare, the jerboa (*Dipus Aegyptius*), the porcupine, the short-tailed field mouse, and rats, etc., represent the Rodentia. The gazelle is the antelope of Palestine. The fallow deer is not uncommon. The Persian ibex Canon Tristram found S. of Hebron. (**See UNICORN** as to the wild ox, urus, or bison.) The

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below and bearing its precious fruit for generations. The psalm refers to the church in holy convocation on the Sabbath (title). The tabernacle is alluded to, the meeting place between God and His people; the oil-fed candlestick had the form of a tree with flowers and fruits. The palm denotes the saint's spiritual beauty, ever fresh joy, and fruitfulness; his orderly upright aspect, perpetual verdure, rising from earth toward heaven. Also the elastic fiber sending it upward, however loaded with weights and agitated by winds, symbolizes the believer sitting already in heavenly places, in spite of earthly burdens ([Colossians 3:1,2](#); [Ephesians 2:6](#); [Philippians 3:20](#); [4:6](#); [Acts 20:23,24](#)). Rough to the touch, encased below in dry bark, but fruitful and green above; so the saint despised below, beautiful above, straitened with many trials here, but there bearing fruit before God unto everlasting life ([2 Corinthians 4:8-18](#)). The "great multitude of all nations before the Lamb with palms in their hands" are antitypical to that which escorted Christ at His triumphal entry ([Revelation 7:9](#), etc.). The palm symbolizes their joyful triumph after having come out of "the great tribulation." The palm was carried with willows and thick trees (rabbinically called lulab) in the hand at the feast of tabernacles, the thanksgiving for the ingathered fruits, and the commemoration of Israel's 40 years' sojourn in tabernacles in the wilderness. The earthly feast shall be renewed in commemoration of Israel's wilderness-like dispersion and sojourn among the nations ([Zechariah 14:16](#)). The final and heavenly antitype is [Revelation 7:9](#), etc.

The palm is dioecious, i.e. the male stamens and female pistils are on different trees. Fertilization, or impregnating the female plant with the pollen of the male, is effected by insects or artificially. In Song 7:8 the “daughters of Jerusalem,” no longer content with admiring, resolve, in spite of the height of the fruit at the utmost top of the palm, and the difficulty of climbing the stem, bore for a great height, to “take hold of the boughs” with their crown of fruit (¹⁹³⁴⁰⁸Psalm 34:8). The palm grows from 30 to 80 feet, does not bear fruit for the first six or seven years, but will bear for a hundred (¹⁹⁹²¹⁴Psalm 92:14). Slowly, but steadily and enduringly, the average crop is 100 pounds a year. The Arabs are said to have 360 designations for the palm and to enumerate 360 uses of it. The abortive fruit and date stones ground the camels eat. Of the leaves they make couches, baskets, bags, mats, brushes, fly flaps; from the trunk cages and fences; from the fiber of the leaves, thread for cordage; from the sap collected by cutting the head off, and scooping a hollow in the stem, a

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spirituous liquor. The pilgrims to Palestine used to bring home palms, from whence they were called “palmers.” Vespasian’s coin bore the palm and Zion as a woman sitting sadly beneath, and the legend “Judaea captive” (see p. 405). Once the prevalent fruit tree, it now is nowhere in Palestine except in the Philistine plain.

PALSY

Paralysis affecting part of the body. The “grievously tormented” (<400806>Matthew 8:6) refers to the convulsions, foamings, and heavy breathings of the sufferer, giving the appearance of torment, whether himself conscious of pain or not.

PALTI

<041309> Numbers 13:9.

PALTIEL

<043426> Numbers 34:26.

PALTITE

<102326> 2 Samuel 23:26. In <131127>1 Chronicles 11:27
“Pelonite,” <132710>1 Chronicles 27:10.

PAMPHYLIA

Southern province of Asia Minor, bounded on the N. by Pisidia,

from which it was separated by the Taurus range, W. by Lycia, E. by Cilicia, S. by the Levant. In Paul's time it with Lycia formed a province under the emperor Claudius. His "peril of robbers" was in crossing Taurus, the Pisidians being notorious for robbery. He visited Pamphylia at his first missionary tour, sailing from Paphos in Cyprus to Perga in Pamphylia on the river Cestrus, where Mark forsook him (^{<441313>}Acts 13:13; 15:38). They stayed only a short time then, but on their return front the interior "they preached the word" (^{<441424>}Acts 14:24,25). Then they "went down (sea being lower than land) to Attalia," the chief seaport of Pamphylia. The minute accuracy of the geographical order, confirming genuineness, is observable, when, in coasting westward, he is said to "sail over the sea of Cilicia, and Pamphylia." Also ^{<441313>}Acts 13:13,14, "from Perga to Antioch in Pisidia,"

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and ^{<441424>}Acts 14:24, “after Pisidia ... to Pamphylia,” in returning to the coast from inland.

PANNAG

Grotius identifies with Phoenice or Canaan (^{<262717>}Ezekiel 27:17). “Judah and Israel supplied thy market with wheat” The Septuagint translated “cassia,” Syriac translated “millet.” Pannaga in Sanskrit is an aromatic plant (compare ^{<014311>}Genesis 43:11).

PAPHOS

A town in the western end of Cyprus, as Salamis was in the E. Paul passed through the isle from Salamis to Paphos (^{<441306>}Acts 13:6-13.) Here Barnabas and Saul were instrumental in converting Sergius Paulus the proconsul, in spite of **see ELYMAS** ’ opposition. Saul is here called Paul when “filled with the Holy Spirit” he inflicted blindness from “the hand of the Lord” upon the sorcerer, and thenceforth became more prominent than Barnabas. Here Aphrodite or Venus was said to have risen from the foam of the sea. The harbor and town were at new Paphos, her temple at old Paphos.

PARABLE

Hebrew maashaal , Greek **parabolee** , a placing side by side or comparing earthly truths, expressed, with heavenly truths to be understood (**see FABLE**). The basis of parable is that man is made in the image of God, and that there is a law of continuity

of the human with the divine. The force of parable lies in the real analogies impressed by the Creator on His creatures, the physical typifying the higher moral world.

“Both kingdoms develop themselves according to the same laws; Jesus’ parables are not mere illustrations, but internal analogies, nature becoming a witness for the spiritual world; whatever is found in the earthly exists also in the heavenly kingdom.” (Lisco.)

The parables, earthly in form heavenly in spirit, answer to the parabolic character of His own manifestation. Jesus’ purpose in using parables is judicial, as well as didactic, to discriminate between the careless and the sincere. In His earlier teaching, as the Sermon on the Mount, He taught plainly and generally without parables; but when His teaching was rejected or misunderstood, He in the latter half of His ministry judicially punished the unbelieving by parabolic veiling of the truth (⁴⁰¹³¹¹Matthew 13:11-16),

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“therefore speak I to them in parables, because they seeing see not ... but blessed are your eyes, for they see,” etc. Also <401334>Matthew 13:34,35. The disciples’ question (<401310>Matthew 13:10), “why speakest Thou unto them in parables?” shows that this is the first formal beginning of His parabolic teaching. The parables found earlier are scattered and so plain as to be rather illustrations than judicial veilings of the truth (<400724>Matthew 7:24-27; 9:16; 12:25; <410323>Mark 3:23; <420639>Luke 6:39). Not that a merciful aspect is excluded even for the heretofore carnal hearers. The change of mode would awaken attention, and judgment thus end in mercy, when the message of reconciliation addressed to them first after Jesus’ resurrection (<440326>Acts 3:26) would remind them of parables not understood at the time. The Holy Spirit would “bring all things to their remembrance” (<431426>John 14:26). When explained, the parables would be the clearest illustration of truth. The parable, which was to the carnal a veiling, to the receptive was a revealing of the truth, not immediate but progressive (<200418>Proverbs 4:18). They were a penalty era blessing according to the hearer’s state: a darkening to those who loved darkness; enshrining the truth (concerning Messiah’s spiritual kingdom so different from Jewish expectations) from the jeer of the scoffer, and leaving something to stimulate the careless afterward to think over. On the other hand, enlightening the diligent seeker, who asks what means this parable? and is led so to “understand all parables” (<410413>Mark 4:13; <401517>Matthew 15:17; 16:9,11), and at last to need no longer this mode but to have all truth revealed plainly (<431625>John

16:25). The truths, when afterward explained first by Jesus, then by His Spirit (<431426>John 14:26), would be more definitely and indelibly engraven on their memories. About 50 out of a larger number are preserved in the Gospels (<410433>Mark 4:33). Each of the three synoptical Gospels preserves some parable peculiar to itself; John never uses the word parable but “proverb” or rather brief “allegory,” parabolic saying ([paroimia](#)). Parabolic sayings, like the [[paroimia](#)] in John (<431001>John 10:1,6-18; 16:25; 15:1-8), occur also in <401515>Matthew 15:15; <420423>Luke 4:23; 6:39; <410323>Mark 3:23, “parable” in the sense “figure” or type, <580909>Hebrews 9:9; 11:19 Greek Fable introduces brutes and transgresses the order of things natural, introducing improbabilities resting on fancy. Parable does not, and has a loftier significance; it rests on the imagination, introducing only things probable. The allegory personifies directly ideas or attributes. The thing signifying and the thing signified are united together, the properties and relations of one being transferred to the other; instead of being kept distinct side by side, as in the parable; it is a prolonged metaphor or extended simile; it

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never names the object itself; it may be about other than religious truths, but the parable only about religious truth. The parable is longer carried out than the proverb, and not merely by accident and occasionally, but necessarily, figurative and having a similitude. The parable is often an expanded proverb, and the proverb a condensed parable. The parable expresses some particular fact, which the simile does not. In the fable the end is earthly virtues, skill, prudence, etc., which have their representatives in irrational creation; if men be introduced, they are represented from their mere animal aspect.

The rabbis of Christ's time and previously often employed parable, as Hillel, Shammai, the Gemara, Midrash (Lightfoot, Hor. Hebrew,

<401303> Matthew 13:3); the commonness of their use was His first reason for employing them, He consecrated parables to their highest end. A second reason was, the untutored masses relish what is presented in the concrete and under imagery, rather than in the abstract. Even the disciples, through Jewish prejudices, were too weak in faith impartially to hear gospel truths if presented in naked simplicity; the parables secured their assent unawares. The Pharisees, hating the truth, became judicially hardened by that vehicle which might have taught them it in a guise least unpalatable. As in the prophecies, so in parables, there was light enough to guide the humble, darkness enough to confound the willfully blind (<430939>John 9:39; <191826>Psalm 18:26). A third reason was, gospel doctrines could not be understood fully before the historical facts on which they rested had been accomplished, namely, Jesus' death and resurrection.

Parables were repositories of truths not then understood, even when plainly told ([421834](#)>Luke 18:34), but afterward comprehended in their manifold significance, when the Spirit brought all Jesus' words to their remembrance. The veil was so transparent as to allow the spiritual easily to see the truth underneath; the unspiritual saw only the sacred drapery of the parable in which He wrapped the pearl so as not to cast it before swine. "Apples of gold in pictures (frames) of silver."

The seven in Matthew 13 represent the various relations of the kingdom of God. The first, the relations of different classes with regard to God's word. The second, the position of mankind relatively to Satan's kingdom. The third and fourth, the greatness of the gospel kingdom contrasted with its insignificant beginning. The fifth and sixth, the inestimable value of the kingdom. The seventh, the mingled state of the church on earth continuing to the end. The first four parables have a mutual connection ([401303](#)>Matthew

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13:3,24,31,33), and were spoken to the multitude on the shore; then

<401334> Matthew 13:34 marks a break. On His way to the house He explains the parable of the sower to the disciples; then, in the house, the tares (<401336>Matthew 13:36); the three last parables (<401344>Matthew 13:44-52), mutually connected by the thrice repeated “again,” probably in private. The seven form a connected totality. The mustard and leaven are repeated in a different connection (<421318>Luke 13:18-21). Seven denotes completeness; they form a perfect prophetic series: the sower, the seedtime; the tares, the secret growth of corruption; the mustard and leaven, the propagation of the gospel among princes and in the whole world; the treasure, the hidden state of the church (<198303>Psalm 83:3); the pearl, the kingdom prized above all else; the net, the church’s mixed state in the last age and the final separation of bad from good.

The second group of parables are less theocratic, and more peculiarly represent Christ’s sympathy with all men, and their consequent duties toward Him and their fellow men. The two debtors (<420741>Luke 7:41), the merciless servant (Matthew 18), the good Samaritan (<421030>Luke 10:30), the friend at midnight (<421105>Luke 11:5), the rich fool (<421216>Luke 12:16), the figtree (<421306>Luke 13:6), the great supper (<421416>Luke 14:16), the lost sheep, piece of silver, son (Luke 15; <401812>Matthew 18:12), the unjust steward (<421601>Luke 16:1), Lazarus, etc. (<421619>Luke 16:19),

unjust judge (^{<421802>}Luke 18:2), Pharisee and publican (^{<421809>}Luke 18:9), all in **see LUKE** , agreeable to his Gospel's aspect of Christ. Thirdly, toward the close of His ministry, the theocratic parables are resumed, dwelling on the final consummation of the kingdom of God. The pound (^{<421912>}Luke 19:12), two sons (^{<402128>}Matthew 21:28), the vineyard (^{<402133>}Matthew 21:33), marriage (^{<402202>}Matthew 22:2); the ten virgins, talents, sheep and goats (Matthew 25). Matthew, being evangelist of the kingdom, has the largest number of the first and third group. Mark, the Gospel of Jesus' acts, has (of the three) fewest of the parables, but alone has the parable of the grain's silent growth (^{<410426>}Mark 4:26). John, who soars highest, has no parable strictly so-called, having reached that close communion with the Lord wherein parables have no place. For a different reason, namely, incapacity to frame them, the apocryphal Gospels have none.

I N T E R P R E T A T I O N . Jesus' explanation of two parables, the sower and the tares, gives a key for interpreting other parables. There is one leading thought round which as center the subordinate parts must group themselves. As the accessories, the birds, thorns, heat, etc., had each a

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meaning, so we must in other parables try to find the spiritual significance even of details. The mistakes some have made are no reason why we should not from Scripture seek an explanation of accessories. The fulfillment may be more than single, applying to the church and to the individual at once, both experimental and prophetic. But

(1) The analogies must be real, not imaginary, and subordinate to the main lesson of the parable.

(2) The parable in its mere outward form must be well understood, e.g. the relation of love between the Eastern shepherd and sheep (^{<101203>}2 Samuel 12:3, an Old Testament parable, as the vineyard Isaiah 5 also) to catch the point of the parable of the lost sheep.

(3) The context also introducing the parable, as ^{<421501>}Luke 15:1,2 is the starting point of the three parables, the lost sheep, etc.; so ^{<421614>}Luke 16:14- 18 (compare ^{<430809>}John 8:9) introduces and gives the key to the parable of the rich man and Lazarus.

(4) Traits which, if literally interpreted, would contradict Scripture, are coloring; e.g. the number of the wise virgins and the foolish being equal; compare ^{<400713>}Matthew 7:13,14. But there may be a true interpretation of a trait, which, if misinterpreted, contradicts Scripture, e.g. the hired laborers all alike getting the penny, not that there are no degrees of rewards (^{<630108>}2 John 1:8) but the gracious gift of salvation is the same to all; the key is

<401927> Matthew 19:27-30; 20:16. So the selling the debtor's wife and children (<401825>Matthew 18:25) is mere coloring from Eastern usage, for God does not consign wife and children to hell for the husband's and father's sins.

PARADISE

(**See EDEN**). From Sanskrit *paradesa*, "a foreign ornamental garden" attached to a mansion (<160208>Nehemiah 2:8; <210205>Ecclesiastes 2:5 "gardens," Song 4:13 "orchard," *pardes*). An earthly paradise can never make up for losing a heavenly paradise (<660207>Revelation 2:7; 22:1,2,14). Compare the Holy Land turned from a garden of Eden into a wilderness, with Israel's wilderness made like Eden the garden of Jehovah (<042406>Numbers 24:6; <290203> Joel 2:3; <235103>Isaiah 51:3; <263635>Ezekiel 36:35; contrast <262813>Ezekiel 28:13). Paradise is the blessed resting place with Jesus to which the penitent thief's soul was received until the resurrection of the body (<422343>Luke 23:43). Paul in a trance was caught up even to the third heaven, into paradise (<471202>2

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Corinthians 12:2,4). In Eden Adam and Eve lived solitary, exhibiting the perfection of the individual. The heavenly home shall be not merely a garden, but a city, the perfect communion of saints (^{<581222>}Hebrews 12:22; Revelation 21; 22). Earthly cities, Nineveh, Babylon, and Thebes, rested on mere force; Athens and Corinth on intellect, art, and refinement, divorced from morality; Tyre on gain; even Jerusalem on religious privileges more than on love, truth, righteousness, and holiness of heart before God. But the coming city shall combine all that was excellent of the first Eden, with the perfect polity that rests on Christ the chief corner stone, in which symmetry, grace, power, and the beauty of holiness shall shine for ever.

PARAH

A city allotted to Benjamin (^{<061823>}Joshua 18:23). Now Farah, the wady Farah being an offshoot of the wady Suweinit.

PARAN

E L P ARAN . The Et Tih (the wanderings) desert, N. of the wilderness of Sinai. Israel passed from the latter into Paran on their way N. toward **see KADESH** (^{<041012>}Numbers 10:12; 13:26). Paran comprises one third of the peninsula which lies between Egypt and Canaan, the eastern half of the limestone plateau which forms the center of the peninsula. Bounded on the N. by southern Canaan; on the W. by the brook or river of Egypt, parting it from Shur wilderness, the other half of the plateau; on the S. by the great sand belt sweeping across the peninsula in a concave northward line from gulf to gulf, and

forming the demarcation between it and Sinai; on the E. by the northern part of the Elanitic gulf, and the Arabah dividing it from the Edom mountains. The Zin (not Sin) wilderness, Canaan's ([043403](#)>Numbers 34:3) immediate boundary, was its N.E. extremity, from whence Kadesh is spoken of as in Zin wilderness or in Paran ([041326](#)>Numbers 13:26; 20:1.) In [092501](#)> 1 Samuel 25:1,2 the southern parts of Canaan are called Paran. The beautiful wady Feiran is probably distinct (Speaker's Commentary, [041012](#)> Numbers 10:12). Phara, a Roman station between the heads of the two gulfs, takes its name from Paran. Paran is a dreary waste of chalk covered with coarse gravel, black flint, and drifting sand, crossed by watercourses and low horizontal hills. Not so wild looking as the Arabah, nor yet relieved by such fertile valleys as lie amidst the granite mountains of Sinai. Vegetation would probably cover the level plains, which have red clay soil in parts, but for the reckless destruction of trees for charcoal, so that the

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winter rains run at once to waste. Ishmael's dwelling (<012121>Genesis 21:21,14; compare <011406>Genesis 14:6). "Mount Paran" in <053302>Deuteronomy 33:2 is the range forming the northern boundary of the desert of Sinai. In <050101>Deuteronomy 1:1 Paran is either Mount Paran or a city mentioned, by Eusebius and Jerome near the mountain. The Paran of Hadad the Edomite (<111118>1 Kings 11:18) lay to N. W. or the Egyptian side of Horeb, between Midian and Egypt.

Capt. Burton has found extensive mineral districts in Midian, the northern being little worked, the southern with many traces of ancient labor, shafting and tunneling. Silver and copper abound in northern, gold in southern, and turquoise in northern southern, and central Midian. How strikingly accurate are Scripture details! We should never have guessed that a nomadic people like the Midianites would have wrought mines; but research confirms fully the truth of Scripture, which represents them as having ornaments and tablets of gold, and chains for their camels' necks. The spoils from Midian (<043150>Numbers 31:50-53) included gold (of which was offered to Jehovah 16,750 shekels!), silver, brass, iron, tin, and lead. The gold taken by Gideon from them was so enormous as to suffice for making a golden ephod (<070824>Judges 8:24-27).

The Haj route from Egypt by Elath to Mecca still runs through the Paran desert. Hadad would take that road to Egypt, "taking men with them out of Paran" as guides through the desert. Seir (Edom and Teman), Sinai, and Paran are comparatively adjacent, and therefore are associated together in God's giving

the law (<350303>Habakkuk 3:3), as in <053302>Deuteronomy 33:2.

PARBAR

<132616> 1 Chronicles 26:16,18. A place or outbuilding with” chambers” for laying up temple goods (Keil), on the W. or hinder side of the temple enclosure, the same side as the causeway and gate of Shallechoth, on the S. side of the latter. The Parvarim in <122311>2 Kings 23:11, “suburbs,” were probably on the E. side, where “the horses of the sun” would be kept in full view of the rising sun, not in the deep valley on the W. where Parbar was. A portico or porch (Gesenius). The rabbis translate, it “the outside place.” Josephus mentions a “suburb” in the valley separating the W. wall of the temple from the city opposite, i.e. the S. end of the Tyroproeon valley, which lies between the wailing place and the modern Zion.

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PARMASHTA

<170909> Esther 9:9.

PARMENAS

Sixth of the seven ordained <440605>Acts 6:5. (**See DEACON**).

PARNACH

<043425> Numbers 34:25.

PAROSH

<150203> Ezra 2:3; <160708>Nehemiah 7:8; 8:3; 10:25; 3:25; 10:14.

PARSHANDATHA

<170907> Esther 9:7. Persian frashnadata, “given by prayer.”

PARTHIANS

<440209> Acts 2:9; i.e. Jews settled in Parthia. Parthia proper lay S. of Hyreania,

E. of Media; but in the apostles’ time the Parthian empire stretched from India to the Tigris and from the Kharesm desert to the southern ocean. Arsaces (256 B.C.), revolting from the Seleucid successors of Alexander the Great, founded it. Rising out of the ruins of the Persian empire it was the only power that Rome dreaded, the Roman Crassus having been defeated by

Parthians at Carrhae (Haran). Selencia was a chief city, also Hecatompylon. Ecbatana was their kings' summer residence. Mithridates I ruled from the Indian Koosh to the Euphrates. Horsemen and bowmen were their chief force, expert in terribly injuring any enemy who durst follow them in flight. In A.D. 226 the last Arsacid yielded the kingdom to the Persians revolting under Artaxerxes. They were Scythic Tatars of the Turanian race. The arch at Tackt-i-Bostan shows they were not unskillful in art.

PARTRIDGE

kore' . <092620>1 Samuel 26:20, "a partridge in the mountains." <241711>Jeremiah 17:11, "the partridge sitteth on eggs and hatcheth them not" ("sitteth on eggs which it has not laid," Henderson), typifying the profitlessness of unlawful gain (<193906>Psalm 39:6; 49:16,17; 55:23) in the end. Breeding in the

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desert mountain regions it makes its rude nest, a hole scratched in the earth and lined with dried leaves, and deposits 15 eggs. Like many of the rasorial birds they lay in one another's nests, and a different bird hatches from the bird who laid the eggs. This is Jeremiah's reference, or rather to its nest being on the ground, liable to be trodden under foot or robbed by carnivorous animals, notwithstanding all the beautiful maneuvers of the parent bird to save the brood. Jehoiakim's covetous grasping acts are here glanced at. [Kore'] is from Hebrew "call," referring to the call of the cock bird, as German rebhuhn is from rufen "to call." [Kore'] imitates the call note of the *Caccabis saxatilis*, "Greek partridge," which frequents rocky, brushwood covered, ground. The *Ammopedix Heyii* is the partridge of the mountains, often hunted from place to place, until being fatigued it is knocked down by the sticks, zerwattys, of the Arabs (Shaw Tray. 1:425); familiar to David in his camping near Adullam cave, and less apt to take wing than the *Caccabis saxatilis*. So Saul sought, by surprising David in his haunts from time to time, at last to destroy him.

PARUAH

<110417> 1 Kings 4:17.

PARVAIM

Whence gold was brought for Solomon's temple (<140306>2 Chronicles 3:6). From Sanskrit paru "hill," the two hills in Arabia mentioned by Ptolemy (vi. 7, section 11, Hitzig). Abbreviated front Sepharvaim, which

stands in Syriac version and the targum of Jonathan for Sephar (Zaphar a seaport on the coast of Hadramaut; <011030>Genesis 10:30, Knobel). From Sanskrit purva, "eastern" (Gesenius, Thessalonians 2:1125).

PASACH

<130733> 1 Chronicles 7:33.

PASDAMMIM

<131113> 1 Chronicles 11:13. (**See EPHESDAMMIM**). The scene of frequent, encounters between Israel and the Philistines.

PASEAH

1.

<130412> 1 Chronicles 4:12.

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2.

<150249> Ezra 2:49, P HASEAH <160751> Nehemiah 7:51.

PASHUR

(“prosperity everywhere”) (Gesenius).

<242001> Jeremiah 20:1-6. A priest, Immer’s son, of the 16th order (<130912>1 Chronicles 9:12), “chief governor in the house of the Lord.” There were 24 in all: 16 of Eleazar’s sons, eight of Ithamar’s, answering (<422204>Luke 22:4) to the captains of the temple (<132414>1 Chronicles 24:14). Smote and put in the stocks Jeremiah for foretelling Jerusalem’s desolation. On the following day Jeremiah, when brought out of the stocks, foretold that he should be not Pashur but **see MAGOR-MISSABIB** , a terror to himself and his friends; he and all in his house, and all his friends to whom he had “prophesied lies” (<240531>Jeremiah 5:31; 18:18), should go into captivity and die in Babylon. <242101> Jeremiah 21:1,9; 38:1,2-6; <132409>1 Chronicles 24:9,14; <161112>Nehemiah 11:12. The house was a chief one in Nehemiah’s time (<160741>Nehemiah 7:41; 10:3; 12:2). He was sent by Zedekiah to consult Jeremiah on the issue of Nebuchadnezzar’s threatened attack, and received a reply foreboding Judah’s overthrow. Subsequently, after the respite caused by Pharaoh Hophra had ended and the Chaldees returned to the siege, Pashur was one who besought the king to kill Jeremiah for weakening the hands of the men of war by dispiriting prophecies, and who cast the prophet into the pit of

Malchiah.

1.

2.

3.

<243801> Jeremiah 38:1.

PASSOVER

(**See FEASTS**). Pecach (<021211>Exodus 12:11, etc.). The word is not in other Semitic languages, except in passages derived from the Hebrew Bible; the Egyptian word pesht corresponds, “to extend the arms or wings over one protecting him.” Also she’or , “leaven,” answers to Egyptian seri “seething pot,” seru “buttermilk,” Hebrew from shaar something left from the previous mass. Pass-over is not so much passing by as passing so as to shield over; as <233105>Isaiah 31:5, “as birds flying so will the Lord of hosts defend Jerusalem, defending also He will deliver it, passing over He will preserve it” (<402337>Matthew 23:37, Greek **episunagon** , the “epi” expresses the hen’s brooding over her chickens, the “sun” her gathering them together; <080212>Ruth 2:12; <053211>Deuteronomy 32:11). Lowth, “leap forward to

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defend the house against the destroying angel, interposing His own person.” Vitranga, “preserve by interposing.” David interceding is the type (<102416>2 Samuel 24:16); Jehovah is distiller from the destroying angel, and interposes between him and the people while David intercedes. So

<581128> Hebrews 11:28; <021223>Exodus 12:23. Israel’s deliverance front Egyptian bondage and adoption by Jehovah was sealed by the Passover, which was their consecration to Him. <021201>Exodus 12:1-14 directs as to the Passover before the exodus, <021215>Exodus 12:15-20 as to the seven days’ “feast of unleavened bread” (leaven symbol(sing corruption, as setting the dough in fermentation; excluded therefore from sacrifices, <030211>Leviticus 2:11). The Passover was a kind. of sacrament, uniting the nation to God on the ground of God’s grace to them. The slain lamb typified the “Lamb of God that taketh away the sin of the world” (<430129>John 1:29). The unleavened loaves, called “bread of affliction”

(<051603>Deuteronomy 16:3) as reminding them of past affliction, symbolized the new life cleansed from the leaven of the old Egyptian-like nature (<460508>1 Corinthians 5:8), of which the deliverance from the external Egypt was a pledge to the believing. The sacrifice (for Jehovah calls it “My sacrifice”: <022315>Exodus 23:15-18; 34:25) came first; then, on the ground of that, the seven days’ feast of unleavened bread to show they walked in the strength of the pure bread of a new life, in fellowship with Jehovah. Leaven was forbidden in all offerings

(<030204>Leviticus 2:4,5; 7:12; 10:12); symbol of hypocrisy and misleading doctrine (<401612>Matthew 16:12; <421201>Luke

12:1). The seven stamped the feast with the seal of covenant relationship. The first and seventh days (the beginning and the end comprehending the whole) were sanctified by a holy convocation and suspension of work, worship of and rest in Jehovah, who had created Israel as His own people (<234301>Isaiah 43:1,15-17). From the 14th to the 21st of Nisan. See also <021303>Exodus 13:3-10; <032304>Leviticus 23:4-14.

In <040901>Numbers 9:1-14 God repeats the command for the Passover, in the second year after the exodus; those disqualified in the first month were to keep it in the second month. Talmudists call this “the little Passover,” and say it lasted but one day instead of seven, and the Hallel was not sung during the meal but only when the lamb was slain, and leaven was not put away. In <042816>Numbers 28:16-25 the offering for each day is prescribed. In <051601> Deuteronomy 16:1-6 directions are given as to its observance in the promised land, with allusion to the voluntary peace offerings (chagigah , “festivity”) or else public offerings (<042817>Numbers 28:17-24; <143022>2 Chronicles

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30:22-24; 35:7-13). The [chadigah] might not be slain on the Sabbath, though the Passover lamb might. The [chagigah] might be boiled, but the Passover lamb only roasted. This was needed as the Passover had only once been kept in the wilderness (Numbers 9), and for 38 years had been intermitted. Joshua (⁰⁶⁰⁵¹⁰Joshua 5:10) celebrated the Passover after circumcising the people at Gilgal.

First celebration. On the 10th of Abib 1491 B.C. the head of each family selected a lamb or a kid, a male of the first year without blemish, if his family were too small to consume it, he joined his neighbor. Not less than ten, generally under 20, but it might be 100, provided each had a portion (Mishna, Pes. 8:7) as large as an olive, formed the company (Josephus, B. J., 6:9, section 3); Jesus' party of 13 was the usual number. On the 14th day he killed it at sunset (⁰⁵¹⁶⁰⁶Deuteronomy 16:6) "between the two evenings" (margin ⁰²¹²⁰⁶Exodus 12:6; ⁰³²³⁰⁵Leviticus 23:5; ⁰⁴⁰⁹⁰³Numbers 9:3-5). The rabbis defined two evenings, the first the afternoon ([proia](#)) of the sun's declension before sunset, the second ([opsia](#)) began with the setting sun; Josephus (B. J., 6:9, section 3) "from the ninth (three o'clock) to the 11th hour" (five o'clock). The ancient custom was to slay the Passover shortly after the daily sacrifice, i.e. three o'clock, with which hour Christ's death coincided. Then he took blood in a basin, and with a hyssop sprig sprinkled it (in token of cleansing from Egypt-like defilements spiritually: ⁶⁰⁰¹⁰²1 Peter 1:2; ⁵⁸⁰⁹²²Hebrews 9:22; 10:22) on the lintel and two sideposts of the house door (not to be trodden under; so not on the threshold: ⁵⁸¹⁰²⁹Hebrews 10:29).

The lamb was roasted whole (<012208>Genesis 22:8, representing Jesus' complete dedication as a holocaust), not a bone broken (<431936>John 19:36); the skeleton left entire, while the flesh was divided among the partakers, expresses the unity of the nation and church amidst the variety of its members; so <461017>1 Corinthians 10:17, Christ the antitype is the true center of unity. The lintel and doorposts were the place of sprinkling as being prominent to passers by, and therefore chosen for inscriptions (<050609>Deuteronomy 6:9). The sanctity attached to fire was a reason for the roasting with fire; a tradition preserved in the hymns to Agni the fire god in the Rig Veda. Instead of a part only being eaten and the rest burnt, as in other sacrifices, the whole except the blood sprinkled was eaten when roast; typifying Christ's blood shed as a propitiation, but His whole man hood transfused spiritually into His church who feed on Him by faith, of which the Lord's supper is a sensible pledge. Eaten with unleavened bread (<460507>1 Corinthians 5:7,8) and bitter herbs (repentance <381210>Zechariah 12:10).

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PATARA

A city on the S.W. shore of Lycia, near the left bank of the Xanthus and opposite Rhodes (^{<442101>}Acts 21:1,2). Paul coming from Rhodes at the end of his third missionary journey here found a ship going to Phoenicia, and in it completed his voyage. The seat of a bishopric subsequently. The river and harbor are now becoming choked with sand.

PATHROS

PATHRUSIM . A district (the Pathyrite nome) of Egypt near Thebes; named from a town called by the Egyptians Ha-Hather or with the article Pha- Hat-her, “the abode of Hather” the Egyptian Venus. Originally independent of Egypt, and ruled by its own kings, In the Mosaic genealogy the Pathros were the inhabitants of Upper Egypt; originally in the Bible view a colony of Mizraites from Lower Egypt (^{<011013>}Genesis 10:13,14; ^{<130112>}1 Chronicles 1:12). Isaiah (^{<231111>}Isaiah 11:11) foretells Israel’s return from Pathros (^{<244401>}Jeremiah 44:1,15; ^{<262914>}Ezekiel 29:14.) “Pathros the land of their birth” (margin ^{<263013>}Ezekiel 30:13-18). The Thebaid was the oldest part of Egypt in civilization and art, and was anciently called “Egypt” (Aristotle): Herod. 2:15. Tradition represented the people of Egypt as coming from Ethiopia, and the first dynasty as Thinite. “Pa-t-res” in Egyptian means the land of the South.

PATMOS

<660109> Revelation 1:9. One of the Sporades. A small rugged island of the Icarian Sea, part of the Aegean; 20 miles S. of Samos, 24 W. of Asia Minor, 25 in circumference. The scene of John's banishment (by Domitian), where he "was in the Spirit on the Lord's day." The rocky solitude suited the sublime nature of the Revelation. On a hill in the southern half of the island is the monastery of John the divine, and the traditional grotto of his receiving the Apocalypse. In the middle ages called Palmosa from its palms; now there is but one, and the island has resumed its old name Patmo or Patino. It is unvisited by Turks, without any mosque, and saddled with moderate tribute, free from piracy, slavery, and any police but their own.

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(^{<402762>}Matthew 27:62). However, Caspari (Chronicles and Geogr. Introduction Life of Christ) brings arguments to prove Christ did not eat the paschal lamb, but Himself suffered as the true Lamb at the paschal feast. (**See JESUS CHRIST .**) The last supper and the crucifixion took place the same (Jewish) day. No mention is made of a lamb in connection with Christ's last supper. Matthew (^{<402762>}Matthew 27:62) calls the day after the crucifixion "the next day that followed the day of preparation." The phrase, Caspari thinks, implies that "the preparation" was the day preceding not merely the Sabbath but also the first day of the Passover feast.

All the characteristics of sacrifice, as well as the term, are attributed to the Passover. It was offered in the holy place (^{<051605>}Deuteronomy 16:5,6); the blood was sprinkled on the altar, the fat burned (^{<143016>}2 Chronicles 30:16; 35:11; ^{<021227>}Exodus 12:27; 23:18; ^{<040907>}Numbers 9:7; ^{<051602>}Deuteronomy 16:2,5; ^{<460507>} 1 Corinthians 5:7). The Passover was the yearly thank offering of the family for the nation's constitution by God through the deliverance from Egypt, the type of the church's constitution by a coming greater deliverance. It preserved the patriarchal truth that each head of a family is priest. No part of the victim was given to the Levitical priest, because the father of the family was himself priest. Thus when the nation's inherent priesthood (^{<021906>}Exodus 19:6) was delegated to one family, Israel's rights were vindicated by the Passover priesthood of each father (^{<236106>}Isaiah 61:6; ^{<600205>} 1 Peter 2:5,9). The fact that the blood sprinkled on the altar was at the first celebration sprinkled on the lintel and

doorposts of each house attested the sacredness of each family, the spiritual priesthood of its head, and the duty of family worship. Faith moving to obedience was the instrumental mean of the original deliverance ([581128](#) Hebrews 11:28) and the condition of the continued life of the nation. So the Passover kept in faith was a kind of sacrament, analogous to the Lord's supper as circumcision was to baptism. The laying up the lamb four days before Passover may allude to the four centuries before the promise to Abram was fulfilled (Genesis 15), typically to Christ's being marked as the Victim before the actual immolation ([411408](#) Mark 14:8,10,11). Christ's blood must be sprinkled on us by the hyssop of faith, else guilt and wrath remain ([235307](#) Isaiah 53:7; [440832](#) Acts 8:32; [600118](#) 1 Peter 1:18,19). Being first in the religious year, and with its single victim, the Passover stands forth preeminent.

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As to the reconciling of the synoptical Gospels, which identify the last supper with the Passover, and John, who seems to make the Passover a day later, probably ^{<431301>}John 13:1,2 means “before the Passover (i.e. in the early part of the Passover meal) Jesus gave a proof of His love for His own to the end. And during supper” ([ginomenou](#) , the Vaticanus, Sinaiticus manuscripts, even if [[genomenou](#)] be read with the Alexandrinus manuscript it means when supper had, begun to be), etc. Again, ^{<431329>}John 13:29, “buy those things that we have need of against the feast,” refers to the chagigah provisions for the seven days of unleavened bread. The day for sacrificing the [chagigah] was the 15th, then beginning, the first day of holy convocation. The lamb was slain on the 14th, and eaten after sunset, the beginning of the 15th. Also ^{<431828>}John 18:28, the rulers “went not into the judgment hall, lest they should be defiled, but that they might eat the Passover,” means that they might go on keeping the Passover, or that they might eat it even yet, though having suffered their proceedings against Christ to prevent their eating it before, or especially that they might eat the [chagigah] (^{<051602>}Deuteronomy 16:2; ^{<143507>}2 Chronicles 35:7-9); the Passover might be eaten by those not yet cleansed (^{<143017>}2 Chronicles 30:17), but not so the [chagigah]. Joseph however did not scruple to enter the praetorium and beg Jesus’ body from Pilate (^{<411543>}Mark 15:43). Had the Passover supper not been until that evening (^{<431828>}John 18:28) they might have been purified in good time for it by ablution; but as the feast had begun, and they were about to eat the [chagigah] (or the Passover lamb itself, which they ought to have eaten in the early part of the night),

they could not. Lastly,

<431914> John 19:14, “the preparation of the passover,” is explained by <411542>Mark 15:42, “the preparation, the day before the sabbath” in the Passover week; the day of holy convocation, the 15th Nisan, not “before the Passover.” So

<431931> John 19:31, “the preparation for the sabbath” began the ninth hour of the sixth day of the week (Josephus, Ant. 16:6, section 2). “That sabbath was a high day,” namely, because it was the day (next after the day of holy convocation) on which the omer sheaf was offered, and from which were reckoned the 50 days to Pentecost. It is no valid objection that our Lord in this view was tried and crucified on the day of holy convocation, for on the “great day of the feast” of tabernacles the rulers sent officers to apprehend Jesus (<430732>John 7:32-45). Peter was seized during the Passover (<441203>Acts 12:3,4). They themselves stated as their reason for not seizing Him during the Passover, not its sanctity, but the fear of an uproar among the assembled multitudes (<402605>Matthew 26:5). On the Sabbath itself not only Joseph but the chief priests come to Pilate, probably in the praetorium

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PATRIARCHS

Heads of races, tribes, clans, and families. Abraham ([580704](#)>Hebrews 7:4), Jacob's sons ([440708](#)>Acts 7:8,9), David ([440229](#)>Acts 2:29). The "patriarchal system" before Moses developed itself out of family relations, before the foundation of nations and regular governments. The "patriarchal dispensation" is the covenant between God and the godly seed, Seth, Noah, Abraham, and their descendants; the freedom of intercourse with God is simple and childlike, as contrasted with the sterner aspect of the Mosaic dispensation. It is the innocence of childhood, contrasted with the developed manhood of our Christian dispensation. The distinction between the seed of the woman and that of the serpent appears in God's revealing Himself to the chosen as He did not to the world; hence their history is typical ([480421](#)>Galatians 4:21-31; [580701](#)>Hebrews 7:1-7; [402437](#)>Matthew 24:37-39; [421728](#)> Luke 17:28-32; [450910](#)>Romans 9:10-13). Yet God is revealed as God not merely of a tribe, but of all the earth ([011825](#)>Genesis 18:25). All nations were to be blessed in Abraham. The Gentile Pharaoh and Abimelech have revelations. God is called "almighty" ([011701](#)>Genesis 17:1; 28:3; 35:11). Melchizedek, of Canaanite Salem, is His king priest, and He punishes Canaanite Sodom and Gomorrah. Authority is grounded on paternal right, its natural ground and source, even as God is the common Father of both patriarch and children. The birthright is the privilege of the firstborn, but requiring the father's confirmation. Marriage is sacred ([013407](#)>Genesis 34:7,13,31; 38:24). Intermarriage with idolaters is treason to God and the

chosen seed (^{<012634>}Genesis 26:34,35; 27:46; 28:1,6-9). The patriarchs severally typify Him in whom all their several graces meet, without blemish.

PATROBAS

A Christian at, Rome (^{<451614>}Romans 16:14) whom Paul salutes. A name borne by a member of Caesar's household. (Suetonius, Galba 20; Martial Ep. 2:32, section 3; compare ^{<500113>}Philippians 1:13; 4:22.)

PAU

P AI (^{<013639>}Genesis 36:39; ^{<130150>}1 Chronicles 1:50). Capital of Hadar, king of Edom.

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PAUL

(**See ACTS** .) The leading facts of his life which appear in that history, subsidiary to its design of sketching the great epochs in the commencement and development of Christ's kingdom, are: his conversion (Acts 9), his labours at Antioch (Acts 11), his first missionary journey (Acts 13; 14), the visit to Jerusalem at the council on circumcision (Acts 15), introduction of the gospel to Europe at Philippi (Acts 16),: visit to Athens (Acts 17), to Corinth (Acts 18), stay at Ephesus (Acts 19), parting address to the Ephesian elders at Miletus (Acts 20), apprehension at Jerusalem, imprisonment at Casesarea, and voyage to Rome (Acts 21--27). Though of purest Hebrew blood (⁵⁰⁰³⁰⁵Philippians 3:5), "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, (bearing the name of the eminent man of that tribe, king Saul,) an Hebrew of the Hebrews," yet his birthplace was the Gentile Tarsus.

(⁴⁴²¹³⁹Acts 21:39, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city.") His father, as himself, was a Pharisee (⁴⁴²³⁰⁶Acts 23:6). Tarsus was celebrated as a school of Greek literature (Strabo, Geogr. 1:14). Here he acquired that knowledge of Greek authors and philosophy which qualified him for dealing with learned Gentiles and appealing to their own writers (⁴⁴¹⁷¹⁸Acts 17:18-28. Aratus; ⁴⁶¹⁵³³1 Corinthians 15:33, Menander; ⁵⁶⁰¹¹²Titus 1:12, Epimenides). Here too he learned the Cilician trade of making tents of the goats' hair cloth called "cilicium"

(⁴⁴¹⁸⁰³Acts 18:3); not that his father was in straitened

circumstances, but Jewish custom required each child, however wealthy the parents might be, to learn a trade. He possessed the Roman citizenship from birth (^{<442228>}Acts 22:28), and hence, when he commenced ministering among Gentiles, he preferred to be known by his Roman name Paul rather than by his Hebrew name Saul. His main education (probably after passing his first 12 years at Tarsus, ^{<442604>}Acts 26:4,5, “among his own nation.” Alexandrinus, Vaticanus, Sinaiticus manuscripts read “and” before “at Jerusalem”) was at Jerusalem “at the feet of **see GAMALIEL** ,taught according to the perfect manner of the law of the fathers” (^{<442203>}Acts 22:3). Thus the three elements of the world’s culture met in him: Roman citizenship, Grecian culture, Hebrew religion. Gamaliel had counseled toleration (^{<440534>}Acts 5:34-39); but his teaching of strict pharisaic legalism produced in Saul’s ardent spirit persecuting zeal against opponents, “concerning zeal persecuting the church” (^{<500306>}Philippians 3:6). Among the synagogue disputants with Stephen were men “of Cilcia” (^{<440609>}Acts 6:9), probably including Saul; at all events it was at his feet, while he was yet “a young man,” that the

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witnesses, stoning the martyr, laid down their clothes ([<440609>Acts 6:9; 7:58](#); [<051707>Deuteronomy 17:7](#)). “Saul was consenting unto his death” ([Acts 6; 7](#)); but we can hardly doubt that his better feelings must have had some misgiving in witnessing Stephen’s countenance beaming as an angel’s, and in hearing his loving prayer for his murderers. But stern bigotry stifled all such doubts by increased zeal; “he made havock of ([elumaineto](#) , ‘ravaged as a wild beast’) the church, entering into the houses (severally, or worship rooms), and haling men and women committed them to prison” ([<440803>Acts 8:3](#)). But God’s grace arrested Paul in his career of blind fanaticism; “I was had mercy upon, be. cause I did it ignorantly in unbelief” ([<540112>1 Timothy 1:12-16](#)). His ignorance was culpable, for he might have known if he had sought aright; but it was less guilty than sinning against light and knowledge. There is a wide difference between mistaken zeal for the law and willful striving against God’s Spirit. His ignorance gave him no claim on, but put him within the range of, God’s mercy ([<422334>Luke 23:34](#); [<440317>Acts 3:17](#); [<451002>Romans 10:2](#)). The positive ground of mercy is solely God’s compassion ([<560305>Titus 3:5](#)).

We have three accounts of his conversion, one by Luke ([Acts 9](#)), the others by himself ([Acts 22; 26](#)), mutually supplementing one another. Following the adherents of “the (Christian) way ... unto strange cities,” and “breathing out threatenings and slaughter,” he was on his journey to Damascus with authoritative letters from the high priest empowering him to arrest and bring to Jerusalem all such, trusting doubtless that the

pagan governor would not interpose in their behalf. At midday a light shone upon him and his company, exceeding the brightness of the sun; he and all with him fell to the earth ([<442614>Acts 26:14](#); in [<440907>Acts 9:7](#) “stored speechless,” namely, they soon rose, and when he at length rose they were standing speechless with wonder), “hearing” the sound of a “voice,” but not understanding (compare [<461402>1 Corinthians 14:2](#) margin) the articulate speech which Paul heard ([<442209>Acts 22:9](#), “they heard not the voice of Him that spoke”) in Hebrew ([<442614>Acts 26:14](#)),” Saul, Saul, why persecutest thou Me?” (in the person of My brethren, [<402540>Matthew 25:40](#)). “It is hard for thee to kick against the goads” (not in [<440905>Acts 9:5](#) the Sinaiticus, Vaticanus, Alexandrinus manuscripts, but only in [<442614>Acts 26:14](#)), which, as in the case of oxen being driven, only makes the goad pierce the deeper ([<402144>Matthew 21:44](#); [<200836>Proverbs 8:36](#)). Saul trembling (as the jailer afterward before him, [<441630>Acts 16:30,31](#)) said, “Lord, what wilt Thou have me to do?” the usual question at first awakening ([<420310>Luke 3:10](#)), but here with the

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additional sense of unreserved surrender of himself to the Lord's guidance ([<230601>Isaiah 6:1-8](#)). The Lord might act directly, but He chooses to employ ministerial instruments; such was Ananias whom He sent to Saul, after he had been three days without sight and neither eating nor drinking, in the house of Judas (probably a Christian to whose house he had himself led, rather than to his former co-religionists). Ananias, whom he would have seized for prison and death, is the instrument of giving him light and life. God had prepared Ananias for his visitor by announcing the one sure mark of his conversion, "behold he prayeth" ([<450815>Romans 8:15](#)). Ananias had heard of him as a notorious persecutor, but obeyed the Lord's direction. In [<442616> Acts 26:16-18](#) Paul condenses in one account, and connects with Christ's first appearing, subsequent revelations of Jesus to him as to the purpose of his call;" to make thee a minister and witness of these things ... delivering thee from the Gentiles, unto whom now I send thee." Like Jonah, the outcast runaway, when penitent, was made the messenger of repentance to guilty Nineveh.

The time of his call was just when the gospel was being opened to the Gentiles by Peter (Acts 10). An apostle, severed from legalism, and determined unbelief by an extraordinary revulsion, was better fitted for carrying forward the work among unbelieving Gentiles, which had been begun by the apostle of the circumcision. He who was the most learned and at the same time humblest ([<490308>Ephesians 3:8](#); [<461509>1 Corinthians 15:9](#)) of the apostles was the one whose pen was most used in the New Testament Scriptures. He "saw" the Lord

in actual person (^{<440917>}Acts 9:17; 22:14; 23:11; 26:16; ^{<461508>}1 Corinthians 15:8; 9:1), which was a necessary qualification for apostleship, so as to be witness of the resurrection. The light that flashed on his eyes was the sign of the spiritual light that broke in upon his soul; and Jesus' words to him (^{<442618>}Acts 26:18), "to open their eyes and to turn them from darkness to light" (which commission was symbolized in the opening of his own eyes through Ananias, ^{<440917>}Acts 9:17,18), are by undesigned coincidence reproduced naturally in his epistles (^{<510112>}Colossians 1:12-14; ^{<470404>}2 Corinthians 4:4; ^{<490118>}Ephesians 1:18, contrast ^{<490418>}Ephesians 4:18; 6:12). He calls himself "the one untimely born" in the family of the apostles (^{<461508>}1 Corinthians 15:8). Such a child, though born alive, is yet not of proper size and scarcely worthy of the name of man; so Paul calls himself "least of the apostles, not meet to be called an apostle" (compare ^{<600103>}1 Peter 1:3). He says, God's "choice"

(^{<440915>}Acts 9:15; 22:14), "separating me (in contrast to his having been once

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PAVILION

<192705> Psalm 27:5, sok ; <191811>Psalm 18:11; 31:20, a spiritual pavilion, namely, Jehovah's favor and protection; explained in the parallel, "the secret of Thy presence"; none have access to an eastern king's pavilion in the "inner court" save those he admits (<170411>Esther 4:11). Thus to be "kept secretly" in Jehovah's pavilion is to be in His most intimate confidence, and so perfectly secure, to be of His "hidden ones" (<198303>Psalm 83:3; <112016>1 Kings 20:16; <102212>2 Samuel 22:12). Sukkah , sukkot . In <244310>Jeremiah 43:10 shaphrur , "Nebuchadnezzar shall spread his royal pavilion (literally, rich ornamental tapestry hanging from above round the throne) over these stones."

PEACOCKS

tukkiyim . <111022>1 Kings 10:22; <140921>2 Chronicles 9:21; in <183913>Job 39:13 for "peacocks" translated " **see OSTRICH** hen, . Related to Tamil togei "peacock," Sanskrit, sikhin "crested"; from its singular crown of upright divergent shafts, each tipped with a disc; Pavo cristatus (Linnaeus). Its ocellated train is not the tail, which is short, but the feathers of the loins, rump, and tail coverts, which it can at will erect into a circular spread disc. The peacock was unknown to the Assyrians, judging from the monuments; also to the Egyptians; but is mentioned in Aristophanes (Birds, 484), 426 B.C. Probably Solomon first brought it by his Tarshish ships to the West from the East.

PEARL

gabish . <182818>Job 28:18. Literally, ice; what is frozen, as in <261311>Ezekiel 13:11,13; 38:22 with “stones.” So translated “crystal.” In verse 17, zekukit translated “glass” for “crystal.” The orientals anciently valued the rock crystal for its beauty and pure luster. In the New Testament [margaritoe](#) mean “pearls” (<401345>Matthew 13:45,46; <540209>1 Timothy 2:9; <661704>Revelation 17:4; 18:12,16; 21:21). In <400716>Matthew 7:16, “neither cast your pearls before swine,” the pearls resemble peas or acorns, their natural food; so the swine, finding them not so, turn against the giver and rend him. Saving counsels offered to the swinish sensualist only provoke his filthiness and profanity (<202309>Proverbs 23:9; 9:8). The godly love even the sharp rebuke which heals their souls (<201531>Proverbs 15:31; <19E105>Psalm 141:5; <181323>Job 13:23;

<233908> Isaiah 39:8, Hezekiah; the Virgin, <430204>John 2:4,5; <480214>Galatians 2:14;

<610316> 2 Peter 3:16. Peter). He that is filthy must be filthy still.
Pearls are

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exempted him from torture and crucifixion, Peter's mode of death. The Basilica of Paul built by Constantine stands on the road to Ostia.

The apocryphal "Clementines" at the end of the second century contain a curious attack on his authority ("the inimical man") and exaltation of Peter and James. It is a rising of the old judaical leaven, impatient of the gospel anti-legalism of Paul.

D A T E S . Paul left Caesarea in the autumn of A.D. 60, for that is the date of Festus' accession. In the spring of 61 he reached Rome, stayed two whole years to the spring of 63; his death was in 67 (Eusebius), or 68 (Jerome). He was two years at Caesarea, which dating back gives A.D. 58 as the date of his last visit to Jerusalem at Pentecost. Previously he wintered at Corinth ([<442002>Acts 20:2,3](#)). He left Ephesus for Corinth therefore at the end of 57, and his three years' stay brings us back to 54 for its commencement. Previously he was some time at Antioch ([<441823>Acts 18:23](#)); a hasty visit to Jerusalem; his second missionary tour, including one year and a half at Corinth; a stay at Antioch; third visit to Jerusalem, generally fixed at a.D. 50 or 51; the "long" stay at Antioch ([<441428>Acts 14:28](#)); first missionary tour; stay at Antioch ([<441225>Acts 12:25; 13:1](#)). The second visit to Jerusalem synchronizes with Herod Agrippa's death, A.D. 44. Dating "14 years"

([<480201>Galatians 2:1](#)) back from 50 or 51 (his third visit to Jerusalem) brings to 37 or 38 for his conversion, after which he spent three years in Arabia and Damascus down to his first visit to Jerusalem, A.D. 40 or 41. Between this and the second visit

(44 or 45) probably he spent two or three years at Tarsus (<440930>Acts 9:30) and one year at Antioch (<441126>Acts 11:26). At Stephen's martyrdom Paul was "a young man," perhaps A.D. 33. If he was 30 at conversion he would be at death upward of 60, and through hardships older in constitution than years. Allowing the interval between the first and second imprisonments to be four years, he was now four years older than when he called himself "Paul the aged" (<570109>Philemon 1:9). Ardent, tenderly sensitive, courteous, fearless, enduring, full of tact and versatility, intellectual and refined, above all, single in aim, exercising himself always to have a conscience void of offense toward God and man, at the same time becoming all things to all men that by all means he might win some, he not only preached but lived Christ as the source and end of his whole being. In short, his spirit is fully expressed in <480220>Galatians 2:20; <500121> Philippians 1:21-23; 2:17; 3:7-14.

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Alford traces Paul's last journey thus: to Crete ([<560105>](#)Titus 1:5), Miletus ([<550420>](#)2 Timothy 4:20), Colosse (fulfilling his intention, [<570122>](#)Philemon 1:22), Ephesus ([<490103>](#)Ephesians 1:3; [<550118>](#)2 Timothy 1:18), from which neighborhood he wrote his epistle to Titus; to Troas, Macedon, Corinth ([<550420>](#)2 Timothy 4:20), Nicopolis ([<560312>](#)Titus 3:12) in Epirus, where he intended to winter; in this city, being a Roman colony, Paul would be free from tumultuary violence, yet be open to direct attack from adversaries in the metropolis. Known at Rome as leader of the Christians, he was probably arrested as implicated in causing the fire which Nero attributed to them; the duumvirs of Nicopolis sent him to Rome. Imprisoned as a common malefactor ([<550209>](#)2 Timothy 2:9), he was deserted by his Asiatic friends except Onesiphorus ([<550116>](#)2 Timothy 1:16). Demas, Cresceus, and Titus left him; Tychicus he had sent to Ephesus; Luke alone stayed with him ([<550410>](#)2 Timothy 4:10-12). Then he wrote second epistle to Timothy, while Timothy was at Ephesus ([<550118>](#)2 Timothy 1:18; 2:17; compare [<490120>](#)Ephesians 1:20), begging him to come before winter, and expecting death as at hand ([<550406>](#)2 Timothy 4:6,13,21). Tychicus was not, as some suppose, the bearer of the second epistle ([<550412>](#)2 Timothy 4:12,16,17), the absence of "to thee" is against it; explain "I need one profitable for the ministry) I had one in Tychicus ([<490621>](#)Ephesians 6:21), but (Greek for 'and,' [<490612>](#)Ephesians 6:12) he is gone." His defense was not before the emperor Nero himself, for the latter was in Greece, but before his representative, Hellas Caesareanus, Claudius'

freedman, prefect of Rome and Italy (Dion Cassius, 63:12, said the only difference between him and Caesar was, Caesar aped the minstrels, and the freedman aped the Caesar). If Timothy was not at Ephesus at the time of Paul's writing second epistle to Timothy, Tychicus may have been its bearer, for then the "to thee" would not be needed. (**See TIMOTHY, SECOND EPISTLE** .) Dionysius of Corinth (A.D. 170, in Eusebius H.E. 2:25) is the first who says Peter and Paul were martyred about the same time. But Peter labored among the Jews (^{<480209>}Galatians 2:9); Rome was a Gentile church (^{<450113>}Romans 1:13). Peter was at Babylon (^{<600101>}1 Peter 1:1; 5:13). Paul's silence negatives Peter's founding, or long laboring in, the Roman church. Caius the Roman presbyter (A. D. 200) says Paul was martyred on the Ostian way. To avoid the sympathy which his influence had excited (so that he had partisans even in the palace: ^{<500113>}Philippians 1:13; 4:22) was probably the reason of his execution outside the city by a military escort, with the sword (Oresins, Hist. vii. 7, Tacitus, Annals iv. 11), probably in A.D. 67 or 68, Nero's last year. His Roman citizenship

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accidental concretions within certain molluscs, especially the *Avicula margaritifera* found in the Indian ocean and Persian gulf and Pacific. Some foreign substance, introduced naturally or artificially, as a sandgrain, an egg, a parasite, or minute shell, forms the nucleus round which the surface of the mantle deposits nacreous or calcareous matter in thin layers, which hardening forms a shelly coat on the inner side of the valves. A pearl is an abnormal shell, reversed, i.e. the lustrous nacreous coat is external.

PEDAHEL

<043428> Numbers 34:28.

PEDAHZUR

<040110> Numbers 1:10.

<160325> Nehemiah 3:25.

PEDAI AH

<122336> 2 Kings 23:36.

2. Brother of Salathiel or Shealtiel; father of Zerubbabel who is called “son of Shealtiel” as being heir and successor of Shealtiel his uncle, issue failing in the direct line (<130317>1 Chronicles 3:17-19; <370101>Haggai 1:1; <400112>Matthew 1:12).

1.

3.

4.

<160804> Nehemiah 8:4.

<161107> Nehemiah 11:7.

<160801> Nehemiah 8:19; 10:14; 13:13.

<132720> 1 Chronicles 27:20.

PEEP

Not “look” curiously, but “chirp” as young birds (<230819>Isaiah 8:19; 10:14). Necromancers made a faint cry come from the ground as of departed spirits. From the Latin pipio. The same Hebrew is translated “chatter”

(<233814>Isaiah 38:14).

5.

6.

7.

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PEKAH

(**See HOSHEA** .) Son Of Remaliah. Captain and aide de camp (shalish) of Pekahiah, king of Israel, whom he murdered, as also his aides de camp Argob and Ariyeh. Became king by the help of 50 Gileadites of the king's bodyguard; perhaps Pekah was a Gileadite himself; energy for good or evil characterized the hardy highlanders of Gilead, as Jephthah and Elijah. To strengthen his kingdom which had suffered much by civil wars and foreign exactions (^{<121519>}2 Kings 15:19,20,25-31), and to gain spoil, he joined alliance with Rezin of Damascus against Jotham of Judah (^{<121537>}2 Kings 15:37,38). Jotham's pious and vigorous reign (2 Chronicles 27) deferred the blow; but when the Weak and worthless **see AHAZ** (**see OBED** ; **see IMMANUEL**) succeeded Pekah attacked Jerusalem (2 Kings 16; 2 Chronicles 27). He slew 120,000 Jews in one day at the first campaign. But his plot with Rezin to set aside the line of David, and raise "the son of Tabeal" (probably a Syrian favored by a party in Jerusalem: ^{<230806>}Isaiah 8:6,9,12) to the throne of Judah, was ultimately frustrated according to God's purpose and word

(^{<230701>}Isaiah 7:1-16), for "Immanuel" must succeed as Son and Heir of David, which Pekah's plot was incompatible with. The project of the two allies was probably to unite the three kingdoms, Syria, Israel, and Judah, against Assyria. Egypt favored the plan (^{<230818>}Isaiah 8:18; ^{<121704>}2 Kings 17:4). Ahaz' leaning to Assyria made them determine to depose him for a nominee of their own. But Ahaz at their second inroad applied to Tiglath Pileser, who slew Rezin and carried away the

people of Gilead (including the whole territory of Reuben, Gad, and half Manasseh <130526>1 Chronicles 5:26), Galilee, and Naphtali (<121529>2 Kings 15:29). In Pekah's weakened state Hoshea (his "friend": Josephus, Ant. 9:13, section 1) conspired against and slew him, and after an interregnum of eight years reigned. Thus was fulfilled <230716>Isaiah 7:16. Pekah reigned from 757 to 737 B.C. In the Assyrian inscription **see MENAHEM** is mentioned as the king of Israel whom Tiglath Pileser subdued; possibly a mistake of the engraver, confusing Pekah with the king whom Pal reduced to be tributary.

PEKAHIAH

Menahem's son and successor, slain by Pekah. Reigned 759-757 B.C.

PEKOD

(visitation). Jeremiah 1. 21. Symbolical name for Babylon as doomed to be visited with judgment. In <262323>Ezekiel 23:23 simply a prefecture. Maurer

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transl, as descriptive epithets subjoined to “all the Chaldaeans,” Pekod (pakid), Shoa, Koa, “prefects, rich, princely.” Otherwise, if a symbolical name here also, Pekod is “inflicter of,” “visiting with, judgment,” namely, upon Judah, “Aholibah.”

<161022> Nehemiah 10:22.

4. One of the 25 princes; ringleader of the scorners “devising mischief.” Like Ananias (<440505>Acts 5:5) stricken dead; an earnest of the destruction of the rest, as Ezekiel foretold (<261101>Ezekiel 11:1-13). The prophet fell on his face thereupon saying, “Ah! Lord God! wilt Thou make a full end of the remnant of Israel?” The people regarded Pelatiah as a mainstay of the city. His name suggested hope, from paalat “to escape,” or Yah pileet , “God delivers.” Is that hope to be disappointed? asks Ezekiel; is his death a token that all, even the remnant, shall be destroyed?

PELEG

(“division”). Eber’s son, Joktan’s brother (<011025>Genesis 10:25; 11:16). “In his days the earth was divided.” His name marks an epoch in the world’s history:

(1) God’s intimation of His will that the earth was to be divided in an orderly distribution of the various families of mankind, which order the Hamitic Babel builders tried to contravene (<011104>Genesis 11:4), in order to concentrate their power; also the Hamite Canaanites in “spreading abroad” broke the bounds assigned by God, seizing the sacred possession of Shem

where Jehovah was to be blessed as “the Lord God of Shem” (<010926>Genesis 9:26,18-20).

(2) The division of Eber’s family; the younger branch, the Joktanids, migrating into S. Arabia the elder Peleg remaining in Mesopotamia.

PELAI AH

1.

<130324> 1 Chronicles 3:24.

<160807> Nehemiah 8:7; 10:10.

<130321> 1 Chronicles 3:21.

<130442> 1 Chronicles 4:42.

2.

PELATIAH

1.

2.

3.

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PELET

<130247> 1 Chronicles 2:47.

2. Son of Azmaveth (a person, or a place): <131203>1 Chronicles 12:3.

1.

PELETH

1.

<041601> Numbers 16:1.

<130233> 1 Chronicles 2:33.

2.

PELETHITES

(**See CHEREHITES** .) The two together formed David's body guard. As Ittai of Gath, so other refugees from Philistine tribes probably joined David. The Egyptian monuments mention Shayretana (= Cherethim, or Cretans) and Pelesatu (= Philistines), whom Rameses III conquered. The Shayretana supplied mercenaries to the Egyptian kings of the 19th and 20th dynasties. Cherethites may be from chaarat "to cut off," namely, from one's country; Pelethites from paalat "he fled," "fugitives," political refugees. "Philistine" is from phalash "to

emigrate.” Gesenius less probably explains” executioners and runners.”

PELICAN

ka'ath . Two species exist in the Levant, Pelican onocratalus and Pelican crispus. Often found on the upper Jordan. The Hebrew name is an imitation of its harsh donkey-like braying note, as onocratalus expresses; or from a root “to throw up,” from its bringing fish back to its mouth from its large pouch beneath the beak. The origin of the fable of its feeding its young with its blood sprang from its pressing its under mandible against its breast to help it to disgorge its pouch’s contents for its young, and from the red nail on the end of the upper mandible coming in contact with the breast. “Pelican of the wilderness” alludes to its seeking uninhabited places as breeding places. Being a water bird, it could not live in a place destitute of water. But midbar means simply an open unenclosed land, as distinguished from a settled agricultural region. Its posture with bill resting on its breast suggests the idea of melancholy solitude (^{19A206}Psalm 102:6; ²³³⁴¹¹Isaiah 34:11, where ka'ath is “pelican” not “cormorant”). After filling its pouch with fish and mollusks, it retires miles away inland to consume the contents of its pouch.

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PELONITE

<131127> 1 Chronicles 11:27; 27:10. (**See PALTITE** ; **see HELEZ** .) A designation from the place of birth or residence. For “Ahijah the Pelonite” (<131136>1 Chronicles 11:36) <102334>2 Samuel 23:34 has “Eliam the son of Ahithophel the Shilohite,” the Chronicles reading is probably a corruption of text.

PENIEL

P ENUEL = face of God. Name given by Jacob to the place where he saw God face to face and wrestled with Him (<013230>Genesis 32:30; compare 33:10; <070805>Judges 8:5,8; <111225>1 Kings 12:25).

PENINNAH

One of Elkanah’s two wives; bore children when **see HANNAH** was childless (<090102>1 Samuel 1:2,6,7). As Hannah’s “adversary,” Peninnah “provoked her with provocation for to make her fret.” As Elkanah from year to year gave Hannah a double portion at the sacrificial meal, “so did Peninnah provoke her so that she wept and did not eat.” Elkanah’s love to Hannah drew out Peninnah’s renewed provocations.

PENNY

(**See DRAM** , **see DRACHMA** .) The Greek silver coin, (Latin

denarius, from whence the French denier,) bearing the head of the reigning Roman emperor, the date of his tribunitian power or consulate, or the number of times he was saluted emperor ([402219](#)>Matthew 22:19-21). A labourer's day's wages ([402002](#)>Matthew 20:2,13). The good Samaritan's gift of twopence for the entertainment of the man at the inn would suffice for two days. In

[660606](#)> Revelation 6:6 "a measure ('choenix,' two or three pints) of wheat for a penny," implies comparative scarcity when a man's whole day's wages would only buy a day's provisions, instead of, as ordinarily, buying 16 to 20 measures.

PENTATEUCH

([See MOSES](#) ; [see LAW](#) ; [see GENESIS](#) ; [see EXODUS](#) ; [see LEVITICUS](#) ; [see NUMBERS](#) ; [see DEUTERONOMY](#) .) A term meaning "five volumes"

([teuchos](#) in Alexandrian Greek meaning a book); applied to the first five books of the Bible, in Tertullian and Origen. "The book of the law" in Deuteronomy 48:61; 29:21; 30:10; 31:26; "the book of the law of Moses,"

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<062306> Joshua 23:6; <160801> Nehemiah 8:1; in <150706> Ezra 7:6, “the law of Moses,” “the book of Moses” (<150618> Ezra 6:18). The Jews now call it Torah “the law,” literally, the directory. in <422427> Luke 24:27 “Moses” stands for his book. The division into five books is probably due to the Septuagint, for the names of the five books, Genesis, Exodus, etc., are Greek not Hebrew. The Jews name each book from its first word; the Pentateuch forms one roll, divided, not into books, but into larger and smaller sections Parshiyoth and Sedorim. They divide its precepts into 248 positive, and 365 negative, 248 being the number of parts the rabbis assign the body, 365 the days of the year. As a mnemonic they carry a square cloth with fringes (tsitsit = 600 in Hebrew) consisting of eight threads and five knots, 613 in all. The five of the Pentateuch answer to the five books of the psalter, and the five megilloth of the hagiographa (Song, Ruth, Lamentations, Ecclesiastes, and Esther).

M OSES ’ A UTHORSHIP . After the battle with Amalek (<021714> Exodus 17:14) “Jehovah said unto Moses, Write this for a memorial in the Book,” implying there was a regular account kept in a well known book. Also <022404> Exodus 24:4, “Moses wrote all the words of Jehovah”; (<023427> Exodus 34:27) “Jehovah said unto Moses, Write thou these words” distinguished from <023428> Exodus 34:28, “He (Jehovah) wrote upon the tables the words of the covenant, the ten commandments” (<023401> Exodus 34:1). <043302> Numbers 33:2 “Moses wrote their goings out according to their journeys by the commandment of Jehovah.” In <051718> Deuteronomy 17:18,19, the king is required to “write him a copy of this law in

a book out of that which is before the priests, the Levites”; and <053109>Deuteronomy 31:9-11, “Moses wrote this law and delivered it unto the priests, the son of Levi,” who should “at the end of every seven years read this law before all Israel in their hearing”; and <053124>Deuteronomy 31:24,” Moses made an end of writing the words of this law in a book,” namely, the whole Pentateuch (“the law,” <402240> Matthew 22:40; <480421>Galatians 4:21), “and commanded the Levites ... put it in the side of the ark that it may be a witness against thee,” as it proved under Josiah. The two tables of the Decalogue were IN the ark (<110809>1 Kings 8:9); the book of the law, the Pentateuch, was laid up in the holy of holies, close by the ark, probably in a chest (<122208>2 Kings 22:8,18,19). The book of the law thus written by Moses and handed to the priests ends at <053123>Deuteronomy 31:23; the rest of the book of Deuteronomy is an appendix added after Moses’ death by another hand, excepting the song and blessing, Moses’ own composition.

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Moses speaks of “this law” and “the book of this law” as some definite volume which he had written for his people (Deuteronomy 28:61; 29:19,20,29). He uses the third person of himself, as John does in the New Testament He probably dictated much of it to Joshua or some scribe, who subsequently added the account of Moses’ death and a few explanatory insertions. The recension by Ezra (and the great synagogue, Buxtorf “Tiberius,” 1:10, Tertullian De Cultu Fem. 3, Jerome ad Helvid.) may have introduced the further explanations which appear post Mosaic. Moses probably uses patriarchal documents, as e.g. genealogies for Genesis; these came down through Shem and Abraham to Joseph and Israel in Egypt.

That writing existed ages before Moses is proved by the tomb of Chnumhotep at Benihasan, of the twelfth dynasty, representing a scribe presenting to the governor a roll of papyrus covered with inscriptions dated the sixth year of Osirtasin II long before the exodus. The papyrus found by M. Prisse in the hieratic character is considered the oldest of existing manuscripts and is attributed to a prince of the fifth dynasty; weighed down with age, he invokes Osiris to enable him to give mankind the fruits of his long experience. It contains two treatises, the first, of 12 pages, the end of a work of which the former part is lost, the second by a prince, son of the king next before Assa, in whose reign the work was composed. The Greek alphabet borrows its names of letters and order from the Semitic; those names have a meaning in Semitic, none in Greek Tradition made Cadmus (= the Eastern) introduce them into Greece from Phoenicia (Herodot. 5:58).

Joshua took a Hittite city, Kirjath Sepher, “the city of the book” (<061515>Joshua 15:15), and changed the name to Debir of kindred meaning. Pertaour, a scribe under Rameses the Great, in an Iliad- like poem engraved on the walls of Karnak mentions Chirapsar, of the Khota or Hittites, a writer of books. From the terms for “write,” “book,” “ink,” being in all Semitic dialects, it follows they must have been known to the earliest Shemites before they branched off into various tribes and nations. Moses, Israel’s wise leader, would therefore be sure to commit to writing their laws, their wonderful antecedents and ancestry, and the Divine promises from the beginning connected with them, and their fulfillment in Egypt, in the exodus, and in the wilderness, in order to evoke their national spirit. Israel would certainly have a written history at a time when the Hittites among whom Israel settled were writers.

Moreover, from Joshua downward the Old Testament books abound in references to the laws, history, and words of Moses, as such, universally

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every order, that no man could have gained credence for a false account of them. The Pentateuch was published and received during, or immediately after, the events, and is quoted by every Jewish writer and sect from Joshua downward. A whole nation so civilized could not have been deceived as to a series of facts so public and important. The details of the tabernacle given so minutely are utterly unfit to convey an idea of magnificence, nay are wearisome, if it were not that they are just what Moses would give, if really the author, and if he detailed the particulars for instructing the artists at the time, and according to the divine model given him (⁰²²⁵⁰⁸Exodus 25:8,9,40; 39:42,43). The genealogies of the Pentateuch must have existed at the first distribution of land, for the property was unalienable from the family and tribe. So also the geographical enumerations (Numbers 33--35) have that particularity which is inconsistent with imposture. The author exposes the weak and obscure origin of Israel (⁰⁵²⁶⁰⁵Deuteronomy 26:5); their ungrateful apostasy from Jehovah's pure worship, to the calf (Exodus 32); their cowardice on the spies' return (Numbers 13--14; Deuteronomy 9; Deuteronomy 31). No people would have submitted to the jubilee law (⁰³²⁵⁰⁴Leviticus 25:4,5; 26:34,35) except both legislator and people were convinced that God had dictated it, and by a peculiar providence would facilitate its execution. Miraculous interpositions such as the Pentateuch details alone would produce this conviction. The law was coeval with the witnesses of the miracles; the Jews have always received it as written by the legislator at the time of the facts, and as the sole repository of their religion, laws, and history. No period can be assigned when it could have been

introduced, without the greatest opposition, if it were a forgery. None can be pointed out whose interest it was to frame such a forgery. The minute particularity of time, place, person, and circumstance marks an eye witness. The natural and undesigned coincidences between Moses' address in Deuteronomy and the direct narrative in the previous books, as regards the common facts and the miracles, point to Moses as the author (Graves, Pentecuch, 6).

PENTECOST

("fiftieth"). (**See FEASTS .**) <022316>Exodus 23:16; 34:22; <042826>Numbers 28:26- 31; <051609>Deuteronomy 16:9-14; <032315>Leviticus 23:15-22. The first sheaf offered at the Passover and the two leavened loaves at Pentecost marked the beginning and ending of the grain harvest, and sanctified the interval between as the whole harvest or Pentecostal season. The lesson to Israel was, "Jehovah maketh peace in thy borders, He filleth thee with the finest

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Reuben's misconduct, not noticed in the history (<013522>Genesis 35:22, compare <014904>Genesis 49:4); so as to Simeon and Levi (<014906>Genesis 49:6). The allusion to Anah (<013624>Genesis 36:24). The introduction of Joshua as one well known in Israel, though not mentioned before (<021709>Exodus 17:9). The sending back of Zipporah by Moses (<021802>Exodus 18:2), noticed at Jethro's taking them to Moses but not previously. The phrases "before the Lord," "from the presence of the Lord," marking the spot where sacrifices were brought and where Jehovah signified His presence, probably where the cherubim were, E. of Eden (<010416>Genesis 4:16). The minuteness of details in the Pentateuch marks truth, also the touches of nature: e.g. "the mixed multitude," half castes or Egyptians, are the first to sigh for Egypt's cucumbers, etc. (<041104>Numbers 11:4.) Aaron's cowardly self exculpation, "there came out this calf," as if the fire was in fault (<023224>Exodus 32:24). The special cases incidentally arising and requiring to be provided for in the working of a new system; e.g. the man found gathering sticks on the Sabbath (could an impostor have devised such a trifle?); the request of Zelophehad's daughters for the inheritance, there being no male heir (<041532>Numbers 15:32; 36:2): matters inconsiderable in themselves, but giving occasion to important laws. The simplicity and dignity throughout, without parade of language, in describing even miracles (contrast Josephus Ant. 2:16 and 3:1 with Exodus 14; 16). Moses' candor; as when he tells of his own want of eloquence unfitting him to be a leader (<020410>Exodus 4:10,30); his want of faith which excluded

him from the promised land, omitted by Josephus (<042012>Numbers 20:12); his brother Aaron's idolatry (<023221>Exodus 32:21); the profaneness of Nadab and Abihu his nephews (Leviticus 10); his sister's jealousy and punishment (Numbers 12); his tribe Levi's spy being faithless as the other nine; his disinterestedness, seeking no dignity for his sons, and appointing Joshua his successor, no relation of his; his prophecies fulfilled in Messiah (Deuteronomy 18) and in the fall of Jerusalem (Deuteronomy 28). The key afforded in the Pentateuch to widely scattered traditions of pagans, as the golden age, the garden of the Hesperides; the fruit tree guarded by the dragon, the deluge destroying all but two righteous persons (Ovid, Met. 1:327), the rainbow a sign set in the cloud (Homer, Iliad xi. 27,28), the seventh day sacred (Hesiod, Erga kai Hem., 770). The onerous nature of the law, restraining their actions at every turn (<052206>Deuteronomy 22:6,9,8,10; <031713>Leviticus 17:13; 19:23,27,9,19; 25:13), implies there must have been extraordinary powers in the legislator to command acceptance for such enactments. The main facts were so public, singular, and important, affecting the interests of

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breathing into him a “living soul” (^{<010126>}Genesis 1:26,27; 2:7-17); his being threatened with double death if he ate the forbidden fruit, and made capable of living forever by eating of the tree of life, and after the fall promised a Deliverer, the sacrifices pointing to One who by His death should recover man’s forfeited life: all imply the hope of future immortality. So Abel’s premature death, the result of his piety, requires his being rewarded in a future life; otherwise God’s justice would be compromised (^{<581104>}Hebrews 11:4). So other facts: Enoch’s translation, Abraham’s offering Isaac, symbolizing Messiah to the patriarch who “desired to see His day, and saw it and was glad” (^{<430856>}John 8:56; Genesis 22); “Moses’ choosing to suffer affliction with God’s people, rather than enjoy sin’s pleasures for a season, and his esteeming Christ’s reproach greater riches than Egypt’s treasures, because he had respect to the recompense of reward” (^{<581124>}Hebrews 11:24-27); God’s declaration after Abraham, Isaac, and Jacob were dead, “I AM the God of Abraham, Isaac, and Jacob” (^{<020306>}Exodus 3:6), requiring a future eternal recompense in body and soul to make good God’s promise of special favor, so inadequately realized while they were in their mortal bodies (^{<402229>}Matthew 22:29); and Balaam’s prayer (^{<042310>}Numbers 23:10).

O R D E R . The development of God’s grace to man is the golden thread running through the whole, and binding the parts in one organic unity. Chronological sequence regulates the parts in the main, as accords with its historical character; so Genesis rightly begins, Deuteronomy closes, the whole. Grace runs through

Seth's line to Noah; thence to Abraham, whose family become heirs of the promise for the world. Israel's birth and deliverance as a nation occupy Exodus. Leviticus follows as the code for the religious life and worship of the elect people. Numbers takes up the history again, and with renewed legislation leaves Israel at the borders of the promised land. Deuteronomy recapitulates and applies the whole. Blunt (Undesigned Coincidences) notices the incompleteness of the Pentateuch as a history, and consequently the importance of observing the glimpses given by its passing hints. Thus Joseph's "anguish of soul when he besought" the brothers, unnoticed in the direct story, but incidentally coming out in their confession of guilt (⁰¹⁴²²¹Genesis 42:21); the overcoming of Jacob's reluctance to give up Benjamin, briefly told in the direct account as though taking no long time, but incidentally shown to have taken as long time as would have sufficed for a journey to Egypt and back (⁰¹⁴³¹⁰Genesis 43:10); the hints in Jacob's deathbed prophecy of his strong feeling as to

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of the wheat” (^{<19E714>}Psalm 147:14). Pentecost commemorated the giving of the law on Sinai (^{<021202>}Exodus 12:2,19), the 50th day after the exodus, 50th from “the morrow after the sabbath” (i.e. the first day of holy convocation, 15th Nisan); the day after was more fit for cutting the sheaf, the 16th day. It was also the birthday of the Christian church (^{<440201>}Acts 2:1; 20:16; ^{<461608>}1 Corinthians 16:8) through the Holy Spirit, who writes Christ’s new law on the heart. It was the last Jewish feast Paul observed, and the first which, as Whitsunday, Christians kept. “The feast of weeks” (a week of weeks between Passover and Pentecost), “the day of firstfruits.” The sixth day of Sivan, lasting only one day; but the Jews in foreign countries have added a second day. Each of the two loaves was the tenth of an ephah (about three quarts and a half) of finest wheat flour. Waved Before Jehovah with a peace offering of the two lambs of the first year, and given to the priests. Seven lambs of the first year were sacrificed, one bullock and two rams as a burnt offering with meat and drink offering, and a kid sin offering. Each brought a free will offering. The Levite, stranger, fatherless, and widow were invited. As the Passover was a family gathering, Pentecost was a social feast. The people were reminded of their Egyptian bondage and of their duty to obey the law. The concourse at Pentecost was very great (Acts 2; Josephus Ant. 14:13, section 14, 17:10, section 2; B. J. 2:3, section 1). In ^{<022316>}Exodus 23:16,19, “the first (i.e. chief) of the firstfruits” are the two wave loaves of Pentecost (^{<032317>}Leviticus 23:17). The omer offering at Passover was the prelude to the greater harvest offering at Pentecost, before which no other firstfruits could be

offered. The interval between Pentecost and tabernacles was the time for offering firstfruits. The Jews called Pentecost “the concluding assembly of the Passover” (‘ atsereth). If the last supper was on the legal day, the 14th Nisan, and the Sabbath of Jesus’ lying in the grave was the day of the omer, the Pentecost of Acts 2, 50 days after, must have been on the Jewish Saturday Sabbath. Others make the 13th that of the supper; 14th the crucifixion, the Passover day; 15th the day of Jesus’ sleep, the Saturday Sabbath, the holy convocation; our Sunday, first day, the omer day; 50th day from that would be Pentecost, on our Lord’s day. The tongues symbolized Christianity proclaimed by preaching; the antithesis to Babel’s confusion of tongues and gathering of peoples under one ambitious will. Jerusalem, the mount of the Lord, is the center of God’s spiritual kingdom of peace and righteousness; Babel, the center of Satan’s kingdom and of human rebellion, ignores God the true bond of union, and so is the city of confusion, in the low dead level of Shinar. As Babel’s sin disunited, so by

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the Spirit of God given on Pentecost believers are one, “keeping the unity of the Spirit in the bond of peace” (^{<490401>}Ephesians 4:1-16).

PENUEL

(**See PENIEL** .) Between Jabbok and Succoth (^{<013222>}Genesis 32:22,30,31; 33:17). **see GIDEON** after Succoth mounted to Penuel (^{<070805>}Judges 8:5-8.) It then had a tower. Jeroboam fortified Penuel (^{<111225>}1 Kings 12:25.) The men of Penuel, like those of Succoth, as living on the great army route between Canaan and the East, would not help Gideon through fear of Midian’s vengeance. Penuel was a frontier fortress built “by the way of them that dwelt in tents” (i. e., their usual route along the course of the Jabbok, where they would have a level way and grass and water, down to the Damieh ford of the Jordan, and so into Canaan). Hence arose Jeroboam’s need of rebuilding the tower which Gideon had broken down long before, and which lay due E. from his capital. Four miles above “Canaan’s ford” are two conical hills called “hills of gold” (Dhahab) from the yellow sandstone; one is on one side, the other on the other side, of the stream. The western one is larger and has more ruins; the ruins on the eastern one are remarkable, a platform running along its precipitous side, strengthened by a wall 20 ft. high and very solid. The work is cyclopean and of the oldest times; and there are no ruins along the Jabbok course for 50 miles save those. The strange aspect of the place harmonizes with the name given after Jacob’s wrestling with the angel of Jehovah, “the Face of

God.”

PEOR

The mountain top to which Balak brought Balaam, for his last conjurations, from the lower Pisgah on its S. (<042328>Numbers 23:28.) A little to the N.E. of the Dead Sea. Bethpeer adjoined the ravine (gai) connected with Israel’s camp and Moses’ burial place (<050329>Deuteronomy 3:29; 4:46; 34:6). The ravine of Bethpeer was that which runs down from near Heshbon eastward past Beth-ram; at its upper end are a town’s ruins, Naur or Taur. “The Peor” faced Jeshimon. (On Peor, contracted for **see BAAL- PEOR**) Numbers 25:18; 31:16; <062217>Joshua 22:17.

PERAZIM

<232821> Isaiah 28:21, “Jehovah shall rise up as in Mount Perazim,” namely, as He broke forth as waters do, and made a breach (= Perazim) on David’s

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foes at **see BAAL PERAZIM** by the valley of' Rephaim (<100520>2 Samuel 5:20). So utter and sudden was the rout that the Philistines left their idols behind, and David burned them (<131411>1 Chronicles 14:11). "Mount" thus connected with "Baal" implies it was an idolatrous high place. Isaiah's reference to it as type of Jehovah's most sudden and overwhelming judgments shows how much heavier a blow it was than would appear from the incidental notice of it in 1 Samuel and 1 Chronicles. Josephus (Ant. 7:4, section 1) says not only the Philistines but "all Syria and Phoenicia, and many other warlike nations beside," made the attack on David.

PERDITION

Not annihilation. For in the case of the lost not only the worm but "their worm dieth not and the fire is not quenched"; i.e. both the instrument of punishment, and the object of it, the lost man, die not. Thrice repeated by Christ with awful emphasis (<410944>Mark 9:44,46,48). (**See HELL .**)

<401028> Matthew 10:28; 13:50; 3:12; <530109>2 Thessalonians 1:9; <430336>John 3:36; 5:29; <236624>Isaiah 66:24 ten "son of perditions" **see ANTICHRIST**); applied only to him and Judas, marking the like character and destiny of both (<431712>John 17:12; <440120>Acts 1:20; Psalm 69; 2 Thessalonians 2; <661710>Revelation 17:10,11); his course is short, from the moment of his manifestation doomed to perdition.

PERESH

<130716> 1 Chronicles 7:16.

PEREZ

(**See PHAREZ .**) An important family of Judah, of whom one was “chief of all the captains of the host for the first month” (<132703>1 Chronicles 27:3); 468 returned from Babylon; some settled in Jerusalem (<161104>Nehemiah 11:4-6).

PEREZ-UZZA

or U ZZAH = “Uzzah’s breaking”. (**See PERAZIM .**) <131311>1 Chronicles 13:11; 15:13; <100608>2 Samuel 6:8. So David named Nachon’s or Chidoh’s threshing floor, because Jehovah made a breach or breaking forth on Uzzah for his presumptuous rashness in stretching forth his hand to support the shaken ark. Now Khirbet el Uz or Auz, two miles from Kirjath Jearim, on the hill above Chesla (Chesalon), a short way before Kuryet es Saideh, “the blessed city,” i.e. the abode of Obed Edom whom God” blessed.” Uzzah

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was a Kohathite Levite (Josephus, Ant. 6:1, section 4). The ark was taken to his father Abinadab's house, as subsequently to Obed Edom's, just because he was a Levite. Probably the Amminadab of ^{<131510>}1 Chronicles 15:10, of Kohath's family (^{<130618>}1 Chronicles 6:18); ^{<040405>}Numbers 4:5,15, shows the Kohathites were to bear but not to touch the ark, which was the office of Aaron's family. So ministers claiming the sacerdotal priest's office usurp Christ's office at their peril.

PERGA

On the river Cestrus, then navigable up to the city; in **see PAMPHYLIA** . The scene of John Mark's deserting Paul. Its inhabitants retreat during the unhealthy summer heats up to the cool hollows (the Yailahs) in the Pisidian hills. Paul came in May when the passes would be cleared of snow, and would join a Pamphylian company on their way to the Pisidian heights (^{<441313>}Acts 13:13), and would return with them on his way from Antioch in Pisidia (^{<441424>}Acts 14:24,25). He and Barnabas preached here.

PERGAMOS

A city of Mysia, three miles N. of the River Caicus. Eumenes II (197-159

B.c.) built a beautiful city round an impregnable castle on "the pine-coned rock." Attalus II bequeathed his kingdom to Rome 133 B.C. The library was its great boast; founded by Earaches and destroyed by Caliph Omar. The prepared sheepskins were

called pergamena charta from whence our “parchment” is derived. The Nicephorium, or thank offering grove for victory over Antiochus, had an assemblage of temples of idols, Zeus, Athene, Apollo, Aesculapius, Dionysus, Aphrodite. Aesculapius the healing god (Tacitus, Ann. 3:63) was the prominent Pergamean idol (Martial); the Pergamenes on coins are called “the principal temple-care-takers (neokoroi) of Asia,” and their ritual is made by Pausanias a standard. The grove of Aesculapius was recognized by the Roman senate under Tiberius as having right of sanctuary. The serpent (Satan’s image) was sacred to him, charms and incantations were among medical agencies then, and Aesculapius was called “saviour.” How appropriately the address to the Pergamos church says, “I know thy works, and where thou dwellest, even where Satan’s seat (throne) is,” etc. Here **see ANTIPAS**, Jesus’ “faithful martyr,” was slain (⁶⁶⁰²¹²Revelation 2:12-16). “Thou hast them that hold the doctrine of Beldam who taught Balak to cast a stumblingblock before ... Israel, to eat things sacrificed unto idols and to commit fornication”; this

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naturally would happen in such an idol-devoted city. The Nicolaitanes persuaded some to escape obloquy by yielding in the test of faithfulness, the eating of idol meats; even further, on the plea of Christian “liberty,” to join in fornication which was a regular concomitant of certain idols’ worship. Jesus will compensate with “the hidden manna” (in contrast to the occult arts of Aesculapius) the Pergamene Christian who rejects the world’s dainties for Christ. Like the incorruptible manna preserved in the sanctuary, the spiritual feast Jesus offers, an incorruptible life of body and soul, is everlasting. The “white stone” is the glistening diamond, the Urim (light) in the high priest’s breastplate; “none” but the high priest “knew the name” on it, probably Jehovah. As Phinehas was rewarded for his zeal against idol compliances and fornication (to which Balaam seduced Israel), with “an everlasting priesthood,” so the heavenly priesthood is the reward of those zealous against New Testament Balaamites. Now Bergamo.

PERIDA, CHILDREN OF

Returned from Babylon with Zerubbabel (^{<160757>}Nehemiah 7:57; ^{<150255>}Ezra 2:55 P ERUDA).

PERIZZITE

One of the ten doomed tribes of Canaan (^{<011519>}Genesis 15:19-21). Six including Perizzite are enumerated ^{<020308>}Exodus 3:8,17. The Canaanite and Perizzite are joined in ^{<011307>}Genesis 13:7. From ^{<061103>}Joshua 11:3; 17:15, they

seem to have occupied the woods and mountains. Bochart (Phaleg. iv. 36) makes them an agrarian race living in villages only, the name signifying rustics, pagani. Bezek was their stronghold, and Adoni-bezek their chief (<070104>Judges 1:4,5), in the S. of Palestine, also on the western sides of Mount Carmel (<061715>Joshua 17:15-18). Reduced to bond service by Solomon (<110920>1 Kings 9:20; <140707>2 Chronicles 7:7). The Hebrew perezot, “unwalled country villages” or “towns,” were inhabited by peasants engaged in agriculture like the Arab fellahs (<050305>Deuteronomy 3:5; <090618>1 Samuel 6:18; <263811>Ezekiel 38:11; <380204>Zechariah 2:4).

PERSIA

<262710> Ezekiel 27:10, 38:5. “Persia proper” was originally a small territory (Herodot. 9:22). On the N. and N.E. lay Media, on the S. the Persian gulf, Elam on the W., on the E. Carmania. Now Furs, Farsistan. Rugged, with pleasant valleys and plains in the mid region and mountains in the N. The

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S. toward the sea is a hot sandy plain, in places covered with salt. Persepolis (in the beautiful valley of the Bendamir), under Darius Hystaspes, took the place of Pasargadae the ancient capital; of its palace “Chehl Minar,” “forty columns,” still exist. Alexander in a drunken fit, to please a courtesan, burned the palace. Pasargadae, 40 miles to the N., was noted for Cyrus’ tomb (Arrian) with the inscription, “I am Cyrus the Achaemenian.” ([See CYRUS](#) .)

The Persians came originally from the E., from the vicinity of the Sutlej (before the first contact of the Assyrians with Aryan tribes E. of Mount Zagros, 880 B.C.), down the Oxus, then S. of the Caspian Sea to India. There were ten castes or tribes: three noble, three agricultural, four nomadic; of the last were the “Dehavites” or Dali (^{<150409>}Ezra 4:9). The Pasargadae were the noble tribes, in which the chief house was that of the Achaemenidae. Darius on the rock of Behistun inscribed: “from antiquity our race have been kings. There are eight of our race who have been kings before me, I am the ninth.” ([See ELAM](#) on its relation to Persia.)

The Persian empire stretched at one time from India to Egypt and Thrace, including all western Asia between the Black Sea, the Caucasus, the Caspian, the Jaxartes upon the N., the Arabian desert, Persian gulf, and Indian ocean on the S. Darius in the inscription on his tomb at Nakhsh-i- rustom enumerates thirty countries besides Persia subject to him, Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zarangia, Arachosia, Sattagydia, Gaudaria, India, Scythia, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Saparda, Ionia,

the Aegean isles, the country of the Scodrae (European), Ionia, the Tacabri, Budians, Cushites, Mardians, and Colchians.

The organization of the Persian kingdom and court as they appear in Ezra, Nehemiah, and Esther, accords with independent secular historians. The king, a despot, had a council, “seven princes of Persia and Media which see his face and sit the first in the kingdom” (^{<170114>}Esther 1:14, ^{<150714>}Ezra 7:14). So Herodotus (iii. 70-79) and Behistun inscription mention seven chiefs who organized the revolt against Smerdis (the Behistun rock W. of Media has one inscription in three languages, Persian, Babylonian, and Stythic, read by Grotefend). “The law of the Persians and Medes which alters not”

(^{<170119>}Esther 1:19) also controlled him in some measure. In Scripture we read of 127 provinces (^{<170101>}Esther 1:1) with satraps (^{<170312>}Esther 3:12; 8:9; Xerxes in boasting enlarged the list; 60 are the nations in his armament

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according to Herodotus) maintained from the palace (<150414>Ezra 4:14), having charge of the revenue, paid partly in money partly in kind (<150721>Ezra 7:21,22). Mounted posts (unique to Persia and described by Xenophon, Cyr. 8:6,17, and Herodotus, viii. 98), with camels (Strabo 15:2, section 10) and horses pressed into service without pay ([angareuein](#) : <400541>Matthew 5:41; <411521>Mark 15:21), conveyed the king's orders (<170310>Esther 3:10,12,13; 8:10,14), authenticated by the royal signet (so Herod. iii. 128). A favorite minister usually had the government mainly delegated to him by the king (<170301>Esther 3:1-10; 8:8; 10:2,3). Services were recorded (<170223>Esther 2:23; 6:2,3) and the actors received reward as "royal benefactors" (Herodotus iii. 140); state archives were the source of Ctesias' history of Persia (Diod. Sic. 3:2.) The king lived at Susa (<170102>Esther 1:2; <160101>Nehemiah 1:1) or Babylon (<150709>Ezra 7:9; <161306>Nehemiah 13:6). In accordance with <170106>Esther 1:6, as to "pillars of marble" with "pavement of red, blue, white, and black," and "hangings of white, green, and blue of fine linen and purple to the pillars," the remains exhibit four groups of marble pillars on a pavement of blue limestone, constructed for curtains to hang between the columns as suiting the climate. (Loftus' Chaldea and Susiana.) One queen consort was elevated above the many wives and concubines who approached the king" in their turn." To intrude on the king's privacy was to incur the penalty of death (compare Herodotus, iii. 60-84 with <170212>Esther 2:12,15; 4:11-16; 5).

Parsa is the native name, the modern Parsee; supposed to mean “tigers.” Originally simple in habits, upon overthrowing the Medes they adopted their luxury. They had a dual worship, Oromasdes or Ormuzd, “the great giver of life,” the supreme good god; Mithra, the sun, and Home, the moon, were under him. Ahriman, “the death dealing” being, opposed to Oromasdes. Magianism, the worship of the elements, especially fire, the Scythic religion, infected the Persian religion when the Persians entered their new country. Zoroaster (the Greek form of Zerdusht), professing to be Ormuzd’s prophet, was the great reformer of their religious system, the contemporary of Daniel (Warburton 4:180, but according to Markham 1500 B.C., before the separation of the two Aryan races, the Indians and Persians) and acquainted with the Jewish Scriptures, as appears from his account of creation (Hyde 9; 10; 22; 31, Shahrstani Relig. Pers.), and from his inserting passages from David’s writings and prophecies of Messiah. He condemns the notion of two independent eternal principles, good and evil, and makes the supreme God Creator of both (and that under Him the angel

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of light and the angel of darkness are in perpetual conflict) as Isaiah teaches, and in connection with the prophecy of Cyrus the Jews' deliverer from Babylon: "thus saith Jehovah to His anointed, Cyrus ... I will go before thee, I will break in pieces the gates of brass ... I form the light and create the darkness; I make peace and create evil." Zoroaster taught that God created the good angel alone, and that the evil followed by the defect of good. He closely imitates the Mosaic revelation. As Moses heard God speaking in the midst of the fire, so Zoroaster pretends. As the divine glory rested on the mercy seat, so Zoroaster made the sacred fire in the Persian temples to symbolize the divine presence. Zoroaster pretended that fire from heaven consumed sacrifices, as often had been the case in Israel's sacrifices; his priests were of one tribe as Israel's. In his work traces appear of Adam and Eve's history, creation, the deluge, David's psalms. He praises Solomon and delivers his doctrines as those of Abraham, to whose pure creed he sought to bring back the Magian religion. In Lucian's (De Longaevitas) day his religion was that of most Persians, Parthians, Bactrians, Aryans, Sacans, Medes, and Chouaresmians. His Zendavesta has six periods of creation, ending with man as in Genesis. Avesta is the name for Deity. Zend is related to Khandas, "metre," from the same root as scandere, scald "a poet," "scan." Mazdao, his name of Ormuzd, "I am that I am," answers to JEHOVAH in Exodus 3. He expected a zoziosh or saviour. Fire, originally made the symbol of God, became, as Roman Catholic symbols, at length idolized. The Parsees observe the nirang: rubbing the urine of a cow, she goat, or ox over the face and hands, the second thing a Parsee does in getting up in the morning. The women after childbirth undergo it and have

actually to drink a little of it! The Parsees pray 16 times a day. They have an awe of light. They are the only orientals who do not smoke. The priests and people now do not understand one word of the Zendavesta. (Muller.) The Persian language was related to the Indian Sanskrit.

HISTORY . Achaemenes led the emigrating Persians into their final settlement, 700 B.C. Teispes, Cambyses I. (Kabujiya in the monuments), Cyrus I, Cambyses II, and Cyrus the Great reigned successively. After 80 years' subjection to the Medes the Persians revolted and became supreme, 558 B.C. Cyrus the Great conquered Babylon and restored the Jews (²³⁴⁴²⁸Isaiah 44:28; 45:1-4; ¹⁵⁰¹⁰²Ezra 1:2-4). His son Cambyses III conquered Egypt (Ahasnerus, ¹⁵⁰⁴⁰⁶Ezra 4:6), but failed in Ethiopia. Then the Magian priest Gomates, pretending to be Smerdis, Cyrus' son, whom Cambyses

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had secretly murdered, gained the throne (522 B.C.), and Cambyses III committed suicide. He forbade the Jews building the temple (^{<150407>}Ezra 4:7- 22, Artaxerxes). By destroying the Persian temples and abolishing the Oromasdian chants and ceremonies, and setting up fire altars, Pseudo Smerdis alienated the Persians, Darius, son of Hystaspes, of the blood royal, revolted, and slew him after his seven months' reign. He reverted to Cyrus' policy, by grant enabling the Jews to complete the temple in his sixth year (^{<150601>}Ezra 6:1-15). Xerxes (Ahasuerus) his son held the feast in his third year at Shushan for "the princes of the provinces," preparatory to invading Greece. His marriage with Esther in his seventh year immediately followed his flight from Greece, when he gave himself up to the pleasures of the seraglio. His son Artaxerxes Longimanus befriended Ezra (^{<150701>}Ezra 7:1,11-28) and Nehemiah (^{<160201>}Nehemiah 2:1-9) in their patriotic restoration of the Jews' national polity and walls. (**See DANIEL ; see CYRUS ; see MEDES ; see PARTHIA ; see AHASUERUS ; see ARTAXERXES .**) "Darius the Persian" or Codomanus (^{<161222>}Nehemiah 12:22) was conquered by Alexander the Great (^{<270803>}Daniel 8:3-7).

PERSIS

A Christian woman, saluted and praised by Paul (^{<451612>}Romans 16:12) as having "laboured much in the Lord"; compare Priscilla's ministrations as to Apollos (^{<441826>}Acts 18:26).

PETER

(**See JESUS CHRIST** .) Of Bethsaida on the sea of Galilee. The Greek for Hebrew Kephas , “stone” or “rock.” Simon his original name means “hearer”; by it he is designated in Christ’s early ministry and between Christ’s death and resurrection. Afterward he is called by his title of honour, ” Peter.” Son of Jonas (^{<401617>}Matthew 16:17; ^{<430143>}John 1:43; 21:16); tradition makes Johanna his mother’s name. Brought up to his father’s business as a fisherman on the lake of Galilee. He and his brother Andrew were partners with Zebedee’s sons, John and James, who had “hired servants,” which implies a social status and culture not the lowest. He lived first at Bethsaida, then in Capernaum, in a house either his own or his mother-in-law’s, large enough to receive Christ and his fellow apostles and some of the multitude who thronged about Him. In” leaving all to follow Christ,” he implies he made a large sacrifice (^{<411028>}Mark 10:28). The rough life of hardship to which fishing inured him on the stormy lake formed a

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good training of his character to prompt energy, boldness, and endurance. The Jews obliged their young to attend the common schools. In ^{<440413>}Acts 4:13, where Luke writes the Jewish council regarded him and John as “unlearned and ignorant,” the meaning is not absolutely so, but in respect to professional rabbinical training “lairs,” “ignorant” of the deeper sense which the scribes imagined they found in Scripture. Aramaic, half Hebrew half Syriac, was the language of the Jews at that time. The Galileans spoke this debased Hebrew with provincialisms of pronunciation and diction. So at the denial Peter betrayed himself by his “speech” (^{<402673>}Matthew 26:73; ^{<422259>} Luke 22:59). Yet he conversed fluently with Cornelius seemingly without an interpreter, and in Greek His Greek style in his epistles is correct; but Clement of Alexandria, Irenaeus, and Tertullian allege he employed an interpreter for them. He was married and led about his wife in his apostolic journeys (^{<460905>}1 Corinthians 9:5). The oblique coincidence; establishing his being a married man, between ^{<400814>}Matthew 8:14, “Peter’s wife’s mother ... sick of a fever,” and ^{<460905>}1 Corinthians 9:5, “have we not power to lead about a sister, a wife, as well as Cephas?” is also a delicate confirmation of the truth of the miraculous cure, as no forger would be likely to exhibit such a minute and therefore undesigned correspondence of details. Alford translated ^{<600513>}1 Peter 5:13 “she in Babylon” (compare ^{<600307>}1 Peter 3:7); but why she should be called “elected together with you in Babylon,” as if there were no Christian woman in Babylon besides, is inexplicable. Peter and John being closely associated, Peter addresses the church in John’s province, Asia, “your co-elect sister church in Babylon

saluteth you”; so ^{<630113>}2 John 1:13 in reply. Clemens Alex. gives the name of Peter’s wife as Perpetua. Tradition makes him old at the time of his death.

His first call was by Andrew his brother, who had been pointed by their former master John the Baptist to Jesus, “behold the Lamb of God”

(^{<430136>}John 1:36). That was the word that made the first Christian; so it has been ever since. “We have found (implying they both had been looking for) the Messiah,” said Andrew, and brought him to Jesus. “Thou art Simon son of Jona (so the Alexandrinus manuscript but Vaticanus and Sinaiticus ‘John’), thou shalt be called Cephas” (^{<430141>}John 1:41,42). As “Simon” he was but an hearer; as Peter or Cephas he became an apostle and so a foundation stone of the church, by union to the one only Foundation Rock

(^{<490220>}Ephesians 2:20; ^{<460311>}1 Corinthians 3:11). Left to nature, Simon, though bold and stubborn, was impulsive and fickle, but joined to Christ he became at last unshaken and firm. After the first call the disciples returned

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to their occupation. The call to close discipleship is recorded <420501>Luke 5:1-

11. The miraculous draught of fish overwhelmed Simon with awe at Jesus' presence; He who at creation said, "let the waters bring forth abundantly"

(<010120>Genesis 1:20), now said, "let down your nets for a draught." Simon, when the net which they had spread in vain all night now broke with the multitude of fish, exclaimed, "depart from me, for I am a sinful man, O Lord!" He forgot <280912>Hosea 9:12 end; our sin is just the reason why we should beg Christ to come, not depart. "Fear not, henceforth thou shalt catch to save alive ([zoogroon](#)) men," was Jesus' explanation of the typical meaning of the miracle. The call, <400418>Matthew 4:18-22 and <410116>Mark 1:16- 20, is the same as Luke 5, which supplements them. Peter and Andrew were first called; then Christ entered Peter's boat, then wrought the miracle, then called James and John; Jesus next healed of fever Simon's mother-in-law.

His call to the apostleship is recorded <401002>Matthew 10:2-4. Simon stands foremost in the list, and for the rest of Christ's ministry is mostly called "Peter." His forward energy fitted him to be spokesman of the apostles. So in <430666>John 6:66-69, when others went back (<550410>2 Timothy 4:10), to Jesus' testing question, "will ye also go away P" Simon replied, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." Compare his words, <440412>Acts 4:12. He

repeated this testimony at Caesarea Philippi ([401616](#)>Matthew 16:16). Then Jesus said: “blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee ([430113](#)>John 1:13; [490208](#)> Ephesians 2:8) but My Father in heaven, and ... thou art Peter, and upon this rock I will build My church, and the gates of Hades shall not pre- will against it.” Peter by his believing confession identified himself with Christ the true Rock ([460311](#)>1 Corinthians 3:11; [232816](#)>Isaiah 28:16; [490220](#)>Ephesians 2:20), and so received the name; just as Joshua bears the name meaning Jehovah Saviour, because typifying His person and offices. Peter conversely, by shrinking from a crucified Saviour and dissuading Him from the cross, “be it far from Thee,” identified Himself with Satan who tempted Jesus to take the world kingdom without the cross ([400408](#)>Matthew 4:8-10), and is therefore called “Satan,” “get thee behind Me, Satan,” etc. Instead of a rock Peter became a stumblingblock (“offense,” scandalous). “I will give unto thee the keys of the kingdom of heaven,” namely, to open the door of faith to the Jews first, then to Cornelius and the Gentiles ([441011](#)>Acts 10:11-48). Others and Paul further opened the door ([441427](#)>Acts 14:27;

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unworthy to be crucified as his Lord, and buried in the Vatican near the triumphal way. John (^{<432118>}John 21:18,19) attests his crucifixion. Dionysius of Corinth (in Eusebius, H. E. 2:25) says Paul and Peter both planted the Roman and Corinthian churches and endured martyrdom in Italy at the same time. So Tertullian (contra Marcion, 4:5; Praeser. Haeret., 36:38). Caius Romans Presb. (in Eusebius, H. E. 2:25) says memorials of their martyrdom were still to be seen on the road to Ostia, and that Peter's tomb was in the Vatican. He may have been at the very end of life at Rome after Paul's death, and been imprisoned in the Mamertine dungeon, crucified on the Janiculum on the height Pietro in Montorio, and buried where the altar in Peter's now is. But all is conjecture. Ambrose (Ep. 33) says that at his fellow Christians' solicitation he was fleeing from Rome at early dawn, when he met the Lord, and at His feet asked "Lord, where goest Thou?" His reply "I go to be crucified afresh" turned Peter back to a joyful martyrdom. The church "Domine Quo Vadis?" commemorates the legend. The whole tradition of Peter and Paul's association in death is probably due to their connection in life as the main founders of the Christian church. Clemens Alex. says Peter encouraged his wife to martyrdom, saying "remember, dear, our Lord." Clemens Alex. (Strom. 3:448) says that Peter's and Philip's wives helped them in ministering to women at their homes, and by them the doctrine of the Lord penetrated, without scandal, into the privacy of women's apartments. (See **MARK** on Peter's share in that Gospel.)

PETER, EPISTLES OF

FIRST EPISTLE . Genuineness. Attested by ^{<610301>}2 Peter 3:1. Polycarp (in Eusebius 4:14); who in writing to the Philippians (Philippians 2) quotes ^{<600113>} 1 Peter 1:13,21; 3:9; in Philippians 5; ^{<600211>}1 Peter 2:11. Eusebius (H. E. 3:39) says of Papias that he too quotes 1 Peter. Irenaeus (Haer. 4:9, section 2) expressly mentions it; in 4:16, section 5, ^{<600216>}1 Peter 2:16. Clemens Alex. (Strom. 1:3, 544) quotes ^{<600211>}1 Peter 2:11,12,15,16; and p. 562, ^{<600121>}1 Peter 1:21,22; and in 4:584, ^{<600314>}1 Peter 3:14-17; and p. 585,

^{<600412>} 1 Peter 4:12-14. Origen (in Eusebius H. E. 6:25) mentions it; in Homily 7 on Joshua (vol. 2:63), both epistles; and in Commentary on Psalms and John ^{<600318>}1 Peter 3:18-21. Tertullian (Scorp. 12) quotes ^{<600220>}1 Peter 2:20,21; and in 14 ^{<600213>}1 Peter 2:13,17. Eusebius calls 1 Peter one of “the universally acknowledged epistles. The Peshito Syriac has it. Muratori’s Fragm. of Canon omits it. The Paulicians alone rejected it. The internal evidence for it is strong. The author calls himself the apostle Peter (^{<600101>}1 Peter 1:1), “a

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(<441818>Acts 18:18-21; 20:16; 21:18-24) palliates Peter's conduct, if it were not for its inconsistency (through fear of the Judaizers) which is the point of Paul's reproof. His "dissimulation" consisted in his pretending to consider it unlawful to eat with Gentile Christians, whereas his previous eating with them showed his conviction of the perfect equality of Jew and Gentile. Peter's humility and love are beautifully illustrated in his submitting to the reproach of a junior, and seemingly adopting Paul's view, and in calling him "our beloved brother," and confirming the doctrine of "God's longsuffering being for salvation," from Paul's epistles: <450204>Romans 2:4 (<610315>2 Peter 3:15,16).

Peter apparently visited Corinth before the first epistle to the Corinthians was written, for it mentions a party there who said "I am of Cephas" (<460112>1 Corinthians 1:12). Clemens Romanus (1 Corinthians 4) implies the same, Dionysius of Corinth asserts it, A.D. 180. Babylon, a chief seat of the dispersed Jews, was his head quarters when he wrote <600513>1 Peter 5:13, not Rome as some have argued. (**See BABYLON** , **see MYSTICAL** .) The mixture of Hebrew and Nabathaeon spoken there was related to his Galilean dialect. The well known progress that Christianity made in that quarter, as shown by the great Christian schools at Edessa anti Nisibis, was probably due to Peter originally. Mark (<510410>Colossians 4:10), Paul's helper at Rome, from whence he went to Colosse, was with Peter when he wrote <600513> 1 Peter 5:13. From Colosse Mark probably went on to Peter at Babylon. Paul wished Timothy to bring him again to Rome during his second

imprisonment (<550411>2 Timothy 4:11). Silvanus, also Paul's companion, was the bearer of Peter's epistle (<600512>1 Peter 5:12).

All the authority of Acts and epistle to the Romans and 1 and 2 Peter is against Peter having been at Rome previous to Paul's first imprisonment, or during its two years' duration (otherwise he would have mentioned Peter in the epistles written from Rome, Ephesians, Colossians, Philemon, and Philippians), or during his second imprisonment when he wrote g Timothy. Eusebius' statement (Chronicon, 3) that Peter went to Rome A.D. 42 and stayed twenty years is impossible, as those Scriptures never mention him. Jerome (Script. Ecclesiastes, 1) makes Peter bishop of Antioch, then to have preached in Pontus (from <600101>1 Peter 1:1), then to have gone to Rome to refute Simon Magus (from Justin's story of a statue found at Rome to Semosanctus, the Sabine Hercules, which was confounded with Simon Magus), and to have been bishop there for 25 years (!) and to have been crucified with head downward, declaring himself

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special revelation, abolishing distinctions of clean and unclean, prepared him for ministering and **see CORNELIUS** for seeking the gospel (Acts 10). Peter was the first privileged to open the gospel to the Gentiles, as he had before to the Jews, besides confirming the Samaritans. Peter justified his act both by the revelation and by God's sealing the Gentile converts with the Holy Spirit. "Forasmuch then as God gave them the like gift as He did unto us who believed on the Lord Jesus Christ (the true test of churchmanship), what was I that I could withstand God?" (^{<441117>}Acts 11:17,18.) The Jews' spite at the admission of the Gentiles moved **see HEROD** Agrippa I to kill James and imprison Peter for death. But the church's unceasing prayer was stronger than his purpose; God brought Peter to the house of Mark's mother while they were in the act of praying for him (^{<236524>}Isaiah 65:24). It was not Peter but his persecutor who died, smitten of God.

From this point Peter becomes "apostle of the circumcision," giving place, in respect to prominence, to Paul, "apostle of the uncircumcision." Peter the apostle of the circumcision appropriately, as representing God's ancient church, opens the gates to the Gentiles. It was calculated also to open his own mind, naturally prejudiced on the side of Jewish exclusiveness. It also showed God's sovereignty that He chose an instrument least of all likely to admit Gentiles if left to himself. Paul, though the apostle of the Gentiles, confirmed the Hebrews; Peter, though the apostle of the Jews, admits the Gentiles (see the "first" in ^{<440326>}Acts 3:26, implying others): thus perfect unity reigned amidst the diversity of the agencies. At the

council of Jerusalem (Acts 15) Peter led the discussion, citing the case of Cornelius' party as deciding the question, for" God which knoweth the hearts bore them witness, giving them the Holy Spirit even as He did unto us, and put no difference between us and them, purifying their hearts by faith," "but we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they"; compare his epistles in undesigned coincidence (<600122>1 Peter 1:22; <610109>2 Peter 1:9). James gave the decision. Peter neither presided, nor summoned, nor dismissed the council, nor took the votes, nor pronounced the decision; he claimed none of the powers which Rome claims for the pope. (On his vacillation as to not eating with Gentiles, and Paul's withstanding him at Antioch (Galatians 2), **see PAUL** .) The Jerusalem decree only recognized Gentiles as fellow Christians on light conditions, it did not admit them necessarily to social intercourse Though Peter and Paul rightly inferred the latter, yet their recognition of the ceremonial law

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witness of Christ's sufferings," and "an elder" (<600501>1 Peter 5:1). The energetic style accords with Peter's character. Erasmus remarks this epistle is full of apostolical dignity and authority, worthy of the leader among the apostles.

PERSONS ADDRESSED . <600101>1 Peter 1:1: "to the elect strangers (pilgrims spiritually) of the dispersion," namely, Jewish Christians primarily. <600114>1 Peter 1:14. 2:9,10; 4:3, prove that Gentile Christians, as grafted into the Christian Jewish stock and so becoming of the true Israel, are secondarily addressed. Thus the apostle of the circumcision seconded the apostle of the uncircumcision in uniting Jew and Gentile in the one Christ. Peter enumerates the provinces in the order from N. E, to S. and W. Pontus was the country of the Christian Jew Aquila. Paul twice visited Galatia, founding and confirming churches. Crescens, his companion, went there just before Paul's last imprisonment (<550410>2 Timothy 4:10). Men of Cappadocia, as well as of "Pontus" and "Asia" (including Mysia, Lydia, Curia, Phrygia, Pisidia, and Lycaonia), were among Peter's hearers on Pentecost; these brought home to their native lands the first tidings of the gospel. In Lycaonia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birthplace, where Paul was stoned; and of Derbe, the birthplace of Gains or Caius. In Pisidia was Antioch, where Paul preached (Acts 13) so effectively, but from which he was driven out by the Jews. In Caria was Miletus, where Paul convened the Ephesian elders. In Phrygia Paul preached when visiting twice the neighbouring Galatia. The churches of Laodicea were Hierapolis and Colesse (having as members

Philemon and Onesimus, and leaders Archippus and Epaphras). In Lydia was the Philadelphian church favorably noticed (<660307>Revelation 3:7; that of Sardis the capital; Thyatira; and Ephesus, founded by Paul, laboured in by Aquila, Priscilla, Apollos, and Paul for three years, censured for leaving its first love (<660204>Revelation 2:4). Smyrna received unqualified praise. In Mysia was Pergamos. Troas was the scene of Paul's preaching, raising Eutychus, and staying with Carpus long subsequently. Into Bithynia when Paul "assayed to go" the Spirit suffered him not; afterward the Spirit imparted to Bithynia the gospel, as <600101>1 Peter 1:1 implies, probably through Peter. These churches were in much the same state (<600501>1 Peter 5:1,2 "feed") as when Paul addressed the Ephesian elders at Miletus (<442017>Acts 20:17,28, "feed"). Presbyter bishops ruled, Peter exercising a general superintendence. The persecutions to which they were exposed were annoyances and reproach for Christ's sake, because of their not joining

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pagan neighbours in riotous living; so they needed warning lest they should fall. Ambition and lucre seeking are the evil tendencies against which Peter warns the presbyters ([600502](#)>1 Peter 5:2,3), evil thoughts and words, and a lack of mutual sympathy among the members.

O BJECT . By the heavenly prospect before them, and by Christ the example, Peter consoles the partially persecuted, and prepares them for a severer ordeal coming. He exhorts all, husbands, wives, servants, elders, and people, by discharging relative duties to give the foe no handle for reproaching Christianity, rather to attract them to it; so Peter seeks to establish them in “the true grace of God wherein they stand “; but the Alexandrinus, Vaticanus, and Sinaiticus manuscripts read “stand ye,” imperatively ([600512](#)>1 Peter 5:12), “Grace” is the keynote of Paul’s doctrine which Peter confirms ([490205](#)>Ephesians 2:5,8; [450502](#)>Romans 5:2). He “exhorts and testifies” in this epistle on the ground of the gospel truths already well known to his readers by Pupil’s teaching in those churches. He does not state the details of gospel grace, but takes them for granted ([600108](#)>1 Peter 1:8,18; 3:15; [610301](#)>2 Peter 3:1).

D IVISIONS .

(I) Inscription ([600102](#)>1 Peter 1:2).

(II) Stirs up believers’ pure feeling, as born again of God, by the motive of hope to which God has regenerated us ([600103](#)>1

Peter 1:3-12), to bring forth faith's holy fruits, seeing that Christ redeemed us from sin at so costly a price ([600113](#)>1 Peter 1:13-21). Purified by the Spirit unto love of the brethren, as begotten of God's abiding word, spiritual priest-kings, to whom alone Christ is precious ([600122](#)>1 Peter 1:22--2:10). As Paul is the apostle of faith and John of love, so Peter of hope. After Christ's example in suffering, maintain a good "conversation" (conduct) in every relation ([600211](#)>1 Peter 2:11--3:14), and a good "profession" of faith, having in view Christ's once offered sacrifice and His future coming to judgment ([600315](#)>1 Peter 3:15-- 4:11); showing patience in adversity, as looking for future glorification with Christ

(1) in general as Christians ([600412](#)>1 Peter 4:12-19),

(2) each in his own relation ([600501](#)>1 Peter 5:1-11).

"Beloved" separates the second part from the first ([600211](#)>1 Peter 2:11), and the third from the second ([600412](#)>1 Peter 4:12).

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post apostolic age. The neglect of the warnings in 1 Peter to circumspectness of walk led to the evils in germ spoken of in 2 Peter as existing already and about to break forth in worse evils. Compare the abuse of “freedom,” <600216>1 Peter 2:16, with <610219>2 Peter 2:19; “pride,” <600505>1 Peter 5:5,6, with <610218>2 Peter 2:18.

PETHAHIAH

1.

<132416> 1 Chronicles 24:16.

<151023> Ezra 10:23; <160905>Nehemiah 9:5.

3. Sprung from Zerah of Judah. “At the king’s (Artaxerxes) hand (one of his council) in all matters concerning the people” (<161124>Nehemiah 11:24; <150701> Ezra 7:1-20).

PETHOR

A town of Mesopotamia. Balaam’s abode (<042205>Numbers 22:5; <052304> Deuteronomy 23:4). Head quarters of the Magi, who congregated in particular spots (Strabo 16:1). From paathar “to open” or “reveal.” Phathusae (Zosim. 3:14), S. of Circesium, and Bethauna (Ptolemy, 5:18, section 6), corruptions of Pethor, answer to Ahab, meaning the same in Arabic (Anatha, Ammian. Marcell. 24:1,6); on an island in the river Euphrates, and partly also extending both sides of the river; for ages the seat of an ancient pagan worship; a good center for

influencing the Arabs on the E. and the Aramaic tribes W. of the river.

PEULTHAI

Peullethai (Hebrew). <132605>1 Chronicles 26:5.

PHALEC

see PELEG . <420335>Luke 3:35.

2.

PHALTI

Son of Laish of Gallim. **see MICHAL 'S** (**see DAVID**) attached second husband, severed from her. Saul had wrested her from David and given her to Phalti to attach him to his house (<092544>1 Samuel 25:44; <100315>2 Samuel 3:15,16). P HALTIEL also.

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“wrote” (aorist, ^{<610315>}2 Peter 3:15) implies Paul’s ministry had ceased, and his epistles now become universally recognized as Scripture; just before Peter’s own death. Having no salutations, and being directed to no church or group of churches, it took longer time in being accepted as canonical. This epistle, little known to Gentile converts, being primarily for Jewish Christians who gradually died out, was likely to have been lost to general reception, but for strong external credentials which it must have had, to have secured its recognition. It cannot have been written at Rome, otherwise it would have secured early acceptance. The distant scene of its composition and of its circulation additionally account for its tardy but at last universal acceptance. The definite address of 1 Peter secured its being the earlier recognized.

O BJECT . Twofold (^{<610317>}2 Peter 3:17,18): to guard against “the error” of false teachers, and to exhort to growth in “knowledge of our Lord and Saviour.” The inspired testimony of apostles and prophets is the ground of this knowledge (^{<610112>}2 Peter 1:12-21). The danger arose of old, and will again arise, from false teachers; as Paul also in the same region testified (^{<610315>}2 Peter 3:15,16). “The full knowledge of our Lord and Saviour,” whereby we know the Father, partake of the divine nature, escape the world’s pollutions, and enter Christ’s kingdom, is our safeguard. Christ is presented in the aspect of present “power” and future “kingship.” “Lord” occurs in 2 Peter instead of “God” in 1 Peter. This contradicts all theories of those who “deny” His “lordship,” and “coming again,” both

which Peter as apostle and eye witness attests; also it counteracts their evil example, blaspheming the truth, despising governments, slaves to covetousness and fleshly filthiness while boasting of Christian freedom, and apostates from the truth. The antidote is the knowledge of Christ as “the way of righteousness.” “The preacher of righteousness,” Noah, and “righteous Lot,” exemplify the escape of the righteous from the doom of the unrighteous. Balaam illustrates the doom of “unrighteousness,” such as characterizes the false teachers. Thus, the epistle is one united whole, the end corresponding to the commencement (⁶¹⁰³¹⁴2 Peter 3:14,18, compare

⁶¹⁰¹⁰² 2 Peter 1:2; “grace” and “peace” being connected with “the knowledge” of our Savior; ⁶¹⁰³¹⁷2 Peter 3:17 with ⁶¹⁰¹⁰⁴2 Peter 1:4,10,12; 3:18 with the fuller ⁶¹⁰¹⁰⁵2 Peter 1:5-8; 2:21; 3:13, “righteousness,” with ⁶¹⁰¹⁰¹2 Peter 1:1; 3:1 with ⁶¹⁰¹¹³2 Peter 1:13; 3:2 with ⁶¹⁰¹¹⁹2 Peter 1:19).

Carpocratian and Gnostic heresies were as yet only in germ (⁶¹⁰²⁰¹2 Peter 2:1,2), another proof of its date in apostolic times, not developed as in the

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apostolic authority more than in 1 Peter. So contrast Paul in <500101>Philippians 1:1; <520101>1 Thessalonians 1:1; <530101>2 Thessalonians 1:1, with <460101>1 Corinthians 1:1; <480101>Galatians 1:1. Verbal coincidences, marking identity of authorship, occur (<600119>1 Peter 1:19 end; <610314>2 Peter 3:14 end; <600301>1 Peter 3:1,5; <610216>2 Peter 2:16: “own,” idiot, <610317>2 Peter 3:17). The Greek article omitted <600213>1 Peter 2:13; <610121>2 Peter 1:21; 2:4,5,7. “Tabernacle,” i.e. the body, and “decease” (<610113>2 Peter 1:13,15) are the very words in Luke’s narrative of the transfiguration (<420931>Luke 9:31,33), an undesigned coincidence confirming genuineness. The deluge and Noah, the “eighth,” saved are referred to in both epistles. The first epistle often quotes Old Testament, the second epistle often (without quoting) refers to it (<610121>2 Peter 1:21; 2:5-8,15; 3:5,6,10,13). So “putting away” ([apothesis](#)) occurs in both (<600321>1 Peter 3:21; <610114>2 Peter 1:14). “Pass the time” ([anastrafeste](#)), <600117>1 Peter 1:17; <610218>2 Peter 2:18; <600403>1 Peter 4:3 “walked in” ([peporeumenois](#)), <610210>2 Peter 2:10; 3:3. “Called you,” <600115>1 Peter 1:15; 2:9; 5:10; <610103>2 Peter 1:3.

Besides, the verbal coincidences with Peter’s speeches in Acts are more in 2 Peter than in 1 Peter; as ([lachousin](#)) “obtained,” <610101>2 Peter 1:1, with <440117> Acts 1:17; <610106>2 Peter 1:6, “godliness,” <440312>Acts 3:12 ([eusebeia](#) , translated “godliness”); <610209>2 Peter 2:9; <441002>Acts 10:2,7, [eusebeis](#) in both, “godly”; <610209>2 Peter 2:9, “punished,” <440421>Acts 4:21 (the only places where [kolazomai](#) , is used); <610310>2

Peter 3:10; <440220>Acts 2:20, “day of the Lord,” peculiar to these two passages and <520502>1 Thessalonians 5:2.

<650117> Jude 1:17,18 attest its genuineness and inspiration by adopting its words, as received by the churches to whom he wrote: “remember the words ... of the apostles of our Lord Jesus, how they told you there should be mockers in the last time who should walk after their own ungodly lusts” (<610303>2 Peter 3:3). Eleven passages of Jude rest on 2 Peter (<650102>Jude 1:2 on <610102> 2 Peter 1:2; <650104>Jude 1:4 on <610201>2 Peter 2:1; <650106>Jude 1:6 on <610204>2 Peter 2:4; <650107>Jude 1:7 on <610206>2 Peter 2:6; <650108>Jude 1:8 on <610210>2 Peter 2:10; <650109> Jude 1:9 on <610211>2 Peter 2:11; <650111>Jude 1:11 on <610215>2 Peter 2:15; <650112>Jude 1:12 on <610217>2 Peter 2:17; <650116>Jude 1:16 on <610218>2 Peter 2:18; <650118>Jude 1:18 on <610201> 2 Peter 2:1 and <610303>2 Peter 3:3.) Jude the fuller in these passages is more likely to be later than 2 Peter, which is briefer; not vice versa. Moreover Peter predicts a state of morals which Jude describes as actually existing. The dignity and energy of style accord with the character of Peter.

T H E D A T E . Probably A.D. 68 or 69, just before Jerusalem’s destruction, the typical forerunner of the world’s end foretold in 2 Peter 3. The past

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PHARAOH

(See EGYPT ; see EXODUS for the list of the Pharaohs.) The official title of the Egyptian kings. The vocalization and diacritic points show the Hebrews read “Par-aoh,” not Pa-raoh. It is not from Ra “the sun,” for the king is called Si-ra, “son of Ra,” therefore he would not also be called “The Ra,” though as an honorary epithet Merneptah Hotepima is so-called, “the good sun of the land.” But the regular title Pharaoh means “the great house” or “the great double house,” the title which to Egyptians and foreigners represented his person. The Mosaic authorship of the Pentateuch is strikingly confirmed by the Egyptian words, titles, and names occurring in the Hebrew transcription. No Palestinian Hebrew after the exodus would have known Egyptian as the writer evidently did. His giving Egyptian words without a Hebrew explanation of the meaning can only be accounted for by his knowing that his readers were as familiar with Egyptian as he was himself; this could only apply to the Israelites of the exodus.

Abraham’s Pharaoh was probably of the 12th dynasty, when foreigners from western Asia were received and promoted. Joseph was under an early Pharaoh of the 13th dynasty, when as yet Pharaoh ruled over all Egypt, or probably under Amenemha III, sixth king of the 12th, who first regulated by dykes, locks, and reservoirs the Nile’s inundation, and made the lake Moeris to receive the overflow. The 12th dynasty, moreover, was especially connected with On or Heliopolis. The Hyksos or shepherd kings, who ruled only Lower Egypt while native kings ruled Upper Egypt, began with the fourth of the 13th dynasty,

and ended with Apophis or Apopi, the last of the 17th. Aahmes or Amosis, the first of the 18th, expelled them. He was the “new king who knew not Joseph.” Finding Joseph’s people Israel settled in fertile Goshen, commanding the entrance to Egypt from the N.E., and favored by the Hyksos, he adopted harsh repressive measures to prevent the possibility of their joining invaders like the Hyksos; he imposed bond service on Israel in building forts and stores. Moses as adopted son of the king’s sister apparently accompanied Amenhotep I in his expedition against Ethiopia, and showed himself “mighty in words and deeds” (Acts

7). Under Thothmes I, Moses was in Midian. Thothroes II was the Pharaoh of the exodus, drowned in the Red Sea. Thothmes III broke the confederacy of the allied kings of all the regions between Euphrates and the Mediterranean, just 17 years before Israel’s invasion of Canaan, thus providentially preparing the way for an easy conquest of Canaan; this

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accounts for the terror of Midian and Moab at Israel's approach (^{<042203>}Numbers 22:3,4), and the "sorrow and trembling which took hold on the inhabitants of Palestina and Canaan" (^{<021514>}Exodus 15:14-16). (**See BITHIAH** and **see EGYPT** on the influence which the Jewess wife (Tei) of Amenhotep III exercised in modifying Egyptian idolatry.)

(**See JOSIAH** ; **see NEBUCHADNEZZAR** ; **see JERUSALEM** ; **see EGYPT** , on Pharaoh Necho II and Pharaoh Hophra.) Herodotus (ii. 159) illustrates Necho's conquests in Syria and Palestine between 610 and 604 B.C.: "Necho made war by land upon the Syrians, and defeated them in a pitched battle at Magdulus" (Megiddo). Berosus (in Josephus, Apion 1:19) too says that toward the close of Nabopolassar's reign, i.e. before 605 B.C., Egypt, Syria, and Phoenicia revolted; so he sent his son Nebuchadnezzar to recover those countries. The sacred history harmonizes the two accounts. Necho designed to acquire all Syria as far as Carchemish on the Euphrates (^{<143520>}2 Chronicles 35:20-24). Josiah opposed his design and fell at Megiddo. So Necho for a time ruled all Syria, "from the Euphrates to the river of Egypt," deposed Jehoahaz for Eliakim = Jehoiakim, and levied tribute (^{<122407>}2 Kings 24:7; 23:31-35). Nebuchadnezzar defeated Necho at Carchemish, 606 B.C. (^{<244602>}Jeremiah 46:2), and recovered all that region, so that Necho "came not again any more out of his land." Necho was sixth king of the 26th (Saitic) dynasty, son of Psammetichus I, and grandson of Necho I. Celebrated for a canal he proposed to cut connecting the Nile and Red Sea. Brugsch (Eg. 1:252) makes his reign from 611 to

595 B.C.

PHARAOH HOPHRA succeeded Psammetichus II, Necho's successor. Herodotus writes Apries. Began reigning 589 B.C., and reigned 19 years. Hai-fra-het (Rawlinson Herodot. 2:210, 823). He took Gaza of the Philistines ([<244701>Jeremiah 47:1](#)), and made himself master of Philistia and most of Phoenicia; attacked Sidon, and fought by sea with Tyre; and "so firmly did he think himself established in his kingdom that he believed not even a god could cast him down" (Herodotus ii. 161-169). So Ezekiel in harmony with the secular historian describes him as a great crocodile in his rivers, saying, "my river is mine own, and I have made it for myself"

([<262903>Ezekiel 29:3](#)). But his troops sent against Cyrene having been routed, the Egyptians, according to Herodotus, revolted and set up Amasis as king; then strangled Hophra, and raised Amasis to the throne. Ezekiel (Ezekiel 29--32) foretold the conquest of Pharaoh and invasion of Egypt by Nebuchadnezzar. Hophra in 590 or 589 B.C. had caused the Chaldeans to raise the siege of Jerusalem, but it was only for a time ([<243705>Jeremiah 37:5](#)-

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7). Jerusalem, under Zedekiah, fell before Nebuchadnezzar, 588 B.C. Jeremiah in Egypt subsequently foretold “Jehovah’s giving Hophra into the hand of them that sought his life”

(<244430>Jeremiah 44:30; 46:25,26). The civil war between Amasis and Apries would give an opportunity for the invader Nebuchadnezzar (in the 23rd year of his reign: Josephus Ant. 10:11) to interfere and elevate Amasis on condition of his becoming tributary to Babylon. Or else the invasion of Nebuchadnezzar gave an opportunity for the revolt which ended in Hophra’s death and Amasis’ elevation. Berosus alone records Nebuchadnezzar’s invasion, but similarly we find Assyrian monuments recording conquests of Egypt either unnoticed by our historians extant or mentioned only by inferior authorities. National vanity would prevent the Egyptian priests from telling Herodotus of Egypt’s loss of territory in Syria (which Josephus records) and of Nebuchadnezzar’s share in raising Amasis to the throne instead of Hophra The language of

<244430> Jeremiah 44:30 is exact to the truth: “I will give Pharaoh Hophra into the hands of his enemies, and of them that seek his life,” namely, Amasis and his party; Nebuchadnezzar is not mentioned until the end of the verse. In <263021>Ezekiel 30:21, “I have broken the arm of Pharaoh king of Egypt ... it shall not be bound up”; Ezekiel’s prophecy (<263013>Ezekiel 30:13), “there shall be no more a prince of ... Egypt,” implies there should be no more a prince independent and ruling the whole land. Cambyses made Egypt a province of the Persian empire; since the second Persian conquest, 2,000 years ago, there has been no native prince.

PHAREZ, PHARES

PHAREZ = breach because he broke forth from the womb before his twin brother Zarah who had first put out his hand. Son of Judah and Tamar his daughter in law ([Matthew 1:3](#); [Luke 3:33](#); [Genesis 38:29](#)). His house retained the primogeniture; it was famous for being prolific, so as to pass into a proverb ([Ruth 4:12](#); 18-22). After the deaths of Er and Onan childless, Pharez took the rank of Judah's son, next after Shelah. His sons Hezron and Hamul became heads of two new chief houses. Hezron was forefather of David and Messiah. Caleb's house too was incorporated into Hezron's. Under David "the chief of all the captains of the host for the first month was of the children of Pharez" ([1 Chronicles 27:2,3](#)), famed for valor ([1 Chronicles 11:11](#) (see [JASHOBEAM](#) , [2 Samuel 23:8](#)). Hezron married a second time Muchir's daughter; so one line of Pharez's descendents reckoned as sons of Manasseh. Pharez's house was the greatest of the houses of Judah; 468 valiant men of the children of Pharez

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alone of Judah dwelt in Jerusalem (^{<161103>}Nehemiah 11:3-6; ^{<130903>}1 Chronicles 9:3-6) after the return from Babylon.

PHARISEES

From perishin Aramaic, perashim , “separated.” To which Paul alludes,

^{<450101>} Romans 1:1; ^{<480115>}Galatians 1:15, “separated unto the gospel of God”; once “separated” unto legal self righteousness. In contrast to “mingling” with Grecian and other heathen customs, which Antiochus Epiphanes partially effected, breaking down the barrier of God’s law which separated Israel from pagandom, however refined. The Pharisees were successors of the Assideans or Chasidim, i.e. godly men “voluntarily devoted unto the law.” On the return from Babylon the Jews became more exclusive than ever. In Antiochus’ time this narrowness became intensified in opposition to the rationalistic compromises of many. The Sadducees succeeded to the latter, the Pharisees to the former (1 Macc. 1:13-15,41-49,62,63; 2:42; 7:13-17; 2 Macc. 14:6,3,38). They “resolved fully not to eat any unclean thing, choosing rather to die that they might not be defiled: and profane the holy covenant.” in opposition to the Hellenizing faction. So the beginning of the Pharisees was patriotism and faithfulness to the covenant. Jesus, the meek and loving One, so wholly free from harsh judgments, denounces with unusual severity their hypocrisy as a class. (^{<401507>}Matthew 15:7,8; 23:5,13-33), their ostentatious phylacteries and hems, their real love of preeminence; their

pretended long prayers, while covetously defrauding the widow. They by their “traditions” made God’s word of none effect; opposed bitterly the Lord Jesus, compassed His death, provoking Him to some hasty words ([apostomatizein](#)) which they might catch at and accuse Him; and hired Judas to betray Him; “strained out gnats, while swallowing camels” (image from filtrating wine); painfully punctilious about legal trifles and casuistries, while reckless of truth, righteousness, and the fear of God; cleansing the exterior man while full of iniquity within, like “whited sepulchres” ([<410706>Mark 7:6-13](#); [<421142>Luke 11:42- 44,53,54; 16:14,15](#)); lading men with grievous burdens, while themselves not touching them with one of their fingers. ([See CORBAN](#) .) Paul’s remembrance of his former bondage as a rigid Pharisee produced that reaction in his mind, upon his embracing the gospel, that led to his uncompromising maintenance, under the Spirit of God, of Christian liberty and justification by faith only, in opposition to the yoke of ceremonialism and the righteousness which is of the law (Galatians 4; 5).

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The Mishna or “second law,” the first portion of the Talmud, is a digest of Jewish traditions and ritual, put in writing by rabbi Jehudah the Holy in the second century. The Gemara is a “supplement,” or commentary on it; it is twofold, that of Jerusalem not later than the first half of the fourth century, and that of Babylon A.D. 500. The Mishna has six divisions (on seeds, feasts, women’s marriage, etc., decreases and compacts, holy things, clean and unclean), and an introduction on blessings. Hillel and Shammai were leaders of two schools of the Pharisees, differing on slight points; the Mishna refers to both (living before Christ) and to Hillel’s grandson, Paul’s’ teacher, Gamaliel.

An undesigned coincidence confirming genuineness is the fact that throughout the Gospels hostility to Christianity shows itself mainly from the Pharisees; but throughout Acts from the Sadducees. Doubtless because after Christ’s resurrection the resurrection of the dead was a leading doctrine of Christians, which it was not before ([Mark 9:10](#); [Acts 1:22](#); [2:32](#); [4:10](#); [5:31](#); [10:40](#)). The Pharisees therefore regarded Christians in this as their allies against the Sadducees, and so the less opposed Christianity ([John 11:57](#); [18:3](#); [Acts 4:1](#); [5:17](#); [23:6-9](#)). The Mishna lays down the fundamental principle of the Pharisees. “Moses received the oral law from Sinai, and delivered it to Joshua, and Joshua to the elders, and these to the prophets, and these to the men of the great synagogue” (Pirke Aboth, 1). The absence of directions for prayer, and of mention of a future life, in the Pentateuch probably gave a pretext for the figment of a traditional oral law. The great synagogue said, “make a fence for the law,”

i.e. carry the prohibitions beyond the written law to protect men from temptations to sin; so ^{<022319>}Exodus 23:19 was by oral law made further to mean that no flesh was to be mixed with milk for food. The oral law defined the time before which in the evening a Jew must repeat the Shema,

i.e. “Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord,” etc. (^{<050604>}Deuteronomy 6:4-9.) So it defines the kind of wick and oil to be used for lighting the lamps which every Jew must burn on the Sabbath eve. An egg laid on a festival may be eaten according to the school of Shammai, but not according to that of Hillel; for Jehovah says in

^{<021605>} Exodus 16:5, “on the sixth day they shall prepare that which, they bring in,” therefore one must not prepare for the Sabbath on a feast day nor for a feast day on the Sabbath. An egg laid on a feast following the Sabbath was “prepared” the day before, and so involves a breach of the Sabbath (!); and though all feasts do not immediately follow the Sabbath yet “as a fence to

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the law” an egg laid on any feast must not be eaten. Contrast [<330608>](#)Micah 6:8.

A member of the society of Pharisees was called chaber ; those not members were called “the people of the land”; compare [<430749>](#)John 7:49, “this people who knoweth not the law are cursed”; also the Pharisee standing and praying with himself, self righteous and despising the publican ([<421809>](#)Luke 18:9-14). Isaiah ([<236505>](#)Isaiah 65:5) foretells their characteristic formalism, pride of sanctimony, and hypocritical exclusiveness ([<650118>](#)Jude 1:18). Their scrupulous tithing ([<402323>](#)Matthew 23:23; [<421812>](#)Luke 18:12) was based on the Mishna, “he who undertakes to be trustworthy (a pharisaic phrase) tithes whatever he eats, sells, buys, and does not eat and drink with the people of the land.” The produce (tithes) reserved for the Levites and priests was “holy,” and for anyone. else to eat it was deadly sin. So the Pharisee took all pains to know that his purchases had been duly tithed, and therefore shrank from “eating with” ([<400911>](#)Matthew 9:11) those whose food might not be so. The treatise Cholin in the Mishna lays down a regulation. as to “clean and unclean” ([<032025>](#)Leviticus 20:25; 22:4-7; [<041920>](#) Numbers 19:20) which severs the Jews socially from other peoples; “anything slaughtered by a pagan is unfit to be eaten, like the carcass of an animal that died of itself, and pollutes him who carries it.” An orthodox Jew still may not eat meat of any animal unless killed by a Jewish butcher; the latter searches for a blemish, and attaches to the approved a leaden seal stamped kashar , “lawful.” (Disraeli, Genius. of Judaism.)

The Mishna abounds in precepts illustrating ^{<510221>}Colossians 2:21, “touch not, taste not, handle not” (contrast ^{<401511>}Matthew 15:11). Also it (6:480) has a separate treatise on washing of hands (Yadayim). Translated ^{<410708>}Mark 7:8, “except they wash their hands with the fist” ([pugmee](#)); the Mishna ordaining to pour water over the dosed hands raised so that it should flow down to the elbows, and then over the arms so as to flow over the fingers. Jesus, to confute the notion of its having moral value, did not wash before eating (^{<421137>}Luke 11:37-40).

Josephus (Ant. 18:1, section 3, 13:10, section 5) says the Pharisees lived frugally, like the Stoics, and hence had so much weight with the multitude that if they said aught against the king or the highpriest it was immediately believed, whereas the Sadducees could gain only the rich. The defect in the Pharisees which Christ stigmatized by the parable of the two debtors was not immorality but want of love, from unconsciousness of forgiveness or of the need of it. Christ recognizes Simon’s superiority to the woman in the

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relative amounts of sin needing forgiveness, but shows both were on a level in inability to cancel their sin as a debt. Had he realized this, he would not have thought Jesus no prophet for suffering her to touch Him with her kisses of adoring love for His forgiveness of her, realized by her ([<420736>Luke 7:36-50; 15:2](#)). Tradition set aside moral duties, as a child's to his parents by "Corban"; a debtor's to his creditors by the Mishna treatise, Avodah Zarah (1:1) which forbade payment to a pagan three days before any pagan festival; a man's duty of humanity to his fellow man by the Avodah Zarah (2:1) which forbids a Hebrew midwife assisting a pagan mother in childbirth (contrast [<031918>Leviticus 19:18; <421027>Luke 10:27-29](#)). Juvenal (14:102-104) alleges a Jew would not show the road or a spring to a traveler of a different creed.

Josephus (B.J. 2:8, section 14; 3:8, section 5; Ant. 18:1, section 3) says: "the Pharisees say that the soul of good men only passes over into another body, while the soul of bad men is chastised by eternal punishment." Compare [<401402>Matthew 14:2; <430902>John 9:2](#), "who did sin, this man or his parents, that he was born blind?" compare [<430934>John 9:34](#), "thou wast altogether born in sins." The rabbis believed in the pre-existence of souls. The Jews' question merely took for granted that some sin had caused the blindness, without defining whose sin, "this man" or (as that is out of the question) "his parents." Paul: regarded the Pharisees as holding our view of the resurrection of the dead ([<442306>Acts 23:6-8](#)). The phrase "the world to come" ([<411030>Mark 10:30; <421830>Luke 18:30](#); compare [<236517>Isaiah 65:17-22; 26:19](#)) often occurs in the

Mishna (Avoth, 2:7; 4:16): this world may be likened to a courtyard in comparison of the world to come, therefore prepare thyself in the antechamber that thou mayest enter into the dining room”; “those born are doomed to die, the dead to live, and the quick to be judged,” etc. (3:16.) But the actions to be so judged were in reference to the ceremonial points as much as the moral duties. The Essenes apparently recognized Providence as overruling everything (⁴⁰⁰⁶²⁵Matthew 6:25-34; 10:29,30). The Sadducees, the wealthy aristocrats, originally in political and practical dealings with the Syrians relied more on worldly prudence, the Pharisees more insisted on considerations of legal righteousness, leaving events to God. The Pharisees were notorious for proselytizing zeal (⁴⁰²³¹⁵Matthew 23:15), and seem to have been the first who regularly organized missions for conversions (compare Josephus, Ant. 20:2, section 3): The synagogues in the various cities of the world, as well as of Judaea, were thus by the proselytizing spirit of the Pharisees imbued with a thirst

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for inquiry, and were prepared for the gospel ministered by the apostles, and especially Paul, a Hebrew in race, a Pharisee by training, a Greek in language, and a Roman citizen in birth and privilege. In many respects their doctrine was right, so that Christ desires conformity to their precepts as from “Moses’ seat,” but not to their practice (Matt 23:2,3). But while pressing the letter of the law they ignored the spirit (^{<400521>}Matthew 5:21,22,27,38,31,32). Among even the Pharisees some accepted the truth, Nicodemus and Joseph of Arimathea, and ^{<431242>}John 12:42 and ^{<441505>}Acts 15:5.

PHARPAR

(swift or else crooked). One of the chief rivers of Syria, eight miles from Damascus ^{<120512>}2 Kings 5:12); the Awaj, as the Abana is the Baruda. The ridge jebel Aswad separates Pharpar from Damascus. Pharpar rising on the S.E. side of Hermon ends in the bahret Hijaneh, the most southern of the three lakes or swamps of Damascus, due E. 40 miles from its source. Smaller than the Barada, and sometimes dried up in its lower course, which the Barada never is.

PHENICE

^{<442712>} Acts 27:12. Rather Phoenix (derived from the Greek, “palmtree”); a town and harbour S. of Crete, which as being safer to winter in the master of Paul’s ship made for from Fair Havens, but owing to the tempestuous E.N.E. wind failed to reach. It looked toward the S.W. and N.W. On the S. side of the narrow part of Crete (Strabo x. 4).

Situated over against Claustra (Hierocles). Now Lutro, but the description “looking toward S.W. and N.W.” no longer applies. Either great changes have occurred in its curving shore, or translated “looking down the S.W. and N.W.,” i.e. pointing the opposite direction to these winds, namely, N.E. and S.E. (?)

PHICHOL

(“mouth of all”), i.e. grand vizier, through whom all petitions came to the king. Chief captain of Abimelech king of Gerar (<012122>Genesis 21:22; 26:26).

PHILADELPHIA

In Lydia, on the lower slopes of Tmolus, 28 miles S.E. of Sardis; built by Attalus II, Philadelphus, king of Pergamus, who died. 138 B.C. Nearly destroyed by an earthquake in Tiberius’ reign (Tacitus, Annals 2:47). The connection of its church with the Jews causes Christ’s address to have Old

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Testament coloring and imagery ([<660307>](#)Revelation 3:7-18). It and Smyrna alone of the seven, the most afflicted, receive unmixed praise. To Smyrna the promise is, “the synagogue of Satan” should not prevail against her faithful ones; to Philadelphia, she should even win over some of “the synagogue of Satan,” (the Jews who might have been the church of God, but by opposition had become “the synagogue of Satan”) to “fall on their faces and confess God is in her of a truth” ([<461425>](#)1 Corinthians 14:25). Her name expresses “brotherly love,” in conflict with legal bondage. Her converts fall low before those whom once they persecuted ([<198410>](#)Psalm 84:10; [<441629>](#)Acts 16:29-33). The promise, “him that overcometh I will make a pillar,” i.e. immovably firm, stands in contrast to Philadelphia often shaken by earthquakes. Curiously, a portion of a stone church wall topped with arches of brick remains; the building must have been magnificent, and dates from Theodosius. The region being of disintegrated lava was favourable to the vine; and the coins bear the head of Bacchus. This church had but “little strength,” i.e. was small in numbers and poor in resources, of small account in men’s eyes. The cost of repairing the often shaken city taxed heavily the citizens. Poverty tended to humility; conscious of weakness Philadelphia leant on Christ her strength ([<471209>](#)2 Corinthians 12:9); so she “kept His word,” and when tested did “not deny His name.” So “He who hath the key of David, He that openeth and no man shutteth,” “set before” Philadelphia an open door which no man can shut. Faithful in keeping the word of Christ’s patience (i.e. the persevering endurance which He requires) Philadelphia was kept, i.e. delivered, out of the hour of temptation. “Among the

Greek churches of Asia Philadelphia is still erect, a column in a scene of ruins, a pleasing example that the paths of honour and safety may be sometimes the same.” (Gibbon.) The Turks call it Allah Shehr, “city of God”; or rather, “beautiful (‘alah) city.”

PHILEMON

A Christian householder who hospitably entertained the saints (<570107>Philemon 1:7) and befriended them with loving sympathy at Colossae, for Onesimus and Archippus were Colossians (<510409>Colossians 4:9,17; <570101> Philemon 1:1,2,10); to whom Paul wrote the epistle. He calls Philemon “brother,” and says “thou owest unto me even thine own self,” namely, as being the instrument of thy conversion (<570119>Philemon 1:19); probably during Paul’s long stay at the neighboring Ephesus (<441910>Acts 19:10), when “all they which dwelt in Asia heard the word of the Lord Jesus.”

<510201> Colossians 2:1 shows Paul had not in person visited Colosse, though he

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must have passed near it in going through Phrygia on his second missionary tour ([<441606>Acts 16:6](#)). The character which Paul gives Philemon for “love and faith toward the Lord Jesus and all saints,” so that “the bowels of the saints were refreshed by him,” and Paul had “confidence in his obedience that he would do even more than Paul said” is not mere politic flattery to induce him to receive his slave Cnesimus kindly, but is the sincere tribute of the apostle’s esteem. Such Christian masters, treating their slaves as “above servants” ([<570116>Philemon 1:16](#)), “brothers beloved both in the flesh and in the Lord,” mitigated the evil of slavery and paved the way for its abolition. In the absence of a regular church building, Philemon opened his house for Christian worship and communion ([<570102>Philemon 1:2](#); compare [<451605>Romans 16:5](#)). He “feared God with all his house,” like Abraham ([<011819>Genesis 18:19](#)), Joshua ([<062415>Joshua 24:15](#)), and Cornelius ([<441002>Acts 10:2](#),). The attractive power of such a religion proved its divine origination, and speedily, in spite of persecutions, won the world.

PHILEMON, EPISTLE TO

Authenticity of. Origen (Hom. 19, [<240118>Jeremiah 1:185](#)) quotes it as Paul’s. Tertullian (Marcion 5:21), “the brevity of this epistle is the cause of its escaping Marcion’s falsifying hands.” Eusebius (E. H. 3:25) ranks it among “the universally acknowledged ([homologoumena](#)) epistles of the canon.” Jerome (Proem. Philemon iv. 442) argues against those who thought its Subject beneath an apostle. Ignatius (Ephesians 2,

Magnes. 12) alludes to

<570120> Philemon 1:20. Compare Polycarp 1 and 6. The catalogues, the Muratori Fragment, the list of Athanasius (Ep. 39), Jerome (Ep. 2 ad Paulin.), the council of Laodicea (A.D. 364), and the third of Carthage (A.D. 397) support it. Its brevity accounts for the few quotations from it in the fathers. Paley (Hor. Paul.) shows its authenticity from the undesigned coincidences between it and the epistle to the Colossians.

Place and time of writing. The same bearer Onesimus bore it and epistle to Colossians; in the latter (<510407>Colossians 4:7-9) Tychicus is joined with Onesimus. Both address Archippus (<570102>Philemon 1:2; <510417>Colossians 4:17). Paul and Timothy stand in both headings. In both Paul writes as a prisoner (<570109>Philemon 1:9; <510418>Colossians 4:18). Both were written at Rome during the early and freer portion of Paul's first imprisonment, A.D. 62; in <570122> Philemon 1:22 he anticipates a speedy release.

A IM . This epistle is a beautiful sample of Christianity applied to every day life and home relations and mutual duty of master and servant (<19A102>Psalm

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101:2-7). Onesimus of Colosse, (^{<510409>}Colossians 4:9), Philemon's slave, had fled to Rome after defrauding his master (^{<570118>}Philemon 1:18). Paul there was instrumental in converting him; then persuaded him to return (^{<570112>}Philemon 1:12) and gave him this epistle, recommending him to Philemon's favorable reception as henceforth about to be his "forever," no longer unprofitable but, realizing his name, "profitable to Paul and Philemon" (^{<570111>}Philemon 1:11,15). Not until ^{<570110>}Philemon 1:10, and not until its end, does the name occur. Paul skillfully makes the favorable description precede the name which had fallen into so bad repute with Philemon; "I beseech thee for my son whom I begat in my bonds, Onesimus." Trusting soon to be free Paul begs Philemon to prepare him a lodging at Colosse. Paul addresses this epistle also to Apphia, who, from its domestic subject, is supposed to have been Philemon's wife, and to Archippus, a minister of the Colossian (^{<510417>}Colossians 4:17) church, and supposed to be Philemon's relative and inmate of his house.

S TYLE . Graceful delicacy and genuine politeness, combined with a natural, easy, free flow of feeling and thought, characterize this elegant epistle. Manly and straightforward, without insincere compliment, suppression, or misrepresentation of facts, it at once charms and persuades. Luther says: "it shows a lovely example of Christian love. Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself as if he were Onesimus and had himself done wrong to Philemon.

Yet all this doeth he, not with force as if he had a right thereto, but strippeth himself of his right and thus enforceth Philemon to forego his right also: even as Christ did for us with God the Father; for Christ also stripped Himself of His right and by love and humility enforced (?) the Father to lay aside His wrath and power and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause and with all His heart layeth Himself out for us; for we are all His Onesimi.” “Paul was the common friend of the parties at variance; he must conciliate a man who had good reason to be offended; he must commend the offender, yet neither deny nor aggravate the fault; he must assert Christian equality in the face of a system which hardly recognized the humanity of the slave; he could have placed the question on the ground of his own personal rights, yet must waive them to secure an act of spontaneous kindness; his success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything; he limits his request to a forgiveness of the wrong and g restoration to favor, yet so guards his

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words as to leave scope for all the generosity which benevolence might prompt toward one whose condition admitted of so much alleviation. Paul has shown in dealing with these contrarities a tact equal to the occasion” (Smith’s Bible Dictionary). The younger Pliny’s intercession for a runaway (Ep. 9:21) is decidedly inferior. (**See PAUL** , **see ONESIMUS** .)

PHILETUS

Coupled with **see HYMENAEUS** as “erring” (missing the aim: **estocheesan**), and holding that “the resurrection is past already” (<550217>2 Timothy 2:17), as if it were merely the spiritual raising of souls from the death of sin: perverting <450604>Romans 6:4; <490206>Ephesians 2:6; <510212>Colossians 2:12; compare <461512>1 Corinthians 15:12, etc. So the Seleucians or Hermians taught (Augustine, Ep. 119:55 ad Januar. 4); the germs of Gnosticism, which fully developed itself in the second century.

PHILIP THE APOSTLE

Of Bethsaida, the city of Andrew and Peter (by dwelling, **apo** ; but of Capernaum by birth, **ek** : Greswell): <430144>John 1:44,45. Associated with Andrew; both, alone of the apostles, have Greek names. Jesus Himself called Philip. When “wishing (Greek) to go forth into Galilee. He findeth Philip and saith (with His deeply significant call), Follow Me.” The first instance of Jesus calling a disciple: it was on the morrow after

the naming of Peter, and the next but one after Andrew's and the other disciple's visit, the fourth day after John the Baptist's witness concerning Christ (^{<430119>}John 1:19,35,40). The Lord probably knew Philip before, as the latter knew Him as "son of Joseph" (expressing the ordinary belief), ^{<430145>}John 1:45. Converted himself, Philip sought to convert others; "Philip findeth Nathanael and saith ... We have found Him (implying his sharing with Andrew, whose words he repeats, in the hope of Messiah, ^{<430141>}John 1:41) of whom Moses in the law did write, Jesus of Nazareth." Sincere in aim, defective in knowledge; for it was Christ who found him, not he Christ (^{<236501>}Isaiah 65:1); and Jesus was Son of God, not of Joseph His reputed father, husband of Mary. To Nathanael's objection, "can there any good thing come out of Nazareth?" Philip replied with the best argument, experimental proof, "come and see" (^{<196616>}Psalms 66:16; 34:8). Probably they had before communed together of the divine promise of Messiah.

Philip stands at the head of the second group of the twelve (^{<401003>}Matthew 10:3; ^{<410318>}Mark 3:18; ^{<420614>}Luke 6:14); coupled with his friend and convert

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Nathanael, **see BARTHOLOMEW** . Clemens Alex. (Strom. 2:25) identifies him with the disciple who said, “suffer me first to go and (wait until my father dies, and) bury my father” (<400821>Matthew 8:21); but Jesus said, “let the dead (in sin) bury their ((literal) dead: follow thou Me” (the same words as at his first call), “go thou and preach the kingdom of God” (<111920>1 Kings 19:20; <031003>Leviticus 10:3,6; <262416>Ezekiel 24:16-18). To Philip Jesus put the question concerning the crowd faint with hunger, “from whence shall we buy bread that these may eat? to prove Philip (so <050802>Deuteronomy 8:2; <400404>Matthew 4:4) for Jesus Himself knew what lie would do” (<430605>John 6:5-9). Philip failed, on being tested, through unbelief; “two hundred pennyworth of bread is not sufficient for them that every one of them may take a little” (<041121>Numbers 11:21,22). Philip was probably the one whose duty was to provide for the daily sustenance of the twelve; or rather Luke’s (<420910>Luke 9:10) notice that the desert where Jesus fed the multitude “was belonging to Bethsaida” gives us the key to the query being put to Philip; he belonged to Bethsaida (<430144>John 1:44): who then was so likely as Philip to know where bread was to be got? An undesigned coincidence and mark of genuineness. Andrew here (<430608>John 6:8) as in John 1 appears in connection with Philip.

In <431220>John 12:20-22 Greek proselytes coming to Jerusalem for the Passover, attracted by Philip’s Greek name, and his residence in Galilee bordering on the Gentiles, applied to him of the twelve, saying, We would see Jesus. Instead of going direct

to Jesus, he first tells his fellow townsman Andrew (a mark of humility and discreet reverence), who had been the first to come to Jesus; then both together tell Jesus. The Lord then spoke of His Father as about to honour any who would serve Jesus, and cried: “Father, glorify Thy name; a voice came, I have both glorified it, and will glorify it again”; “He that seeth Me seeth Him that sent Me” ([<431228>](#)John 12:28,45). This saying sank deep into Philip’s mind; hence when Jesus said, “if ye had known Me ye should have known the Father, henceforth ye know and have seen Him,” Philip in childlike simplicity asked, “Lord, show us the Father, and it sufficeth us” ([<431408>](#)John 14:8-11). As he had led Nathanael and the Greeks to “see” Jesus, so now Jesus reveals to Philip himself what, long as he had been with Jesus, he had not seen, namely, “he that hath seen Me hath seen the Father ... I am in the Father, and the Father in Me” ([<580103>](#)Hebrews 1:3; [<510115>](#)Colossians 1:15, “the image of the invisible God”; [<430118>](#)John 1:18). He was probably of the fishing party with his friend

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and convert Nathanael (^{<432102>}John 21:2). He was in the upper room with the praying disciples after the ascension (^{<440113>}Acts 1:13).

PHILIP THE EVANGELIST

Acts 6. Out of the seven Grecian (as the Greek names of all the seven imply) superintendents of the distribution of alms, appointed in consequence of the complaints of partiality to the Hebrew Christian widows, made by the Grecians or Hellenist Christians. (**See DEACON** .) Philip stands in the list next Stephen, they two being prominent and the only ones noticed subsequently. He like the rest was chosen by the multitude of disciples as “full of the Holy Spirit and wisdom.” Philip was among those scattered by the great persecution against the church at Jerusalem (Acts 8). Philip, breaking through Jewish anti-Samaritan prejudice, was the first to follow Jesus’ steps (John 4) and His command (^{<440108>}Acts 1:8) to preach the gospel as a witness in Samaria; so he was virtually a forerunner of Paul “the apostle of the Gentiles” in his field of labour, as Stephen was in his doctrine. Jesus had declared “the fields (in Samaria) are white already to (the spiritual) harvest.” Philip (by an undesigned coincidence marking genuineness) finds it so. “The people with one accord gave heed unto those things which Philip spoke (^{<440806>}Acts 8:6) ... they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ ... were baptized, both men and women”

(<440812>Acts 8:12). The Samaritans were looking for Messiah (<430425>John 4:25), which paved the way; still more the two days of Jesus' presence and the conversions which He made. John, who had called for fire from heaven to consume them, now joins with Peter in confirming them (<440814>Acts 8:14,17). Even Simon Magus believed and was baptized, and continued with Philip wondering at the miracles and signs which were done.

By the direction of the angel of the Lord Philip went down from Jerusalem to Gaza by the less frequented way, which was the usual one for chariots. In one an Ethiopian eunuch or chamberlain of Candace, a "proselyte of righteousness" (not as Cornelius, for whose admission to Christian fellowship a special revelation was needed, a "proselyte of the gate"), was returning from worship at Jerusalem. By the Spirit's intimation Philip joined him as he read aloud Isaiah 53, and asked "understandest thou what thou reddest?" a question always needed in reading Scripture. The eunuch replied, "how can I, except some man guide me?" (the minister's office secondarily, but the Holy Spirit's mainly: <431613>John 16:13). Jesus, Philip

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explains, is the Lamb led to the slaughter. “In His humiliation His judgment (i.e. legal trial) was taken away,” the virtual sense of ^{<235308>}Isaiah 53:8, “He was taken away by oppression (so in ^{<19A739>}Psalms 107:39) and by judgment” (not as KJV “from prison.” for He was never incarcerated), i.e. by an oppressive judicial sentence; He was treated as one so mean that a fair trial was denied Him (^{<402659>}Matthew 26:59; ^{<411455>}Mark 14:55-59). “Who shall declare His generation?” i.e., who can declare the wickedness of His generation? Philip so preached of the fulfillment of prophecy in Jesus that the eunuch believed and was baptized in a stream on the way. The Sinaiticus, Vaticanus, and Alexandrinus manuscripts omit ^{<440837>}Acts 8:37, the confession of Jesus required before baptism, an early Christian usage (^{<600321>}1 Peter 3:21 end). The Spirit then caught away Philip, as Elijah of old. At Azotus (Ashdod) and the cities along the Philistine sea coast he preached all the way to Caesarea. Here Paul was entertained by him 19 years subsequently. His title now was “evangelist” besides being “of the seven.” His four daughters had the gift of prophecy or inspired teaching (^{<442108>}Acts 21:8,9). Here Philip, who had preached to the schismatic Samaritans, the dark African, and the hostile Philistine, would hail the apostle of the Gentiles who was carrying out to its world wide consequences the work initiated by the evangelist deacon. Here too Luke during his residence would hear from his own lips the details which he records concerning Philip.

PHILIPPI

A city of Macedon, in a plain between the Pangaeus arid Haemus ranges, nine miles from the sea. Paul from the port Neapolis (Kavalla) on the coast (⁴⁴¹⁶¹¹Acts 16:11) reached Philippi by an ancient paved road over the steep range Symbolum (which runs from the W. end of Haemus to the S. end of Pangaeus) in his second missionary journey, A.D. 51. The walls are traced along the stream; at 350 ft. from it is the site of the gate through which Paul went to the place of prayer by the river's (Gangites) side, where the dyer **see LYDIA** was converted, the firstfruits of the gospel in Europe. Dyed goods were imported from Thyatira to the parent city Philippi, and were dispersed by pack animals among the mountaineers of Haemus and Pangaeus. The Satriae tribe had the oracle of Dionysus, the Thracian prophet god. The "damsel with the spirit of divination" may have belonged to this shrine, or else to Apollo's (as the spirit is called "Pythoness," Greek), and been hired by the Philippians to divine for hire to the country folk coming to the market. She met Paul several days on his way to the

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place of prayer, and used to cry out on each occasion “these servants of the most high God announce to us the way of salvation.” Paul cast out the spirit; and her owners brought him and Silas before the magistrates, the duumvirs, who inflicted summary chastisement, never imagining they were Romans. Paul keenly felt this wrong ([<441637>Acts 16:37](#)), and took care subsequently that his Roman privilege should not be set at nought ([<442225>Acts 22:25](#); [<520202>1 Thessalonians 2:2](#)).

Philippi was founded by Philip of Macedon, in the vicinity of the famed gold mines, on the site “the springs” (Kremides). Augustus founded the Roman “colony” to commemorate his victory over Brutus and Cassius [<441612> Acts 16:12](#)), 42 B.C., close to the ancient site, on the main road from Europe to Asia by Brundisium, Dyrrachium, across Epirus to Thessalonica, and so forward by Philippi. Philippi was “the first (i.e. farthest from Rome and first which Paul met in entering Macedon) city of the district” called Macedonia Prima, as lying farthest eastward, not as KJV “the chief city.” Thessalonica was chief city of the province, and Amphipolis of the district “Macedonia Prima.” A “colony” (accurately so named by Luke as distinguished from the Greek [[apoikia](#)]) was Rome reproduced in miniature in the provinces (Jul. Gellius, 16:13); its inhabitants had Roman citizenship, the right of voting in the Roman tribes, their own senate and magistrates, the Roman law and language. That the Roman “colonia,” not the Greek [apoikia] is used, marks the accuracy of [<441612> Acts 16:12](#).

Paul visited Philippi again on his way from Ephesus into Macedon ([<442001>Acts 20:1](#)), and a third time on his return

from Greece (Corinth) to Syria by way of Macedon ([<442003>Acts 20:3,6](#)). The community of trials for Christ's sake strengthened the bond which united him and the Philippian Christians ([<500128>Philippians 1:28-30](#)). They alone supplied his wants twice in Thessalonica soon after he left them ([<500415>Philippians 4:15,16](#)); a third time, through Epaphroditus, just before this epistle ([<500410>Philippians 4:10,18](#); [<471109>2 Corinthians 11:9](#)).

Few Jews were in Philippi to sow distrust between him and them. No synagogue, but merely an oratory ([proseuchee](#)), was there. The check to his zeal in being forbidden by the Spirit to enter Asia, Bithynia, and Mysia, and the miraculous call to Macedon, and his success in Philippi and the love of the converts, all endeared it to him. Yet the Philippians needed to be forewarned of the Judaizing influence which might assail their church at

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any time as it had crept into the Galatian churches (<500302>Philippians 3:2). The epistle (<500402>Philippians 4:2,3), in undesigned coincidence with the history (<441613>Acts 16:13,14), implies that females were among the prominent church members. Its people were poor, but most liberal (<470801>2 Corinthians 8:1,2); persecuted, but faithful: only there was a tendency to dissension which Paul reproves (<500127>Philippians 1:27; 2:1-4,12,14; 4:2).

In A.D. 107 the city was visited by Ignatius, who passed through on his way to martyrdom at Rome. Immediately after Polycarp wrote to the Philippians, sending at their request a copy of all the letters of Ignatius which the church of Smyrna had; so they still retained the same sympathy with sufferers for Christ as in Paul's days. Their religion was practical and emotional, not speculative; hence but little doctrine and quotation of the Old Testament occur in the epistle of Paul to them. The gold mines furnished the means of their early liberality, but were a temptation to covetousness, against which Polycarp warns them. Their graces were doubtless not a little helped by the epistle and the oral teaching of the great apostle.

PHILIPPIANS, EPISTLE TO THE

I N T E R N A L E V I D E N C E . The style, thought, and doctrine agree with Paul's. The incidental allusions confirm his authorship. Paley (Hor. Paul. 7) instances the mention of the object of Epaphroditus' journey to Rome, his sickness; the Philippian contribution to Paul's wants (<500107>Philippians 1:7; 2:25-30;

4:10-18); Timothy's having been long with Paul at Philippi (<500101>Philippians 1:1; 2:19); Paul's being for long a prisoner at Rome (<500112>Philippians 1:12-14; 2:17-28); his willingness to die for Christ (<500123>Philippians 1:23, compare <470508>2 Corinthians 5:8); the Philippians having seen his maltreatment at Philippi (<500129>Philippians 1:29,30; 2:1,2).

E X T E R N A L E V I D E N C E . Polycarp (ad Philipp. 3 and 11, A.D. 107); so that Christians who heard Paul's epistle read for the first time may have spoken with Polycarp. Marcion in Tertullian (A D. 140) acknowledges its authenticity. So the Muratorian Fragment; Irenaeus (adv. Haer, 4:18, section 4); Clemens Alex. (Paedagog. 1, 1:107); the epistle to the churches of Lyons and Vienne (A. D. 177) in Eusebius (H. E., 5:2); Tertullian (Resurr. Carnis, 23); Origen (Celsus, 1, 3:122); Cyprian (Testim. against the Jews, 3:39).

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O BJECT . To thank them for contributions sent by Epaphroditus, who in returning takes back the epistle. Also to express Christian sympathy, and to exhort to imitation of Christ in humility and lowly love, instead of existing dissensions, as between Euodias and Syntyche ([500402](#)Philippians 4:2), and to warn against Judaizers. In this epistle alone are no positive censures; no doctrinal error or schism had as yet sprung up.

D IVISIONS .

I. Address: his state as a prisoner, theirs, his sending Epaphroditus to them (Philippians 1; 2). Epaphroditus probably was a presbyter of the Philippian church, who cheered Paul in his imprisonment by bringing the Philippian token of love and liberality. By the fatigues of the journey that “brother, companion in labour, and fellow soldier” brought on himself dangerous sickness ([507425](#)Philippians 2:25-30). But now being well he “longed” to return to his Philippian flock and relieve them of their anxiety about him. So Paul takes the opportunity of sending an epistle by him.

II. Caution against Judaizers, contrasting his own former legalism with his present following Christ as his all (Philippians 3).

III. Admonitions to individuals and to the church, thanks for seasonable aid, concluding benedictions (Philippians 4).

Paul writes from Rome in his first imprisonment ([442816](#)Acts

28:16,20,30,31). Compare ^{<500422>}Philippians 4:22, “Caesar’s household”; ^{<500113>}Philippians 1:13, “the **see PALACE**” (proetorium, i.e. the barrack of the Proetorian bodyguard attached to “the palace” of Nero). He was in custody of the Praetorian prefect, in “bonds” (^{<500112>}Philippians 1:12-14). It was toward the close of the first imprisonment, for

(1) he expects his cause to be immediately decided (^{<506823>}Philippians 2:23).

(2) Enough time had elapsed for the Philippians to hear of his imprisonment, to send Epaphroditus, and to hear of his arrival and sickness, and send word to Rome of their distress (^{<507726>}Philippians 2:26).

(3) Epistles to the Colossians, Ephesians, and Philemon had already been written from Rome; for Luke is no longer with him (^{<505920>}Philippians 2:20), otherwise he would salute them as having formerly laboured among them; but in ^{<510414>}Colossians 4:14 he was with Paul (^{<570124>}Philemon 1:24). In ^{<490619>}Ephesians 6:19,20 he is free to preach; but, here in ^{<500113>}Philippians 1:13-

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18 he dwells on his “bonds”; not Paul himself but others preach and make his imprisonment known; instead of anticipating release ([<570122>Philemon 1:22](#)) he knows not but that death is near.

(4) A long time has elapsed since his imprisonment began, for his” bonds” known far and wide have furthered the gospel ([<500113>Philippians 1:13](#)).

(5) His imprisonment is more rigorous (compare [<442816>Acts 28:16,30,31](#) with [<500129> Philippians 1:29,30; 2:27](#)). In the second year of it (A.D. 62) Burrhue, the Praetorian prefect (“captain of the guard”), died. Nero, having divorced Octavia and married Poppaea a Jewish proselytess (who then caused Octavia to be murdered), promoted Tigellinus, the promoter of the marriage, a wicked monster, to the Praetorian prefecture. Paul was then removed from his hired house into the Praetorium or barrack of the Praetorian guards attached to the palace, for stricter custody. Hence he writes, doubtful of the issue ([<505017>Philippians 2:17; 3:11](#)). From the smaller Praetorian bodyguard at the palace the guards, who had been chained to his hand before, would carry the report of his “bonds” and strange story to the general Praetorian camp which Tiberius established N. of the city, outside the walls.

D ATE . He arrived at Rome February A.D. 61. The” two whole years in his own hired house” ([<442830>Acts 28:30](#)) ended February A.D. 63. This epistle would be immediately after, spring or summer A.D. 63. God averted the danger. Tigellinus thought Paul beneath his notice. Nero’s favorite, Pallas, brother

of Felix, died, and so another source of danger passed away. A late date is also implied in the mention (⁵⁰⁰¹⁰¹Philippians 1:1) of “bishop presbyters and deacons”; the church had already assumed the order laid down in the pastoral epistles to Timothy and Titus.

STYLE . Abrupt and fervent, passing from one theme to another in strong feeling (⁵⁰⁵³¹⁸Philippians 2:18,19-24,25-30; 3:1-15). Nowhere else does he use such warm expressions. He lays aside the official tone, and his title “apostle,” to make them feel he regards them as friends and equals. Like his midnight song of praise in the Philippian prison, this epistle from his Roman confinement has a joyous tone throughout. At ⁵⁰⁰⁴⁰¹Philippians 4:1 he seems at a loss for words to express all the warmth of his love for them: “my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.”

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PHILISTIA

(**See PALESTINE** , which is the same word, and originally meant “the land of the PHILISTINES:” ^{<196008>}Psalm 60:8; 87:4; 108:9.) (**See CAPHTORIM** : ^{<300907>} Amos 9:7, “the Philistines from Caphtor”; ^{<244704>}Jeremiah 47:4;

^{<050223>} Deuteronomy 2:23. ^{<011014>}Genesis 10:14 “ **see CASLUHIM** , out of whom came Philistine.” Both came from Mizraim, i.e. Egypt. As in Amos and Jeremiah the Philistines are traced to Caphtor, probably the Casluhim and Caphtorim were tribes which intermingled, the Caphtorim having strengthened the Casluchian colony by immigration; so the Philistines may be said to have come from either (Bochart). Philistia is derived from the Ethiopic falasa “to emigrate,” Hebrew palash , “wander.” (In the W. of Abyssinia are the Falashas, i.e., emigrants, probably Israelites from Palestine.) Successive emigrations of the same race took place into Philistia, first the Casluhim, then the Caphtorim from both of which came the Philistines, who seemingly were in subjection in **see CAPHTOR** (see, the northern delta of Egypt), from whence “Jehovah brought them up”

(^{<300907>}Amos 9:7). The objection to the Mizraite origin of the Philistines from their language is answered by the supposition that the Philistine or Caphtorim invaders adopted the language of the Avim whom they conquered (^{<050223>}Deuteronomy 2:23). Their uncircumcision was due to their having left Egypt at a date anterior to the Egyptians’ adoption (Herodotus

ii. 36) of circumcision (compare <240925>Jeremiah 9:25,26).

The Cherethites were probably Capthorim, the modern Copts. Keratiya in the Philistine country, at the edge of the Negeb or “south country,” and now called “castle of the Fenish,” i.e. Philistines, is related to the name Cherethites; so “Philistines” is related to “Pelethites.”

Their immigration to the neighborhood of Gerar in the south country was before Abraham’s time, for he deals with them as a pastoral tribe there

(<012132>Genesis 21:32,84; 26:1,8). This agrees with the statement

(<050223>Deuteronomy 2:23) that the Avim dwelt in Hazerim, i. e. in nomadic encampments. By the time of the exodus the Philistines had become formidable (<021317>Exodus 13:17; 15:14). At Israel’s invasion of Canaan they had advanced N. and possessed fully the seacoast plain from the river of Egypt (el Arish) to Ekron in the N. (<061504>Joshua 15:4,47), a confederacy of the five cities (originally Canaanite) Gaza (the leading one), Ashdod, Ashkelon, Gath, and Ekron (always put last). Each city had its prince (called seren or sar : <061303>Joshua 13:3 “lords”): Amos 1:7,8. The

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opprobrious name given to the shepherd kings, Philition (Herodotus ii. 12) seems related to Philistine.

Their plain was famed for its fertility in grain, vines, and olives (^{<071505>}Judges 15:5), so that it was the refuge from times of famine (^{<120802>}2 Kings 8:2; compare ^{<012612>}Genesis 26:12). It suited war chariots, while the low hills of the shephelah afforded sites for fortresses. Philistia is an undulating plain, 32 miles long, and from nine to 16 broad, from 30 to 300 ft. above the sea. To the E. lie low spurs culminating in hog's backs running N. and S., and rising in places 1,200 ft. above the sea. To the E. of these the descent is steep, about 500 ft., to valleys E. of which the hill country begins. The sand is gaining on the land, so that one meets often a deep hollow in the sand, and a figtree or apple tree growing at the bottom, or even a house and patch of ground below the sand level. It was the commercial thoroughfare between Phoenicia and Syria on the N. and Egypt and Arabia in the S. Ashdod and Gaza were the keys of Egypt, and the latter was the depot of Arabian produce (Pint., Alex. 25). The term "Canaan" (merchant) applied to the Philistine land (^{<360205>}Zephaniah 2:5) proves its commercial character. They sold Israelites as slaves to Edom and Greece, for which God threatens retribution in kind, and destruction (Amos 1:6-8; ^{<290303>}Joel 3:3-8). They were skilled as smiths in Saul's days; at the beginning of his reign they had so subjugated Israel as to forbid them to have any smith (**see JONATHAN ; see DAVID ; see ISRAEL ; see MICHMASH**): ^{<091319>}1 Samuel 13:19-22. Their images, golden mice, emerods, and armour imply excellence in the arts (^{<090611>}1 Samuel 6:11; 17:5,6).

They carried their idols with them in war (<100521>2 Samuel 5:21), and published their triumphs in the house of their gods; these were **see DAGON** (<071623>Judges 16:23) , Ashtaroah (<093109>1 Samuel 31:9,10), Baalzebub (<120102>2 Kings 1:2-6), and Derceto (Diod. Sic. 2:4). Their god Dagon was half man and half fish; Derceto was the female deity, with the face of a woman and body of a fish; our mermaid is derived from them. They had priests and diviners (<090602>1 Samuel 6:2), “soothsayers” (<230206>Isaiah 2:6). Their wealth in money was great (<071605>Judges 16:5,18). They had advanced military posts or garrisons in Israel’s land (<091005>1 Samuel 10:5; 13:3,17); from whence they sent forth spoilers, so that travelers durst not go by the highways (<070506>Judges 5:6), and the Israelites hid from the Philistines in caves, or else fled beyond Jordan (<091306>1 Samuel 13:6,7).

Though the Philistine land was allotted to Israel, it was never permanently occupied (<061302>Joshua 13:2; 15:2,12,45-47; <070118>Judges 1:18; 3:5,31; 13--16).

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Neither Shamgar nor Samson delivered Israel permanently from the Philistines. The Israelites so lost heart that they in fear of the Philistines bound Samson ([<071512>Judges 15:12](#)). The effort to deliver the nation from the Philistines was continued unsuccessfully under Eli (1 Samuel 4), successfully under Samuel ([<090709>1 Samuel 7:9-14](#)); Saul (Israel's desire for a king was that he might lead them in war: [<090820>1 Samuel 8:20](#)), 1 Samuel 13; 14; 17; David (after the disaster at Gilboa: 1 Samuel 31), [<100517>2 Samuel 5:17-25](#), when they dared to penetrate even to the valley of Rephaim, S.W. of Jerusalem, and to Bethlehem ([<131116>1 Chronicles 11:16-18; 14:8-16](#)), taking their images, and pursuing them to Gazer, then taking Gath and so wresting the supremacy from the Philistines ([see METHEGAMMAH](#)) ([<131801>1 Chronicles 18:1; <100801>2 Samuel 8:1](#)), so that encounters with the Philistines henceforth were in their own land ([<102115>2 Samuel 21:15-22](#)). Solomon had them tributary ([<110421>1 Kings 4:21,24; compare <110239>1 Kings 2:39](#)). The Egyptian Pharaoh took Gezer at the head of the Philistia plain, and gave it as his daughter's marriage portion to Solomon ([<110916>1 Kings 9:16,17](#)); and Solomon fortified it and Bethhoron, to command the passes from the Philistia plain to the central region. At Israel's disruption Rehoboam fortified Gath, etc., against the Philistines ([<141108>2 Chronicles 11:8](#)). But the Philistines laid hold of Gibbethon commanding the defile leading from Sharon up to Samaria; Israel had a long struggle for its recovery ([<111527>1 Kings 15:27; 16:15](#)). The tribute had ceased, only some paid presents to Jehoshaphat ([<141711>2 Chronicles 17:11](#)). Under Jehoram they invaded Judah

(<142116>2 Chronicles 21:16,17). Uzziah inflicted a decisive blow on them, dismantling their cities Gath, Ashdod, and Jahneh, and building commanding forts in their land (<142606>2 Chronicles 26:6; <300602>Amos 6:2). But under the weak Ahaz the Philistines recovered, and invaded the cities of the low country and S. of Judah, taking Bethshemesh, Ajalon, Gederoth. Shocho, Timnah, and Gimzo: <230912>Isaiah 9:12, “the Syrians before (i.e. from the E., which quarter they faced in marking the points of the compass) and the Philistines behind,” i.e. from the W. (<142818>2 Chronicles 28:18.) Isaiah (<231429>Isaiah 14:29-32) warns Philistia, “rejoice not because the rod of him (Uzziah) that smote thee is broken; for out of the serpent’s (as the Philistines regarded Uzziah) root shall come forth a cockatrice,” i.e. a more deadly adder, namely, Hezekiah (<121808>2 Kings 18:8), “and the firstborn of the poor (i.e. the most abject poor, Hebraism; the Jews heretofore exposed to Philistia’s invasions and oppression) shall feed in safety.” Hezekiah had Egypt for his ally in resisting Assyria, possibly also in subduing the Philistines. Hence Sargon’s annals (Bunsen, Eg. 4:603) term Gaza and

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Ashkelon “Egyptian cities.” His general Tartan took Ashdod, as key of Egypt (^{<232001>}Isaiah 20:1-5). The Assyrians fortified it so strongly that it stood a 29 years’ siege under Psammetichus (Herodot. 2:157). Sennacherib took Ashkelon, and gave part of Hezekiah’s land as a reward to Ashdod, Gaza, and Ekron for their submission (Rawlinson 1:477). After the Babylonian captivity (^{<262515>}Ezekiel 25:15-17) the Philistines vented their “old hatred” on the Jews, for which God as He foretold “executed vengeance on them with furious rebukes, and destroyed the remnant,” namely, by Psammetichus, Necho (^{<242520>}Jeremiah 25:20), and Nebuchadnezzar who overran their cities on his way to Egypt (Jeremiah 47), and finally by Alexander the Great, as foretold (^{<380905>}Zechariah 9:5,6, “the king shall perish from Gaza”; Alexander bound Betis the satrap to his chariot by thongs thrust through his feet, and dragged round the city; the conqueror slew 10,000, and sold the rest as slaves: ^{<360204>}Zephaniah 2:4,5).

At Medinet Haboo there are sculptures representing Philistine prisoners and warriors and ships attacked by Egyptians (Rosellini). They used sometimes to burn their prisoners alive (^{<071506>}Judges 15:6; ^{<197863>}Psalms 78:63). Their speech differed from the Jews’ language (^{<161323>}Nehemiah 13:23,24).

(See PHOENICIA .)

PHILOLOGUS

<451615> Romans 16:15. Saluted by Paul. Mentioned in the columbarium “of the freedmen of Livia Augusta” at Rome. Probably of the imperial household, as a Julia (an imperial name) is connected with him. He was the center of a knot of Christians.

PHILOSOPHY

The Greek manifold gropings after truth (<441727>Acts 17:27) and the failure of even the divine law of Moses to appease conscience and give peace were the appointed preparation for the Christian scheme, which secures both to the believer. Holiness toward God, righteousness toward man, and the control of the passions, rest on love, not merely to an abstract dogma, but to the person of Him who first loved us and bought us at the cost of His own blood. Though “foolishness to the Greek, Christ crucified is the wisdom of God” (1 Corinthians 1; 2). Nothing but divine interposition could have given a nation, cradled amidst the superstitions of Egypt and surrounded in maturity by the Canaanite idolaters, and in no way noted for learning and culture, a pure monotheistic religion, bringing man into holy

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fellowship with the personal loving God and Father. Moses' ritual trained them for the spiritual religion which was its end. What Greek philosophy in vain tried to effect through the intellect, to know God, one's self, and our duty to God, man, and ourselves, and to do from the heart what we know, God by His Spirit revealing His Son Jesus Christ in the heart thoroughly effects by the motive of love (^{<471004>}2 Corinthians 10:4,5; ^{<510203>}Colossians 2:3).

After Nebuchadnezzar's capture of Jerusalem, Thales traveled into Egypt and introduced philosophy thence into his native land, Greece. His theory that water was the first principle of all things, and that God was the Spirit who formed all things out of water, is evidently derived from primitive tradition (^{<010102>}Genesis 1:2). "the Spirit of God moved upon the face of the waters." Thales brought also from Egypt the doctrine of the immortality of the soul. Brucker (Hist. Philos.) infers from the unconnected dogma-like form of the utterances of the seven sages of Greece that their wisdom was the fruit of tradition rather than independent reasonings. It is striking that the higher we trace the religions of the old world the more pure and uncorrupted they are found. The nearer we approach to the sources of Eastern tradition the more conspicuous appears the radiance of the heavenly light of original revelation; we find no mortals yet exalted to divinities, no images in their temples, no impure or cruel rites (Juvenal, Sat. 13:46; ^{<450121>}Romans 1:21); in the great pyramid on idolatrous symbol appears.

PHINEHAS

An Egyptian name in the time of Rameses II.

1. Eleazar's son; Aaron's grandson ([Exodus 6:25](#)). His mother was of Putiel's daughters. By his zeal in avenging the Lord's cause on the Simeonite prince Zimri, and Cosbi his Midianite paramour, Phinehas turned away Jehovah's wrath, making an atonement for Israel, and was given Jehovah's covenant of peace, an everlasting priesthood ([Numbers 25](#); [Psalm 106:30,31](#)). Phinehas, with the holy instruments and trumpets to blow, accompanied the expedition which avenged Jehovah and Israel on Midian ([Numbers 31:6](#), etc.). Phinehas, as ambassador with ten princes, was delegated by Israel to remonstrate with the two and a half tribes as to the altar the latter built at Jordan; these satisfied the delegates and Israel as to their intentions. Thus was Phinehas a mediator of Israel's brotherly unity, as before he had vindicated Israel's purity ([Joshua 22:13-34](#)). Lastly Phinehas stood before the ark inquiring of Jehovah for Israel, "shall

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I go yet again ... against Benjamin my brother?”

(<072023>Judges 20:23,28.) The same zeal for the purity yet brotherhood of Israel characterized him now in old age as in his youth. His zeal, i.e. the faith that prompted it, “was counted unto him for righteousness unto all generations for evermore” (compare <011506>Genesis 15:6; <450403>Romans 4:3). Phinehas had an allotment in Mount Ephraim; here on a hill bearing his name his father Eleazar was buried (<062433>Joshua 24:33). The closing verses, concerning Joshua’s death, etc., are ascribed to Phinehas (Baba barbra, in Fabricius, 893.) Eli of Ithamar’s line interrupted the succession of the line of Phinehas; Zadok resumed it under Solomon. The tomb of Phinehas is shown at Awertah, four miles S.E. of Nablus, in the center of the village, within an area overshadowed by an old vine.

2. Second son of **see ELI** , killed with **see HOPHNI** , in battle with the Philistines (<090103>1 Samuel 1:3); according to the prophecy: <090234>1 Samuel 2:34; 4:4,11,17,19; 14:3. **3.** A Levite (<150833>Ezra 8:33).

PHLEGON

A Christian whom Paul salutes (<451614>Romans 16:14).

PHOEBE

The first and one of the foremost of the list of Christians in the last chapter of Romans (<451601>Romans 16:1,2). “A servant (Greek ‘deaconess’) of the church at Cenchrea” (the eastern

port of Corinth; where Paul had his head shorn for a vow: <441818>Acts 18:18). Pliny's letter to Trajan (A.D. 110) shows that deaconesses existed in the Eastern churches. Their duty was to minister to their own sex (<540311>1 Timothy 3:11 translated "deaconesses" literally, "women"). Phoebe was just going to Rome; Paul therefore commends her to their reception as "in the Lord," i.e. a genuine disciple: as becometh saints to receive saints; and to assist her in whatever she needed their help; for "she had been a succourer (by her money and her efforts) of many and of Paul himself." The female presbytery of widows above sixty is distinct from the deaconesses (<540509>1 Timothy 5:9-13). Phoebe was the bearer of this epistle, written from the neighbouring Corinth in the spring of A.D. 58.

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PHOENICE; PHOENICIA

The Greek name, “the land of the palm.” Kenrick supposes the term to express the sunburnt color of the people. The native name was Canaan, “lowland,” in contrast to Aram” the highland,” Syria. The woman in

<401522> Matthew 15:22 said to be “of Canaan” in <410726>Mark 7:26 is called “Syrophoenician.” Phoenice proper was the narrow plain stretching from six miles S. of Tyre to two miles N. of Sidon, 28 miles in all, and from one to two miles broad, a small land to have wielded so mighty an influence. Sidon in the N. is 20 miles from Tyre in the S.; Zarephath lay between. Phoenice in the larger sense extended from the same southern boundary 120 miles northward to Antaradus and the island Aradus (see **ARVAD** , which see), 20 miles broad. Berytus, now Beirut (<264716>Ezekiel 47:16; <100808>2 Samuel 8:8 B EROTHAH , Berothai), was 15 geographical miles N. of Sidon. Farther north was Byblus (G EBAL , <262709>Ezekiel 27:9). Next is Tripolis. Next Arad or Arvad (<011018>Genesis 10:18; <262708>Ezekiel 27:8). The soil is fertile except between the river Bostremus and Beirut. Tyre and Sidon were havens sufficient in water depth for the requirements of ancient ships; and Lebanon adjoining supplied timber abundant for shipbuilding. The Phoenicians were the great merchants, sailors, and colonists of the ancient world.

The language is Semitic (from Shem), and was acquired by the Hamitic settlers in Canaan from the original Semitic occupants;

it probably has a Hamitic element too (these Semitics were related by common Noachic descent to the Hamites, hence the languages too are related). Carthage was a Phoenician colony; Plautus in the Poenulus (5:1) preserves a Carthaginian passage; Phoenician is close related to Hebrew which Abram found spoken in Canaan already (compare Abimelech “father of a king,” Melchizedek “king of righteousness.” Kirjath Sapher “city of the book”). Thus Tyre is Hebrew tsor , “rock”; Sidon tsidon , “fishing”; Carthage karthada , “new town”; Byrsa botsrah , “citadel,” Bozrah <236301>Isaiah 63:1. Dido, as David, “beloved”; Hasdrubal “his help is Baal”; Hannibal “grace of Baal “; Hamilcar the god “Milcar’s gift.” The oldest Phoenician inscribed coins are from Tarsus. Abram originally spoke the language of Ur of the Chaldees, Aramaic, as did Laban (<011131>Genesis 11:31; 31:47); but soon his descendants, as Jacob, spoke the Canaanite or Phoenician Hebrew as their own tongue, compare <052605>Deuteronomy 26:5.

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Accho (Acre), a capital harbor, assigned to Asher, was not occupied by that tribe (^{<070131>}Judges 1:31); but remained in the Canaanites' possession. So Israel depended on Phoenice for any small commerce the former had with the W. Under Solomon Phoenice is noted for nautical skill, extensive commerce, mechanical and ornamental art (1 Kings 5: 6): “none can skill to hew timber like unto the Sidonians”; “cunning to work in gold, silver, brass, iron, purple, blue, and crimson,” and “grave grayings” (^{<140207>}2 Chronicles 2:7). Hiram cast all the temple vessels and the two pillars Boaz and Jachin for Solomon, and the laver or molten sea (^{<110721>}1 Kings 7:21-23). Homer (Iliad 6:289, 23:743; Od. 4:614, 15:417) and Herodotus (1:1, 4:148) confirm Scripture as to their nautical skill, embroidered robes, and silver bowls. Dins (in Josephus, Apion 1:17,18) and Menander (18), their own historians, attest their skill in hawing wood and making metal pillars. No artistic excellence, but mechanical processes of art and ornamentation, appear in their extant gems, cylinders, metal bowls plain and embossed (Layard, Nin. and Bah. 155,186,192,606). Solomon allowed the Phoenicians to build ships in Ezion Geber on condition of their instructing his sailors. Together the Phoenicians and Jews voyaged to Ophir, and once in three years further (^{<111011>}1 Kings 10:11,22; 9:26,27,28; ^{<131401>}1 Chronicles 14:1; ^{<140818>}2 Chronicles 8:18; 9:10). The Phoenicians after the severance of the ten tribes no longer kept the covenant with Judah. They even sold Jews as slaves to their enemies the Edomites, in violation of “the brotherly covenant” once uniting Hiram and David (^{<290304>}Joel 3:4-8; Amos 1:9,10; Isaiah 23; Ezekiel 28). Israel supplied Phoenice with

wheat, honey, oil, and balm ([<262717>Ezekiel 27:17](#); [<110509>1 Kings 5:9,11](#); [<150307>Ezra 3:7](#); [<441220>Acts 12:20](#)): “wheat of Minnith” (an Ammonite city) ([see PANNAG](#)). Palestine’s being the granary of Phoenice explains why the latter alone of the surrounding nations maintained lasting peace with Israel; and this notwithstanding Elijah’s slaughter of the Phoenician Baal’s prophets and priests, and Jehu’s slaughter of Baal’s worshippers. Another reason was their policy of avoiding land wars. The polytheism of Phoenice their next neighbor had a corrupting influence on Israel. It seemed narrow minded to be so exclusive as to maintain that Jehovah of Israel alone was to be worshipped. Hence arose compromises, as Solomon’s sacrificing to his wives’ deities, Ashtoreth of Sidon, etc., and the people’s halting between Jehovah and Baal under Ahab. The northern kingdom near Phoenice was more corrupted than Judah; but Judah copied her bad example ([<121719>2 Kings 17:19](#); [<240308>Jeremiah 3:8](#)). The burning of sons to Baal ([<241905>Jeremiah 19:5; 32:35](#)) originated in the idea of human life forfeited by sin needing

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expiation by human life; substitution was the primitive way revealed; fire, the symbol of the sun god, purified in consuming, so was the mode of vicarious sacrifice. But while God requires a faith ready for such an awful sacrifice (Genesis 22), He forbids the human sacrifice, and substitutes animals, with whom in his material nature and animal life man is so closely related. The Carthaginians, when besieged by Agethocles, burnt 200 boys of the aristocracy to Saturn, and after victory the most beautiful captives (Diod. 20:14,65). The men and women “consecrated” to lust in connection with the temples of Astarte deified, as religion, shameless licentiousness (<122307>2 Kings 23:7; <052317>Deuteronomy 23:17,18; <111424>1 Kings 14:24; 15:12; 22:46; <280414>Hosea 4:14; <183614>Job 36:14 margin).

L E T T E R S . Tradition says Cadmus (= “the Eastern” or “of ancient time”) introduced into Greece the 16 earliest Greek letters. The names of the four Greek letters Alpha, Beta, Gamma, Delta, are without meaning in Greek; but the Hebrew Aleph, Beth, Gimel, Daleth, mean respectively ox, house, camel, door; so, in the main, the rest. The original Greek and Phoenician letters resembled one another, though not so the modern Hebrew and later Greek. The Hebrew or Phoenician originally are rude pictures of the objects signified by the names: aleph, of an ox head; gimel, of a camel’s back; daleth, of a tent door; vau, of a hook or peg; lamed, of an ox goad; ayin, of an eye; quoph, of the back of the head; reish or rosh, of a head; tau, of a cross. The -a termination of the Greek letters is the Aramaic status emphaticus; the definite article he, instead of

being prefixed was subjoined to the noun; so in <013147>Genesis 31:47 the Aramaean (Syrian) Laban adds a to sahaduth “testimony,” Jegar Sahadutha; nine out of the 16 Cadmeian letters are in the Aramaic status emphaticus, i.e. ending in -a. This proves that when the Greeks received originally the letters from the East the names by which they learned them were Aramaic. (**See WRITING .**)

The Phoenicians traded for tin so far W. as the Scilly islands or Cassiterides (Strabo 3:5, section 11) and the coasts of Cornwall. Their “traveller’s stories” were proverbial, “a Phoenician figment.” Also their fraudulence in bargains, “Syrians against Phoenicians,” i.e, fraud matching fraud; compare “Punica fides. A sarcophagus of king Ashmunazer with Phoenician inscription describing him “possessor of Dor, Joppa, and ample grainlands at the root of Dan,” is in the Louvre, brought by the Duc de Luynes.

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PHRYGIA

The W. part of the center of Asia Minor; varying in its definition at different times, and contributing parts to several Roman provinces ([<440210>Acts 2:10](#)). Paul passed through Phrygia in his second ([<441606>Acts 16:6](#)) and third ([<441823>Acts 18:23](#)) missionary journeys. An ethnological not political division. The Taurus range separated Phrygia from Pisidia on the S.; Caria, Lydia, Mysia, Bithynia were on its W. and N.; Galatia, Cappadocia, and Lycaonia on the E. It is a tableland. The Phrygia meant in Scripture is the southern portion (called “greater Phrygia”) of the region above, and contained Laodicea, Hierapolis, Colosse, and Iconium. It was peopled by an Indo Germanic race from Armenia, who formed the oldest population of Asia Minor.

PHURAH

([See GIDEON](#)). His servant and armor bearer, who accompanied him at midnight to the Midianite camp ([<070710>Judges 7:10,11](#); [<091401>1 Samuel 14:1](#)).

PHUT

Third among Ham’s sons ([<011006>Genesis 10:6](#); [<130108>1 Chronicles 1:8](#)). The Coptic for Libya is Phaiat. Jerome (Traditional Hebrew) mentions a river of Mauritania and the adjoining region as called Phut. It is generally connected with

Egypt and Ethiopia; in Genesis the order is, from the S. advancing northwards, Cush (Ethiopia), Mizraim, Phut (a dependency of Egypt), Canaan (<244609>Jeremiah 46:9; <263005>Ezekiel 30:5; <340309>Nahum 3:9; <236609> Isaiah 66:9 where Phut should be read for Pul). But in <262710>Ezekiel 27:10; 38:5, Phut is associated with Persia, Lud, and Ethiopia; however this is no proof of geographical connection, it is merely an enumeration of regions from whence mercenaries came. The people of Phut dwelt close to Egypt and Ethiopia, and served in Egypt's armies with shield and bow. The Egyptian monuments mention a people, "Pet," whose emblem was the unstrung bow, and who dwelt in what is now Nubia, between Egypt and Ethiopia. Herodotus (iii. 21,22) narrates that the king of Ethiopia unstrung a bow and gave it to Cambyses' messengers, saying that when the king of Persia could pull a bow so easily he might come against the Ethiopians with an army stronger than theirs. The **see NAPHTUHIM** are distinct, living W. of the Delta; the IX Na-petu, or nine bows. Phut is To-pet or Nubia; and To-meru-pet "the island of the bow," answering to Meroe. The bow of Libya was strung, that of Ethiopia unstrung.

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PHUVAH

P UA , P UAH ([<014613>](#)Genesis 46:13; [<042623>](#)Numbers 26:23; [<130701>](#)1 Chronicles 7:1).

PHYGELLUS

[<550115>](#) 2 Timothy 1:15, “all they which are (now) in Asia,” (when they were in Rome) “turned way from me,” ashamed of my chain; in contrast to Onesiphorus, “of whom are Phygellus and Hermogenes” (compare [<550416>](#)2 Timothy 4:16). Possibly it was at Nicopolis, when he was apprehended, that those of Asia who had escorted him so far turned away. Phygellus was one from whom such cowardly treachery was unexpected.

PHYLACTERIES

totaphoth . ([See EARRINGS](#))

PIBESETH

[<263017>](#) Ezekiel 30:17. A town in Lower Egypt. In hieroglyphics Bahest, Habahest (the abode of Bahest the goddess), Greek [Boubastos](#) . On the western bank of the Pelusiatic branch of the Nile. The temple of the goddess Bubastis (Bahest), of the finest red granite, (of which fine remains exist) Herodotus declared the most beautiful he knew; in the midst of the city, which being raised on mounds overlooked it on every side. The names of Rameses II of the 19th dynasty, etc., are inscribed; also

Shishak the conqueror of Rehoboam. Bast is Pesht, the goddess of fire. A lion headed figure accompanies her, the cat was sacred to her. The Greek Artemis corresponds; at Benihassan is her cave temple, with the lioness, "Pesht the lady of the cave." The annual festival was very popular and licentious (Herodot. 2:59,60,137). The 22nd dynasty consisted of Bubastite kings, beginning about 990 B.C. Ezekiel couples it with Aven (On or Heliopolis) as on the route of an invader from the N.E. marching against Memphis. Manetho mentions a chasm opening in the earth and swallowing up many in the time of Boethos or Bochos, first king of the second dynasty, 2470 B.C.

PIECES: OF GOLD

<120505> 2 Kings 5:5, probably shekels (weight); compare <111016>1 Kings 10:16. P I E C E O F S I L V E R : probably shekels (weight); <012016>Genesis 20:16; 37:28; 45:22. In <421508>Luke 15:8,9, the Greek **see DRACHM** , Roman denarius, **see**

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PENNY . The 30 pieces paid to Judas were “shekels,” the price of a slave’s life (^{<022132>}Exodus 21:32), 3 British pounds or 4 British pounds: ^{<381112>}Zechariah 11:12,13.

PIETY

^{<540504>} 1 Timothy 5:4, “show piety at home” or “reverential dutifulness toward one’s own house.” The filial relation represents our relation to our heavenly Father.

PIHAHIROTH

Israel encamped “before Pihahiroth between Migdol and the sea” (^{<021402>}Exodus 14:2). Chabas translated a papyrus (Anast. 3:1, section 2), in which the scribe Penbesa describes Rameses’ visit; garlands were sent from Pehir on a river. Pihahiroth is partly Egyptian, partly Semitic. “the house (Pi) of wells, the watering place in the desert.” Israel, after marching from Rameses eastward to Succoth along the old canal, and thence to Etham, were ordered by God to change their direction and go southward to Pihahiroth at, the W. of the Bitter Lakes, dose to Migdol, on its N.W. side, Migdol being on the N.W. of Baal Zephon, all three W. of the Red Sea, and opposite Ayun Musa. Now Ajrud, a fortress with a large well of good water, at the foot of an elevation that commands the plain stretching to Suez four leagues off (^{<043307>}Numbers 33:7,8).

PILATE

P ONTIUS . Connected with the Pontian clan (gens), first

remarkable in the person of Pontius Telesinus, the great Samnite general. Pilate is probably from [pileus], “the cap of freedom,” which manumitted slaves received; Pilate being perhaps descended from a freedman. Sixth Roman procurator of Judaea, appointed in Tiberius’ 12th year (A.D. 25 or 26). The pagan historian Tacitus (Ann. 15:44) writes: “Christ, while Tiberius was emperor, was capitally executed by the procurator Pontius Pilate.” The procurator was generally a Roman knight, acting under the governor of a province as collector of the revenue, and judge in cases arising under it. But Pontius Pilate had full military and judicial authority in Judas, as being a small province attached to the larger Syria; he was responsible to the governor of Syria. Archelaus having been deposed (A.D. 6), Subinus, Coponius, Ambivius, Rufus, Valerius Gratus, and Pontius Pilate successively were governors (Josephus, Ant. 18:2, section 2). Pilate removed his military

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head quarters from Caesarea to Jerusalem, and the soldiers brought their standards with the emperor's image on them. The Jews crowded to Caesarea and besought him to remove them. He was about to kill the petitioners after a five days' discussion, giving a signal to concealed soldiers to surround them; but their resolve to die rather than cease resisting the idolatrous innovation caused him to yield (Josephus, Ant. 18:3, section 1,2; B.J. 2:9, section 2-4). So far did the Jews' scruples influence the Roman authorities that no coin is stamped with a god or emperor before Nero (DeSaulcy, Numism. 8,9); the "penny" stamped with Caesar's image in ⁴⁰²²²⁰Matthew 22:20 was either a coin from Rome or another province, the shekel alone was received in the temple. Pilate again almost drove them to rebel

(1) by hanging up in his residence, Herod's palace at Jerusalem, gilt shields with names of idols inscribed, which were finally removed by Tiberius' order (Philo, ad Caium. 38, ii. 589);

(2) by appropriating the Corban revenue from redemption of vows (⁴¹⁰⁷¹¹Mark 7:11) to building an aqueduct. (It is an extraordinary engineering work, 30 miles long; the southern source is 15 miles from Jerusalem at wady el Arrub; Ain Kueizibba is its true source; it is carried on a parapet 12 ft. high over wady Marah el Ajjal.) He checked the riot by soldiers with concealed daggers, who killed many of the insurgents and even spectators.

(3) He mingled the blood of Galileans with their sacrifices, probably at a feast at Jerusalem, when riots often occurred, and

in the temple outer court (^{<421301>}Luke 13:1-4). Probably the tower of Siloam was part of the aqueduct work, hence its fall was regarded as a judgment; the Corban excluded the price of blood, as ^{<402706>}Matthew 27:6. It is not improbable that Barabbas' riot and murder were connected with Pilate's appropriation of the Corban; this explains the eagerness of the people to release him rather than Jesus; the name may mean "son of Abba," an honorary title of rabbis, from whence the elders were strongly in his favor. Livy (5:13) mentions that prisoners used to be released at a lectisternium or propitiatory feast in honor of the gods.

That Jerusalem was not the ordinary residence of Pilate appears from

^{<422306>} Luke 23:6, "Herod himself also (as well as Pilate) was at Jerusalem at that time." Caesarea was the regular abode of the Roman governors (Josephus, Ant. 18:4, section 1; 20:4, section 4). The Passover brought

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Pilate to Jerusalem, as disturbances were most to be apprehended when the people were gathered from the country for the feast.

(**See JESUS CHRIST** on Pilate's conflict of feelings.) He had a fear of offending the Jews, who already had grounds of accusation against him, and of giving color to a charge of lukewarmness to Caesar's kingship, and on the other hand a conviction of Jesus' innocence (for the Jewish council, Pilate knew well, would never regard as criminal an attempt to free Judas from Roman dominion), and a mysterious awe of the Holy Sufferer and His majestic mien and words, strengthened by his wife's (Claudia Procula, a proselyte of the gate: Evang. Nicod. 2) vision and message. Her designation of Jesus, "that just man," recalls Plato's unconscious prophecy (Republic) of "the just man" who after suffering of all kinds restores righteousness. Jesus' question, "sayest thou this of thyself, or did others tell it thee of Me?" implies suspicion existed in Pilate's mind of the reality of His being "King of the Jews" in some mysterious sense. When the Jews said "He ought to die for making Himself Son of God" Pilate was the more afraid; Christ's testimony (^{<431837>}John 18:37) and bearing, and his wife's message, rising afresh before his mind in hearing of His claim to be "the Son of God" His suspicion betrays itself in the question, "from whence art Thou?" also in his anxiety, so unlike his wonted cruelty, to release Jesus; also in his refusal to alter the inscription over the cross (John 18; 19). (**See HEROD ANTIPAS** for his share in the proceeding.) Jesus answered not to his question, "from whence art Thou?" Silence emphasized His previous testimony (^{<431837>}John 18:37); but to Pilate's

official boast of his power to release or crucify, Jesus' answer, "Thou couldest have no power at all against Me, except it were given thee from above;" answers also "from whence art Thou?" Thy power is derived thence from whence I am.

Pilate had no quaestor to conduct the trial, being only a procurator; but examined Jesus himself. A minute accuracy, confirming the genuineness of the Gospel narrative; also his having his wife with him, Caecina's proposal to enforce the law prohibiting governors to bring their wives into the provinces having been rejected (Tacitus, Ann. 3:33,34). Pilate sending up ([anepempsen](#) , ^{<422307>}Luke 23:7) Jesus to Herod is the Roman law term for referring a prisoner to the jurisdiction of the judge of his country. The tessellated pavement ([lithostroton](#)) and the tribunal ([bema](#)) were essential in judging, so that Julius Caesar carried a tribunal with him in expeditions (Josephus, Ant. 20:9, section 1).

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The granting of a guard for the sepulchre (^{<402765>}Matthew 27:65) is the last that Scripture records of Pilate. Having led troops against and defeated the Samaritans, who revolted under a leader promising to show the treasures which Moses was thought to have hid in Mount Gerizim, he was accused before Vitellius, chief governor of Syria, and sent to Rome to answer before Caesar. Caligula was now on the throne, A.D. 36.

Wearied with misfortunes Pilate killed himself (Josephus, Ant. 18:4, section 1,2; Eusebius, H. E., ii. 7). One tradition makes Pilate banished to Vienne on the Rhone, where is a pyramid 52 ft. high, called the “tomb of Pontius Pilate.” Another represents him as plunging in despair into the lake at the top of Mount Pilatus near Lucerne. Justin Martyr (Apology i. 76,84), Tertullian (Apol. 21), Eusebius (H. E. 2:2) say that Pilate made an official report to Tiberius of Jesus’ trial and condemnation.

“Commentaries

([hupomnemata](#)) of Pilate” are mentioned in a homily attributed to Chrysostom (8 in Pasch.). The Acta Pilati in Greek, and two Latin epistles to the emperor, now extant, are spurious (Fabric. Apoer. 1:237,298; 3:111,456).

Pilate is a striking instance of the danger of trifling with conscientious convictions, and not acting at once upon the principle of plain duty. Fear of man, the Jews’ accusations, and the emperor’s frown, and consequent loss of place and power, led him to condemn Him whom he knew to be innocent and desired to deliver. His compromises and delays were vain when once the determined Jews saw him vacillating. Fixed principle alone could have saved him from pronouncing that unrighteous sentence which brands his name forever (Psalm 82). His sense

of justice, compassion, and involuntary respect for the Holy Sufferer yielded to his selfishness, worldly policy, and cynical unbelief. Pilate was guilty, but less so than the high priest who in spite of light and spiritual knowledge (^{<431911>}John 19:11) delivered Jesus to him.

PILDASH

One of Nahor's eight sons by Milcah (^{<012222>}Genesis 22:22).

PILEHA

^{<161024>} Nehemiah 10:24.

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PILLARS

‘ amud . A chief feature in Eastern building, the flat roofs being supported by pillars. The tent fashion remained even in permanent structures. Open Persian halls have the fronts supported by pillars and shaded by curtains fastened to the ground by pegs or to trees in the court (<170106>Esther 1:6). The heaven is compared to a canopy supported by pillars (<19A402>Psalm 104:2;

<234022> Isaiah 40:22). In <197503>Psalm 75:3, “the earth ... dissolved, I bear up the pillars of it,” literally, “I have weighed,” i.e. consolidated by exact weight the pillars. I who at creation brought the world from chaos into beautiful order will restore it from its present disorganization. In <091512>1 Samuel 15:12, “Saul set him up a (not ‘place’ but) monument,” literally, hand, probably a pillar (<012818>Genesis 28:18; 35:14). The 12 pillars ranged as boundary stones round the consecrated enclosure represented the 12 tribes, as the “altar” represented Jehovah making covenant with them (<022404>Exodus 24:4; <231919> Isaiah 19:19). In <111012>1 Kings 10:12 mis’ad means “a flight of steps” with “rails” or banisters,

Matsebah often means a statue or idolatrous image as well as pillar (<050705>Deuteronomy 7:5; <141403>2 Chronicles 14:3; Hos, 3:4). Boaz and Jachin were the two great pillars of the temple (<110721>1 Kings 7:21). In Song 3:10 the pillars support the canopy over the chariot at the four corners. Pillars with silver sockets supported the veil that enclosed the holy of holies. The ‘ amud on which king Joash stood (<121114>2 Kings

11:14) was not a pillar but a raised platform at the E. gate of the inner court (compare <264602>Ezekiel 46:2) for the king's use on festive occasions [<122303>2 Kings 23:3), the brazen scaffold of Solomon (<140613>2 Chronicles 6:13: Keil).

Pillar is the image of solid firm uprightness, the church's support (<480209>Galatians 2:9; <540315>1 Timothy 3:15). The church is "the pillar of the truth," as the continuance of the truth (historically) rests on it. The church rests on the truth as it is in Jesus, not the truth on the church. The truth donkey it is in itself needs no prop. The truth as it is acknowledged in the world needs the church as its human upholder under God. The pillar is the intermediate, the "ground" (basis) the ultimate, stay of the building (<550219>2 Timothy 2:19). Translated as Greek "the firm foundation of (laid by) God (namely, the word of truth <550215>2 Timothy 2:15,18, contrasted with Hymenseus' word eating as a canker) standeth" fast; the church being the house (<550220>2 Timothy 2:20) cannot be also the foundation, which would make the house to be founded on the house! The believer shall at last be a

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pillar immovably firm (unlike earthquake-shaken Philadelphia) and “never more at all go out” (Greek [<660312>](#) Revelation 3:12), being under “the blessed necessity of goodness.”

In [<070906>](#) Judges 9:6 Abimelech is crowned “by the oak (‘elown , not ‘plain’) of the pillar (or memorial) at Shechem,” in the same spot where Joshua held the last national assembly and renewed Israel’s covenant with Jehovah ([<062401>](#) Joshua 24:1,25,26), where also probably Jacob had buried the idol trinkets of his household ([<013504>](#) Genesis 35:4).

PILLED

[<013037>](#) Genesis 30:37,38. P EELED : [<231802>](#) Isaiah 18:2: stripped, plundered.

[<262918>](#) Ezekiel 29:18: Nebuchadnezzar’s soldiers had their shoulders pilled, i.e. the skin torn off in carrying earth for the mounds at the long siege of Tyre.

PILLOWS

[<261318>](#) Ezekiel 13:18-20: “women sew pillows to all armholes,” rather “to all elbows and wrists.” False prophetesses made cushions to lean on, typifying the tranquillity they foretold to their votaries. Compare [<261316>](#) Ezekiel 13:16,” which see visions of peace ... and there is no peace.” Perhaps they made their dupes rest on these pillows in fancied ecstasy after making

them first stand, from whence the expression is “of every stature” for men of every age. The male prophets “built a wall with untempered mortar” (²⁶¹³¹⁰Ezekiel 13:10), the women sewed pillows; both alike promising “peace” to the impenitent.

PILTAI

¹⁶¹²¹⁷ Nehemiah 12:17.

PINE

tidhar , from dahar to revolve. Gesenius makes the oak, implying duration. The shemen , in ¹⁶⁰⁸¹⁵Nehemiah 8:15 is rather the olive or oil tree, as in

²³⁴¹¹⁹ Isaiah 41:19.

PINNACLE

⁴⁰⁰⁴⁰⁵ Matthew 4:5, “the pinnacle of the temple,” the summit of the southern portico, rising 400 cubits above the valley of Jehoshaphat (Josephus Ant. 15:11, section 5, 20:9, section 7). Tregelles translated ²⁷⁰⁹²⁷Daniel 9:27,

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“upon the wing (kenaph) of abominations shall be that which causeth desolation,” namely, an idol set up on a wing or pinnacle of the temple by antichrist, who covenants with the restored Jews for the last of the 70 weeks of years (<430543>John 5:43) and breaks the covenant in the midst of the week, causing the daily sacrifices to cease. The pinnacle of the temple restored may be the scene of Satan’s tempting Israel by antichrist as it was of his tempting Jesus. James the Lord’s brother was precipitated from the pinnacle (Eusebius II E. 2:23).

PINON

<013641> Genesis 36:41. Eusebius and Jerome (Onomasticon) identify the seat of the tribe with Punon, an Israelite station in the wilderness, and Phoenon between Petra and Zoar, the site of the Roman copper mines.

PIPE

chaliyl , “to bore.” Representing wind instruments, as the harp represents stringed instruments. The pipe single or double, the flute; one of the simplest and oldest of musical instruments, the accompaniment of festivity (<110140>1 Kings 1:40; <420732>Luke 7:32; <230512>Isaiah 5:12), religious services (<091005>1 Samuel 10:5), and processions (<233029>Isaiah 30:29). Also suited by its plaintive softness to mourning (<400923>Matthew 9:23; <244836>Jeremiah 48:36). The “shawm” of which the clarinet is an improvement, may be

from chaliyl through the French chalumeau, German schalmeie.

PIRAM

Amorite king of Jarmuth at Joshua's invasion ([<061003>](#)Joshua 10:3). Defeated before Gibeon with the other four kings, hid in the cave of Makkedah; hanged, and buried in the cave.

PIRATHON

In Ephraim "in the mount of the Amalekite" (who had an early settlement in the highlands) ([<071215>](#)Judges 12:15). The burial place of the judge Abdon, on a height six miles W. of Shechem (Nablus), now Fer'ata; or Fer'aun (Palestine Exploration Quarterly Statement). Discovered by Hap-Parchi, an old traveler (Asher's Benj. of Tud. 2:426). David's eleventh captain for the eleventh month was of Pirathon, Benaiah of Ephraim ([<132714>](#)1 Chronicles 27:14).

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PISGAH

A ridge of the Abarim mountains W. from Heshbon. Nebo was a town on, or near, that ridge, lying on its western slope ([Numbers 21:20; 32:3,38](#); [Deuteronomy 32:49; 34:1](#)). From Pisgah, Israel gained their first view of the Dead Sea and Jordan valley; hence Moses too viewed the land of promise. The correct designation for the mount is not “Nebo” (which has become usual for convenience sake) but “the mountain adjoining Nebo.” In Scripture Nebo denotes only the town ([Isaiah 15:2](#); [Jeremiah 48:1,22](#)). The uniform peakless nature of Pisgah caused its parts to be distinguished only by the names of the adjacent villages. It always has the article “THE Pisgah” E. of Jordan, near “the field of Moab, opposite Jericho.” The field of Zophim was on it ([see ASHDOTH-PISGAH](#)):

[Deuteronomy 3:17](#).

Pisgah is derived from paasag “to divide,” a detached range of Abarim. Tristram from a point about 4,500 ft. high, three miles S.W. of Heshbon and one and a half W. of Main, saw to the N. and E. the Gilead hills, and the vast Belka ocean of grain and grass; to the S., Her and Seir of Arabia; to the W., the Dead Sea and Jordan valley and the familiar objects near Jerusalem; and over Jordan, Gerizim’s round top, and further the Esdraelon plain and the shoulder of Carmel; to the N. rose Tabor’s outline, Gilboa and little Hermon (jebel Duhy); in front rose Ajlun’s dark forests, ending in Mount Gilead, behind Es Salt (Ramoah Gilead) The name Pisgah survives only on the N.W. end of the Dead Sea, in the Ras el Feshkah (Hebrew: Rosh ha-Pisgah ,

“top of Pisgah”). Jebel Siugah (meaning fragment) probably answers to Pisgah. It is “over against Jericho,” and the view corresponds. It is a fragment cut off by declivities on all sides, and separated from Nebo by the wady Haisa.

PISIDIA

In Asia Minor, bounded on the N. by Phrygia, on the W. by Phrygia and Lycia, S. by Pamphylia, E. by Lycaonia and Cilicia. It stretched along the Taurus range. Paul passed through Pisidia twice on his first missionary tour; in going from Perga to Iconium, and in returning ([<441313>](#)Acts 13:13,14,51; 14:21,24,25; [<550311>](#)2 Timothy 3:11). The wild and rugged nature of the country makes it likely that it was the scene of Paul’s “perils of robbers” and “rivers” ([<471126>](#)2 Corinthians 11:26). Antioch of Pisidia was the scene of Paul’s striking sermon, [<441316>](#)Acts 13:16-41.

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PISON

One of the four heads of Eden's river (^{<010211>}Genesis 2:11), compassing Havilah. (**See EDEN** .)

PISPAH

^{<130738>} 1 Chronicles 7:38.

PIT

(1) She'ol , hades (**see HELL**); the covered, unseen world.

(2) Shachath , sunk and lightly covered to entrap animals (^{<190916>}Psalms 9:16; 35:7); typifying hopeless doom (^{<183318>}Job 33:18,24,28,30).

(3) Bor , a pit or cistern once full of water, now empty, with miry clay beneath (^{<194002>}Psalms 40:2; ^{<380911>}Zechariah 9:11); used as dungeon wherein the captive has no water or food; so Jeremiah (^{<243806>}Jeremiah 38:6,9), ^{<235114>}Isaiah 51:14; hence symbolizing the dishonored grave of the once haughty transgressor, with the idea of condign punishment in the unseen world, shadowed forth by the ignominious state of the body (^{<263114>}Ezekiel 31:14,16; 32:18,24). (**See ABYSS** on the bottomless pit": ^{<660901>}Revelation 9:1,2; 20:1,2.)

PITCH

zepheth (from a root “to flow”) in its liquid state; chemar (from a root “to bubble up”) solid; kopher , as used in covering (from a root “to cover”) woodwork, to make it watertight (<010614>Genesis 6:14); asphalt, bitumen. The town Is (Hit), eight days’ journey from Babylon, supplied from springs the bitumen which was used as mortar in building that city (<011103>Genesis 11:3; Herodotus i. 179). Athenaeus (2:5) mentions a lake near Babylon abounding in bitumen which floated on the water. Bitumen pits are still found at Hit on the western bank of Euphrates; so tenacious is it “that it is almost impossible to detach one brick from another” (Layard, Nin. and Bab.). Asphalt is opaque, and inflammable, bubbling up liquid from subterranean fountains and hardening by exposure. Pitch or bitumen made the papyrus ark of Moses watertight (<020203>Exodus 2:3). The Dead Sea was called Lacus Asphaltites from the asphalt springs at its southern end, the vale of Siddim (<011403>Genesis 14:3,10). The Salt Sea after Sodom’s destruction spread over this vale. At the shallow southern end of the sea

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are the chief deposits of salt and bitumen. The asphalt crust on the bed of the lake is cast out by earthquakes and other causes (Josephus B. J. 4:8, section 4; Tac. Hist. 5:6). The inflammable pitch (^{<233409>}Isaiah 34:9) on all the plain, ignited by the lightning, caused “the smoke of the country to go up as the smoke of a furnace” (^{<011928>}Genesis 19:28). Kopher means also a “ransom” or “atonement” (^{<183321>}Job 33:21 margin). As the pitch covered the ark from the overwhelming waters, so the atonement covers the believer in Jesus from the blood of God’s wrath. Kippurim , “atonement” (^{<022936>}Exodus 29:36; ^{<032327>}Leviticus 23:27), and kapporeth , “mercy-seat,” the covering of the ark and the law inside it (^{<450325>}Romans 3:25; 10:4), are related.

PITCHER

Women’s water jars with one or two handles, carried on the shoulder (^{<012415>}Genesis 24:15-20).

PITHOM

An Egyptian store city built by Israelites for their oppressor (^{<020111>}Exodus 1:11). Identified by Brugsch with the fort of Djar, Pachtum. It existed early in the 18th dynasty, before Thothmes III (the Pharaoh who perished in the Red Sea), and was probably erected by his grandfather Aahmes I. The fort subsequently was called Heroopolis. The Egyptian name is Pe Tum, “the house (temple) of Tum,” the sun god of Heliopolis. Chabas translated an Egyptian record, mentioning a “reservoir

(berekoovota, a slightly modified Hebrew word; confirming the Scripture that ascribes the building to Hebrews) at Pithom on the frontier of the desert.” Pithom was on the canal dug or enlarged long before under Osirtasin of the 12th dynasty. Rameses II subsequently fortified and enlarged it and Raamses. Lepsius says the son

of Aahmes I was RHMSS. The Rameses, two centuries subsequently, have a final “u,” Ramessu. Brugsch thinks the Israelites started from Raamses, which he thinks to be Zoan or Taus, and journeying toward the N.E. reached the W. of lake Sirbonit, separated from the Mediterranean by a narrow neck of land. From Mount Kasios here they turned S. through the Bitter Lakes to the N. of the gulf of Suez; then to the Sinai peninsula. In the inscriptions Heracleopolis Parva near Migdol is named Piton “in the district of Succoth” (a Hebrew word meaning tents). The place is also called Pt-Ramses “the city of Ramses.” (Jewish Intelligencer, Jan. 1877.)

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PITHON

<130835> 1 Chronicles 8:35; 9:41.

PLAGUE

deber , “destruction.” Any sudden, severe, and dangerous disease. Maweth ,” death,” i.e. deadly disease; so “the black death” of the middle ages. Nega’ , “a stroke” from God, as leprosy (Leviticus 13). Mageephah , qeteb , “pestilence” (<199106>Psalm 91:6), “that walketh in darkness,” i.e. mysterious, sudden, severe, especially in the night, in the absence of the light and heat of the sun. Rosheph , “flame,” i.e. burning fever; compare <350305> Habakkuk 3:5 margin

(**See EGYPT** and **see EXODUS** on the ten plagues.) A close connection exists between the ordinary physical visitations of Egypt and those whereby Pharaoh was constrained to let Israel go. It attests the sacred author’s accurate acquaintance with the phenomena of the land which was the scene of his history. “The supernatural presents in Scripture generally no violent opposition to the natural, but rather unites in a friendly alliance with it” (Hengstenberg). A special reason why in this case the natural background of the miracles should appear was in order to show that Jehovah was God of Egypt as much as of Israel, and rules “in the midst of the earth”

(<020822>Exodus 8:22) By exhibiting Jehovah through Moses at will bringing on with unusual intensity, and withdrawing in answer to intercession at once and completely, the well known

Egyptian periodical scourges which their superstition attributed to false gods, Jehovah was proved more effectively to be supreme than He could have been by inflicting some new and strange visitation. The plagues were upon Egypt's idols, the Nile water, the air, the frog, the cow, the beetle, etc., as Jehovah saith (⁰²¹²¹²Exodus 12:12), "against all the gods of Egypt will I execute judgment" (⁰²¹⁸¹¹Exodus 18:11; 15:11; ⁰⁴³³⁰⁴Numbers 33:4).

Ten is significant of completeness, the full flood of God's wrath upon the God-opposed world power. The magicians initiate no plague; in producing the same plague by their enchantments (which seem real, as demoniacal powers have exerted themselves in each crisis of the kingdom of God) as Moses by God's word, they only increase the visitation upon themselves. The plagues as they progress prove:

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(1) Jehovah's infinite power over Egypt's deified powers of nature. The first stroke affects the very source of the nation's life, the Nile; then the soil (the dust producing the plague); then the irrigating canals breeding flies.

(2) The difference marked between Israel and Egypt; the cattle, the crops, the furnaces (wherein Israel was worn with bondage) represent all the industrial resources of the nation. The stroke on the firstborn was the crowning one, altogether supernatural, whereas the others were intensifications of existing scourges. The firstborn, usually selected for worship, is now the object of the stroke. The difference marked all along from the third plague was most marked in that on the firstborn (<021107>Exodus 11:7). The plague was national, the firstborn representing Egypt: <234303>Isaiah 43:3, "I gave Egypt for thy ransom."

PLAINS

abel = meadow; compare A BEL M EHOLAH . Biqu'ah , the great, plain Coele (hollow) Syria between Lebanon and Antilebanon; Bikath Aven, Amos 1:5; "the valley (Biqu'ath) of Lebanon" (<061117>Joshua 11:17; 12:7), Biqua'ath Mizpeh (<061108>Joshua 11:8); still called el Bekaa, 60 miles long, five broad. Also <143522>2 Chronicles 35:22; <011102>Genesis 11:2; <160602>Nehemiah 6:2; <270301>Daniel 3:1. Hac Ciccar, the region round about the Jordan valley (<011310>Genesis 13:10; 19:17,25-29). Ham Mishor (<050310>Deuteronomy 3:10; 4:43), the smooth (from yaashar , straight) downs of Moab stretching

from Jordan E. of Jericho into the Arabian desert, contrasting with the rugged country W. of Jordan and with the higher lands of Bashan and Argob. The Belka pasture, regular in its undulations, good in its turf (^{<142610>}2 Chronicles 26:10). Ha ‘Arabah, the Jordan valley and its continuation S. of the Dead Sea. Ha shepheelah, the undulating, rolling, low hills between the mountainous part of Judah and the coast plain of the Mediterranean (^{<050107>}Deuteronomy 1:7, “the vale”; ^{<142818>}2 Chronicles 28:18, “the low country”); Seville in Spain is derived from it. ‘Elon ought to be translated “oak” or “oaks” (^{<011206>}Genesis 12:6; 13:18; ^{<070411>}Judges 4:11; 9:6,37; ^{<091003>}1 Samuel 10:3). Emek the valley of Jezreel (Esdraelon), the eastern part, Megiddo the western part, of the one plain.

PLASTER

giyr , siyr . ^{<031442>}Leviticus 14:42,48; ^{<052702>}Deuteronomy 27:2,4; ^{<060832>}Joshua 8:32. The inscription at Ebal was cut while the plaster was still moist. In

^{<270505>} Daniel 5:5 the accuracy of Scripture appears; the Nineveh walls were

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paneled with alabaster slabs, but no alabaster being procurable at Babylon enamel or stucco (“plaster”) for receiving ornamental designs covers the bricks; on it Belshazzar’s doom was written.

PLEIADES

kimah . <300508>Amos 5:8; <180909>Job 9:9; 38:31; literally, “the heap (Arabic knot) of stars.” “Canst thou bind (is it thou that bindest) the sweet influences (the Pleiades rise in joyous spring, ma’adanot ; but Gesenius, transposing ma’anadoth , translated ‘bands’) of Pleiades?” Madler of Dorpat discovered that the whole solar system is moving forward round Alcyone, the brightest star in Pleiades. The Pleiades are “bound” together with such amazing attractive energy that they draw our whole planetary system and sun round them at the rate of 422,000 miles a day in the orbit which will take thousands of years before completion.

POCHERETH, CHILDREN OF

<150257> Ezra 2:57; <160759>Nehemiah 7:59.

POETRY

The peculiarity of the Hebrew poetical age is that it was always historical and true, never mythical, as the early age of national lays in all other nations, as Hindostan, Greece, and Rome. The oldest portions of Old Testament history, namely, the Pentateuch, have the least of the poetical and imaginative

element. Elijah, the father of the prophets, was no poet; nor were the prophets poets strictly, except insofar as in their teachings they were lifted up to the poetic modes of thought and expression. The schools of the prophets diffused a religious spirit, lyric instruments were used to accompany their prophesyings; but David it was (³⁰⁰⁶⁰⁵Amos 6:5) who molded lyric effusions of devotion into a permanent and more perfect style. Poetry in other countries was the earliest form of composition, being most easily retained in the memory; and compositions in the early ages were diffused more by oral recitation than by reading, books being scarce and in many places unknown. But the earliest Hebrew Scriptures (the Pentateuch) have less of the poetic element than the later; so entirely has the divine Author guarded against the mythical admixture which is found in early heathen lays.

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H E B R E W V E R S I F I C A T I O N . Oriental poetry embalmed its sentiments in terse, proverbial sentences, called mashal.

I. Acrosticism or alphabetical arrangement was adopted in combining sentiments, the mutual connection of which was loose (Lamentations 1). No traces of it exist before David, who doubtless originated it (Psalm 25; Psalm 34; Psalm 37; Psalm 145). In later alphabetical psalms there is more regularity than in David's, and less simplicity; as Psalm 111; 112, have every half verse marked by a letter, and Psalm 119 has a letter appropriated to every eight verses.

II. The same verse in some cases was repeated at regular intervals (Psalm 42; Psalm 107).

III. Parallelism is the characteristic form of Hebrew poetry. Its peculiar excellence is that, whereas poetry of other nations suffers much by translation, (for the versification depends on the recurrence of certain sounds at regular intervals,) Hebrew poetry suffers but little, for its principle is the parallel correspondence of thoughts, not sounds, thought- rhythm Ewald designates it; a remarkable proof that from the first the Spirit designed Holy Scripture for nations of every tongue. Rabbi Azariah anticipated Bishop Lowth in the theory of parallelism. Parallelism affords a clue to the meaning of many passages, the sense of a word being explained by the corresponding word in the parallel clause. The Masoretic punctuation marks the metrical arrangement by distinctive accents; the thought in the inspired volume is more prominent than the form.

The earliest instance of parallelism is in Enoch's prophecy (<650114>Jude 1:14) and **see LAMECH** 'S parody of it (<010423>Genesis 4:23,24). The kinds distinguished are:

(1) the synonymous parallelism, in which the second repeats the first with or without increase of force (<192227>Psalm 22:27; <231501>Isaiah 15:1), sometimes with double parallelism (<230115>Isaiah 1:15);

(2) the antithetic, in which the idea of the second clause is the converse of that in the first (<201001>Proverbs 10:1);

(3) the synthetic or competing, where there is a correspondence between different sentences, noun answering to noun, verb to verb, member to member, the sentiment in each being enforced by accessory ideas (<235506>Isaiah

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55:6,7). Also alternate ([<235119>](#)Isaiah 51:19), “desolation and destruction, and the famine and the sword,” desolation by famine and destruction by the sword, introverted, where the fourth answers to the first and the third to the second ([<400706>](#)Matthew 7:6).

Epic poetry, as having its proper sphere in a mythical, heroic age, is not found in the Hebrew Scriptures. Nor is the drama; though dramatic elements occur in Job, the Song of Solomon, and some psalms, as Psalm 32, where occur transitions, without introduction, from speaking of God to speaking to God; [<19D208>](#)Psalm 132:8-10,14, where the psalmist’s prayer and God’s answer beautifully correspond.

The whole period before David furnished no psalm to the psalter, except Psalm 90, by Moses, and possibly Psalm 91. The book of the wars of the Lord ([<042114>](#)Numbers 21:14,17,27) and the book of Jasher (the upright) or the worthies of Israel (Jeshurun: [<053215>](#)Deuteronomy 32:15, compare [<100118>](#)2 Samuel 1:18; [<091807>](#)1 Samuel 18:7) were secular. David’s spiritual songs gained such a hold of the nation that worldly songs thenceforth held a low place ([<230512>](#)Isaiah 5:12; [<300605>](#)Amos 6:5). Israel’s song at the Red Sea (Exodus 15), the priests’ benediction (Num 5:22-26), Moses’ chant at the moving and resting of the ark [<040903>](#)Numbers 9:35,36), Deborah’s song (Judges 5), and Hannah’s song (1 Samuel 2) laid the foundation for the full outburst of psalmody in David’s days; and are in part appropriated in some of the psalms. The national religious awakening under Samuel, with which are

connected the schools of the prophets (<091005>1 Samuel 10:5-11; 19:19-24) having a lyrical character, immediately prepared the way. David, combining creative poetical genius with a special gift of the Spirit, produced the psalms which form the chief part of the psalter, and on which the subsequent writers of psalms mainly lean. Persecution in part fitted him for his work; as was well said, “where would have been David’s psalms if he had not been persecuted?”

S ACRED S INGERS . When David became king he gave psalmody a leading place in the public liturgy. A sacred choir was formed, himself at its head; then followed the three chief musicians, Asaph, Heman, and Jeduthun; then Asaph’s four sons, Jeduthun’s six, and Heman’s 14. Each of these sons had 12 singers under him, 288 in all. Besides, there were 4,000 Levite singers (1 Chronicles 25); Asaph with his company was with the ark on Zion; Heman and Jeduthun with the tabernacle at Gibeon (<131637>1 Chronicles 16:37-42).

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MUSICAL INSTRUMENTS . Stringed instruments predominated in the sacred music, psalteries and harps; cymbals were only for occasions of special joy ([Psalm 150:5](#)). Trumpets with loud hoarse note accompanied the bringing in of the ark ([1 Chronicles 15:24](#)); also at the temple's consecration ([2 Chronicles 5:12](#)); also at the restoration of temple worship under Hezekiah ([2 Chronicles 29:26,27](#)); also at the founding of the second temple ([Ezra 3:10](#)). David invented, or improved, some of the instruments ([1 Chronicles 23:5](#); [2 Chronicles 7:6](#); [Nehemiah 12:36](#)).

The poetical books are Job, Psalms, Proverbs, and the Song of Solomon. Simplicity and freshness are combined with sublimity. "The Spirit of the Lord spoke by" the Hebrew poet, "and His word was upon his tongue"

([2 Samuel 23:2](#)). Even the music was put in charge of spiritually gifted men, and Heman was "the king's seer in the words of God" ([1 Chronicles 25:1,5](#)). The sacred poet represents the personal experiences of the children of God and of the whole church. Scripture poetry supplies a want not provided for by the law, inspired and sanctioned devotional forms to express in public worship and in private the feelings of pious Israelites. The Psalms draw forth from beneath the legal types their hidden essence and spirit, adapting them to the various spiritual exigencies of individual and congregational life. Nature's testimony to the unseen, God's glory and goodness, is also embodied in the inspired poetry of the Psalms.

The psalter is the Israelite's book of devotion. enabling him to enter into the spirit of the services of the sanctuary, and so to feel his need of Messiah, whose coming the Psalms announce. Christ in His inner life as the God- man, and in His past, present, and future relations to the church and the world, is the ultimate theme throughout. It furnishes to us also divinely sanctioned language to express prayer and thanksgiving to God. and communion with our fellow saints.

Besides parallelism, poetic expressions distinguish Hebrew poetry from prose. David's lament over Jonathan is a beautiful specimen of another feature of Hebrew poetry, the strophe; three strophes being marked by the thrice recurrence of the dirge, sung by the chorus; the first dirge sung by the whole body of singers representing Israel; the second by a chorus of damsels; the third by a chorus of youths (¹⁰⁰¹¹⁷2 Samuel 1:17,27).

The predominant style of lyrical poetry is apparently derived front an earlier terse and sententious kind, resembling that of Proverbs. The Eastern

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mind embodies thought in pithy maxims; hence *maashal* , “proverb,” is used for poetry in general. Solomon probably embodied in Proverbs preexisting popular wise sayings, under the Spirit’s guidance. Finally, Hebrew poetry is essentially national, yet universal and speaking to the heart and spiritual sensibilities of universal man. The Hebrew poet sought not self or fame, as the pagan poets, but was inspired by God’s Spirit to meet the want which his own and his nation’s aspirations after God created. The selection for the psalter was made not with reference to the beauty of the pieces, but to their adaptation for public worship. Hence several odes of the highest order are not included: Moses’ songs (Exodus 15; 30), Deborah’s (Judges 5), Hannah’s (1 Samuel 2), Hezekiah’s (^{<233809>}Isaiah 38:9-20), Habakkuk’s (Habakkuk 3), and even David’s dirge over Saul and Jonathan.

POISON

chemah , from a root “to be hot” (^{<053224>}Deuteronomy 32:24,33,). ^{<195804>}Psalms 58:4; 140:3, “of serpents.” In ^{<180604>}Job 6:4 allusion is made to poisoned arrows, symbolizing the burning pains which penetrated into Job’s inmost parts (“spirit” as contrasted with surface flesh wounds of his body). Pliny (xi. 115) mentions that the Scythians poisoned their arrows with viper’s venom mixed with human blood; a scratch of such arrows proved fatal. Also Arab pirates on the Red Sea used poisoned arrows (*texicon*, or *toxicum* from *toxon* a bow, became the term for poison, so common was the usage). The

Jews never adopted the barbarous custom. Ro'sh :

<053232> Deuteronomy 32:32; 29:18; <196921>Psalm 69:21;
<250319>Lamentations 3:19;

<300612> Amos 6:12. **see GALL** : <240814>Jeremiah 8:14 margin

POMEGRANATE

rimmon . The tree and the fruit. In Egypt (<042005>Numbers 20:5), and in Palestine (<041323>Numbers 13:23; <050808>Deuteronomy 8:8). Rimmon, Gath-rimmon, and En-rimmon, were called from the pomegranate. The cheeks (KJV "temples," i.e. the upper part of the cheek near the temples) of the bride are "like a piece of pomegranate within her locks" (Song 4:3). When cut it displays seeds in rows, pellucid, like crystal, tinged with red. The church's blush of modesty is not on the surface but within, which Christ sees into (Song 4:13). Her "plants are an orchard of pomegranates with pleasant fruits," not merely flowers (<431508>John 15:8); Song 8:2, "spied wine of the juice of my pomegranate." The cup of betrothal He gave her at the last supper, the marriage cup shall be at His return (<402629>Matthew 26:29;

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<661907> Revelation 19:7-9). “Spices” are only introduced in the Song of Solomon when he is present, not in his absence. The pomegranate was carved on the tops of the pillars in Solomon’s temple (<110718>1 Kings 7:18,20), and on the hem of the robe of the ephod (<022833>Exodus 28:33,34). The fruit is surmounted with a crown-shaped (compare spiritually <550408>2 Timothy 4:8;

<600504> 1 Peter 5:4; <590112>James 1:12) calyx. The name is from pomum granatum “grained apple,” called “Punic” by the Romans as they received it from Carthage. The rind abounds in tannin, which the Moors used in preparing “morocco” leather; the Cordovaners of Spain learned the art from the Moors; hence our word “cordwainers.” The order is the Myrtaceae; the foliage dark green, flowers crimson; the fruit (like an orange) ripens in October.

POMMELS

<140412> 2 Chronicles 4:12,13. The ball-like tops of the temple pillars; convex projections of the capitals. “Bowls” in <110741>1 Kings 7:41. “Circumvolutions,” the lower part of the capital, on which “lattice work” was set about, as the pomegranates were on the chains or woven work (Keil).

PONTUS

N. of Asia Minor, stretching along the Euxine sea (Pontus, from whence its name). <440209>Acts 2:9,10; 18:2; <600101>1 Peter

1:1: which passages show many Jews resided there. Pompey defeated its great king Mithridates, and so gained the W. of Pontus for Rome, while the E. continued under native chieftains. Under Nero all Pontus became a Roman province. Berenice, great granddaughter of Herod the Great, married Poleme II, the last petty monarch. Paul saw her afterward with her brother Agrippa II at Caesarea.

POOL

berakah . Reservoir for water, whether supplied by springs or rain (²³⁴²¹⁵Isaiah 42:15). The drying up of the pools involved drought and national distress. The three pools of Solomon near Bethlehem are famous, and still supply Jerusalem with water by an aqueduct (²¹⁰²⁰⁶Ecclesiastes 2:6). Partly hewn in the rock, partly built with masonry; all lined with cement; formed on successive levels with conduits from the upper to the lower; with flights of steps from the top to the bottom of each: in the sides of Etham valley, with a dam across its opening, which forms the eastern side

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of the lowest pool. The upper pool is 380 ft. long, 236 broad at the E., 229 at the W., 25 deep, 160 above the middle pool. This middle pool is 423 long, 250 broad at the E., 160 at the W., 39 deep, 248 above the lower pool. The lower pool is 582 long, 207 broad at the E., 148 at the W., 50 deep. A spring above is the main source (Robinson, Res. 1:348,474).

POOR

The considerate provisions of the law for the poor (based on principles already recognized by the patriarchs: <182019>Job 20:19; 24:3,4,9,10; especially <182911> Job 29:11-16; 31:17) were:

(1) The right of gleaning; the corners of the field were not to be reaped, nor all the grapes to be gathered, nor the olive trees to be beaten a second time; the stranger, fatherless, and widow might gather the leavings; the forgotten sheaf was to be left for them (<031909>Leviticus 19:9,10; <052419> Deuteronomy 24:19,21; <080202>Ruth 2:2).

(2) They were to have their share of the produce in sabbatical years (<022311>Exodus 23:11; <032506>Leviticus 25:6).

(3) They recovered their land, but not town houses, in the jubilee year (<032525>Leviticus 25:25-30).

(4) Usury, i.e. interest on loans to an Israelite, was forbidden; the pledged raiment was to be returned before sundown (<022225>Exodus 22:25-27;

<052410> Deuteronomy 24:10-13); generous lending, even at the approach of jubilee release, is enjoined: (<051507>Deuteronomy 15:7-11) “thou shalt open thy hand wide to THY poor”; God designs that we should appropriate them as our own, whereas men say “the poor.”

(5) Lasting bondservice was forbidden, and manumission, with a liberal present, enjoined in the sabbatical and jubilee years (<051512>Deuteronomy 15:12-15; <032539>Leviticus 25:39-42; 47-54); the children were not enslaved; an Israelite might redeem an Israelite who was in bondage to a rich foreign settler.

(6) Portions from the tithes belonged to the poor after the Levites (<051428>Deuteronomy 14:28,29; 26:12,13).

(7) The poor shared in the feasts at the festivals of weeks and tabernacles (<051611>Deuteronomy 16:11,14; <160810>Nehemiah 8:10).

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(8) Wages must be paid at the day's end ([<031913>](#)Leviticus 19:13); yet partiality in judgment must not be shown to the poor ([<022303>](#)Exodus 23:3; [<031915>](#)Leviticus 19:15).

In the New Testament Christ lays down the same love to the poor ([<420311>](#)Luke 3:11; 14:13; [<440601>](#)Acts 6:1; [<480210>](#)Galatians 2:10; [<590215>](#)James 2:15; [<451526>](#) Romans 15:26), the motive being “Christ, who was rich, for our sake became poor that we through His poverty might be rich” ([<470809>](#)2 Corinthians 8:9). Begging was common in New Testament times, not under Old Testament ([<421620>](#)Luke 16:20,21; 18:35; [<411046>](#)Mark 10:46; [<430908>](#)John 9:8; [<440302>](#) Acts 3:2.) Mendicancy in the ease of the able bodied is discouraged, and honest labour for one's living is encouraged by precept and example ([<520411>](#)1 Thessalonians 4:11; [<490428>](#)Ephesians 4:28; [<530307>](#)2 Thessalonians 3:7-12).

The prophets especially vindicate the claims of the poor: compare [<261812>](#) Ezekiel 18:12,16,17; 22:29; [<242213>](#)Jeremiah 22:13,16; 5:28; [<231002>](#)Isaiah 10:2; [<300207>](#)Amos 2:7, “pant after the dust of the earth on the head of the poor,” i.e., thirst after prostrating the poor by oppression, so as to lay their heads in the dust; or less simply (Pusey) “grudge to the poor debtor the dust which as a mourner he strewed on his head” ([<100102>](#)2 Samuel 1:2; [<180212>](#)Job 2:12). In [<051504>](#)Deuteronomy 15:4 the creditor must not exact a debt in the year of release, “save when there shall be no poor among you,” but as [<051511>](#) Deuteronomy 15:11 says “the poor shalt never cease out

of the land,” translated “no poor with thee,” i.e. release the debt for the year except when no poor person is concerned, which may happen, “for the Lord shall greatly bless thee”: you may call in a loan on the year of release, when the borrower is not poor. Others regard the promise, ^{<051511>}Deuteronomy 15:11, conditional, Israel’s disobedience frustrating its fulfillment. Less costly sacrifices might be substituted by the poor (^{<030507>}Leviticus 5:7,11).

POPLAR

libneh , from laban “to be white,” namely, in wood and the under side of the leaves (^{<013037>}Genesis 30:37; ^{<280413>}Hosea 4:13). Others, from Septuagint and the Arabic lubnah, make the libnah the storax or styrax, *Styrax officinale*, a small tree with scented white blossoms and fragrant gum.

PORATHA

or P ORUDATHA

^{<170908>} Esther 9:8.

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PORCH

‘ uwlam . ^{<132811>}1 Chronicles 28:11, of Solomon’s temple, a vestibule open in front and on the sides. The porch (**puloon** or **proaulion**), ^{<402671>}Matthew 26:71, is the passage beneath the housefront from the street to the aule or court inside, open to the sky. This passage or porch was closed next the street by a large folding gate with a small wicket for single persons, kept by a porter (^{<431816>}John 18:16,17). The “porches” (^{<430502>}John 5:2) were arches or porticoes opening upon and surrounding the reservoir Solomon’s porch (^{<431023>}John 10:23) was on the E. side of the temple (Josephus, Ant. 20:9, section 7).

PORTER

shoer : **thuroros** . A gatekeeper (^{<130921>}1 Chronicles 9:21), ^{<431003>}John 10:3 symbolically the Holy Spirit who opens gospel doors (^{<441427>}Acts 14:27; ^{<461609>}1 Corinthians 16:9; ^{<470212>}2 Corinthians 2:12; ^{<510403>}Colossians 4:3) and shuts them (^{<441606>}Acts 16:6,7): “by one Spirit we have access through Christ unto the Father” (^{<490218>}Ephesians 2:18). He opens the door of men’s hearts (Rev: 3:20, compare ^{<441614>}Acts 16:14).

POST

rats , “a runner” (^{<170313>}Esther 3:13,15; 8:14). Couriers from the earliest times (^{<180925>}Job 9:25) carried messages,

especially royal despatches. “My days are (not as the slow caravan, but) swifter than a post.” (¹⁴³⁰⁰⁶2 Chronicles 30:6,10; ²⁴⁵¹³¹Jeremiah 51:31.) Relays of messengers were kept regularly organized for the service (post is from positus, placed at fixed intervals). The Persians and Romans impressed men and horses for the service of government despatches; letters of private persons were conveyed by private hands. Louis XI of France first (A.D. 1464) established an approximation to our modern post.

POTIPHAR

From Egyptian Pa-ti, “the given” or devoted to Par or Phar, the (royal) house or palace. “An officer (chamberlain) of Pharaoh, chief of the executioners,” i.e. captain of the bodyguard (KJV), who executed the king’s sentences (⁰¹³⁷³⁶Genesis 37:36; 39:1; ¹²²⁵⁰⁸2 Kings 25:8; ²⁴³⁹⁰⁹Jeremiah 39:9; 52:12). The prison in which he confined Joseph was an apartment arched, vaulted, and rounded (ha-sohar) for strength (called a “dungeon,”

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<014015> Genesis 40:15), in the house of the chief of the executioners (<014003>Genesis 40:3). Joseph's feet at first "they afflicted with fetters, the iron entered into his soul" (<19A517>Psalm 105:17,18); but Jehovah gave him favor in the sight of "the keeper of the prison," probably distinct from Potiphar. There seems little ground for thinking that Potiphar was succeeded by another "chief of the executioners," "the keeper of the prison" was entrusted by Potiphar with Joseph. Potiphar scarcely believed his lustful wife's story, or he would have killed Joseph at once; but instead he put him in severe imprisonment at first, then with Potiphar's connivance the prison keeper put the same confidence in Joseph as Potiphar himself had put in him when he was free. Egyptian monuments, in harmony with Scripture, represent rich men's stewards, as Joseph, carefully registering all the produce of the garden and field, and storing it up. (**See JOSEPH .**)

POTIPHERAH

"Devoted to Ra" the sun god, the priest of On or Heliopolis, the grand seat of sun worship. His daughter Pharaoh gave in marriage to Joseph. The Egyptians and Hebrews were not then so exclusive as afterward; Joseph was now naturalized with an Egyptian name, as viceroy. Asenath probably adopted Joseph's faith (<014145>Genesis 41:45,50; 43:32; 46:20).

POTSHERD

heres . "Sherd," anything shered. A piece of earthenware broken.

<202623> Proverbs 26:23, “burning lips (lips professing burning love) and a wicked heart are like a potsherd (a fragment of common earthenware) silvered over with dross”; implying roughness, dryness, and brittleness.

<192215> Psalm 22:15, “my strength is dried up like a potsherd” or earthen vessel exposed to heat; the drying up of the vital juices caused Christ’s excessive thirst (<431928>John 19:28). In <180208>Job 2:8 not a potsherd but an instrument for scratching is meant. <234509>Isaiah 45:9, i.e. whatever good one might promise himself from striving with his fellow creature of earth, to strive with one’s Maker is suicidal madness (<232704>Isaiah 27:4).

POTTAGE

nazid , from zid “to boil.” A dish of boiled food, of common materials, as lentils (<012529>Genesis 25:29: <120438>2 Kings 4:38).

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POTTER'S FIELD

<402707> Matthew 27:7. (See ACELDAMA , and below, see POTTERY .)

POTTERY

Early known in Egypt. Israel in bondservice there wrought at it (<198106>Psalm 81:6, so the Hebrew in <090214>1 Samuel 2:14); but translated for “pots” the harden baskets for carrying clay, bricks, etc., such as are depicted in the sepulchral vaults at Thebes (<020506>Exodus 5:6-12; <141606>2 Chronicles 16:6).

The potter trod the clay into a paste (<234125>Isaiah 41:25), then put it on a wheel, by which he sat and shaped it. The wheel or horizontal lathe was a wooden disc, placed on another larger one, and turned by hand or worked by a treadle (<241803>Jeremiah 18:3); on the upper he molded the clay into shape

(<234509>Isaiah 45:9); the vessel was then smoothed, glazed, and burnt. Tiles with painting and writing on them were common (<260401>Ezekiel 4:1). There was a royal establishment of potters at Jerusalem under the sons of Shelab (<130425>1 Chronicles 4:25), carrying on the trade for the king's revenue. The pottery found in Palestine is divisible into Phoenician, Graeco-Phoenician, Roman, Christian, and Arabic; on handles of jars occur inscriptions: “to king Zepha king Shat” and Melek (Palestine Exploration, Our Work in Palestine). Emblem of man's brittle frailty, and of God's potter-like power to shape our ends as He pleases (<190209>Psalm 2:9;

<232916>Isaiah 29:16; 30:14; <241911> Jeremiah 19:11;
<250402>Lamentations 4:2).

As <234003>Isaiah 40:3 and <390301>Malachi 3:1 are thrown together in <410102>Mark 1:2,3; also <236211>Isaiah 62:11 and <380909>Zechariah 9:9 in <402104>Matthew 21:4,5; and <230814>Isaiah 8:14; 28:16 in <450933>Romans 9:33; so <241803>Jeremiah 18:3-6,19, and <381112>Zechariah 11:12,13 in <402709>Matthew 27:9. Matthew presumes his reader's full knowledge of Scripture, and merges the two human sacred writers, Jeremiah and Zechariah, in the one voice of the Holy Spirit speaking by them. In Matthew and Zechariah alike, the Lord's representative, Israel's Shepherd, has a paltry price set upon Him by the people; the transaction is done deliberately by men connected with the house of Jehovah; the money is given to the potter, marking the perpetrators' baseness, guilt, and doom, and the hand of the Lord overrules it all, the Jewish rulers while following their own aims unconsciously fulfilling Jehovah's "appointment."

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POUND

(**See WEIGHTS** .) A Greek pound; a money of account; 60 in the talent; the weight depended on that of the talent. The Attic talent then was usual in Palestine.

PRAETORIUM

(**See PALACE** , **see JUDGMENT HALL** .)

PRAYER

(1) Techinnah , from chandra “to be gracious”; hithpael, “to entreat grace”; Greek **deesis** .

(2) Tephillah , from hithpael of paalal , “to seek judgment”; Greek **proseuchee** . “Prayer,” **proseuchee** , for obtaining blessings, implying devotion; “supplication,” **deesis** , for averting evil. “Prayer” the general term; “supplication” with imploring earnestness (implying the suppliant’s sense of need); **enteuxis** , intercession for others, coming near to God, seeking an audience in person, generally in another’s behalf.

Thanksgiving should always go with prayer (<540201>1

Timothy 2:1; <490618>Ephesians 6:18;

<500406> Philippians 4:6). An instinct of every nation, even pagan (<231612>Isaiah 16:12; 44:17; 45:20; <111826>1 Kings 18:26). In Seth’s days, when Enos (frailty) was born to him, “men began to call upon the name of Jehovah.” The name Enos embodies the Sethites’ sense of human frailty urging them to prayer, in contrast to the Cainites’ self sufficient “pride of countenance”

which keeps sinners from seeking God (<191004>Psalm 10:4). While the Cainites by building a city and inventing arts were founding the kingdom of this world, the Sethites by united calling upon Jehovah constituted the first church, and laid the foundation of the kingdom of God. The name of God is His whole self manifestation in relation to man. On this revealed divine character of grace and power believers fasten their prayers (<19B949>Psalm 119:49; <201810>Proverbs 18:10).

The sceptic's objections to prayer are:

(1) The immutability of nature's general laws. But nature is only another name for the will of God; that will provides for answers to prayer in harmony with the general scheme of His government of the world. There are higher laws than those observed in the material world; the latter are subordinate to the former.

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(2) God's predestinating power, wisdom and love make prayer useless and needless. But man is made a free moral agent; and God who predestines the blessing predestines prayer as the means to that end (^{<402420>}Matthew 24:20). Prayer produces and strengthens in the mind conscious dependence on God, faith, and love, the state for receiving and appreciating God's blessing ordained in answer to prayer. Moreover prayer does not supersede work; praying and working are complementary of each other

(^{<160409>}Nehemiah 4:9). Our weakness drives us to cast ourselves on God's fatherly love, providence, and power.

Our "Father knoweth what things we have need Of before we ask Him"; "we know not what things we should pray for as we ought" (^{<400608>}Matthew 6:8; ^{<450826>}Romans 8:26). Yet "the Spirit helpeth our infirmities," and Jesus teaches us by the Lord's prayer how to pray (Luke 11). Nor is the blessing merely subjective; but we may pray for particular blessings, temporal and spiritual, in submission to God's will, for ourselves. "Thy wilt be done," and "if we ask anything according to His will" (^{<620514>}1 John 5:14,15), is the limitation. Every truly believing prayer contains this limitation. God then grants either the petition or something better than it, so that no true prayer is lost (^{<471207>}2 Corinthians 12:7-10; ^{<422242>}Luke 22:42; ^{<580507>}Hebrews 5:7). Also "intercessions" for others (the effect of which cannot be merely subjective) are enjoined (^{<540201>}1 Timothy 2:1). God promises blessings in answer to prayer, as the indispensable condition of the gift (^{<400707>}Matthew 7:7,8). Examples confirm the command to

pray.

None prayed so often as Jesus; early in the morning “a great while before day” ([<410135>Mark 1:35](#)), “all the night” ([<420612>Luke 6:12](#)), in Gethsemane with an “agony” that drew from Him “sweat as it were great drops of blood falling to the ground” ([<422244>Luke 22:44](#)); “when He was being baptized, and praying, the heaven was opened” ([<420321>Luke 3:21](#)); “as He prayed” He was transfigured ([<420929>Luke 9:29](#)); “as He was praying in a certain place”

([<421101>Luke 11:1](#)) one disciple struck by His prayer said, “Lord teach us to pray as John also taught his disciples” (an interesting fact here only recorded). Above all, the intercession in John 17, His beginning of advocacy with the Father for us; an example of the highest and holiest spiritual communion.

The Holy Spirit in believers “maketh intercession for the saints according to the will of God.” “He that searcheth the hearts knoweth what is the mind of the Spirit,” and so casts off all that is imperfect and mistaken in

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our prayers, and answers the Spirit who speaks in them what we would express aright but cannot (^{<450826>}Romans 8:26,27,34). Then our Intercessor at God's right hand presents out prayers, accepted on the ground of His merits and blood (^{<431413>}John 14:13; 15:16; 16:23-27). Thus God incarnate in the God-man Christ reconciles God's universal laws, i.e. His will, with our individual freedom, and His predestination with our prayers. Prayer is presupposed as the adjunct of sacrifice, from the beginning (^{<010404>}Genesis 4:4). Jacob's wrestling with the divine Angel and prayer, in Genesis 32, is the first full description of prayer; compare the inspired continent on it, ^{<281203>} Hosea 12:3-6. But Abraham's intercession for Sodom (Genesis 18), and Isaac's, preceded (^{<012463>}Genesis 24:63 margin).

Moses' law prescribes sacrifice, and takes for granted prayer (except the express direction for prayer, ^{<052612>}Deuteronomy 26:12-15) in connection with it and the sanctuary, as both help us to realize God's presence; but especially as prayer needs a propitiation or atonement to rest on, such as the blood of the sacrifices symbolizes. The temple is "the house of prayer" (^{<235607>}Isaiah 56:7). He that hears prayer (^{<196502>}Psalms 65:2) three manifested Himself. Toward it the prayer of the nation, and of individuals, however distant, was directed (^{<110830>}1 Kings 8:30,35,38; 46-49; ^{<270610>}Daniel 6:10; ^{<190507>} Psalm 5:7; 28:2; 138:2). Men used to go to the temple at regular hours for private prayer (^{<421810>}Luke 18:10; ^{<440301>}Acts 3:1). Prayer apparently accompanied all offerings, as did the incense its symbol (^{<19E102>}Psalms 141:2; ^{<660803>}

Revelation 8:3,4; <420110>Luke 1:10; <052612>Deuteronomy 26:12-15, where a form of prayer is prescribed). The housetop and mountain were chosen places for prayer, raised above the world. The threefold Aaronic blessing (<040624>Numbers 6:24-26), and Moses' prayer at the moving (expanded in Psalm 68) and resting of the ark (<041035>Numbers 10:35,36), are other forms of prayer in the Mosaic legislation.

The regular times of prayer were the third (morning sacrifice), sixth, and ninth hours (evening sacrifice): <195517>Psalm 55:17; <270610>Daniel 6:10; 9:21; <440301> Acts 3:1; 10:3; 2:15. "Seven times a day" (<19B9164> Psalm 119:164), i.e. continually, seven being the number for perfection; compare

<19B9147> Psalm 119:147,148, by night. Grace was said before meals (<401536>Matthew 15:36; <442735> Acts 27:35).

Posture. Standing: <090126>1 Samuel 1:26; <400605>Matthew 6:5; <411125>Mark 11:25;

<421811> Luke 18:11. Kneeling, in humiliation: <110854>1 Kings 8:54; <140613>2 Chronicles 6:13; <150905>Ezra 9:5; <199506>Psalm 95:6; <270610>Daniel 6:10. Prostration: <060706>Joshua

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7:6; <111842>1 Kings 18:42; <160806>Nehemiah 8:6. In the Christian church kneeling only: (<440760>Acts 7:60) Stephen, (<440940>Acts 9:40) Peter, (<442036>Acts 20:36; 21:5) Paul imitating Christ in Gethsemane. In post apostolic times, standing on the Lord's day, and from Easter to Whitsunday, to commemorate His resurrection and ours with Him. The hands were lifted up, or spread out (<020933>Exodus 9:33; <192802>Psalm 28:2; 134:2). The spiritual songs in the Pentateuch (<021501>Exodus 15:1-19; <042117>Numbers 21:17,18; Deuteronomy 32) and succeeding books (Judges 5; <090201>1 Samuel 2:1-10; 2 Samuel 22; <110823>1 Kings 8:23-53; <160905>Nehemiah 9:5-38) abound in prayer accompanied with praise. The Psalms give inspired forms of prayer for public and private use. Hezekiah prayed in the spirit of the Psalms. The prophets contain many such prayers (Isaiah 12; 25; 26; 37:14-20; 38:9-20; <270903>Daniel 9:3-23). The praise and the reading and expounding of the law constituted the service of the synagogue under the sheliach hatsibbur , "the apostle" or "legate of the church."

T H E L O R D ' S P R A Y E R , couched in the plural, "when ye pray, say, Our Father ... give us ... forgive us ... lead us" shows that forms suit public joint prayer. "Thou when thou prayest, enter into thy closet ... shut thy door, pray to thy Father in secret"; in enjoining private prayer Christ gives no form. The Lord's prayer is our model. The invocation is the plea on which the prayer is grounded, God's revealed Fatherhood. Foremost stand the three petitions for hallowing God's name, God's kingdom coming, God's will being done below as above; then

our four needs, for bread for body and soul, for forgiveness producing a forgiving spirit in ourselves, or not being led into temptation, and for deliverance from evil. The petitions are seven the sacred number (⁴⁰⁰⁶⁰⁵Matthew 6:5-13). Prayer was the breath of the early church's life (⁴⁴⁰²⁴²Acts 2:42; 1:24,25; 4:24-30; 6:4,6; 12:5; 13:2,3; 16:25; 20:36; 21:5). So in the epistles (⁴⁹⁰⁴¹⁴Ephesians 4:14-21; ⁴⁵⁰¹⁰⁹Romans 1:9,10; 16:25-27; ⁵⁰⁰¹⁰³Philippians 1:3-11; ⁵¹⁰¹⁰⁹Colossians 1:9-15; ⁵⁸¹³²⁰ Hebrews 13:20,21; ⁶⁰⁰⁵¹⁰1 Peter 5:10,11). "With one accord" is the keynote of Acts (⁴⁴⁰¹¹⁴Acts 1:14; 2:1,46; 4:24; 5:12).

The kind of prayer in each dispensation corresponds to its character: simple, childlike, asking for the needs of the family, in the patriarchal dispensation (⁰¹¹⁵⁰²Genesis 15:2,3; 17:18; 25:21; 24:12-14; 18:23-32, which however is a larger prayer, namely, for Sodom; ⁰¹²⁰⁰⁷Genesis 20:7,17). In the Mosaic dispensation the range of prayer is wider and loftier, namely, intercession for the elect nation. So Moses (⁰⁴¹¹⁰²Numbers 11:2; 12:13; 21:7); Samuel (⁰⁹⁰⁷⁰⁵1 Samuel 7:5; 12:19,23); David (¹⁰²⁴¹⁷2 Samuel

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24:17,18); Hezekiah ([<121915>](#)2 Kings 19:15-19); Isaiah ([<231904>](#)Isaiah 19:4; [<143220>](#)2 Chronicles 32:20); Asa ([<141411>](#)2 Chronicles 14:11); Jehoshaphat (2 Chr. 20:6-12); Daniel ([<270920>](#)Daniel 9:20,21). Prayer for individuals is rarer: Hannah ([<090112>](#)1 Samuel 1:12), Hezekiah ([<122002>](#)2 Kings 20:2), Samuel for Saul ([<091511>](#)1 Samuel 15:11,35). In the New Testament prayer is mainly for spiritual blessings: the church ([<440424>](#)Acts 4:24-30), the apostles ([<440815>](#)Acts 8:15), Cornelius ([<441004>](#)Acts 10:4,31), for Peter ([<441205>](#)Acts 12:5), Paul ([<441625>](#)Acts 16:25; [<471207>](#)2 Corinthians 12:7-9); in connection with miraculous healings, etc., Peter for Tabitha ([<440940>](#)Acts 9:40), the elders ([<590514>](#)James 5:14-16). So in Old Testament Moses ([<020812>](#)Exodus 8:12,30; 15:25), Elijah ([<111720>](#)1 Kings 17:20; 18:36,37), Elisha ([<120433>](#)2 Kings 4:33; 6:17,18), Isaiah ([<122011>](#)2 Kings 20:11).

Intercessions, generally of prophets or priests, are the commonest prayer in the Old Testament. Besides those above, the man of God ([<111306>](#)1 Kings 13:6), Nehemiah ([<160106>](#)Nehemiah 1:6), Jeremiah ([<243703>](#)Jeremiah 37:3; 42:4), Job ([<184208>](#)Job 42:8). God's acceptance of prayer is taken for granted ([<183326>](#)Job 33:26; 22:27), provided it be prayer of the righteous ([<201508>](#)Proverbs 15:8,29; [<430931>](#) John 9:31), "in an acceptable time" ([<196913>](#)Psalm 69:13; [<234908>](#)Isaiah 49:8; 61:2), in the present day of grace ([<470602>](#)2 Corinthians 6:2). Confession of sin, and the

pleading God's past mercies as a ground of future mercies, characterize the seven (the perfect number) prayers given in full in the Old Testament: of David (^{<100718>}2 Samuel 7:18,29), Solomon (2 Chronicles 6), Hezekiah (2 Kings 19), Jeremiah (^{<243216>}Jeremiah 32:16), Daniel (^{<270903>}Daniel 9:3), Nehemiah (Nehemiah 1; Nehemiah 9).

In the New Testament Christ in the body at God's right hand "for us" is the object toward which faith looks, as formerly the Israelite's face was toward the temple. He endorses our prayers so that they find acceptance with God. Intercessions now should embrace the whole human brotherhood (^{<400544>}Matthew 5:44; 9:38; ^{<540202>}1 Timothy 2:2,8).

Requirements in prayer. Spiritual worship, in spirit and truth, not mere form (^{<400606>}Matthew 6:6; ^{<430624>}John 6:24; ^{<461415>}1 Corinthians 14:15). No secret iniquity must be cherished (^{<196618>}Psalms 66:18; ^{<201529>}Proverbs 15:29; 28:9; ^{<590403>} James 4:3; ^{<230115>}Isaiah 1:15). Hindrances to acceptance are pride (^{<183512>}Job 35:12,13; ^{<421814>}Luke 18:14), hypocrisy (^{<182708>}Job 27:8-10), doubt, double mindedness, and unbelief (^{<590106>}James 1:6; ^{<242913>}Jeremiah 29:13; ^{<411124>}Mark 11:24,25; ^{<402122>}Matthew 21:22), not forgiving another, setting up idols in the heart (^{<261403>}Ezekiel 14:3). Doing His will, and asking according to His will,

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are the conditions of acceptable prayer ([<620322>](#)1 John 3:22; 5:14,15; [<590516>](#)James 5:16); also persevering importunity in prayer for ourselves, taught in the parable of the importunate widow; as importunity in intercession for others, that the Lord would give us the right spiritual food to set before them, is taught in that of the borrowed loaves ([<421801>](#)Luke 18:1, etc.; 11:5-13).

Modes of prayer.

(1) Sighing meditation (hagigiyy), intense prayer of the heart (margin

[<232616>](#) Isaiah 26:16).

(2) Cry.

(3) Prayer “set in order” (“direct,” ‘ atak), as the wood upon the altar, the shewbread on the table ([<190501>](#)Psalm 5:1-3; [<012209>](#)Genesis 22:9). Prayer is not to be at random; God has no pleasure in the sacrifice of fools ([<210501>](#)Ecclesiastes 5:1). The answer is to be “looked for,” otherwise we do not believe in the efficacy of prayer ([<350201>](#)Habakkuk 2:1; [<330707>](#)Micah 7:7). Faith realizes need, and looks to Him who can and will save. This is the reason of Peter’s telling the impotent man, “look on us” ([<440304>](#)Acts 3:4); expectancy and faith (so [<400928>](#)Matthew 9:28).

(4) “Pouring out the heart before God”; emptying it of all its contents (<090108>1 Samuel 1:8,15; <250219>Lamentations 2:19; <19E202>Psalm 142:2; <600507>1 Peter 5:7; <196201>Psalm 62:1,8, “waiteth,” literally, is silent unto God.

(5) Ejaculation, as Nehemiah in an absolute king’s presence, realizing the presence of the higher King (<160204>Nehemiah 2:4), and amidst all his various businesses (<160519>Nehemiah 5:19; 13:14,22,31).

PREDESTINATION

(**See ELECTION**). <440223>Acts 2:23, 4:28, “whatsoever Thy hand and Thy counsel determined before to be done”

(**proorisen**). God has “predestinated” believers “unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace.” “He hath chosen us in Christ” out of the rest of the world, “predestinated” us to all things that secure the inheritance for us (<490104>Ephesians 1:4,5,11).

“Predestination” refers to God’s decree, embodied in God’s “election” of us out of the mass; His grand end. in it being “the praise of the glory of His grace” (<490106>Ephesians 1:6,12,14). It is

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by virtue of our union to Christ, “foreordained before the foundation of the world” ([<600120>](#)1 Peter 1:20), that we are “predestinated” ([<550109>](#)2 Timothy 1:9). Believers are viewed by God before the world’s foundation as “I N C H R I S T ” with whom the Father makes the covenant ([<661308>](#)Revelation 13:8; 17:8;

[<490311>](#) Ephesians 3:11), “according to the eternal purpose which He purposed in Christ Jesus our Lord.” In [<530213>](#)2 Thessalonians 2:13 the Greek for “chosen” ([heilato](#)) means rather “taken for Himself”; He adopted them in His eternal purpose; “in (Greek) sanctification of (i.e. by) the Spirit” (by consecration to perfect holiness in Christ once for all, next by imparting it to them ever more and more). There was no doubt or contingency with God from the first. All was foreordained. God’s glory and the believer’s salvation are secured unchangeably. All pride on man’s part is excluded; all is of God’s unmerited grace. Yet the will of man is, in the sense of preserving our responsibility, free. God alone knows how the two harmonize, His predestination and our freedom; it is enough for us they are both distinctly revealed. At the same time fatalism is excluded, for God who predestinated believers to salvation as the end predestinated them to be conformed to the image of His Son as the means. We must make as sure of the means as of the end. Not to have the Spirit of Christ is to be none of His. Yet God’s predestination is not founded on the believer’s character, but the believer’s character results from God’s predestination ([<530213>](#)2 Thessalonians 2:13; [<450809>](#)Romans 8:9,28-30). God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding;

the Holy Spirit applies the Son's merits to the soul by the gospel word (Calvin): <480104>Galatians 1:4,15; <600102>1 Peter 1:2; the element IN (Greek) which we are elected is "sanctification of (consecration once for all by) the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (the end aimed at by God as regards us).

PRIEST

Hebrew kohen ; Greek [hiereus](#) . There are four characteristics of the priest. He was

- (1) chosen of God;
- (2) the property of God;
- (3) holy to God;

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(4) he offered gifts to God, and took back gifts from God (<580501>Hebrews 5:1-4). <041605>Numbers 16:5, “Jehovah’s ... holy ... chosen ... come near”: <041640> Numbers 16:40, “offering incense” (symbolizing the people’s prayers, <19E102>Psalm 141:2; <660803>Revelation 8:3) is exclusively the priest’s duty (<142618>2 Chronicles 26:18).

All Israel was originally chosen as a kingdom of “priests” to the Gentile world (<021906>Exodus 19:6); but Israel renounced the obligation through fear of too close nearness to God. (<022016>Exodus 20:16), and God accepted their renunciation (<051816>Deuteronomy 18:16,17; 5:24-28). Moses became the mediator with God for them. The Aaronic priesthood became the temporary depository of all Israel’s priesthood, until Christ the antitypical High Priest came; and they shall hereafter resume it when they turn to the Lord and shall be “the priests of Jehovah, the ministers of our God” to the Gentile nations in Christ’s millennial kingdom (<236106>Isaiah 61:6; 66:21). All the elect saints (not ministers as such) from Jews and Gentiles are meantime called to be priests unto God (<600205>1 Peter 2:5,9), and being transfigured shall reign with Christ as king priests (<660106>Revelation 1:6; 5:10; 20:6). Israel, the spiritual and the literal, shall resume the priesthood which God from the first designed for His people. Thus there will be a blessed and holy series; Christ the royal High Priest, the glorified saint king-priests, Israel in the flesh mediating as king-priest to the nations in the flesh.

The notion is contrary to Scripture that Christ is High Priest,

and Christian ministers priests. For the other priests were but assistants to the high priest, because he could not do all. The Lord Jesus needed no assistant, so is sole representative of both high priest and priests. Aaron's priesthood has passed away: Christ's priesthood, which is after the order of Melchizedek, does "not pass from one to another" (⁵⁸⁰⁷²⁴Hebrews 7:24, [aparabaton teen hierosuneen](#)), for "He ever liveth," not needing (as the Aaronic priests, through inability to continue through death) to transmit the priesthood to successors (⁵⁸⁰⁷²³Hebrews 7:23,25). Christian ministers are never in the New Testament called by the name "priests" ([hiereis](#)), which is applied only to the Aaronic priests, and to Christ, and to all Christians; though it would have been the natural word for the sacred writers as Jews to have used; but the Holy Spirit restrained them from using it. They call ministers [diakonoi](#) , [hufretai](#) , [presbuteroi](#) (presbyters), and [leitourgoi](#) (public ministers), but never [sacerdotal](#) , sacrificing priests ([hiereis](#)). The synagogue, not the temple, was the model for organizing the church. The typical teaching of Korah's punishment is the same; not satisfied with the Levitical ministry, he

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usurped the sacerdotal priesthood ([<041609>](#)Numbers 16:9,10); his doom warns all Christian ministers who, not content with the ministry, usurp Christ's intransmissible priesthood ([<580724>](#)Hebrews 7:24). Unfortunately "priest" is now an ambiguous term, representing presbyter (which the Christian minister is) and sacerdotal priest (which he is not). Priest, our only word for [hiereus](#) , comes from [presbuteros](#) , the word chosen because it excluded a sacerdotal character. Translated [<460913>](#)1 Corinthians 9:13 "they who offer sacrifices live of the temple, and they who wait at the altar are partakers with the altar," a part going to the service of the altar, the rest being shared by the priests. [<041808>](#)Numbers 18:8, etc.: "so they who preach the gospel ... live of the gospel," proving that as sacrificing was the temple priest's duty, so gospel preaching is the Christian minister's duty.

koheen is from an Arabic root, "draw hear," or else kaahan "to present" ([<021922>](#)Exodus 19:22; 30:20,21). The priest drew near when others stood far off; the priest representing the people before Jehovah, and preparing the way by propitiatory sacrifices for their approach to God, which transgressions debarred them from; "keeping charge of the sanctuary for the charge of Israel" ([<040338>](#)Numbers 3:38). Mediation and greater nearness to God is the radical idea in a priest, he presenting the atonement for the congregation and the gifts of a reconciled people ([<041605>](#)Numbers 16:5; 17:5), and bringing back from God blessing and peace ([<030922>](#)Leviticus 9:22,23; [<040622>](#) Numbers 6:22-27). In the New Testament on the contrary the separating veil is rent, and the human priesthood

superseded, and we have all alike, ministers and laymen, boldness of access by the new and living way, consecrated through Christ's once torn flesh ([<581019>Hebrews 10:19-22](#); [<450502>Romans 5:2](#)). The high priest had access only once a year, on the day of atonement, into the holiest, and that after confessing his own sin as well as the people's ([<580727>Hebrews 7:27](#)), and laying aside his magnificent robes of office for plain linen.

kohanim is applied to David's sons ([<090818>1 Samuel 8:18](#)), probably an honorary, titular priesthood, enabling them to wear the ephod (the badge of a priest, [<092218>1 Samuel 22:18](#)) in processions ([<100614>2 Samuel 6:14](#)) and join the Levites in songs and dances. Keil explains it "confidants" with the king, as the priests were with God; [<110405>1 Kings 4:5](#), "the king's friend." David's sons were "at the hand of the king" (margin [<131817>1 Chronicles 18:17](#), compare [<132502>1 Chronicles 25:2](#)), presenting others to him, as the priest was mediator presenting others to God. But the use of kohanim in [<132516>1 Chronicles 25:16](#), just before [<132518>1 Chronicles 25:18](#), in a different, i.e. the

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PRISCILLA

Diminutive of Prisca. (**See AQUILA** .) A sample of what married women can do for the Lord's cause, as Phoebe is of what unmarried women can do. Timothy at Ephesus would find her counsel invaluable in dealing with the female part of his flock, his position as a young man needing delicacy and discretion in relation to them ([<550419>2 Timothy 4:19](#); [<451603>Romans 16:3](#); [<461619> 1 Corinthians 16:19](#); [<441802>Acts 18:2,26](#)).

PROCHORUS

One of the seven deacons ([<440605>Acts 6:5](#)).

PROCURATOR

”governor”; Greek **heegemoon** in New Testament, more strictly **epitropos** . Used of **see PONTIUS PILATE** , Felix, and Festus (Matthew 27; Acts 23,; 24; 26:30). Legates governed the imperial provinces, with term of office subject to the emperor's will. They had six lictors, the military dress and sword (Dion Cass. 53:13). Procurators administered for the emperor's treasury (fiscus) the revenues. In smaller provinces as Judaea, attached to larger as Syria, the procurator had the judicial junctions as “president,” subordinate to the chief president over Syria. Caesarea was the head quarters of the procurator of Judaea ([<442323>Acts 23:23](#)), where he had his judgment seat ([<442506>Acts 25:6](#)) in the audience chamber ([<442523>Acts](#)

25:23), assisted by a council (<442512>Acts 25:12) whom he consulted in difficult cases. He had a bodyguard of soldiers (<402727>Matthew 27:27). He visited Jerusalem at the great feasts, when riots were frequent, and resided in Herod's palace, where was the proetorium ("judgment hall," <431909>John 19:9; "common hall," <402727>Matthew 27:27; <442335>Acts 23:35).

PROPHET

nabiy' , from naaba' "to bubble forth as a fountain," as <194501>Psalm 45:1, "my heart is bubbling up a good matter," namely, inspired by the Holy Spirit;

<610119> 2 Peter 1:19-21; <183208>Job 32:8,18,19,20. Roeh , "seer," from raah "to see," was the term in Samuel's days (<090909>1 Samuel 9:9) which the sacred writer of 1 Samuel calls "beforetime"; but nabi was the term as far back as the Pentateuch, and roeh does not appear until Samuel's time, and of the ten times of its use in seven it is applied to Samuel. Chozeh , "seer," from the poetical chazeh "see," is first found in <102411>2 Samuel 24:11, and is

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After Shiloh Nob became the seat of the tabernacle ([<092101>1 Samuel 21:1](#)). Saul's massacre of priests there ([<092217>1 Samuel 22:17,18](#)) drove Abiathar to David ([<092306>1 Samuel 23:6,9](#)), then at Saul's death 3,700 under Jehoiada and Zadok ([<131227>1 Chronicles 12:27,28](#)). From all quarters they flocked to bring up the ark to Zion ([<131504>1 Chronicles 15:4](#)). The Levites under Benaiah and Jahaziel, priests with the trumpets, ministered round it in sacred music and psalms; but the priests generally ministered in the sacrificial system at the tabernacle at Gibeon ([<131605>1 Chronicles 16:5,6,37-39; 21:29; <140103>2 Chronicles 1:3](#)). David purposed, and Solomon at length accomplished, the union of the two services in the one temple at Jerusalem.

After the return from Babylon the Levites took a leading part with the priests in teaching the people ([<160801>Nehemiah 8:1-13](#)). The mercenary spirit, of many priests, and their low estimation as "contemptible and base before all the people," Malachi glances at ([<390208>Malachi 2:8,9; 1:10](#)). Their former idolatry had given place to covetousness. They had sunk so low under Antiochus Epiphanes that Jason (the paganized form of Joshua) and others forsook the law for Gentile practices. Some actually ran naked in the circus opened in Jerusalem (2 Macc. 4:13,14). Under the Maccabean struggle faithfulness to the law revived. At Pompey's siege of Jerusalem they calmly carried on their ministrations in the temple, until slain in the act of sacrificing (Josephus, Ant. 14:4, section 3; B. J., 1:7, section 5). Through the deteriorating effects of Herod's and the Roman governor's frequently changing the high priests at will, and

owing to Sadduceeism becoming the prevailing sentiment of the chief priests in the times of the Gospels and Acts (^{<440401>}Acts 4:1,6; 5:17), selfishness and unscrupulous ambition and covetousness became their notorious characteristics (^{<421031>}Luke 10:31). In the last Roman war the lowest votaries of the Zealots were made high priests (Josephus, B. J. 4:3, section 6; 6:8, section 3; 5, section 4). From a priest Titus received the lamps, gems, and costly garments of the temple. The rabbis rose as the priests went down. The only distinction that now these receive is the redemption money of the firstborn, the right of taking the law from the chest, and of pronouncing the benediction in the synagogue. From some of the “great company of the priests” who became “obedient to the faith,” the occurrences in ^{<402751>}Matthew 27:51,62-66, the rending of the veil and the application to Pilate as to securing the sepulchre, were learned and recorded. These events doubtless tended to their own conversion.

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(³³⁰³¹¹Micah 3:11). Just after the captivity their tithes were badly paid (¹⁶¹³¹⁰Nehemiah 13:10; ³⁹⁰³⁰⁸Malachi 3:8-10).

In David's reign the priests were divided into 24 courses, which served in rotation for one week commencing on the Sabbath, the outgoing priest taking the morning sacrifice, the incoming priest the evening; the assignment to the particular service in each week was decided by lot (¹³²⁴⁰¹1 Chronicles 24:1-19; ¹⁴²³⁰⁸2 Chronicles 23:8; ⁴²⁰¹⁰⁵Luke 1:5,9). Ithamar's representatives were fewer than Eleazar's; so 16 courses were assigned to the latter, eight to the former. Only four courses returned from Babylon

(¹⁵⁰²³⁶Ezra 2:36-39): 973 of Jedaiah, 1,052 of Immer, 1,247 of Pashur, 1,017 of Harim. They were organized in 24 courses, and the old names restored. The heads of the 24 courses were often called "chief priests." In the New Testament when the high priesthood was no longer for life, the ex-high priests were called by the same name ([archiereis](#)); both had seats in the Sanhedrin. The numbers of priests in the last period before Jerusalem's overthrow by Rome were exceedingly great (compare ⁴⁴⁰⁶⁰⁷Acts 6:7). Jerusalem and Jericho were their chief head quarters (⁴²¹⁰³⁰Luke 10:30).

Korah's rebellion, with Levites representing the firstborn, and Dathan and Abiram leading the tribe of Jacob's firstborn, Reuben, implies a looking back to the patriarchal priesthood. The consequent judgment on the rebels, and the budding of Aaron's rod, taught that the new priesthood had a vitality which no longer resided in the old (Numbers 16). Micah's history

shows the tendency to relapse to the household priests (Judges 17; 18). Moloch and Chiun had even a rival “tabernacle,” or small portable shrine, served by priests secretly ([300526](#)>Amos 5:26; [440742](#)>Acts 7:42,43; [262016](#)>Ezekiel 20:16,39). After the Philistine capture of the ark, and its re. moral from Shiloh, Samuel a Levite, trained as a Nazarite and called as a prophet, was privileged to “come near” Jehovah. The Nazarite vow gave a kind of priestly consecration to “stand before” Him, as in the case of the Rechabites ([300211](#)>Amos 2:11; [243504](#)>Jeremiah 35:4,19; [130255](#)>1 Chronicles 2:55). The independent order of prophets whose schools began with Samuel served as a counterpoise to the priests, who might have otherwise become a narrow caste. Under apostate kings the priests themselves fell into the worship of Baal and the heavenly hosts ([240208](#)>Jeremiah 2:8; 8:1,2). The prophets who ought to have checked joined in the idolatry ([240531](#)>Jeremiah 5:31).

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frequent in Chronicles; it came into use when roeh was becoming less used, nabi being resumed. [Nabi] existed long before, and after, and alongside of roeh and chozeh . Chazon is used in the Pentateuch, Samuel, Chronicles, Job, and the prophets for a prophetic revelation. Lee (Inspir. 543) suggests that chozeh designates the king's "seer" ([<132109>](#)1 Chronicles 21:9; [<142925>](#)2 Chronicles 29:25), not only David's seer Gad (as Smith's Bible Dictionary says) but Iddo in Solomon's reign ([<140929>](#)2 Chronicles 9:29; 12:15). Jehu, Hanani's son, under Jehoshaphat ([<131902>](#)1 Chronicles 19:2). Asaph and Jeduthun are called so ([<132930>](#)1 Chronicles 29:30; 35:15); also [<300712>](#)Amos 7:12; also [<143318>](#)2 Chronicles 33:18. Chozeh "the gazer" upon the spiritual world ([<132909>](#)1 Chronicles 29:9), "Samuel the seer (roeh), Nathan the prophet (nabi), Gad the gazer" (chozeh). As the seer beheld the visions of God, so the prophet proclaimed the divine truth revealed to him as one of an official order in a more direct way. God Himself states the different modes of His revealing Himself and His truth ([<041206>](#)Numbers 12:6,8).

Prophet (Greek) means the interpreter (from [pro](#) , [feemi](#) , "speak forth" truths for another, as Aaron was Moses' prophet, i. e. spokesman:

[<020701>](#) Exodus 7:1) of God's will (the [mantis](#) was the inspired unconscious utterer of oracles which the prophet interpreted); so in Scripture the divinely inspired revealer of truths be fore unknown. Prediction was a leading function of the prophet ([<051822>](#)Deuteronomy 18:22; [<242809>](#)Jeremiah 28:9; [<090227>](#) 1

Samuel 2:27; <440230>Acts 2:30; 3:18,21; <600110>1 Peter 1:10; <610302>2 Peter 3:2). But it is not always attached to the prophet. For instance, the 70 elders, (<041116>Numbers 11:16-29); Asaph and Jeduthun, etc., “prophesied with a harp” (<132503>1 Chronicles 25:3); Miriam and Deborah were “prophetesses”

(<021520>Exodus 15:20; <070404>Judges 4:4, also <070608>Judges 6:8); John the Baptist, the greatest of prophets of the Old Testament order. The New Testament prophet (<461228>1 Corinthians 12:28) made new revelations and preached under the extraordinary power of the Holy Spirit “the word of wisdom”

(<461208>1 Corinthians 12:8), i.e. imparted with ready utterance new revelations of the divine wisdom in redemption. The “teacher” on the other hand, with the ordinary and calmer operation of the Spirit, had “the word of knowledge,” i.e. supernaturally imparted ready utterance of truths already revealed (<461403>1 Corinthians 14:3,4). The nabi was spokesman for God, mediating for God to man. Christ is the Antitype. As God’s deputed representative, under the theocracy the prophet spoke in God’s name. Moses was the highest concentration of the type; bringing in with mighty signs the legal dispensation, as Christ did the gospel (<051815>Deuteronomy

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18:15; 34:10,11; <430118>John 1:18,45; 3:34; 15:24), and announcing the program of God's redemption scheme, which the rest of the Bible fills up. Prophecy is based on God's unchanging righteousness in governing His world. It is not, as in the Greek drama, a blind fate threatening irrevocable doom from which there is no escape. Prophecy has a moral purpose, and mercifully gives God's loving fatherly warning to the impenitent, that by turning from sin they may avert righteous punishment. So Jonah 3;

<270409> Daniel 4:9-27.

The prophets were Jehovah's remembrancers, pleading for or against the people: so Elijah (1 Kings 17; 18:36,37; <451102>Romans 11:2,3; <590516>James 5:16,18; <661106>Revelation 11:6). God as King of the theocracy did not give up His sovereignty when kings were appointed; but as occasion required, through the prophets His legates, superseded, reproved, encouraged, set up, or put down kings (as Elisha in Jehu's case); and in times of apostasy strengthened in the faith the scattered remnant of believers. The earlier prophets took a greater share in national politics. The later looked on to the new covenant which should comprehend all nations. Herein they rose above Jewish exclusiveness, drew forth the living spirit from beneath the letter of the law, and prepared for a perfect, final, and universal church. There are two periods: the Assyrian, wherein Isaiah is the prominent prophet; and the Chaldaean, wherein Jeremiah takes the lead. The prophets were a marked advance on the ceremonial of Leviticus and its priests: this was dumb show, prophecy was a spoken revelation of Christ more

explicitly, therefore it fittingly stands in the canon between the law and the New Testament. The same principles whereon God governed Israel in its relation to the world, in the nation's history narrated in the books of Samuel and Kings, are those whereon the prophecies rest. This accounts for those historical books being in the canon reckoned among "the prophets." The history of David and his seed is part of the preparation for the antitypical Son of David of whom the prophets speak. Daniel on the other hand is excluded from them, though abounding in the predictive element, because he did not belong to the order of prophets officially, but ministered in the pagan court of the world power, Babylon. Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings were "the former prophets"; Isaiah to Malachi "the latter prophets." The priests were Israel's regular teachers; the prophets extraordinary, to rouse and excite. In northern Israel however, where there was no true priesthood, the prophets were God's regular and only ministers, more striking prophetic deeds are recorded than in Judah.

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There are four groups of the 16 prophets. Of the northern Israel, Hosea, Amos, Joel, Jonah; of Judah, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; prophets of the captivity, Ezekiel and Daniel; prophets of the restoration, Haggai, Zechariah, Malachi. Each adds some fresh trait to complete the delineation of Messiah. **see ISAIAH**

<235213> Isaiah 52:13-15; Isaiah 53, is the most perfect portrait of His vicarious sufferings, the way of salvation to us and of consequent glory to Him, and eternal satisfaction in seeing His spiritual seed.

The arrangement in the canon is chronological mainly. But as the twelve lesser prophets are regarded as one work, Jeremiah and Ezekiel are placed at the close of the greater prophets, and before the lesser, whose three last prophets are subsequent to Jeremiah and Ezekiel. Hosea being longest of the lesser is placed first of them, though not so chronologically.

PROPITIATION

<450325> Romans 3:25, **hilastion**, “the propitiatory” or mercy seat, the blood-sprinkled lid of the ark, the meeting place between God and His people represented by the priest (<620202>1 John 2:2; 4:10).[**Hilasmus**, abstract for concrete noun. He is all that is needed for propitiation in behalf of our sins, the propitiatory sacrifice provided by the Father’s love removing the estrangement, appearing God’s righteous wrath against the sinner. A father may be offended with a son, yet all the while love him. It answers in Septuagint to Hebrew kaphar ,

kippurim to effect an [see ATONEMENT](#) or [see RECONCILIATION](#) with God ([<040508>Numbers 5:8](#); [<580217>Hebrews 2:17](#)), “to make reconciliation for ... sins,” literally, to expiate the sins, [eilaskesteeai](#) . [<193201>Psalm 32:1](#), “blessed is he whose sin is covered.”

PROSELYTES

geerim . [<132202>1 Chronicles 22:2](#), “the strangers,” in Septuagint “proselytes, i.e. comers to Palestine, sojourners ([<021248>Exodus 12:48](#); [20:10](#); [22:21](#); [<031933> Leviticus 19:33](#)). In New Testament converts to Judaism, “comers to a new and God-loving polity” (Philo). Israel’s religious attitude attracted neighbouring people from the first. The Shechemites are an instance, only that passion and interest were their motive ([Genesis 34](#)). Circumcision was required as the condition. At the exodus “a mixed multitude went up with Israel” ([<021238>Exodus 12:38](#)). “The stranger” was bound by the law of the Sabbath ([<022010>Exodus 20:10](#); [23:12](#); [<050514>Deuteronomy 5:14](#)) and the Passover when he was circumcised ([<021219>Exodus 12:19,48](#)), the feast of

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But however various might be the modes of inspiration, the world spoken or written by the inspired prophets equally is God's inspired infallible testimony. Their words, in their public function, were not their own so much as God's ([<370113>Haggai 1:13](#)); as private individuals they searched diligently into their far-reaching meaning. Their words prove in the fulfillment to be not of their own origination, therefore not of their own individual (compare [<600110>1 Peter 1:10-12](#)) interpretation ([idias epiluseos ou ginetai](#)), but of the Holy Spirit's by whom they were "moved"; therefore we must look for the Holy Spirit's illumination while we "take heed to the word of prophecy (now become) more sure" (through the fulfillment of part of it already, namely, that concerning Christ's sufferings; and through the pledge given in His transfiguration witnessed by Peter, that the rest will come to pass, namely, His foretold glory: [2 Pet 1:19-21](#) Greek, compare [<102302> 2 Samuel 23:2](#); [<280907>Hosea 9:7](#)).

Messianic prophecy. Prophecy and miracles are the direct evidences of the truth of revelation; the morals, propagation, and suitableness of Christianity to man's needs, combined together with the two former, are its irrefragable proofs. All subsequent prophecy of Messiah develops the primary one ([<010315>Genesis 3:15](#)). This only defined the Saviour as about to be the woman's seed. Noah's prophecy that He should be of the Semitic branch of the human race, ([<010926>Genesis 9:26](#); [12:3](#); [22:18](#); [28:14](#)) of the family of Abraham, Isaac, and Jacob, ([<014910>Genesis 49:10](#)) of the tribe of Judah, a Shiloh or tranquilizer, yet one who will smite with a sceptre and come as

a star (<042417>Numbers 24:17); a prophet, like Moses (<051815>Deuteronomy 18:15); a king, of David's seed, reigning forever (<100716>2 Samuel 7:16; Psalm 18; 61; 89); the Son of God, as well as Son of David (<190202>Psalm 2:2,6,7,8; 110:1-4, etc.). Anointed by Jehovah as David's Lord, King of Zion, Inheritor of the whole earth, dashing in pieces His enemies like a potter's vessel with a rod of iron, "it Priest forever after the order of Melchizedek"; severely afflicted, "hands and feet pierced," betrayed by "His own familiar friend," "His garments parted and lots cast for His vesture," "His ears opened" to "come" and "do God's will" at all costs, when God would not have animal "sacrifice" (Psalm 22; Psalm 40; Psalm 55; Psalm 69; Psalm 102; Psalm 109). Raised from the grave without His flesh seeing corruption (Psalm 16; Psalm 17); triumphant King, espousing the church His bride (Psalm 45); reigning in peace and righteousness from the river to the ends of the earth (Psalm 72).

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<661804> Revelation 18:4; 17:4; 14:8; 8:8). So the prophet Isaiah's son is the sign of the immediate deliverance of Judah from Rezin and Pekah; but language is used which could not have applied to him, and can only find its full and exhaustive accomplishment in the antitypical Immanuel (<230714>Isaiah 7:14-16; 8:3-12,18; 9:6,7; <400118>Matthew 1:18-23). So too our Lord's prophecy of the destruction of Jerusalem is couched in language receiving its exhaustive fulfillment only in the judgments to be inflicted at His second coming (Matthew 24); as in the sky the nearer and the further off heavenly bodies are, to the spectator, projected into the same vault. The primary sense does not exclude the secondary, not even though the sacred writer himself had nothing in his thought; beyond the primary, for the Holy Spirit is the true Author, who often made the writers unconsciously utter words reaching far beyond the primary and literal sense; so <281101>Hosea 11:1, compare <400215> Matthew 2:15; so Caiaphas, <431150>John 11:50-52. They diligently inquired as to the deep significance of their own words, and were told that the full meaning would only be known in subsequent gospel times (<271208>Daniel 12:8,9; <380405>Zechariah 4:5; <600110>1 Peter 1:10-12).

The prophet, like his Antitype, spoke not of himself (<430717>John 7:17,18; <041117> Numbers 11:17,25,29; <091006>1 Samuel 10:6; 19:20; <041206>Numbers 12:6-8). The dream and vision were lower forms of inspiration than Moses enjoyed, namely, "mouth to mouth, not in dark speeches"; directly, without the intervention of dream, vision, or person (compare <023311>Exodus 33:11 with <290228> Joel 2:28; <270117>Daniel

1:17). The prophets did not generally speak in ecstatic unconsciousness, but with self possession, for “the spirits of the prophets are subject to the prophets” (<461432>1 Corinthians 14:32); but sometimes they did (Genesis 15; Daniel 7; Dan . 8; Daniel 10; Daniel 11; Daniel 12, “the visions of Daniel”); “the vision of Isaiah” (Isaiah 6); “the vision of Ezekiel” (Ezekiel 1); “the visions of Zechariah” (Zechariah 1; Zechariah 4; Zechariah 5; Zechariah 6); the vision of Peter (Acts 10); of Paul (<442217>Acts 22:17; 2 Corinthians 12); Job (<180413>Job 4:13-16; 33:15,16); John (<660110>Revelation 1:10) “in the Spirit,” i. e. in a state of ecstasy, the outer world shut out, the inner spirit being taken possession of by God’s Spirit, so that an immediate connection was established with the invisible world. Whereas the prophet speaks in the Spirit the apocalyptic seer is wholly in the Spirit, he intuitively and directly sees and hears (<230601>Isaiah 6:1; <380201>Zechariah 2:1; <330101>Micah 1:1; <350101>Habakkuk 1:1; <441011>Acts 10:11; 22:18; <660112>Revelation 1:12); the subjects of the vision are in juxtaposition (as in a painting), independent of relations of time.

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weeks ([<051611>Deuteronomy 16:11](#)), tabernacles ([<051614>Deuteronomy 16:14](#)), the day of atonement ([<031629>Leviticus 16:29](#)), prohibited marriages ([<031826>Leviticus 18:26](#)), and blood ([<031710>Leviticus 17:10](#)), and Moloch worship ([<032002>Leviticus 20:2](#)), and blasphemy ([<032416>Leviticus 24:16](#)). The city of refuge was open to him ([<043515>Numbers 35:15](#)). Kind treatment in remembrance of Israel's own position as strangers formerly in Egypt ([<022221>Exodus 22:21; 23:9](#); [<051018> Deuteronomy 10:18,19](#); [<031933>Leviticus 19:33,34](#)), justice ([<032422>Leviticus 24:22](#); [<050116>Deuteronomy 1:16; 24:17; 19-21](#)), share in gleanings and tithe of the third year ([<051429>Deuteronomy 14:29](#)), were the stranger's right. But he could not hold land nor intermarry with Aaron's descendants ([<031910>Leviticus 19:10; 21:14](#)), he is presumed to be in a subject condition ([<052911>Deuteronomy 29:11](#)); Hobab and the Kenites ([<041029>Numbers 10:29-32](#); [<070116> Judges 1:16](#)), Rahab of Jericho ([<060625>Joshua 6:25](#)), and the Gibeonites as "hewers of wood and drawers of water" (Joshua 9), are instances of strangers joined to Israel. The strangers were assembled with Israel at the feast of tabernacles at the end of every seven years, to hear the law ([<053110>Deuteronomy 31:10-12](#); [<060834>Joshua 8:34,35](#)). Under the kings strangers rose to influential positions: Doeg the Edomite ([<092107>1 Samuel 21:7](#)), Uriah the Hittite ([<101103>2 Samuel 11:3](#)), Araunah the Jebusite ([<102423>2 Samuel 24:23](#)), Zelek the Ammonite ([<102337>2 Samuel 23:37](#)), Ithmah the

Moabite (<131146>1 Chronicles 11:46, the law in <052303>Deuteronomy 23:3 forbidding an Ammonite or Moabite to enter the congregation to the tenth generation does not forbid their settlement in Israel, the law must have been written in times long before David whose great grandmother was Ruth the Moabtress), Ittai the Gittite (<101519>2 Samuel 15:19), Shebna the secretary of state under Hezekiah (<121837>2 Kings 18:37; <232215>Isaiah 22:15), Ebedmelech the Ethiopian under Zedekiah (<243807>Jeremiah 38:7), the **see CHERETHITES** and **see PELETHITES** .

Hezekiah's triumph over Sennacherib was followed by many bringing gifts: unto Jehovah to Jerusalem (<143223>2 Chronicles 32:23); this suggested the prophecy in Psalm 87 that Rahab (Egypt) and Babylon (whose king Merodach Baladan had sent a friendly embassy to Hezekiah), Philistia, Tyre, and Ethiopia should be spiritually born (<195105>Psalm 51:5,10; 22:31; <236608>Isaiah 66:8; <430303>John 3:3,5; both Old and New Testament teach the need of the new birth) in Jerusalem as proselytes. Tyre's alliance with David was a prophetic earnest of its future union with the kingdom of God, of which the Syrophoenician woman was a firstfruit (<410726>Mark 7:26), as Candace's eunuch the proselyte (Acts 8) was a pledge of Ethiopia's conversion. In

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times of judgment on Israel for apostasy the stranger became “the head” ([<052843>](#)Deuteronomy 28:43,44); but under David and Solomon they were made to do bondservice, 70,000 bearers of burdens, 80,000 hewers, 3,600 overseers ([<132202>](#)1 Chronicles 22:2; [<140217>](#)2 Chronicles 2:17,18). In [<199406>](#)Psalm 94:6, as the pagan do not make widow and strangers their chief object of attack, “the stranger” is probably the saint in relation to this world ([<193912>](#)Psalm 39:12), and “the widow” is the widowed church awaiting Christ’s glorious epiphany to avenge her on antichrist ([<421803>](#)Luke 18:3-8).

All the prophets anticipate the future sharing of proselytes in the kingdom of God, and even in the Holy Land as “sojourners” ([<264722>](#)Ezekiel 47:22; [<230202>](#) Isaiah 2:2; 11:10; 56:3-6; [<330401>](#)Micah 4:1), and meantime plead their cause ([<240706>](#)Jeremiah 7:6; [<262207>](#)Ezekiel 22:7,29; [<380710>](#)Zechariah 7:10; [<390305>](#) Malachi 3:5). After the return from Babylon many “had separated themselves from the people of the lands unto the law of God” with their families ([<161028>](#)Nehemiah 10:28). Many, in Esther’s time ([<170817>](#)Esther 8:17), “of the people of the land became Jews, for the fear of the Jews fell upon them.” In New Testament times these appear in the synagogues ([<441342>](#)Acts 13:42,43,50; 17:4; 18:7), come up to the feasts at Jerusalem ([<440210>](#)Acts 2:10). Roman centurions, a class promoted for military good conduct, were noble specimens of these proselytes ([<420705>](#)Luke 7:5; [<441002>](#)Acts 10:2,7,30),

and were most open to gospel truth. But Jewish fanaticism sought proselytes also by force and fraud, as John Hyrcanus offered the Idumeans the alternative of death, exile, or circumcision (Josephus, Ant. xiii, 9, section 3). Casuistry released the proselyte from moral obligations

admitted before; and superstition chained him anew, hand and foot, e.g. the [korban](#) (⁴⁰¹⁵⁰⁴Matthew 15:4-6); and circumcision, canceling all previous relationships, admitted of incestuous marriages. Any good in paganism was lost, and all that was bad in traditional Judaism was acquired. Thus the proselyte became “twofold more the child of hell” than the scribes themselves (⁴⁰²³¹⁵Matthew 23:15). Considering that the end justified the means, the scribes “compassed sea and land to make one proselyte,” yet, when made, the Jews despised the proselyte as a “leprosy cleaving (in perversion of ²³¹⁴⁰¹Isaiah 14:1) to the house of Jacob”; “no wise man would trust a proselyte to the 24th generation” (Jalkuth, Ruth f. 163 a). They classed them into

(1) “Love proselytes,” wishing to gain the beloved one.

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- (2) Man for woman or woman for man, where one embraced the married partner's Judaism.
- (3) Esther proselytes, to escape danger ([Esther 8:17](#)).
- (4) King's table proselytes, seeking to gain court favor, as under Solomon.
- (5) Lion proselytes, through dread of judgments: [2 Kings 17:26](#) (Gem. Hieros., Kiddush 65, section 6).

Simon ben Gamaliel said: "when a pagan comes to enter the covenant we ought to stretch out, our hand to him and bring him under the wings of God" (Jost, *Judenth.* 1:447).

The distinction between "proselytes of the gate" (from [Exodus 20:10](#), "the stranger that is within thy gates") and "proselytes of righteousness" was minutely drawn by the talmudic rabbis and Maimonides (*Hilc. Mel.* 1:6). The proselytes of the gate were not bound to circumcision, only to the seven precepts of Noah, namely, the six said to have been given to Adam:

- (1) against idolatry,
- (2) blasphemy,
- (3) bloodshed,
- (4) uncleanness,

(5) theft,

(6) the precept of obedience to authorities, and

(7) that given to Noah against “flesh with the blood”; but he had not the full Israelite privileges, he must not study the law nor redeem his firstborn.

But all this is rabbinical systematizing theory; in fact, the New Testament only in a general way recognizes two degrees of converts to Judaism. The eunuch of Candace was a sample of the full convert, circumcised and baptized at his admission (Otho, Lex Rabb., Baptism, for which the rabbis quoted ^{<021910>}Exodus 19:10), followed by his presenting the corban offering of two turtle doves, as after a birth (^{<031208>}Leviticus 12:8). The presumed

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existence of this proselyte baptism for males and females throws light on John's baptism and the priests' question, "why baptizest thou then?"

(<430125>John 1:25) and <430305>John 3:5,10, the Lord's words to Nicodemus, "art thou a master (teacher) of Israel, and knowest not these things?" Nicodemus ought to have understood the deeper sense to which Christ applied the familiar phrase "new birth" in connection with "baptism" of proselytes. However, there is no mention of baptism of proselytes in the Bible, the Apocrypha, Philo, Josephus, or the older targums. The centurion Cornelius was a proselyte of a less strict kind, which the rabbis would call a proselyte of the gate; otherwise a special revelation would not have been needed to warrant Peter's opening the gospel kingdom to him, as it had not been needed to open the gospel to Candace's eunuch (Acts 8; 10). "Proselyte" occurs in New Testament only <402315>Matthew 23:15; <440210>Acts 2:10; 6:5; 13:43. The common phrase is "devout men," "fearing" or "worshipping God" (<441002>Acts 10:2,7; 13:16,26,43,50; 16:14; 17:4,17; 18:7; <431220> John 12:20). From them came the largest accession to the Christian church.

PROVERBS, BOOK OF

mishlee , plural of maashaal , "comparison" or "likeness." The Christian fathers (Clement, Ep. Cor. 1:57; Hegesippus, Irenaeus in Eusebius H. E. 4:22) entitle it "Wisdom, the sum of all virtues" (Panareros sophia). Pithy sayings (compare David's

quotation, <092413>1 Samuel 24:13), like similes or with a figure. The comparison is either expressed or left for the hearer to supply. So Balaam's "parable" is prophecy in figurative language

(<042307>Numbers 23:7-10; <091012>1 Samuel 10:12; <261222>Ezekiel 12:22,23; 17:2,3; 18:2; 20:49; 24:3; <420423>Luke 4:23). In <182701>Job 27:1 "parable" (<182901>Job 29:1) means a figurative, sententious, weighty embodiment of wisdom, not in this case short, but containing Job's whole argument (<194904>Psalm 49:4, [maashaal]). In <200106>Proverbs 1:6 "dark sayings" (chidah) are another form of proverbs, the enigmatical obscurity being designed to stimulate reflection (<350206>Habakkuk 2:6; Judges 14; <111001>1 Kings 10:1; <140901>2 Chronicles 9:1; <261702>Ezekiel 17:2; <197802>Psalm 78:2); the melitsah (<200106>Proverbs 1:6), "interpretation" (so Chald. and Vulgate versions), for which Gesenius translated "a saying that needs an interpreter," i.e. enigmatical

(<350206>Habakkuk 2:6). For instance (<201227>Proverbs 12:27), "the slothful man roasteth not that which he took in hunting" requires discernment to see the point of comparison and the application; the slothful man is too lazy to hunt, and therefore has nothing to roast (compare <530310>2 Thessalonians

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3:10). “Proverb” is with Jesus’ disciples equivalent to an obscure saying ([<431629>](#)John 16:29).

Canonicity. The Book of Proverbs is found in all Jewish lists among the ketubim , “writings” (hagiographa), the third division of Scripture. The Talmud (Baba Bathra, 14 b.) gives the order, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra (including Nehemiah), Chronicles. The New Testament quotes and so canonizes ([<200116>](#)Proverbs 1:16; [<450310>](#)Romans 3:10,15. [<200307>](#)Proverbs 3:7;

[<451216>](#) Romans 12:16. [<200311>](#)Proverbs 3:11,12;

[<581205>](#)Hebrews 12:5,6;

[<660319>](#) Revelation 3:19. [<200334>](#)Proverbs 3:34; [<590406>](#)James 4:6. [<201012>](#)Proverbs 10:12; [<600408>](#) 1 Peter 4:8.

[<201131>](#)Proverbs 11:31; [<600417>](#)1 Peter 4:17,18.

[<201713>](#)Proverbs 17:13; [<451217>](#) Romans 12:17; [<520515>](#)1

Thessalonians 5:15; [<600309>](#)1 Peter 3:9. [<201727>](#)Proverbs 17:27; [<590119>](#)James 1:19. [<202009>](#)Proverbs 20:9; [<620108>](#)1

John 1:8. [<202020>](#)Proverbs 20:20; [<401504>](#)Matthew 15:4.

[<202208>](#)Proverbs 22:8; [<470906>](#)2 Corinthians 9:6;

[<480607>](#) Galatians 6:7,9. [<202521>](#)Proverbs 25:21,22;

[<451220>](#)Romans 12:20. [<202611>](#)Proverbs 26:11; [<610222>](#)2 Peter 2:22. [<202701>](#)Proverbs 27:1; [<590413>](#)James 4:13).

Divisions and authorship. The same heading, “the proverbs of Solomon the son of David king of Israel” ([<200101>](#)Proverbs 1:1; 10:1; 25:1), marks the three divisions. Solomon spoke

3,000 proverbs (<110432>1 Kings 4:32) and “set in order” the present selection (Proverbs 1--24; <211209>Ecclesiastes 12:9). “Hezekiah” directed his pious “men” (perhaps Isaiah, Micah, Shebna, and Joah: <121818>2 Kings 18:18) to supplement the collection with a series of proverbs of Solomon, not included in the collection by the royal author (<202501>Proverbs 25:1; compare Ecclesiasticus 47:14,17). The Holy Spirit did not appoint all Solomon’s proverbs indiscriminately to be put into the canon for all ages, but a selection suited for the ends of revelation. The bringing forth of God’s word from obscurity fitly accompanied the reformation by pious Hezekiah, as in the case of Josiah’s reformation (<143121>2 Chronicles 31:21,29,30). The Jews assign the composition of the Song of Solomon to Solomon’s youth, Proverbs to his manhood, and Ecclesiastes to his old age.

(1) Proverbs 1--9 are one connected whole, in which wisdom is recommended to youths; an introduction states the aim.

(2) Proverbs 10--24 are single detached proverbs; from <201001>Proverbs 10:1 to <202216>Proverbs 22:16; <202217>Proverbs 22:17 to <202421>Proverbs 24:21, form a more connected whole on righteousness and prudence, with an

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introduction; ^{<202423>}Proverbs 24:23-34, “these also belong to the wise,” are an appendix of unconnected maxims.

(3) Proverbs 25--29, consisting of single sentences, are the selection of Hezekiah’s men. Proverbs 30 is Agur’s proverbs and enigmatical sayings. Proverbs 31 consists of king Lemuel’s words (^{<203101>}Proverbs 31:1-6), and an alphabetical acrostic in praise of a virtuous woman. The repetition of many proverbs in a similar form in the middle division is due, not to their emanating from different authors, but to their having been selected out of different collections oral or written, of the same author Solomon, in which the same proverb appeared in a different connection; just as Jesus’ sayings repeated in different connections (^{<201412>}Proverbs 14:12; 16:25; 21:2,9,19; 10:1; 15:20; 10:2; 11:4; 10:15; 18:11; 15:33; 18:12; 11:21; 16:5; 14:31;

17:5; 19:12; 20:2). The Proverbs apply the truths of religion to practical life in sentences weighty and easily remembered by their terse point. (**See POETRY** .) Gnomic poetry is peculiarly Semitic. Instead of philosophical reasonings and argument, the results of observation are embodied in terse proverbial similitudes and maxims. A proverb is defined as” the wit of one, the wisdom of many.” When the nation’s experiences had become matured Solomon in a time of national peace embodied them in gnomic proverbs. Internal tranquillity favored the growth of a contemplative spirit which suits such a work.

Favorite phrases characterize the middle division, the style of which is simple and antique. The Proverbs are in antithetic

parallelism, the second clause standing in contrast to the first. Here are the phrases “fountain of life,” “tree of life,” “snares of death,” “healing,” “health;” “destruction”

(mechittah), <201014>Proverbs 10:14,15,29, nowhere else in Proverbs; (ad argiah) “but for a moment”; (yad leyad) “hand to hand,” <201121>Proverbs 11:21; (nirgan) “a whisperer,” “talebearer” <201818>Proverbs 18:18, etc.), are characteristic of the middle division.

The third division, namely, of Hezekiah’s men, is marked by the interrogation “seest thou?” (<202612>Proverbs 26:12; 29:20.) Things are compared by being placed side by side, connected simply by “and” (<202503>Proverbs 25:3,20). The antithesis is not so marked. The verses are not of two equal members; one is often shorter than the other; sometimes there are even three members in the verse. A cautious and mournful tone is thought to mark the language as to rulers, instead of the joy and reverence of the middle and older division; the, state of the nation under Hezekiah at

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the close of the eighth century B.C. accords with his selection of these proverbs of Solomon.

The first division, with the closing part of the middle (<201001>Proverbs 10:1-- 22:16 being the germ of the book), Proverbs 1--9; 22:17--25:1, is characterized by favorite words and constructions: as *chokmot* , “wisdoms”; *zarah* , “the strange woman”; *nokriah* , “the foreigner,” the adulteress who seduces youth, the opposite of true wisdom, found once in the middle division (<202214>Proverbs 22:14). *Shephathaim* , dual fem., is constructed with the verb masc. plural. Warning against envy at the sinner’s seeming prosperity appears (<200331>Proverbs 3:31; 23:17; 24:1,19) as in Job. The disciplinary design of chastisement (“instruction,” *musar* , Greek *paideia* , correction by discipline), <200311>Proverbs 3:11-13; so Job (<183317>Job 33:17-30; 5:17); wisdom (<200204>Proverbs 2:4; 3:14; 8; Job 28; <200323>Proverbs 3:23; <180522>Job 5:22; <200825>Proverbs 8:25; <181507>Job 15:7,8). The similarity is probably due to Solomon’s having become imbued with the spirit of the book of Job, through study of it. The language of the first division rises from a general exhortation, and then a particular one to youth to follow wisdom, to the sublimest and most universal strain at the close (<200620>Proverbs 6:20--9:18). This first division is continuous description and elucidation of truth, instead of the single proverb which characterizes the middle collection; the poetic parallelism is synonymous, not antithetic or synthetic, as in the middle division.

Keil truly says, after all these distinctions of parts, “one

historical background is shown throughout, the contents corresponding only to the relations, culture, and experiences of life acquired by the political development of Israel under Solomon.” The first part forms a connected mashal or parabolic commendation of wisdom. It is the porch, leading into the interior, the Proverbs proper, loosely connected. The ornamental, flowing style suits the young, to whom the first division is addressed. The second, addressed to men, is in brief, business like style, compressing much in brief compass for the right conduct of life. The two sentences in each distich mutually complement each other, and the ellipsis in one is to be supplied from the antithesis in the other, e.g. (<201203>Proverbs 12:3), “a man shall not be established by wickedness (but shall be rooted out); but the root of the righteous shall (be established and) not be moved”; <201112>Proverbs 11:12, “he that is void of understanding despiseth his neighbour (and therefore withholds not contemptuous words); but a man of understanding

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(despiseth not his neighbour and therefore) holdeth his speech” (from contemptuous words). So in very many verses.

From <202217>Proverbs 22:17 to <202416>Proverbs 24:16 the continuous style is resumed from Proverbs 1--9. It forms the epilogue of the middle division, with a few closing disconnected maxims (<202423>Proverbs 24:23-34). (On the closing Proverbs 30; 31, [see AGUR](#) ; [see LEMUEL](#) ; [see JAKEH](#) ; [see MASSA](#) ; [see ITHIEL](#) ; [see UCAL](#) .) Lemuel’s mother suggested the model of the closing acrostic in praise of a virtuous woman, “a looking glass for ladies” (M. Henry); the 22 verses begin with the consecutive letters of the Hebrew alphabet. The introduction of a foreigner’s (Lemuel) words into the inspired canon of Israel is paralleled by Balaam’s and Job’s words being part of Scripture.

PROVIDENCE

Foresight, Greek [pronoia](#) “forethought” (<442402>Acts 24:2). As applied to God, it expresses His never ceasing power exerted in and over all His works. It is the opposite of “chance,” “fortune,” and “luck.” It continues creation. In relation to all things it is universal, and nothing is too minute for its regard; to moral beings special; to holy or converted beings particular. Each is an object of providence according to its capacity. God’s providence is concerned in a sparrow’s fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Its acts are threefold; preservation, co-operation, and government. He controls all things for the highest good of the whole, acting upon every

species conformably to its nature: inanimate things by physical influences, brutes according to instinct, and free agents according to the laws of free agency. Providence displays God's omnipresence, holiness, justice and benevolence. If the telescope reveals the immense magnitude and countless hosts of worlds which He created and sustains, the microscope shows that His providence equally concerns itself with the minutest animalcule. Nothing is really small with God. He hangs the most momentous weights on little wires. We cannot explain fully why evil was ever permitted; but God overrules it to good. If no fallible beings had been created there could have been no virtue, for virtue implies probation, and probation implies liability to temptation and sin. Sin too has brought into view God's wisdom, mercy, and love, harmonized in redemption, and good educed from evil; yet the good so educed by guilt does not exculpate

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sinner, or warrant the inference, “let us do evil that good may come” ([<450308>](#)Romans 3:8).

Proofs of providence.

(I) We can no more account for the world’s continued preservation than for its original creation, without God’s interposition.

(II) He sustains because He originally made it ([<193306>](#)Psalm 33:6,13-16; [<510117>](#) Colossians 1:17); as one may do what one will with his own, so God has the right to order all things as being their Maker ([<236408>](#)Isaiah 64:8; [<450920>](#) Romans 9:20-23). God’s interest in His own creation is Job’s argument for God’s restoring him ([<181003>](#)Job 10:3,9-12; 14:15).

(III) God’s power, wisdom, knowledge, and love all prove a providence. “He that denies providence denies God’s attributes, His omniscience which is the eye of providence, His mercy and justice which are the arms of providence, His power which is its life and motion, His wisdom which is the rudder whereby providence is steered, and holiness the compass and rule of its motion” (Charnock).

(IV) The prevailing order in the world proves providence ([<010822>](#)Genesis 8:22). The Greek word for world and order is one and the same, [kosmos](#) , Latin, mundus; and modern science has shown that the very seeming aberrations of the planets are parts of the universal order or law which reigns.

“All discord harmony not understood, All partial evil universal good.”

(<234022>Isaiah 40:22,26.) The plagues, earthquakes, drought, flood, frost, and famine subserve ends of providence which we only in part see; and they also suggest to us the need of a providence to control them within appointed bounds, and that without such a providence all nature would fall into disorder (<240522>Jeremiah 5:22; <182607>Job 26:7-11; 38:4-14).

(V) The present moral government of the world. Conscience stings the wicked, or civil punishments or the consequences of violating nature’s laws overtake them.

(1) The anomalies apparent now, the temporary sufferings of the righteous and prosperity of the wicked, the failure of good plans and success of bad

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ones, confirm the revelation of the judgment to come which shall rectify these anomalies (**see JOB**).

(2) The godly amidst affliction enjoy more real happiness than the ungodly, whose prosperity is “shining misery”; (<540408>1 Timothy 4:8; <411029>Mark 10:29,30).

(3) The sorrows of godly men are sometimes the result of their running counter to laws of nature, or even of revelation; as Jacob’s lying to Isaac, repaid in kind retributively in Jacob’s sons lying to him, etc., David’s adultery and murder punished retributively by Absalom’s lying with his father’s concubines and by the sword never departing from David’s house (2 Samuel 12).

(4) Yet even so they are overruled to the moral discipline of the saint’s faith, patience, and experience (<450503>Romans 5:3,4; <600106>1 Peter 1:6,7); David’s noblest qualities were brought forth by Saul’s persecutions, and even by Absalom’s punitive rebellion (<101525>2 Samuel 15:25,26; 16:10-12).

(5) There is sin even in men sincere before God; they need at times to be brought, as Job at last was, to abase themselves under God’s visiting hand, and instead of calling God to account to acknowledge His ways are right and we are sinful, even though we do not see the reason why He contends with us (<184004>Job 40:4,5; 42:2-6; contrast <181002>Job 10:2; 33:13).

(6) The issue of wickedness is seen even in this life generally, that though flourishing for a time (<241201>Jeremiah 12:1) the

wicked are “set in slippery places, and brought into desolation as in a moment” (Psalm 73; 37:35-37; <182005> Job 20:5).

(VI) History vindicates providence. The histories of Israel, Judah, and Gentile nations show that “righteousness exalteth a nation” (<201434>Proverbs 14:34). The preparations made for the gospel of our Saviour indicate a providence (<480404>Galatians 4:4), the distinctness of prophecy waxing greater and greater as the time for the evangelization of the Gentiles approached (<420232>Luke 2:32). The translation of the Jewish Scriptures into the language of a large part of the civilized world, Greek, by the Septuagint (by it the history of providence and the prophecies of Messiah became accessible to the learned everywhere; all possibility of questioning the existence or falsifying the contents of the prophecies was taken away; the closing of the canon just before proved that the Scriptures, so translated, supplied

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complete all that God revealed in Old Testament times); the expectation throughout the East of a great King and Deliverer to arise in Judaea; the increasing light of philosophy; the comprehension of most of the known world by the Roman empire, breaking down the barrier between E. and W., establishing a regular police everywhere, and the universal peace which prevailed at the coming of the gospel of peace; the multiplication and settling of Jews in Egypt, Asia, Greece, Italy, and western Europe (Horace, Sat. i., 9:69-71; 4:140): all paving the way for promulgating the gospel.

The remarkable working of providence secretly (for God's name never occurs in the book) is apparent in the case of **see ESTHER**, whereby the fate of the whole Jewish nation hung upon a despot's whim, acted on by a favorite. The providential preparations for the appointed issue, Ahasuerus' feast, Vashti's womanly pride, Mordecai's informing the king of the design against his life, the choice of Esther as queen, Haman's plot, laid so cleverly yet made to recoil on himself, so that after having himself to thank for dictating the honours which he had to pay to the very man whom he wished to destroy he was hanged on the gallows he had prepared for Mordecai. So in the case of Joseph; the brothers' wicked and seemingly successful plan for defeating God's will of elevating him above them, as revealed in his dreams, was overruled to being made the very means of accomplishing it. So "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against Christ, for to do whatsoever God's hand and God's counsel determined before to be done" (⁴⁴⁰⁴²⁷Acts 4:27,28; compare ⁰¹⁴²⁰⁶Genesis 42:6; ²⁰¹⁹²¹Proverbs 19:21; 21:30).

Fighters against the truth have been by providence made, in spite of themselves, instrumental in spreading it, by calling attention to it and to its power in ennobling believers' lives. "They that were scattered abroad" by persecutors "went everywhere preaching the word" ([440804](#)>Acts 8:4), the storm that would rend the oak scatters its seed in every direction.

(VII) Belief in providence is the basis of religion, especially of revealed religion: "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" ([270432](#)>Daniel 4:32), So minute is His providential care that "the very hairs of our head are all numbered" ([401030](#)>Matthew 10:30; [442734](#)> Acts 27:34; [422118](#)>Luke 21:18; [270327](#)>Daniel 3:27); nor is the smallest saint forgotten amidst countless multitudes:

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**“Thou art as much His care as if beside Not man nor angel lived
in heaven and earth; Thus sunbeams pour alike a glorious tide,
To light up worlds or wake an insect’s mirth.”**

See <300909>Amos 9:9. It is God who “clothes the grass of the field.” “The lot cast into the lap” seems chance, “but the whole disposing thereof is of the Lord” (<201633>Proverbs 16:33; <320107>Jonah 1:7). God’s guardianship of His people amidst dangers and plagues appears in Psalm 91 and in His putting a difference between Israel and the Egyptians (<021106>Exodus 11:6,7; 10:23); the dependence of all creatures on God’s providence in Psalm 104; <441728>Acts 17:28. Christ upholdeth all things by the word of His power” (<580103>Hebrews 1:3); “by Him all things consist” (<510117>Colossians 1:17; Job 38--41).

PROVINCE

(See **PROCURATOR** ; see **PROCONSUL** , for the distinction of imperial and senatorial provinces under Rome, accurately observed in New Testament) Ahab’s “young men of the princes of the province” are probably young warriors of Gileadite chiefs recognizing his supremacy, but distinct from “the children of Israel” (<112014>1 Kings 20:14,15,19). Provinces existed under Solomon in his wide empire (<210208>Ecclesiastes 2:8; 5:8). Under the Persian king were 127, each having its own system of finance and its treasurer (<170101>Esther 1:1; 8:9; <150201>Ezra 2:1,4; 5:7; 6:6; 7:22,24; Herodotus iii. 89). The satrapies were only 20. The Jews had their

governor

(tirsbatha'), of their own race (<150263>Ezra 2:63; <160514>Nehemiah 5:14; 8:9), subject to the satrap (pathath) of the provinces W. of Euphrates.

PSALMS

(**See DAVID** and **see POETRY** .) The Hebrew designation tehillim , “praises” or hymns,” occurring only in the title of Psalm 145 and about 30 times in the body of the Psalms, applies only to some not to all the psalms. The glorification of God is the design of them all, even the penitentiary and precatory psalms; but [tehilliyim] applies strictly to praise songs alone, [tephillowt] to the prayer songs; Psalm 17; Psalm 72 end, closing the second book of Psalms, Psalm 86; 90; 102 title. No one Hebrew title comprehends all. The Greek Septuagint has given the title “Psalms” (from psaloo “to play an instrument”) applied to the whole collection. The Hebrew mizmor designates 65 psalms; in the Syriac version it comprises the whole (from zaamar “to decorate”), psalms of artificial, adorned

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structure (Hengstenberg). “A rhythmical composition” (Lowth). “Psalms,” the designation most applicable to the whole book, means songs accompanied by an instrument, especially the harp (^{<131604>}1 Chronicles 16:4-9; ^{<140512>}2 Chronicles 5:12,13). Shir, “a joyful thanksgiving song,” is prefixed only to some. The various kinds are specified in ^{<490519>}Ephesians 5:19; “psalms (accompanied by an instrument), hymns (indirect praise of God), ... spiritual songs (joyous lyric pieces; contrast ^{<300810>}Amos 8:10).”

TITLES . Their genuineness is confirmed by their antiquity (which is proved by their being unintelligible to the Septuagint translators of the Hebrew into Greek), and by their presence in the greatest number of manuscripts, and in fragments of Aquila, Symmachus, and Theodotion. Their obscurity and occasional want of connection with the psalm’s contents (as title Psalm 34) are incompatible with their origination from forgers. The orientals, moreover, usually prefix titles to poems (^{<350301>}Habakkuk 3:1; ^{<233809>}Isaiah 38:9); so David (^{<102301>}2 Samuel 23:1). The enigmatical titles, found only in the psalms of David and of David’s singers, accord with Eastern taste. They are too “poetical, spirited, and profound for any later collector” (Hengstenberg). So David’s “bow song” (^{<100118>}2 Samuel 1:18), his enigmatical designation for “the song on him expert with the bow” (^{<100122>}2 Samuel 1:22). The historical hints in some titles give a clue to the dates. If the titles were added by later hands, how is it that they are wanting in those psalms where conjecture could most easily have had place,

namely, the non-Davidic psalms of the fourth and fifth books, whereas they appear in the most regular and complete form in David's psalms, next in those of his singers? Now these are just the ones where conjecture is given no room for exercise; for the titles do not apparently illustrate these psalms, but are a memorial of the events which most deeply impressed David's own mind. In the last two books the historical occasions do not occur in the titles, because cycles of psalms mainly compose these books, and among such cycles psalms of an individual reference hardly have place.

DIVISIONS . Davidic basis of the whole. The Psalms form one "book"; so the Lord refers to them (⁴²²⁰⁴²Luke 20:42), so His apostles (⁴⁴⁰¹²⁰Acts 1:20). The fathers, Ambrose (on Psalm 40) and Jerome to Cyprian (2:695), describe the Psalms as five books in one volume. Based on and corresponding to the historical Pentateuch, they form a poetical "Pentateuch" (Epiphanius, de Mens., c. 5), extending from Moses to the times of Malachi "the Hebrew history set to music an oratorio in five parts, with Messiah for its subject" (Wordsworth). The Psalms, like the

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Pentateuch, being used in divine worship, are the people's answer to God's address to them in the law, i.e. the expression of their pious feelings called forth by the word of God.

The close of each of the five books is marked by a doxology.

The "blessed be the Lord God of Israel" is taken up by

Zacharias, as fulfilled in Christ

(⁰³⁰¹⁰⁶Leviticus 1:68-71; ^{19A648}Psalms 106:48). Book I includes Psalms 1--41; Book II, Psalms 42--72; Book III, Psalms 73--89; Book IV, Psalms 90--106; Book V, Psalms 107--150.

Book I is according to the titles Davidic; accordingly there is no trace of any author but David. The objection from the "temple" (¹⁹⁰⁵⁰⁷Psalms 5:7) being mentioned is groundless, for in ⁰⁹⁰¹⁰⁹1 Samuel 1:9; 3:3, it is similarly used for the tabernacle long before Solomon's temple was built. The argument for a post-Babylonian date from the phrase "bring back the captivity" (¹⁹¹⁴⁰⁷Psalms 14:7) is invalid; it is a Hebraism for reversing one's misfortunes (¹⁸⁴²¹⁰Job 42:10). Nor does the acrosticism in Psalm 25 prove a late date, for acrosticism appears in psalms acknowledged to be David's (Psalm 9).

In Books II and III David's singers have borrowed from David (excepting "a song of the beloved" Psalm 45, and Psalm 46, "upon Alamoth") everything peculiar in his superscriptions; see Psalms 42; 43; 44; 84; 86. "Selah" is restricted to David and his singers; but "hallelujah" is never found in his or their psalms. So also "to the chief musician," (committing the psalm to the music conductor to prepare for musical performance in the public service: ¹³¹⁵²¹1 Chronicles 15:21 Hebrew and margin,

compare <131522>1 Chronicles 15:22,) is limited to David's and their psalms. The writer of 2 Samuel 22 evidently turned into prose David's poetical superscription (Psalm 18); so the writer of <091911>1 Samuel 19:11; 21:13,14; 23:19, had before him the titles of Psalm 34; 54; 59. Hezekiah's "writing" (miktav) alludes probably to David's miktam (a "secret," or "song of deep import"), Psalm 56; 57 titles, for it was he who restored David's psalms to their liturgical use in the temple (<142930>2 Chronicles 29:30). This imitation of David's title, and still more the correspondence of his prayer to David's psalms (<19A224>Psalm 102:24; 27:13; 49:1; 6:5; 30:9), is a presumption for the authenticity of David's and his singers' psalms and their titles.

Habakkuk similarly leans upon David's superscriptions, as also upon his psalms. <350301>Habakkuk 3:1, "Shiggaion," compare title <190701>Psalm 7:1, "Son of David"; <350319>Habakkuk 3:19, "to the chief musician on my stringed

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the psalms in question be inscribed with” Solomon” rather than David? The psalms accord with David’s circumstances; their containing phrases of David’s former psalms is not inconsistent with his authorship, as the sacred authors often repeat their own inspired words. The Chaldaisms of Psalm 139 are due to David’s adapting uncommon phrases to a lofty theme.

In 2 Maccabees the collection of David’s psalms is attributed to Nehemiah. Jerome, Ep. ad Sophronium, and the Synopsis in Athanasius, ascribe the collection to Ezra, “the priest and ready scribe in the law of Moses”

(<150706>Ezra 7:6; <160809>Nehemiah 8:9). (On **see SHIGGAION** , etc., see the words as they occur.) Finally, if we would “taste the honey of God” we must “have the palate of faith.” “Attune thy heart to the psalm. If the psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Everything, in the psalter, is the looking glass of the soul” (Augustine on Psalm 96 and Psalm 30). The heart, the lips, and the life must be in accord with the psalm, to derive the full blessing. “Vita sic canta, ut nunquam sileas.” (Augustine on Psalm 146)

PSALTERY

A stringed instrument played by the hand to accompany the voice, Hebrew nebel . In <193302>Psalm 33:2 omit “and,” translated “sing with the psaltery an instrument of ten strings.” Josephus (Ant. 7:12, sec. 3) mentions that ordinarily it had 12 strings; nebel means literally, a leather bottle, the psaltery was

named so from its shape (<199203>Psalm 92:3, 144:9). The king, or, “lyre,” had ten strings, but was played with a quill, not with the hand.

PTOLEMAIS

Originally A CCHO ; the old name is resumed, Jean, d’Acre. Paul visited the Christians there on his return from his third missionary journey, between Tyre and Caesarea (<442103>Acts 21:3,7,8).

<042623> Numbers 26:23: father of T OLA , the judge (<071001>Judges 10:1). (**See PUNITES** , Pua’s descendants.)

PUA; PHUVA

1.

<130701> 1 Chronicles 7:1.

3. (**See MIDWIVES** .)

2.

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II. The second book (Psalm 42--72) the Elohim psalms; namely, of David's singers, the sons of Korah (Psalm 42--49), Asaph's (Psalm 1.), then David's Elohim psalms (Psalm 51--71), Solomon's Elohim psalm (Psalm 72).

III. Psalm 73--89, the Jehovah psalms of David's singers; of Asaph (Psalm 73; Psalm 83), of the sons of Korah (Psalm 84--89). Thus in the arrangement the Jehovah psalms (Jehovah being the fundamental name) enclose the Elohim psalms; so the first book doxology begins with Jehovah; the second has, let Jehovah Elohim be praised; the third, let Jehovah be praised.

IV. (Psalm 90--106.) The psalms of David in the last two books are inserted as component parts into the later cycles. The subscription,

<197220> Psalm 72:20, "the prayers of David, the son of Jesse, are ended," distinguishes the detached from the serial psalms of David; so <183140> Job 31:40 is not contradicted by his again speaking in Job 40; Job 42. Moses' Psalm 90 is put after David's and his singers' psalms, because David was so pre-eminent as the sweet psalmist of Israel. Psalm 91--100 are connected. Then follows David's trilogy, Psalm 101--103, and the trilogy of the captivity (Psalm 104--106).

V. Psalm 107--150 are (excepting David's psalms incorporated) after the return from the captivity. The dodecad Psalm 108--119, is composed of a trilogy of David introducing nine psalms sung at laying the foundation of the second temple.

Psalm 119 is the sermon (composed by [see EZRA](#)) after the Hallel, to urge Israel to regard God's word as her national safeguard. Psalm 120--134, the pilgrim songs ("songs of degrees"), namely, four psalms of David, one of Solomon, and ten nameless ones, are appropriate to the time of the interruption of the temple building. Psalm 135--146 (including David's psalms incorporated with the rest) celebrate its happy completion. Psalm 147--150 were sung at the consecration of the city walls under Nehemiah.

J. F. Thrupp (Smith's Bible Dictionary) maintains that as Psalm 73--83 do not all proceed from Asaph, but from members of the choir which he founded, so the psalms in Books III, IV, V, inscribed with the name of David, were written by his royal representatives for the time being (Hezekiah, Josiah, Zerubbabel, etc.), who prefer honouring the name of their ancestor to obtruding their own names. But why then should one of

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53:11,12) making up five, the half; the main part comprises ten (<235301>Isaiah 53:1-10), divided into seven for Messiah's humiliation (three of which represent Messiah's sufferings, four their cause, His being our substitute) and three for His glorification (Hengstenberg). Similarly, the form of the several psalms is regulated by numbers, especially seven divided into four and three. The correctness of our division into verses is hence confirmed. The criticism too which would dismember the psalms is proved at least in their case, and in that of whatever Scriptures are arranged by numbers, to be false.

NAMES OF GOD. A similar proof of the correctness of the text appears in the fact that the **E LOHIM** psalms are peculiar to the first three books, those of David, Asaph, and the sons of Korah. So strange had "ELOHIM" become in later times that only the Jehovah psalms of David were inserted in the later books, excepting David's Psalm 108 introductory to Psalm 109 and Psalm 110. The three form a trilogy: Psalm 108 anticipating triumph over the foe, Psalm 109 the foe's condemnation, Psalm 110 Messiah's divine kingly and priestly glory. In the fifth book Elohim occurs only seven times, i.e. six times in Psalm 108 and once in David's Psalm 144. It is an undesigned coincidence and proof of genuineness that in independent sacred history David uses Elohim as a favorite term (2 Samuel 7; <132820>1 Chronicles 28:20; 29:1). In Book I "Jehovah" occurs 272 times, Elohim 15 times; in Book II, Elohim 164 times, Jehovah 30 times; in Book III, Jehovah 44 times, Elohim 43 times; in Book IV, Jehovah 103 times, Elohim, not once; in Book V, Jehovah 236 times, Elohim 7 times. Hengstenberg suggests the reason of David's predilection for "Elohim." The pagan regarded Jehovah

as designating the local God of Israel, but not God absolutely, possessing the whole fullness of the Godhead. So David felt it unnecessary to express “Jehovah,” because He was unquestionably Israel’s God; it was only contested whether He was Elohim. David boldly, in the face of mighty nations, asserts the nullity of their gods and the sole Godhead of Jehovah; compare ¹⁹¹⁸³¹Psalm 18:31, “who is Elohim but Jehovah?” Jehovah is understood before Elohim in Elohim psalms, as the doxology at the end of the second book recognizes, “blessed be Jehovah Elohim” (¹⁹⁷²¹⁸Psalm 72:18). Latterly when the falsely called Elohim of surrounding nations began to be honoured in Israel the term gave place to Jehovah for expressing the true God. Psalm 18 is “a great hallelujah, with which David retires from the theater of life.”

I. The first book (Psalm 1--41) the Davidic-Jehovah psalms.

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PUBLICAN

Only mentioned in Matthew, Mark and Luke. Matthew leaves the parable of the publican to Luke (^{<421809>}Luke 18:9), because he is the publican from whom it is drawn. In the New Testament are meant not the “publicani” (never mentioned in the New Testament) who were generally wealthy Roman knights, capitalists at Rome, that bought for a fixed sum to be paid into the treasury (in publicum) the taxes and customs of particular provinces. Under them were “chiefs of publicans,” having supervision of a district, as Zacchaeus (Luke 19), in the provinces; and under these again the ordinary “publicans” (in the New Testament sense) who, like Levi or Matthew, gathered the customs on exports and imports and taxes (^{<400909>}Matthew 9:9,10,11; ^{<410214>}Mark 2:14, etc.). The office for “receipt of custom” was at city gates, on public roads, or bridges. Levi’s post was on the great road between Damascus and the seaports of Phoenicia. Jericho, Zacchaeus’ head quarters, was center of the balsam trade. Jesus, preferring a publican’s house to that of any of the priests at Jericho, then said to number 12,000, marks the honour He does to Zacchaeus and drew on Him the indignation of Jewish bigots. Even the chief publican, Zacchaeus implies, often “took from men by false accusation” ([esukofanteesa](#) , rather “unfairly exacted,” “extorted”); ^{<420313>}Luke 3:13 also, John the Baptist’s charge “exact no more than that which is appointed you.” Still more odious to the Jews was the common publican, with whom most they came in contact. Inquisitorial proceedings and unscrupulous extortion in a conquered country made the office,

hateful already as the badge of God's elect nation's subjection to pagan, still more so. Most Jews thought it unlawful to pay tribute to pagan. To crown all, the publicans were often Jews, in the eyes of their countrymen traitors to Israel's high calling and hopes; to be spoiled by foreigners was bad, but to be plundered by their own countrymen was far worse. Publican became synonymous with "sinner" and "pagan" ([<421501>Luke 15:1,2;](#) [<401817>Matthew 18:17; 5:46; 21:31;](#) [<410215> Mark 2:15,16](#)). The hatred and contempt in which they were held hardened them against all better feelings, so that, they defied public opinion. As the Pharisees were the respectable and outwardly religious class, so the publicans were the vile and degraded. Hence the rabbis declared, as one robber disgraced his whole family, so one publican in a family; promises were not to be kept with murderers, thieves and publicans (Nedar 3:4); the synagogue alms box and the temple corban must not receive their alms (Baba Kama 10:1); it was not lawful to use riches

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received from them, as gotten by rapine; nor could they judge or give testimony in court (Sauhedr. 25, sec. 2). Hence we see what a breach of Jewish notions was the Lord's eating with them (^{<400911>}Matthew 9:11), and His choice of Matthew as an apostle, and His parable in which He justified the penitent self condemned publican and condemned the self satisfied Pharisee. They were at least no hypocrites. Abhorred by all others, it was a new thing to them to find a Holy One "a friend of publicans" (^{<401119>}Matthew 11:19).

PUBLIUS

Chief ("first," Greek) man of Melita; "lodged courteously for three days" Paul when shipwrecked (^{<442807>}Acts 28:7). His hospitality to Christ's servant was rewarded (compare ^{<581302>}Hebrews 13:2) in the cure of his father's bloody flux by Paul. The designation (Greek) "first of the island" could not have been from his "possessions" in his father's lifetime. Two inscriptions at Civita Vecchia in Malta mention the official title, "first of the Meliteans"; thus Publius was legate of the printer of Sicily, to whose jurisdiction Malta belonged.

PUDENS

(**See CLAUDIA**). ^{<550421>}2 Timothy 4:21. (Martial 11:54; Tacitus, Ann. 13:21; Agricola 14.)

PUHITES

<130253> 1 Chronicles 2:53, of the families of Kirjath Jearim.

PUL (1)

<236619> Isaiah 66:19. Philae, an island in the Nile, the border between Egypt and Ethiopia (Bochart). Septuagint read [Phud]. **see PHUT** ought to be read for Pal; compare <340309>Nahum 3:9. An African people is meant by Isaiah (<262710>Ezekiel 27:10; 30:5).

PUL (2)

(**See ASSYRIA**). The first Assyrian king mentioned in Scripture. When Menahem neglected to apply for “confirmation in his kingdom,” on ascending the throne of Israel, to the Assyrian king, his lord paramount (for the black obelisk shows that Jehu paid tribute to Shalmaneser as early

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as 884 B.C.), Pul came against the land (^{<121519>}2 Kings 15:19,20; ^{<130526>}1 Chronicles 5:26). Menahem's smiting Tiphseh (verse 16) or Thapsacus was a direct attack on the Assyrian dominion W. of the Euphrates. With 1,000 talents of silver he induced Pul "to confirm the kingdom in his hand." Pul's wife was the famous Semiramis of Babylon (Herodot. 1:184). Assyrian records make no mention of Pul; but Berossus mentions Pul a Chaldean king exactly at this time, while Asshur-lush was reigning at Nineveh. The Jews called him "king of Assyria," that being the dominant empire at the time; so Nabopolassar of Babylon is called "king of Assyria," (^{<122329>}2 Kings 23:29), and Darius Hystaspes ^{<150622>}Ezra 6:22. Moreover, just about 763 B.C. some western Assyrian provinces had been broken off and joined to the Babylonian king's empire. He being thus master of the Assyrian portion next Palestine appeared to the Jews to be "king of Assyria," about 763-760

B.C. Some identify Pul with Phulukh, mentioned in a Nimrud inscription (compare Septuagint for PHI). Schrader and G. Smith regard Pul as the Babylonian name of Taglath Pileser, and as the "Porus" in the astronomical canon who began to reign at Babylon 781 B.C., the very year in which the cuneiform records date Taglath Pileser's overthrow of Chinzir king of Babylon, whom the canon makes the immediate predecessor of Porus (a name identical with Pal). The last year of Porus in the cuneiform canon of kings is also the last year of Taglath Pileser.

<270112> Daniel 1:12,16, zeronim , edible “seeds” or grain of any kind, barley, wheat, millet, vetches. Leguminous seeds roasted are still used in the East (compare <101728>2 Samuel 17:28). Gesenius explains “vegetables grown from seeks, in general.”

PUNISHMENTS

(**See CROSS** , etc.) Death was the punishment of striking or even reviling a parent (<022115>Exodus 21:15,17); blasphemy (<032414>Leviticus 24:14,16,23); Sabbath-breaking (<041532>Numbers 15:32-36); witchcraft (<022218>Exodus 22:18); adultery (<032010>Leviticus 20:10); rape (<052225>Deuteronomy 22:25); incestuous and unnatural connection (<032011>Leviticus 20:11,14,16); man stealing (<022116>Exodus 21:16); idolatry (<032002>Leviticus 20:2). “Cutting off from the people” is ipso facto excommunication or outlawry, forfeiture of the privileges of the covenant people (<031829>Leviticus 18:29). The hand of God executed the sentence in some cases (<011714>Genesis 17:14; <032330>Leviticus

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23:30; 20:3,6; <040415>Numbers 4:15,18,20). Capital punishments were stoning (<021704>Exodus 17:4); burning (<032014>Leviticus 20:14); the sword (<023227>Exodus 32:27); and strangulation, not in Scripture, but in rabbinical writings. The command (<042504>Numbers 25:4,5) was that the Baal-peor sinners should be slain first, then impaled or nailed to crosses; the Hebrew there (hoqa) means dislocated, and is different from that in <052122>Deuteronomy 21:22 (thalitha toli), <052123>Deuteronomy 21:23. The hanged were accounted accursed; so were buried at evening, as the hanging body defiled the land; so Christ (<480313>Galatians 3:13). The malefactor was to be removed by burial from off the face of the earth speedily, that the curse might be removed off the land (<031825>Leviticus 18:25,28; <102106>2 Samuel 21:6,9). Punishments not ordained by law: sawing asunder, and cutting with iron harrows (Isaiah, <581137> Hebrews 11:37; Ammon, in retaliation for their cruelties, <101231>2 Samuel 12:31; <091102>1 Samuel 11:2); pounding in a mortar (<202722>Proverbs 27:22); precipitation (<420429>Luke 4:29; <142512>2 Chronicles 25:12); stripes, 40 only allowed (<052503>Deuteronomy 25:3), the Jews therefore gave only 39; the convict received the stripes from a three-thonged whip, stripped to the waist, in a bent position, tied to a pillar; if the executioner exceeded the number he was punished, a minute accuracy observed in <471124>2 Corinthians 11:24. The Abyssinians use the same number (Wolff, Travels, 2:276). Heaps of stones were flung upon the graves of executed criminals (<061525>Joshua 15:25,26; <101817>2 Samuel 18:17); to this day

stones are flung on Absalom's supposed tomb. Outside the city gates (<242219>Jeremiah 22:19; <581312> Hebrews 13:12). Punishment in kind (lex talionis) was a common principle (<022124>Exodus 21:24,25). Also compensation, restitution of the thing or its equivalent (<022118>Exodus 21:18-36). Slander of a wife's honour was punished by fine and stripes (<052218>Deuteronomy 22:18,19).

PUNITES

One of the four families of the tribe of Issachar (<042623>Numbers 26:23; <130701>1 Chronicles 7:1), whose combined numbers in the Mosaic census were 64,300.

PUNON; PINON

<013641> Genesis 36:41. An Edomite ducal city; the Phoen of Eusebius and Jerome, the penal abode of convicts sent to labour in the neighbouring copper mines. The Septuagint have **Finon** . Between Petra and Zoar, probably near the Roman road between them. Seetzen heard of a ruined

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castle, Fenan (3:17). Phoenia probably lay E. of, not within, Edom; as the Roman road is much to the right of the direct line of march. Punon may coincide with Kala'at Aneizeh, between el Ahsa (Oboth) and Ma'an (<043342>Numbers 33:42). Israel's second last stage before reaching the plains of Moab.

PURIFICATION

The outward purification with water, symbolizing man's need of inward purity before admission into God's presence. (**See LEPER** ; **see PRIEST** ; **see BIRTH** ; **see NAZARITE** : <031125>Leviticus 11:25,40; 12:6,8,15; <420222>Luke 2:22-24; Numbers 19; 31. **See HEIFER** , **see RED** : <580913>Hebrews 9:13.) The rabbis multiplied unauthorized purifications, e.g. cups, pots, couches. etc. (<410703>Mark 7:3; <430206>John 2:6.)

PURIM

(**See ESTHER** .) From a Persian word, "lots"; because Haman had cast lots to find an auspicious day for destroying the Jews (<170306>Esther 3:6,7; 9:24). The feast of Purim was kept on the 14th and 15th days of Adar. An introductory fast was subsequently appointed on the 13th, commemorating that of Esther and of the Jews by her desire before she ventured into Abasuerus' presence (<170416>Esther 4:16). When the stars appear at the beginning of the 14th candles are lighted in joy, and the people assemble in the synagogue. Then the megillah "roll" of Esther is read through histrionically. On Haman's

name being mentioned the congregation exclaim, “let his name be blotted out!” His sons’ names are read in one enunciation to mark they were all hanged at once. At the close of reading the megillah all cry out, “cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman’s wife), blessed be Esther; cursed be all idolaters, blessed be all Israelites, and blessed be Harbonah who hanged Haman!” The repast at home is mainly milk and eggs. At morning service ^{<021708>}Exodus 17:8-16, the doom of Amalek the people of Agag (^{<091508>}1 Samuel 15:8), Haman’s ancestor (^{<170301>}Esther 3:1), is read. Saturnalian-like drinking and acting, the men assuming women’s attire (the Purim suspending the prohibition, ^{<052205>}Deuteronomy 22:5), and offerings for the poor, characterize the feast (^{<170917>}Esther 9:17,18,19-32). The feast began among the Jews of their own accord; Mordecai wrote confirming it, and Esther joined with him in “writing with all authority to confirm this second letter of Purim.” (**See JESUS CHRIST** on “the feast of the Jews,” ^{<430501>}John 5:1,

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not probably Purim (which the Vaticanus and the Alexandrinus manuscripts reading, “a,” favors), but the Passover (which the Sinaiticus manuscript, “the,” indicates).)

PURPLE

argan . Obtained by the Tyrians from the shell fish Murex purpura, and conchylium ([<022504>](#)Exodus 25:4; 35:25; [<070826>](#)Judges 8:26; [<203122>](#)Proverbs 31:22).

PURSE

Often the girdle ([zoonee](#)): [<401009>](#)Matthew 10:9; [<410608>](#)Mark 6:8. Or a bag for money, and for merchants' weights ([<014235>](#)Genesis 42:35; [<200114>](#)Proverbs 1:14; [<234606>](#)Isaiah 46:6; [<431206>](#)John 12:6, [glossokomon](#) , literally, a bag for carrying mouthpieces of musical instruments).

PUTEOLI

The port of Italy to which ships from Egypt and the Levant commonly sailed (Josephus, Ant. 18:7, section 4; so [<442813>](#)Acts 28:13). The bay of Naples was then named from it, sinus Puteolanus. A cross road led thence to Capua, there joining the Appian Way to Rome. Sixteen piers of the harbour mole, formed of the concrete pozzolana, remain. Puteoli was at the E. of the bay, Baiiae at the W. Puteoli comes from puteus a “well,” or puteo, “to smell strong,” from the offensively smelling mineral springs.

PUTIEL

<020625> Exodus 6:25. An Egyptian name, “devoted to El.” Father in law of Eleazar the priest.

PYGARG

dishon . A clean animal (<051405>Deuteronomy 14:5). A generic name for the white rumped (as [pugarg](#) means in Greek) antelope of northern Africa and Syria. The Septuagint has translated the Hebrew by “pygarg”; living near the habitat of the pygarg they were likely to know. The mohr kind is best known, 2 ft. 8 in. high at the croup. The tail is long, with a long black tuft at the end; the whole part round the base of the tail is white, contrasting with the deep brown red of the flanks. Conder (Palestine Exploration, July, 1876) makes it the gazelle.

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Q

QUAIL

celaw . The Arabic name is similar, which identifies the quail as meant. Twice miraculously supplied to Israel (<021613>Exodus 16:13; <041131>Numbers 11:31,32). <19A540>Psalm 105:40 connects the quail with the manna, and therefore refers to <021613>Exodus 16:13, the first sending of quails, the psalm moreover referring to God's acts of grace. <197827>Psalm 78:27,31, refers to the second sending of quails (Numbers 11) in chastisement (<19A614>Psalm 106:14,15). The S.E. wind blew them from the Elanitic gulf of the Red Sea. Translated "threw them over the camp ... about two cubits above the face of the ground." Wearied with their long flight they flew breast high, and were easily secured by the Israelites. They habitually fly low, and with the wind. The least gatherer got ten homers' (the largest Hebrew measure of quantity) full; and "they spread them all abroad for themselves" to salt and dry (Herodotus ii. 77). "Ere the flesh was consumed" (so Hebrew) God's wrath smote them. Eating birds' flesh continually, after long abstinence from flesh, a whole month greedily, in a hot climate predisposed them by surfeit to sickness; God miraculously intensified this into a plague, and the place became **see KIBROTH see HATTAVAH** , "the graves of lust." The red legged crane's flesh is nauseous, and is not therefore likely to be meant. "At even" the quails began to arrive; so Tristram

noticed their arrival from the S. at night in northern Algeria two successive years. Ornithologists designate the quail the *Coturnix dactylisonans* (from its shrill piping cry).

QUARTUS

A Christian at Corinth whose salutations Paul sends to the Roman Christians (^{<451623>}Romans 16:23).

QUATERNION

A guard of four soldiers, two attached to the prisoner, two outside his cell door. Four quaternions took by turns the guard over Peter for the four night watches (^{<441204>}Acts 12:4).

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QUEEN

malkah “queen regnant” ([<111001>](#)1 Kings 10:1; [<270510>](#)Daniel 5:10; [<170109>](#)Esther 1:9); sheegal “the queen consort” ([<194509>](#)Psalms 45:9; [<270502>](#)Daniel 5:2,3); gebirah “powerful mistress,” “the queen mother.” Polygamy, lessened the influence of the kings wives, whose hold on his affections was shared by others and was at best precarious; but the queen mother enjoyed a fixed position of dignity. So Bathsheba ([<110219>](#)1 Kings 2:19, etc.); Maachah ([<111513>](#)1 Kings 15:13); [<121013>](#)2 Kings 10:13, Jezebel; Jehoiachin’s mother ([<122412>](#)2 Kings 24:12; [<241318>](#) Jeremiah 13:18; 29:2).

QUEEN OF HEAVEN

Astarte ([see ASHTORETH](#)) ([<240718>](#)Jeremiah 7:18; 44:17-25). Wife of Baal or Moloch, “king of heaven.” The male and female pair symbolized nature’s generative powers, from whence prostitution was practiced in her worship. The worshippers stoutly refused to give up her worship, attributing their recent deprivation of plenty to discontinuing her service, and their former plenty to her service. God makes fools’ present prosperity their doom ([<200132>](#)Proverbs 1:32) and does good to His people in their latter end ([<050816>](#)Deuteronomy 8:16). In [<244419>](#)Jeremiah 44:19 Maurer translated “did we form her image.” Crescent-shaped cakes were offered to the moon. Beltis, the female of Bel or Baal, was the Babylonian “queen of heaven.” Ishtar the

Babylonian Venus (in the Sardanapalus inscriptions) was also “the mistress of heaven and earth.” Babylon, Israel’s instrument of sin, was in righteous retribution made Israel’s punishment (<240219>Jeremiah 2:19).

QUICKSANDS

The Syrtis, in the sea off the N. African coast between Carthage and Cyrene. ([See CLAUDA](#) , [see EUROCLYDON](#) , [see MELITA](#) , [see PAUL](#)).

<442717> Acts 27:17, for “strake sail” (which would have hurried them into the danger), translated “they lowered the gear” ([chalasantes to skeuos](#)), i.e., afraid of falling into the Syrtis with the storm from the N.E., they took down the higher sail and kept only the storm sail set, turning the ship’s head off shore and standing on as best they could. There were two Syrtes; the eastern one the gulf of Sidra, the western one, smaller, the gulf of Cebes.

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QUIVER

(1) Teli , from a root “to hang,” either the quiver for holding arrows or a sword hung by the side.

(2) Ashpah ; covering the arrows, as our quiver is from cover. Slung at the back when not being used, by a belt; when in use brought in front.

R

RAAMAH

A Cushite race. Called son of Cush ([<011007>Genesis 10:7](#); Septuagint translated Rhegma the same as that in Ptolemy 6:7, S. of the Persian gulf). Sheba and Dedan are Raamah's sons ([<262722>Ezekiel 27:22](#)). His locality must therefore be southern Arabia. Renowned as traders with Tyre and other peoples ([<262722>Ezekiel 27:22](#)).

RAAMIAH

(whom Jehovah makes to tremble) ([<160707>Nehemiah 7:7](#)). Reeliah in [<150202>Ezra 2:2](#).

RABBAH

Meaning greatness of size or numbers.

1. see **AMMON** 'S chief city, its only city named in Scripture, in contrast to the more civilized Moab's numerous cities ([<050311>Deuteronomy 3:11](#); [<101226>2 Samuel 12:26](#); [17:27](#); [<244902>Jeremiah 49:2](#); [<262120>Ezekiel 21:20](#)). Conjectured to be the Ham of the Zuzim ([<011405>Genesis 14:5](#)). After Hanun's insult Abishai and Joab defeated the allies Ammon and

the Syrians of Bethrehob, Zoba, Ishtob, and Maachah (2 Samuel 10). The following year David in person defeated the Syrians at Helam. Next, Joab with the whole army and the king's bodyguard (including Uriah: <102339>2 Samuel 23:39) besieged Ammon (2 Samuel 11; 1 Chronicles 19; 20). The ark apparently accompanied the camp (<101111>2 Samuel 11:11), a rare occurrence (<090403>1 Samuel 4:3-6); but perhaps what is meant is only that the ark at Jerusalem was "in a tent"

(<100702>2 Samuel 7:2,6) as was the army at Rabbah under Jehovah the Lord of the ark, therefore Uriah would not go home to his house. The siege lasted nearly two years, from David's first connection with Bathsheba to the birth of Solomon. The Ammonites made unsuccessful sallies (<101117>2 Samuel 11:17). Joab finally took the lower town, which, from the stream rising in it and flowing through it perennially, is called "the city of waters," and from the king's palace "the royal city." Then in a characteristic speech, half jest half earnest (<101228>2 Samuel 12:28, compare <101906>2 Samuel 19:6,7), which

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shows the power he had gained over David through David's secret and wicked commission (^{<101114>}2 Samuel 11:14,15), he invited David to crown the capture by taking the citadel lest if he (Joab) took it, it should be called after his name. Josephus (Ant. 7:7, section 5) says the fortress had but one well, inadequate to supply the wants of its crowded occupants. (On its capture by David, and his putting the people under saws and harrows to cut them in pieces in retaliation for their cruelties, see **DAVID** , also

^{<070107>} Judges 1:7; ^{<091102>}1 Samuel 11:2). Amos (^{<300101>}Amos 1:14) speaks of its "wall" and "palaces" and "king" (perhaps Moloch) about to be judged by God. So also ^{<244902>}Jeremiah 49:2,3. Nebuchadnezzar attacked Ammon because of Baalis their king having instigated Ishmael to slay Gedaliah the Chaldaean governor (^{<244014>}Jeremiah 40:14). See 1 Macc. 5:6 as to subsequent judgments on Ammon. Ezekiel (^{<262120>}Ezekiel 21:20) depicts Nebuchadnezzar's divination to decide whether he should attack Jerusalem or Rabbah the first. Jerusalem's fall should be followed by that of Rabbah (compare Josephus, Ant. 10:9, section 7).

Under the Ptolemies Rabbah still continued of importance as supplying water for the journey across the desert, and was made a garrison for repelling the Bedouins of that quarter. Ptolemy Philadelphus named it Philadelphia. Josephus (B. J. 3:3, section 3) includes Rabbah in Decapolis. Now Amman, on a tributary (Moiet Amman) of the Zerka river (Jabbok), 19 miles S.E. of Es Salt (Ramoith Gilead), 22 E. of Jordan. Its temple, theater, and

forum are remarkable ruins. Eight Corinthian columns of the theater (the largest known in Syria) remain. It has become as foretold “a stable for camels, a couching place for flocks a desolate heap” (²⁶²⁵⁰⁵Ezekiel 25:5). Its coins bear the image of Astarte, and the word Heracleion from Hercules the idol which succeeded Moloch. The large square stones of the citadel are put together without cement, the massive walls are evidently very ancient.

2. Rabbah of Moab, called in the Bible Ar, in the highlands S.E. of the Dead Sea.

3. Rabbah of Judah, near Kirjath Jearim (⁰⁶¹⁵⁶⁰Joshua 15:60).

RABBI

=“great”. Simeon (identified by some with him who took the infant Jesus in his arms: ⁴²⁰²²⁵Luke 2:25 ff) son of Hillel, shortly before Christ, was the first doctor of the law with the title Rabban (higher than Rabbi), Rabbi (higher

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than Rab). The disciples applied it to Christ ([<410905>Mark 9:5; 11:21; 14:45; <430138> John 1:38,50; 3:2; 4:31; 6:25; 9:2; 11:8; 13:13](#)). Christ's prohibition of the title to the disciples ([<402307>Matthew 23:7,8](#)) is against using it in the spirit of exercising dominion over the faith of others. The triune God is the only "Father," "Master" ([kathegeetes](#) , guide, [<450219>Romans 2:19](#); contrast

[<431613> John 16:13](#)), "Teacher" ([didaskalos](#) Vaticanus manuscript [<402308>Matthew 23:8](#)) in the highest sense; on Him alone can implicit trust be placed. All are "brethren " before Him, none by office or precedence nearer to God than another. [Rabboni](#) ([<432016>John 20:16](#)) is simply "Master," the i final in John's translated not meaning my, as it often does.

RABBITH

A town of Issachar ([<061920>Joshua 19:20](#)).

RABMAG

[<243903> Jeremiah 39:3,13](#). ([See NERGAL see SHAREZER](#)). Probably Magis not = Magus or Magusu (the Magi) of the Behistun inscription; the Magi had no standing in Neriglissar's time at Babylon. Emga means "priest," so Rabmag is "chief priest." The office was one of high dignity, and gave opportunities for gaining possession of the throne.

RABSARIS

1. Sent by Sennacherib with Tartan and Rabshakeh against Jerusalem (^{<121817>}2 Kings 18:17). Meaning chief eunuch, often a minister of state or a commander in expeditions (margin, ^{<122519>}2 Kings 25:19).

2. One of Nebuchadnezzar's princes at the taking of Jerusalem under Zedekiah (^{<243903>}Jeremiah 39:3,13); probably a title of **see NEBUSHASBAN** ,
i.e. worshipper of Nebo.

RABSHAKEH

i.e. chief cupbearer (2 Kings 18--19; Isaiah 36--37). Sent by Sennacherib with Tartan who probably had chief command (first in ^{<121817>}2 Kings 18:17; ^{<232001>} Isaiah 20:1) of an army to induce Jerusalem by threats and promises to surrender.

Spokesman for Tartan and Rabsaris. Possibly a Jewish deserter and apostate. This is favored by his familiarity with the Hebrew language, in which he addresses fluently (to the annoyance of Hezekiah's officers sent to meet him) the Jews on the wall, and with Isaiah's prophecy

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(<230807>Isaiah 8:7,8; 10:5,6): “am I now come up without the Lord to destroy it? The Lord said, Go up against this land” (<121825>2 Kings 18:25). Isaiah (<233314>Isaiah 33:14) alludes to traitors, “sinners in Zion,” “hypocrites.” Rabshakeh was a zealous pleader for his master, reckless of truth, glossing over the real miseries of deportation by Assyria (<233616>Isaiah 36:16,17), pretending to have Jehovah on his side, yet classing Jehovah with the idols of other lands overthrown by Assyria (<233618>Isaiah 36:18-20, liars need to have good memories), trying to rob the godly of their one only but sure trust in trouble, misrepresenting Hezekiah’s faithful act in removing forbidden high places to Jehovah, as though he thereby had dishonored and so forfeited the favor of Jehovah (<233607>Isaiah 36:7), boasting of Assyria’s might, as if, because Judah could not supply 2,000 riders if even Assyria supplied the horses, it were impossible the Jews could repel one of the least of Assyria’s captains (<233608>Isaiah 36:8,9); in filthy and blasphemous language he threatens to reduce them to eat their own excrement in the extremity of famine (<233612>Isaiah 36:12; <143211>2 Chronicles 32:11): a sample of the true nature of the pagan attack on Jerusalem, at once arrogant, blasphemous, and reckless of all decency.

RACA

Chaldee reeiqua, “worthless, vain man” (<590220>James 2:20; <070904>Judges 9:4; 11:3). Expressing contempt of one as at once despicable and worthless; three degrees of angry bitterness, and of corresponding punishment, are described

<400522>Matthew 5:22.

RACHAL

One of David's haunts in southern Judah in his flight from Saul. To it in reward he sent a portion of the Amalekite spoil (<093029>1 Samuel 30:29).

RACHEL

(an ewe) (**see JACOB** and **see BENJAMIN**) (Genesis 29--33; Genesis 35). Jacob's first interview, courteous removal of the stone at the well's mouth, emotion, and kissing her in the usual mode of salutation in pastoral life in the East in those days, are simply and graphically narrated; his love to her making his seven years' service "seem but a few days"; the imposition of Leah upon him, his second term of service for her, and his receiving her in marriage. Even then disappointment followed in her childlessness at first; beauty and the grace of God do not always go together, "Rachel envied her

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sister” and said with unreasonable and impatient fretfulness, “Give me children, or else I die.” Jacob with just anger replied, “am I in God’s stead, who hath withheld from thee the fruit of the womb?” God took her at her word; she had Joseph, and in giving birth to Benjamin “died.” At Joseph’s birth she by his name (= adding) expressed her fond anticipation, “the Lord shall add to me another son” ([013024](#)>Genesis 30:24). In obtaining her wish, the greatest joy to her, she suffered her sharpest pang; Ben-oni’s (“son of her sorrow”) birth was her death. Her stealing her father’s images or **see TERAPHIM**, household gods in human form, used for divination ([071705](#)>Judges 17:5; 18:14,17,18,20; [091523](#)>1 Samuel 15:23; [102324](#)>2 Samuel 23:24; [262121](#)> Ezekiel 21:21; [381002](#)>Zechariah 10:2), and her dexterity and ready cunning in hiding them, mark a character that had learned much of her father’s duplicity. The old superstition from which Abraham had been called still lingered in the family ([062402](#)>Joshua 24:2,14). Not until Jacob reached Bethel did he bury the strange gods under the oak by Shechem. A little way from Ephrath, which is Bethlehem, Rachel died and was buried, and Jacob set a pillar on her grave. The patriarch on his death bed vividly recalls that tender, deep, and lasting sorrow ([014807](#)>Genesis 48:7). Though fretful, cunning, and superstitious, Rachel still worshipped Jehovah; and after she had complained to her husband, and received his reproof, she turned in prayer to God, for we read “God remembered Rachel, and hearkened to her, and opened her womb” (compare [090119](#)>1 Samuel 1:19). She had given up all her idols before the death stroke fell on her (Genesis 35), and, we may well believe, was prepared for her

great change by the hallowing influences of God's blessing on her husband and his seed immediately before, at Bethel. Moreover, Joseph, the only son over whom she exercised a mother's influence, was from early years the choice one of the family; such a son must have had a mother not altogether dissimilar. Hers is the first instance recorded of death in childbirth, and her sepulchral pillar is the first on record in the Bible. Caves were the usual places of sepulcher (<091002>1 Samuel 10:2). Jeremiah (<243115>Jeremiah 31:15) says as to Nebuzaradan's collecting the captive Jews at Ramah, previous to their removal to Babylon (<244001>Jeremiah 40:1), "a voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children ... refused to be comforted because they were not; thus saith the Lord, Refrain thy voice from weeping, for ... there is hope in thine end, that thy children shall come again to their own border." Rachel, who pined so for children and died in bearing "the son of her sorrow," and was buried in the neighborhood of Ramah (of Benjamin) and Bethlehem, is poetically represented as

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“weeping” for her Ephraimite sons carried off by the Chaldees. Matthew (^{<400217>}Matthew 2:17,18) quotes this as fulfilled in Herod’s massacre of the innocents. “A lesser, and a greater, event of different times may answer to the single sense of one scripture, until the prophecy be exhausted” (Bengel). Besides the reference to the Babylonian exile of Rachel’s sons, the Holy Spirit foreshadowed Messiah’s exile to Egypt, and the accompanying desolation caused near Rachel’s tomb by Herod’s massacre, to the grief of Benjamite mothers who had “sons of sorrow,” as Rachel’s son proved to her. Israel’s representative Messiah’s return from Egypt, and Israel’s (both the literal and the spiritual) future restoration (including the innocents) at His second advent, are antitypical to Israel’s restoration from Babylon, the consolation held out by Jeremiah. “They were not,” i.e. were dead (^{<014213>}Genesis 42:13), does not apply so strictly to the Babylonian exiles as it does to Messiah and His people, past, present, and future. “There is hope in thine end,” namely, when Rachel shall meet her murdered children at the resurrection of the saints bodily, and of Israel nationally (Ezekiel 37). Literally, “each was not,” i.e. each Bethlehemite mother had but one child to lament, as Herod’s limit, “two years old and under,” implies; a coincidence the more remarkable as not obvious. The singular too suits Messiah going to exile in Egypt, Rachel’s chief object of lamentation. Rachel’s tomb (Arabic Kubbit Rahil) is two and a half miles S. of Jerusalem, one mile and a half N. of Bethlehem; Muslims, Jews, and Christians agree as to the site. The tomb is a small square building of stone, with a dome, and within it a tomb, a modern building; in the seventh century A.D.

there was only a pyramid of stones.

RADDAI

Fifth son of Jesse (<130214>1 Chronicles 2:14).

RAGAU

<420335> Luke 3:35. Ancestor of Jesus; = Reu, son of Peleg (<010919>Genesis 9:19).

RAGUEL; REUEL

= “friend of God”

1. Prince priest of Midian; father of Zipporah, Moses’ wife, and of **see JETHRO** and **see HOBAB** (<020221>Exodus 2:21; 3:1; <041029>Numbers 10:29). The older tradition, and the insecurity from Egyptian power which Moses

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would have been exposed to in the W. of the Elanitic gulf, favor the view that Raguel lived on the coast E. of the Elanitic gulf.

2.

<013604> Genesis 36:4.

RAHAB (1)

Joshua 2; Joshua 6: The harlot of Jericho who received Joshua's spies. She had a house of her own, separate from her father, mother, brothers, and sisters; perhaps a lodging convenient for travelers, being situated on the wall. The flax she spread on her roof and the scarlet line make it likely she manufactured linen and dyed, as did the Phoenicians; compare <060721>Joshua 7:21 the "Babylonian garment," implying a trade in such articles with Mesopotamia. Jericho, near the fords of Jordan, would be an emporium between Phoenicia and Babylon and Egypt. Hence, Rahab knew the facts of the exodus, the miraculous passage of the Red Sea, and the overthrow of Sihon and Og. God made the truth bring the conviction to her mind that Israel would conquer Canaan, and that "Jehovah Israel's God is God in heaven above and in earth beneath." Faith induced her, at the risk of her life, to shelter the spies under the stalks of flax spread on the flat roof. Her deceiving the king of Jericho and saying they had "gone she knew not where" is not commended in Scripture, but only the faith which was the mainspring of her conduct. Scripture forbids a lie, or any "evil doing, that good may come" (<450307>Romans 3:7,8). (**See JAEL**). Next, she told them of the panic which Israel's advance caused among her

countrymen, and obtained from them the promise that when Israel took Jericho she and her father, mother, brethren, and sisters, and all of the household, should be saved; the scarlet line by which they were let down from her window in the wall was the pledge, placed in the window. By her counsel they hid three days in the mountains (Quarantana, abounding in caves, a wall of rock rising 1,200 ft. precipitously) bounding the Jericho plain on the N.; and when the pursuers had returned, and the Jordan fords were clear, they escaped back to Israel's camp. Their tidings must have much encouraged the army. Joshua faithfully kept the promise to her at the destruction of Jericho, causing the two spies to bring out Rahab and all her kindred from her house, which was under the protection of the scarlet line.

Salmon, then a youth, who married her, was probably one of the two whom she had saved, gratitude leading on to love and erasing the remembrance of her former life of shame. Her faith was richly rewarded, she becoming mother of Boaz ([Ruth 4:21](#)), an ancestress of Messiah;

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one of the four women, all foreigners, Tamar, Rahab, Ruth, and Bathsheba, named in Matthew's genealogy (⁴⁰⁰¹⁰⁵Matthew 1:5). In it "none of the holy women are included, only those whom the Scriptures blame, in order that He who came in behalf of sinners, being Himself born of sinners, might destroy the sins of all" (Jerome). Possibly the 345 "children of Jericho" were posterity of her kindred, settled in Israel (¹⁵⁰²³⁴Ezra 2:34; ¹⁶⁰³⁰²Nehemiah 3:2). Harlotry was not counted "sin" among the pagan, though not respectable; but when she adopted a pure faith she began a pure life. Believing knowledge of God's purpose concerning Israel and Jericho made her renounce the lower duty, patriotism, for the higher one, piety; she could only have been faithful to her country by unfaithfulness to her God. She renounced the pollution of her country's gods, with which her own harlotry may have been connected, to join Jehovah and His people. Her provision for her parents' and relatives' safety shows that self was not her sole consideration. Her hospitality to the spies was for their Lord's sake (⁴⁰¹⁰⁴⁰Matthew 10:40-42). ⁵⁸¹¹³¹Hebrews 11:31: "by faith the harlot Rahab perished not with them that disobeyed not ([apeitheesasin](#) , God's will manifested by miracles in Israel's behalf) when she had received the spies in peace," i.e. securing them from hurt. The season, as otherwise comes out, was four days before Passover, "on the tenth day of the first month," barley harvest time, when Jordan periodically overflowed its banks. The flax harvest was simultaneous with barley harvest, it appears from ⁰²⁰⁹³¹Exodus 9:31. In undesigned coincidence with these casual notices, Rahab "hid the spies with the stalks of flax,"

doubtless just cut down and spread on the roof of her house
(<060206>Joshua 2:6; 3:15; 4:19; 5:10,11).

Paul quotes Rahab as exemplifying “faith”; James
(<590225>James 2:25) quotes Rahab as exemplifying
justification by works evidentially. Therefore Paul’s
justification by faith alone means a faith, not dead, but working
by love

(<480506>Galatians 5:6). Again, Rahab’s act cannot prove
justification by works as such, for she was a woman of bad
character. But as an example of grace, justifying through an
operative as opposed to mere verbal faith, none could be more
suitable than the saved “harlot.” She believed, so as to act on
her belief, what her countrymen disbelieved; and this in the face
of every improbability that an unwarlike force would conquer a
well armed one, far more numerous. She believed with the heart
(<451009>Romans 10:9,10), confessed with the mouth, and
acted on her profession at the risk of her life. A woman of loose
life, and a Gentile, is justified even as Abraham, the father of
the Jews, the friend of God, was; showing that justifying,
working

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faith manifests itself in every class. The nature of the works alleged, not works of charity and virtue, but works the value of which consists in their being proofs of faith, proves that James quotes them as evidences of faith, faith expressed in act. We are “justified by works” in the sense that we are justified by a faith which always works where it has the opportunity. The scarlet line typifies Jesus’ blood, that secures from wrath the Gentiles and even harlots and notorious sinners (^{<402131>}Matthew 21:31,32), within His church, even as the sprinkled blood of the paschal lamb secured Israel in their houses, and typified the same all-atoning blood. Rahab is an instance of the call of Gentiles anticipatory of that under the gospel.

RAHAB (2)

(“insolence”). A poetical name for Egypt (^{<235109>}Isaiah 51:9). In ^{<233007>}Isaiah 30:7 De Dieu translated “I called her Arrogance (Rahab) that sitteth still.” She who boasted of the help she would give, when put to the test, sat still (^{<233606>}Isaiah 36:6). ^{<198704>}Psalms 87:4,5; 89:10, “Thou hast broken Rahab in pieces, as one that is slain.” Egypt is put foremost, as first of the great world powers that opposed God. She was reduced to corpse-like helplessness By God’s stroke at the Red Sea, and at the slaying of the firstborn previously. (compare ^{<197413>}Psalms 74:13,14). Rahab occurs in the Hebrew, ^{<180913>}Job 9:13; 26:12.

RAHAM

<130244> 1 Chronicles 2:44.

RAIN

(See **PALESTINE** : Climate). Matar . Geshem , violent rain or generically the early and latter rain (<240524>Jeremiah 5:24; <290223>Joel 2:23). Yoreh , the early rain of autumn; malkosh , the latter rain of spring (<201615>Proverbs 16:15; <182923>Job 29:23; <240303>Jeremiah 3:3; Hos 6:3; <381001>Zechariah 10:1). Rebibim , from rab “many,” from the multitude of drops; “showers” (<053202>Deuteronomy 32:2). Zerem , “violent rain,” “hailstorm” (<182408>Job 24:8). Sagrir only in

<202715> Proverbs 27:15. As compared with Egypt, Palestine was a land of rain (<051110>Deuteronomy 11:10,11), but for six months no rain falls so that “rain in harvest” and “thunder” were marvelous phenomena, and out of time and place (<202601>Proverbs 26:1; <091216>1 Samuel 12:16-18). The early rain begins gradually, the latter end of October or beginning of November. Generally from the W. or S.W. (<421254>Luke 12:54); the wind then changes to the N. or

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E. At no period in the winter, from the end of October to the end of March, does rain entirely cease. In January and February snow falls, but lies only a short time. “The early rain” means the first autumnal showers which prepare the arid soil for the seed; “the latter rain” the later spring showers, especially in March, which bring forward the crop toward harvest ([<590507>](#)James 5:7; [<201615>](#)Proverbs 16:15). Showers fall occasionally in April and May. God claims as His peculiar prerogative the sending or withholding of rain, which He made dependent on the obedience or disobedience of Israel ([<032603>](#)Leviticus 26:3-5,19; [<051113>](#)Deuteronomy 11:13-15; 28:23,24; [<240303>](#) Jeremiah 3:3; 5:24; 14:22). “The latter rain in the first (month)” in [<290223>](#) Joel 2:23 means in the month when first it is needed; or else, as Vulgate and Septuagint, “as at the first” (compare [<230126>](#)Isaiah 1:26; [<280215>](#)Hosea 2:15; [<390304>](#) Malachi 3:4); or in Nisan or Abib, the Passover month, the first, namely, the end of March and beginning of April. The departure of winter was marked by the cessation of rain (Song 2:11-13). Rain is the beautiful image of the Spirit’s refreshing influences in Messiah’s kingdom ([<280603>](#)Hosea 6:3; [<102304>](#)2 Samuel 23:4; [<197206>](#)Psalms 72:6).

RAINBOW

(See BOW).

RAKEM [<130716>](#) **1 Chronicles 7:16.**

RAKKATH

A fortified town of Naphtali ([<061935>](#)Joshua 19:35).

RAKKON

A town of Dan, not far from Joppa; Yerakon in Septuagint ([<061946>](#)Joshua 19:46).

[<080419>](#) Ruth 4:19; [<130209>](#)1 Chronicles 2:9,10,25,27. Hezron's second son, born in Egypt after Jacob settled there, for he is not mentioned in [<014604>](#)Genesis 46:4. In [<400103>](#)Matthew 1:3,4; [<420333>](#)Luke 3:33, Aram.

RAM

1.

[<183202>](#) Job 32:2. Uz and Aram recur three times in the race of Shem ([<011023>](#)Genesis 10:23; 22:2; 36:28).

2.

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RAM, BATTERING

<150402> Ezra 4:2; 21:22. A mound was usually raised, on which the ram was planted, to be on a level with the walls. The ram was sometimes fixed, or else joined to moveable wooden towers containing warriors. It was hung by a rope, whereby the men inside swung it forward and backward. The besieged by a double rope from the battlements tried to catch the ram, or else threw lighted torches on it.

RAMA

R AMAH = an elevated spot.

1. In Benjamin (<243115>Jeremiah 31:15; <400218>Matthew 2:18). The cry of the weeping mothers and of Rachel is poetically represented as heard as far as Rama, on the E. side of the N. road between Jerusalem and Bethel; Rama where Nebuzaradan gathered the captive Jews to take them to Babylon. Not far from Gibeah of Saul (<092206>1 Samuel 22:6; <280508>Hosea 5:8; <231028>Isaiah 10:28-32). Now Er Ram, five miles from Jerusalem (<070405>Judges 4:5; 19:13; <061825> Joshua 18:25). There is an Er Ram one mile and a half E. of Bethlehem; but explain <243115>Jeremiah 31:15 as above. **see BAASHA** (**see ASA**) fortified it, to prevent his subjects from going S. to Jerusalem to the great feasts, and so joining the kingdom of Judah (<111517>1 Kings 15:17-21; <141601>2 Chronicles 16:1-5). The coincidence is dear between Rama's being built by Israel, its overthrow by Judah, and the emigration

from Israel to Judah owing to Jeroboam's idolatry (<111226>1 Kings 12:26; <141114>2 Chronicles 11:14-17); yet the events are named separately, and their connection only inferred by comparison of distinct passages, a minute proof of genuineness. Its people returned after the captivity (<150226>Ezra 2:26; <160730>Nehemiah 7:30). The Rama, <161133>Nehemiah 11:33, was further W.

2. The house of Elkanah, Samuel's father (<090119>1 Samuel 1:19; 2:11). Samuel's birthplace, residence, and place of burial. Here he built an altar to Jehovah (<090717>1 Samuel 7:17; 8:4; 15:34; 16:13; 19:18; 25:1; 28:3). Contracted from Ramathaim Zophim, in Mount Ephraim (which included under its name the northern parts of Benjamin, Bethel, and Ataroth: <141319>2 Chronicles 13:19; 15:8; <070405>Judges 4:5; <090101>1 Samuel 1:1). Muslim, Jewish, and Christian tradition places Samuel's home on the height Neby Samwil, four miles N.W. of Jerusalem, than which it is loftier. Arculf (A.D. 700) identifies it as "Saint Samuel." The professed tomb is a wooden box; below it is a cave excavated like Abraham's burial place at Hebron, from the rock,

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and dosed against entrance except by a narrow opening in the top, through which pilgrims pass their lamps and petitions to the sacred vault beneath. The city where Samuel anointed Saul (1 Samuel 9--10) was probably not Samuel's own city Rama, for the city of Saul's anointing was near Rachel's sepulchre adjoining Bethlehem (^{<091002>}1 Samuel 10:2), whereas Mount Ephraim wherein was Ramathaim Zophim did not reach so far S. Near Neby Samwil, the probable site of Samuel's Rama, is the well of Sechu to which Saul came on his way to Rama, now "Samuel's fountain" near Beit Isku. Beit Haninah (probably Naioth) is near (^{<091918>}1 Samuel 19:18-24). Hosea (^{<280508>}Hosea 5:8) refers to Rama. The appended "Zophim" distinguishes it from Rama of Benjamin. Elkanah's ancestor Zuph may have been the origin of the "Zophim."

3. A fortress of Naphtali in the mountainous region N.W. of the sea, of Galilee. Now Rameh, eight miles E.S.E. of Safed, on the main track between Akka and the N. of the sea of Galilee, on the slope of a lofty hill.

4. On Asher's boundary between Tyre and Sidon; a Rama is still three miles E. of Tyre.

5. Ramoth Gilead (^{<120829>}2 Kings 8:29; ^{<142206>}2 Chronicles 22:6).

6. Re-occupied by Benjamin on the return from Babylon (^{<161133>}Nehemiah 11:33). Identified by Grove with Ramleh.

RAMATH LEHI

So Samson named the scene of his slaying a thousand Philistines with a jawbone. ^{<071517>}Judges 15:17, “the height of Lehi.” In ^{<071509>}Judges 15:9 “Lehi” is used by anticipation, Samson calling it so subsequently, or else he played on the name which it had already, “Ramath Lehi,” as expressing what he now has done, namely, “lifted up the jawbone.” (But **see LEHI**).

RAMATH MIZPEH

Gad’s northern landmark (^{<061326>}Joshua 13:26). (**See MIZPEH**).

RAMATH (RAMAH) OF THE SOUTH

A town in the extreme S. of Simeon (^{<061908>}Joshua 19:8). The same as **see BAALATH BEER** . South Ramoth, ^{<093027>}1 Samuel 30:27.

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RAMATHAIM ZOPHIM

(See RAMAH).

RAMATHITE

<132727> 1 Chronicles 27:27.

RAMESES

There is mentioned in Egyptian monuments R HMSS , son of Aahmes I (Lepsius); the new Pharaoh “that knew not Joseph.” The Pharaohs of the 19th dynasty of Rama (Rameses II was the great conqueror) two centuries later have a final -u, Ramessu. In <014711>Genesis 47:11 Rama is the name of a district. In <020111>Exodus 1:11 Raamses is the city which already existed, but which the Israelites now strengthened as a treasure city. Rameses II fortified and enlarged it long after. Septuagint make Rama the Heroopolis of later times. It and Pithom were on the canal dug under Osirtasin of the 12th dynasty. Derived from Ra-mes, “child of Ra” the sun god. The Egyptians called themselves “children of Ra” front the earliest times, even “Mizraim” may be from Mis-ra. The name Rama would fitly apply to Goshen which was especially associated with sun worship. Aahmes I built cities in the Delta, especially on the eastern quarter from whence the invading shepherds had come, and was likely as restorer of the sun (Ra) worship to have given the name Rama to the treasure city which Israel fortified there, as he gave it also to his son. Besides Pi (city) should appear

before Rama if it were the Egyptian designation from the name of king Rameses. When Rameses II enlarged it its name was Rama Meiamon, not Rama simply. Moreover, when enlarged by him it was the center of a large Egyptian festive population, whereas in ^{<020111>}Exodus 1:11 it is in the midst of oppressed Israelites. Lepsius makes Aboo Kesheyd to be on the site.

RAMOTH (1)

A Levitical city of Issachar (^{<130673>}1 Chronicles 6:73).
Jarmuth in ^{<062128>}Joshua 21:28,29.

RAMOTH (2)

Of the sons of Bani. Put away his foreign wife (^{<151029>}Ezra 10:29).

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RAMOTH GILEAD

”Heights of Gilead.” A fortress commanding Argob and the Jair towns, occupied by Solomon’s commissariat officer ([<110413>1 Kings 4:13](#)). Keenly fought for by the Israelites and their enemies the Syrians under Ahab and Joram ([<112204>1 Kings 22:4](#); it had been seized by Benhadad I from Omri; Josephus Ant. 8:15, section 3. Ahab fell in attempting to recover it).

Joram of Israel allied himself with Ahaziah of Judah ([<142205>2 Chronicles 22:5,6](#)), gained and kept Ramoth Gilead in spite of Hazael ([<120914>2 Kings 9:14,15](#); Josephus Ant. 9:6; section 1). Jehu from it started to seize the kingdom. [<120828> 2 Kings 8:28](#) = Ramath Mizpeh in [<061326>Joshua 13:26](#). The spot called by Jacob in his covenant with Laban, of which the pillar and stone heap was pledge, Galeed and **see MIZPAH** . A city of refuge in Gad

([<050443>Deuteronomy 4:43](#); [<062008>Joshua 20:8; 21:38](#)). Now Es Salt, W. of Philadelphia, or else Jela’ad (Gilead) four miles N. of Es Salt, for Ramath Mizpeh is in the N. of Gad ([<061326>Joshua 13:26](#)), which Es Salt is not. The Arabic of [<061326>Joshua 13:26](#) has Ramah el Jeresh or Jerash (Gerasa).

RAMS’ SKINS DYED RED

Colored like red morocco. Manufactured in Libya from remote antiquity. An inner covering of the tabernacle ([<022505>Exodus 25:5](#)).

RANSOM

Greek **lutron** , **antilutron** (^{<540206>}1 Timothy 2:6). A price paid for freeing a captive. **Anti** implies vicarious, equivalent substitution, “a ransom for many” (^{<402028>}Matthew 20:28; ^{<490107>}Ephesians 1:7; ^{<600118>}1 Peter 1:18,19). Man was the slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to God; therefore no act of ours can satisfy for the least offense. ^{<032548>}Leviticus 25:48 allowed one sold captive to be redeemed by one of his brethren. The Son of God therefore became man in order that as our elder brother He should redeem us (^{<580214>}Hebrews 2:14,15). (**See REDEEM**).

RAPHA

^{<130837>} 1 Chronicles 8:37. Rephaiah in ^{<130943>}1 Chronicles 9:43.

RAPHU

^{<041309>} Numbers 13:9.

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RAVEN

‘ oreb , from a root “black,” including the crow. Not allowed as food ([<031115>Leviticus 11:15](#)). Of the order Insectores, family Corvidae. [<010807>Genesis 8:7](#), Noah’s first messenger from the ark, which kept going forth and returning, resting on the ark but never entering, feeding on the floating carcasses; type of the carnal soul that having left God finds no rest ([<235720>Isaiah 57:20,21](#)); like Satan ([<180107>Job 1:7; 2:2](#)). Ravens fed Elijah at the brook Cherith ([<111704>1 Kings 17:4,6](#)) when cut off from intercourse with men, who might have betrayed him to Ahab. When even the voracious ravens were against their nature made to care for him more than for themselves, his confidence was strengthened in Jehovah’s illimitable resources to help him in his coming conflict with the idolatrous priests, dislikes the raven as of ill omen God cares for it ([<183841>Job 38:41](#); [<19E709>Psalm 147:9](#); [<421224>Luke 12:24](#)). The raven is singled out as exemplifying God’s care for His creatures because of their restless flying in search for food to satisfy their voracious appetites. With their hoarse cry they unconsciously appeal to their Maker and Preserver for their necessary food, and never in vain, though they neither sow nor reap neither have storehouse nor barn. A lesson of faith to us. The ravens build their nests in solitary “valleys,” hence a sign of desolation ([<233411>Isaiah 34:11](#)). Birds of prey attack the eye especially. The mocker of his father shall die a death of shame, and be a prey to the “raven of the valley” ([<203017>Proverbs 30:17](#)). The shrewd and ill visage of the raven, its mourning hue, its solitary haunts, harsh croak, instant

scenting of premonitory decomposition even before death, made it be regarded as of ill omen. The glossy steel-blue black of the raven is the image of the bridegroom's locks (Song 5:11).

REAI A

<130505> 1 Chronicles 5:5.

REAI AH

1.

<130402> 1 Chronicles 4:2.

<150247> Ezra 2:47; <160750> Nehemiah 7:50.

REBA

<043108> Numbers 31:8; <061321> Joshua 13:21.

2.

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REBEKAH; REBECCA

[<450910>](#) Romans 9:10. Arabic, “a rope with a noose,” i.e. captivating. Bethuel’s daughter, Laban’s sister, **see ISAAC**’S wife ([<012223>](#)Genesis 22:23; 24), Rebekah, the grand-daughter of Abraham’s brother, marries Isaac, Abraham’s son; it is an undesigned coincidence with probability that Isaac was the son of Abraham’s and Sarah’s old age ([<011812>](#)Genesis 18:12), and so, though of a generation earlier than Rebekah, yet not so much her senior in years. A model marriage: God’s direction was asked and given, the godly seed was equally yoked with the seed of the godly, the parents sanctioned it, Rebekah was one who had as a maiden discharged domestic duties diligently; her beauty, courtesy, willing consent, modesty, all made her deservedly attractive, and secured Isaac’s love at once and permanently. Barren for 19 years, she at last received children by God’s gift in answer to Isaac’s prayers. Before they were born she was told, in answer to her inquiry of the Lord because of her sensations, the elder shall serve the younger ([<012521>](#)Genesis 25:21-23; [<450910>](#)Romans 9:10-12), illustrating “the purpose of God, according to election, not of works but of Him that calleth,” inasmuch as it was when “neither had done any good or evil.”

(**See JACOB** , **see ESAU**).

Jacob was her favorite because of his gentle domestic habits ([<012528>](#)Genesis 25:28). This partiality led her to the deceit practiced on Isaac to gain his blessing for Jacob (Genesis 27).

Esau's Hittite wives "were a grief to Isaac and Rebekah" ([<012634>Genesis 26:34,35](#).) Her beauty tempted Isaac when in Gerar, through fear of being killed for Rebekah's sake, to say she was his sister. All compromises of truth, through fear of man ([<202925>Proverbs 29:25](#)), bring their own punishment. Isaac exposed her to the risk of defilement, which a straightforward course would have averted, and exposed himself to the rebuke of the worldly [see ABIMELECH](#) (Genesis 26). She saved Jacob from Esau's murderous fury by inducing Isaac to send him away to Padan Aram ([<012801>Genesis 28:1-5](#)); thus she brought on herself by the one great sin the loss of her favorite's presence for the rest of her life, for she was not alive when he returned, Isaac alone survived ([<013527>Genesis 35:27](#)). Faith in God's promise as to Jacob the younger, given before birth, prompted her to seek the blessing for him; unbelief and ignorance of God's holiness tempted her to do evil that good might come. [see DEBORAH](#) her nurse died and was buried at Bethel on Jacob's return. She evidently had gone back to Padan Aram, and joined Jacob after her mistress' death.

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Rebekah was buried in the cave of Machpelah with Abraham and Sarah. Isaac was subsequently buried there (^{<014931>}Genesis 49:31).

RECHAB

Father or ancestor of **see JEHONADAB** (^{<121015>}2 Kings 10:15,23; ^{<130255>}1 Chronicles 2:55; ^{<243506>}Jeremiah 35:6-19). RECHABITES , the dwellers in cities, are distinguished from the nomadic wanderers (^{<010420>}Genesis 4:20-22); and the distinction still exists in Persia and Arabia, where the two classes are found side by side. Rechab, meaning “rider,” may be an epithet that became a proper name; a wild Bedouin-like nomadic rider, as the Rechab (^{<100402>}2 Samuel 4:2): a fit companion for Jehu the furious driver (^{<120920>}2 Kings 9:20). Boulduc (Ecclesiastes ante Leg., 3:10) infers from ^{<120212>}2 Kings 2:12; 13:14, that Elijah and Elisha were “the chariot (recheb) of Israel,” i.e. its safeguard, and that their austere followers were “sells of the chariot,” which phrase was subsequently, through ignorance of the original meaning, made “sons of Rechab.” John of Jerusalem says Jehonadab was Elisha’s disciple (Instit. Monach. 25). The ascetic rule against wine, houses, sowing, and planting (Jeremiah 35), was a safeguard against the corrupting license of the Phoenician cities and their idolatries (^{<300207>}Amos 2:7,8; 6:3-6). They must rigidly adhere to the simplicity of their Arab tent life. Jehonadab’s name, containing “Jehovah,” and his abhorrence of Baal worship, imply that the Rechabites though not of Israel were included in the Abrahamic covenant; the Arab Wahabees,

ascetics as to opium and tobacco, present a parallel. In Jeremiah's days they were still faithful to Jehovah. Their strict Nazarite vow was the ground of their admission into one of the temple chambers devoted to the sons of Hanak sprung from "Igdaliah a man of God," or prophet of special sanctity. There they resisted the temptation to drink wine; and Jeremiah makes their faithfulness to their earthly father a reproof of Israel's unfaithfulness to their heavenly Father. God consequently promises, "Jehonadab son of Rechab shall not want a man to stand before Me forever," i.e. to minister in the sanctuary before Jehovah so long as Israel's sanctuary and polity stand: so Levi (<051008>Deuteronomy 10:8; 18:5-7; <011822>Genesis 18:22; <072028>Judges 20:28; <19D401> Psalm 134:1; <241519>Jeremiah 15:19); so the targum of Jonathan translated "ministers before Me." It was an adoption of the Rechabites into Israel, by incorporation with Levi, on the ground of their Nazarite-like purity and consecration. The Rechabites are spoken of as "scribes" (<130255>1 Chronicles 2:55); at the return from Babylon they took a profession, almost exclusively a Levite one. Kimchi (in Vatablus) cites the tradition recorded

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by Rechab. Judah that the Rechabites married Levites, and their children ministered in the temple. Their close juxtaposition with the sons of David (^{<130301>}1 Chronicles 3:1) shows in what esteem the sacred writer held them.

Hegesippus (Eusebius, H. E. ii. 23) mentions that a Rechabite priest protested against the martyrdom of James the Just. Hegesippus thus attests the existence of the Rechabites as sharing in the temple ritual down to its destruction by the Romans; fulfilling ^{<243519>}Jeremiah 35:19. Benjamin of Tudela (12th century) says that near El Jubar (Pumbeditha) he found 100,000 Rechabite Jews, who tilled, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the law and weeping for Jerusalem; their prince Solomon han Nasi traced his descent to David and ruled over Thema and Telmas. Wolff found a tribe, the Beni Khaibr, near Senaa, who called themselves “sons of Jonadab,” and said they numbered 60,000 (Journal, ii. 334,335). The Septuagint prefixes a title to Psalm 71, “a psalm by David, of the sons of Jonadab, and of those first carried captive”: this implies, in the third century B.C., a Hebrew title existed declaring that the Rechabites shared the Babylonian captivity, and with the Levite psalmists expressed the nation’s sorrows and aspirations.

RECHAH

^{<130412>} 1 Chronicles 4:12.

RECONCILIATION

Katallagee , “ see **ATONEMENT** ” (see **SACRIFICE** , see **PROPITIATION**).

<450510> Romans 5:10,11: “we were reconciled ... being reconciled ... we have now received the reconciliation” (the same word as the verb and participle). The “reconciliation” here cannot be that of ourselves to God, or having its rise in us, for we then should not be said to “receive” it, but that of God to us. We have received the laying aside of our enmity to God would not be sense. Hebrew ratsah “to associate with,” “to be satisfied” or appeased. **Katallagee** , **diallagee** , is the changing of places, coming over from one to the other side. In <092904>1 Samuel 29:4 (yithratseh zeh ‘ el ‘ adonaayw), “wherewith should this man (David) reconcile himself to his master (Saul)?” the anger to be laid aside was not David’s to Saul, but Saul’s to David; “reconcile himself to Saul” therefore means to induce Saul to be reconciled to him and take him back to his favor. So <400524>Matthew 5:24, “be reconciled to thy brother,” means, “propitiate him to lay aside his

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anger and be reconciled to thee.” So ^{<470518>}2 Corinthians 5:18,19, “God hath reconciled us to Himself by Jesus Christ,” i. e. restored us (the world, ^{<470519>}2 Corinthians 5:19) to His favor by satisfying the claims of justice against us. The time (aorist) is completely past, implying a once for all accomplished fact. Our position judicially in the eye of God’s law is altered, not as though Christ’s sacrifice made a change in God’s character and made Him to love us. Nay, Christ’s sacrifice was the provision of God’s love, not its procuring cause (^{<450832>}Romans 8:32). Christ’s blood was the **see RANSOM** or price paid at God’s own cost to reconcile the exercise of His mercy with justice, not as separate, but as the eternally co-existing harmonious attributes in the unchangeable God. ^{<450325>}Romans 3:25,26, “God in Christ reconciles the world to Himself,” as ^{<470519>}2 Corinthians 5:19 explains, by “not imputing their trespasses unto them,” and by in the first instance satisfying His own justice and righteous enmity against sin (^{<190711>}Psalms 7:11; ^{<231201>}Isaiah 12:1). **Katallassoon** , “reconciling,” implies “changing” the judicial status from one of condemnation to one of justification. The “at-one-ment” or reconciliation is the removal of the bar to peace and acceptance with the holy God which His righteousness interposed against our sin. The first step towards peace between us and God was on God’s side (^{<430316>}John 3:16). The change now to be effected must be on the part of offending man, God the offended One being already reconciled. Man, not God, now needs to be reconciled by laying aside his enmity against God (^{<450510>}Romans 5:10,11). Ministers’ entreaty to sinners, “be ye reconciled to God,” is equivalent to “receive the

reconciliation” already accomplished (<470521>2 Corinthians 5:21). In <580217>Hebrews 2:17 Christ is called “Highpriest in things pertaining to God to make reconciliation for ([hilaskesthai](#) , to expiate) the sins of the people.” Literally, “to propitiate (in respect to) the sins,” etc. God’s justice is (humanly speaking) propitiated by Christ’s sacrifice. But as God’s love was side by side from everlasting with His justice, Christ’s sacrifice is never expressly said to propitiate God (but <580217> Hebrews 2:17 virtually implies something like it), lest that sacrifice should seem antecedent to and producing God’s grace. God’s love originated Christ’s sacrifice, whereby God’s justice and love are harmonized. By Christ’s sacrifice the sinner is brought into God’s favor, which by sin he had justly forfeited. Hence his prayer is,” God be propitiated ([hilastheeti](#)) to me who am a sinner” (<421813>Luke 18:13). Christ who had no sin “made reconciliation for ([le - kafr](#) ([see PITCH](#) , [see ATONEMENT](#)), covered) the iniquity” of all (<270924>Daniel 9:24; <193201>Psalm 32:1). “Man can suffer, but cannot satisfy; God can satisfy, but cannot

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suffer. But Christ, being both God and man, can both suffer and also satisfy. He is competent to suffer for man and to make satisfaction to God, in order to reconcile God to man and man to God. So Christ, having assumed my nature into His person, and so satisfied divine justice for my sins, I am received into favor again with the most high God.” (Beveridge).

RECORDER

(mazkir). Historiographer, whose charge was over the public registers, to see that fit persons put on record for future remembrance the annals of the kingdom. A high office; the chancellor, not merely national annalist (as Vulgate and Septuagint); he kept a record of whatever took place around the king, informed him of what occurred in the kingdom, and presided over the privy council (^{<100816>}2 Samuel 8:16; 20:24; ^{<131815>}1 Chronicles 18:15, margin “at the hand of the king”; ^{<110403>}1 Kings 4:3; ^{<121818>}2 Kings 18:18,37; ^{<143408>}2 Chronicles 34:8).

RED SEA

Hebrew: Sea of Suph (seaweed; like wool, as the Arabic means: Gesenius). The Egyptians called it the Sea of Punt (Arabia). Called red probably from the color of the weed, and the red coral and sandstone, not from Edom (red) which touched it only at Elath; nor from Himyerites (hamar, “red” in Arabic; the Phoenicians too are thought to mean red men, and to have come from the Red Sea), as their connection with it was hardly so close and so early as to have given the name. An ancient canal,

begun by Sesostris, continued by Darius Hystaspes and Ptolemy Philadelphus, joined the Nile to it.

Boundaries. On the W. Egypt, Nubia, and Abyssinia; on the E. Arabia; on the N. the isthmus of Suez; on the S. the straits of Bab el Mandeb (gate of tears) joining it to the Indian ocean; 1,600 English miles long, by an average of 150 broad. The mountains on each side vary from 3,000 to 6,000 ft. high; the tops granite, underneath limestone, on the seashore light colored sandstone. The northern end (“the tongue of the Egyptian Sea”), since the exodus, has dried up for 50 miles. The land at the head of the gulf has risen, that on the Mediterranean has fallen (compare ^{<231115>}Isaiah 11:15; 19:5). This drying up has caused the ancient canal which conveyed the Red Sea commerce to the Nile (from about Hereopolis on the Birket et Timsah and lake of the crocodile to Bubastis at the Nile), and irrigated the country (wady Tumeylat) to be neglected and ruined. The country about has

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consequently become a gravelly sand desert, with rank marsh land round the old sea bottom, called “the bitter lakes.” Near them was the town Heroopolis, from which the gulf of Suez was called the Heroopolite gulf. Ras Mohammed, the headland of the Sinaitic peninsula, divides the Red Sea into two tongues: the western one the gulf of Suez, 130 miles long by 18 broad, narrowing to ten at the head; the eastern one the gulf of Akabah (= a declivity), 90 long by an average of 15 broad. Precipitous mountains 2,000 ft. high rise from the shore. The Arabah or Ghor connects it with the Dead Sea and Jordan valley.

Anciently the gulf of Akabah was the Sinus Elaniticus, from Oelana or Elath at the northern end. No considerable stream falls into this large sea. The gulf of Suez is the shallowest part. The waters are remarkably transparent, so that the plants, corals, and rocks are visible to a great depth. Its phosphorescence is also noteworthy. This is the most northern part of the ocean where coral reefs are found. These take the outline of the coast, and being covered for some distance with only five or six feet of water render access to land difficult. The western or Egyptian side of the Red Sea is of limestone formation; gebel Gharib 6,000 ft. high; the porphyry mountain, gebel ed Dukhkhan, inland, is about the same height; gebel ez Zeyt, “the oil (petroleum) mount,” is close to the sea. On these barren and solitary hills lived many of the early Christian hermits. The patriarch of the Coptic church is chosen from the monks of the convent of Anthony.

Sesostris (Rameses II) was the “first who, passing the Arabian gulf in a fleet of long war vessels, reduced the inhabitants bordering the Red Sea” (Herodotus). Solomon built a navy at “

see **EZION GEBER** (now dry land), beside Elath on the Red Sea in Edom “ (<110926>1 Kings 9:26). Jehoshaphat’s ships were wrecked here on the reef Edh Dhahab (Ezion Geber, “giant’s backbone”): <112248>1 Kings 22:48. Pharaoh Necho built ships in the Arabian gulf, manned by Phoenicians (Herodotus ii. 159). Pliny says their ship were of papyrus, like the Nile boats. The Arab jelebehs, carrying pilgrims along the coast, have the planks sewed together with coconut fibber, and caulked with the date palm fibber and oil of the palma Christi, and sails of mats made of the dom palm. The Himyerite Arabs formed mostly the crews of the seagoing ships. On the Heroopolite gulf, besides Heroopolis (now perhaps Aboo Kesheyd) at its head, was Arsinoe founded by Ptolemy Philadelphus, and Berenice on the southern frontier of Egypt. On the Arabian coast Mu’eyleh, Yembo (the port of El Medeeneh), Juddah (the port of Mecca), and Mocha. The Red Sea and Egypt after the time of

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Alexander the Great was the channel of commerce between Europe and India. Subsequently the trade passed round the Cape of Good Hope. But now the overland mail and Suez canal are again Bringing it by way of Egypt and the Red Sea. (On Israel's passage of the Red Sea, **see EXODUS**).

REDEEMER

(**See RANSOM**). Redeem, Hebrew padhah and gaal . The goel , nearest of kin, had three rights:

(1) To purchase back the forfeited inheritance for an Israelite who, through poverty, had sold his land; as Boaz (= might in him; the name of one of the two temple pillars; type of Christ) did for Ruth (<080403>Ruth 4:3-5); or to hold land in possession for an impoverished kinsman until the year of jubilee, when it should revert to the original owner (<032510>Leviticus 25:10,13-16,24-

28). Antotypically, man the heir of all things bartered his magnificent birthright for vanity; Christ, by assuming our manhood, became our [go'eel], and saved us from being disinherited forever (<580209>Hebrews 2:9-15); the full restoration of the inheritance is to be at "the times of restitution of all things" (<440321>Acts 3:21; <401928>Matthew 19:28), the grand last jubilee (<236102>Isaiah 61:2-4); ushered in, as the Israelite jubilee, with the great trumpet (<661115>Revelation 11:15; <461552>1 Corinthians 15:52; <520416>1 Thessalonians 4:16; <232713>Isaiah 27:13).

(2) The goel ransomed his kinsman from bondage to the foreigner (<032547>Leviticus 25:47-49). So man sold himself to Satan's bondage; Jesus has (at the price of His precious blood, <600118>1 Peter 1:18,19) ransomed "the lawful captive delivered" (<234924>Isaiah 49:24).

(3) The goel avenged the death of his slain kinsman as a point of honor. So our Redeemer "through death has destroyed Satan (man's 'murderer from the beginning,' <430844>John 8:44) who had the power of death," and has delivered us from everlasting "bondage" to him (<580214>Hebrews 2:14,15;

<281314> Hosea 13:14). Our Boaz has not "left off His kindness to the living and to the dead" (<080220>Ruth 2:20); translated <181925>Job 19:25-27 "I know that my Redeemer (vindicator, avenger; redressing my wrongs on Satan their inflicter) liveth, and that He shall arise the Last (<461545>1 Corinthians 15:45; <660117> Revelation 1:17) above the dust (with which is mingled man's crumbling body: <461520>1 Corinthians 15:20,23; <450823>Romans 8:23; <490114> Ephesians 1:14), and though after my skin (is destroyed) this (body) is

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destroyed, yet from my flesh (mibesari); as from a window, Song 2:9) shall I see God, whom I shall see for myself (on my side), no longer estranged”

(zar) from me. The redemption of our now weak body will be our grand vindication from present wrongs such as Job’s. As the body (not merely the soul) was the sufferer, the body’s restoration in incorruption must be the vindication; this alone would disprove the imputation of guilt thrown on Job because of its sufferings. Job elsewhere hoped for the resurrection after his being “hidden in the grave” for a time (<181413>Job 14:13-15; <430521>John 5:21,26,28; <232619>Isaiah 26:19-21; <191715>Psalm 17:15). The Egyptian myth of Osiris and his son Horus in the “Ritual of the Dead” strikingly confirms the primitive revelation of the promised Redeemer, of which it is the corruption. Horus as Ra was creator; as Teti, the redeemer from the power of Apophis the serpent, and of Typhoon the hippopotamus, representatives of the evil being; as Nets, Horus is the deliverer of the justified.

REED

‘ agmon . Used to form a rope: <184102>Job 41:2, “canst thou put a rush rope (agmon) into his nose?” in <184120>Job 41:20 ‘ agmon is a “caldron” from agam , “to flow.” “Branch (the high) and rush” (the low) (<230914>Isaiah 9:14; 58:5), “bow down ... head as a bulrush,” imply that the head of the [‘agmown] was pendulous. Some aquatic, reed like, plant, the Arundodonax, or phragmitis, used as a walking stick, but apt to break and pierce

the hand leaning on it (<121821>2 Kings 18:21; <262906>Ezekiel 29:6,7). The gomee , of the sedge kind (Cyperaceae), the papyrus or paper reeds of which Moses' ark was formed (<020203>Exodus 2:3). Used to form boats on the Nile, also garments, shoes, baskets, and paper (<231802>Isaiah 18:2); <180811>Job 8:11 “can the papyrus plant grow without mire?” so the godless thrive only in outward prosperity, which soon ends, for they are without God “the fountain of life” (<193609>Psalm 36:9). Rapid growth at first, like the papyrus; then sudden destruction. The papyrus is not now found in Egypt; but it has for ages been on the margin of Lake Huleh or Merom and Lake Tiberius and in Syria. Paper was formed by cutting the interior of the stalks into thin slices lengthwise, after removing the rind, and laying them side by side in succession on a flat board; similar ones were laid over them at right angles, and the whole was cemented together by a glue, and pressed and dried. The Egyptians stewed and ate the lower part of the papyrus (Herodotus ii.

92). It grows from three to six feet high; Tristram (Land of Israel, 436) says 16 feet, and the triangular stems three inches in diameter, N. of Lake Tiberias. There are no leaves; the flowers are small spikelets at the tip of

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the threadlike branchlets which together form a bushy crown on each stem. Aroth ([<231907>Isaiah 19:7](#)) not “paper reeds,” but grassy pastures on the banks of the Nile; literally, places bare of wood, from ‘ aarah “to make bore” (Gesenius). KJV is from ‘ or the delicate membrane; the antithesis to “everything sown by the brooks” is, the aroth were not sown but growing of themselves. In mentioning “the reeds and flags” it is likely the papyrus would not be omitted; however, a different word in the chap. before

([<231802>Isaiah 18:2](#), gomee) expresses the papyrus. Kaneh a reed in general; a measuring reed, six cubits long

([<264005>Ezekiel 40:5](#); [41:8](#); compare

[<661101> Revelation 11:1](#); [21:15](#)). The “sweet reed from a far country” is possibly the *Andropogon calamus aromaticus* of central India; keneh bosem ([<023023>Exodus 30:23](#) “sweet calamus”) or hatob ([<240620>Jeremiah 6:20](#)); or it may be rather the lemon grass (*Andropogon schoenanthus*) of India ([<234324>Isaiah 43:24](#); [Song 4:14](#); [<262719>Ezekiel 27:19](#)).

REELIAIH

[<150202> Ezra 2:2](#); Raamiah in [<160707>Nehemiah 7:7](#).

REFINER

He who reduced the metal to fluid by heat and solvents, as borax, alkali or lead ([<230125>Isaiah 1:25](#); [<240629>Jeremiah 6:29](#)), to remove the dross. His instruments were the crucible or furnace (“fining pot,” [<201703>Proverbs 17:3](#)) and the blowpipe

or bellows. Affliction removes the dross from the godly
(<600107>1 Peter 1:7). But the fiery ordeal only hardens the
reprobate

(<240503>Jeremiah 5:3; <230910>Isaiah 9:10). Translated for
“tower” and “fortress”

(<240627>Jeremiah 6:27), “I have set thee for an assayer and
explorer,” separating the metal from the dross “among My
people.” In <390302>Malachi 3:2,3, Christ “shall sit as a refiner
and purifier of silver, and shall purify the sons of Levi.” The
purifier sits before the crucible, fixing his eye on the metal,
taking care the heat is not too great, and keeping the metal in
only until, by seeing his own image reflected in the glowing
mass, he knows the dross is completely removed. So the Lord
with His elect (<450829>Romans 8:29;

<182310> Job 23:10; <196610>Psalm 66:10; <201703>Proverbs 17:3;
<234810>Isaiah 48:10;

<581210> Hebrews 12:10).

REGEM

<130247> 1 Chronicles 2:47.

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REGEM MELECH

(“the king’s official”) ([380702](#)>Zechariah 7:2). Sent by Jews of the country ([380705](#)>Zechariah 7:5) to “the house of God” (Bethel) or congregation at Jerusalem. Beth-el is here used for Beth-Jehovah; the religious authorities, not “the house of Jehovah” (named in [380703](#)>Zechariah 7:3), are meant. The temple was not actually completed until two years later (Ezra. 6:15 with [380701](#)> Zechariah 7:1). But the congregation, headed by their priests, was “the house of God,” paving the way for the spiritual New Testament “house of God” ([580306](#)>Hebrews 3:6; [380307](#)>Zechariah 3:7; [280801](#)>Hosea 8:1). Ezra ([150508](#)>Ezra 5:8,15; 6:7; 7:20,23) uses Bet Elowah for “the house of God.” The allusion is to God’s words to Jacob, “go up to Bethel” ([012819](#)>Genesis 28:19; 35:1). Jacob’s “house of God” consisted as yet of but a pillar first and an altar afterward ([012817](#)>Genesis 28:17,18,22; 36:1,7); so the house of God at the time of Regem Melech consisted merely of an altar, and congregation, and priests favored with God’s presence in worship at it. God, as in Jacob’s case, could bless the obedient at the bare altar before the temple was reared. But many sent to Jehovah’s house, not like Jacob at Bethel but as the apostate Israelites to the calf at Bethel, with no spirit of true obedience. Hence the name “Bethel” is used. In verse 5 it is not to the people of Bethel but “unto all the people of the land” the word of the Lord came in reply; therefore Bethel is not the nominative to “sent” in verse 2, as Maurer proposes.

REGENERATION

palingenesis . Only twice in the New Testament: <560305>Titus 3:5 of the regeneration of the soul by the Holy Spirit (**see BAPTISM**), and <401928> Matthew 19:28 the regeneration of the body and of the material world. Besides his natural birthday the believer has a spiritual birthday in this life, and a birthday to glory in the life to come. The marks of regeneration are given <620309>1 John 3:9,14; 5:1,4. Only if God's Spirit regenerate the soul now will the same Spirit quicken to immortality and glory the body hereafter (<450811>Romans 8:11; <500321>Philippians 3:21). The third and crowning step will be the regeneration of our home, this earth, and of "the whole creation," "the restitution of all things" (<440321>Acts 3:21; <401928>Matthew 19:28; <450819> Romans 8:19-23). Nations and society shall be first regenerated in the millennial world, with Israel as their priest-kingly head (<230202>Isaiah 2:2-4; 11); wars shall cease, and even the wild beasts cease to rage. (**See THOUSAND YEARS**). (Revelation 20; <236516>Isaiah 65:16-25). The final

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regeneration of the earth and nature shall be after the millennium (Revelation 21; [<610307>2 Peter 3:7-13](#)).

REGION ROUND ABOUT

The circle (hacicar) of cultivation, wherein stood Sodom, Gomorrah, and the other three cities. [<011310>Genesis 13:10-12](#), “cities of the circuit” round Jordan, the low plain along the water ([<011917>Genesis 19:17](#)). In [<400305>Matthew 3:5](#) and [<420303>Luke 3:3; 7:17](#), the populous region containing Jericho, etc., in the Jordan valley, enclosed in the amphitheater-like Quarantana hills. Compare as to the similar region of Gennesaret ([<401435>Matthew 14:35](#)). [<100803> 2 Samuel 8:3,12](#). Josephus (Ant. 7:5, section 1) calls him Araos, and makes Rehob mean “charioteer.” A Syrian name ([see BETHREHOB](#)) ([<101006>2 Samuel 10:6,8](#)).

REHABIAH

[<132317> 1 Chronicles 23:17; 24:21](#).

REHOB (1)

1.

2.

[<161011> Nehemiah 10:11](#).

REHOB (2)

(“a roomy, wide space”).

- 1.** The northern limit of the spies’ search (<041321>Numbers 13:21), at the entrance of Hamath (<041321>Numbers 13:21). Near Tell el Kady, anciently **see LAISH** or **see DAN** (<071828>Judges 18:28). Now Hunin (Robinson).
- 2.** A town allotted to Asher (<061928>Joshua 19:28), near Sidon.
- 3.** Another town of Asher (<061930>Joshua 19:30); assigned to the Gershonite Levites (<062131>Joshua 21:31); kept by the Canaanites through Asher’s remissness (<070131>Judges 1:31).

REHOBOAM

Solomon’s son by the Ammonite Naamah (<111421>1 Kings 14:21,13; 11:43; <141213> 2 Chronicles 12:13). Succeeded his father in his 41st year. In <141307>2 Chronicles 13:7 “young and tender hearted” means inexperienced (for he was not young in years then) and faint-hearted, not energetic in making a

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stand against those who insolently rose against him. In his reign Ephraim's gathering jealousy of a rival ([<070801>Judges 8:1; 12:1](#)) came to a crisis, the steps to which were the severance of Israel under Ishbosheth (2 Samuel 2) from Judah under David; the removal of the political capital from Shechem, and the seat of national worship from Shiloh to Jerusalem; and finally Solomon's heavy taxation for great national and monarchical buildings, and Rehoboam's injudicious reply to the petition for lightening the burden. The maschil (Psalm 78) of Asaph is a warning to Ephraim not to incur a fresh judgment by rebelling against God's appointment which transferred Ephraim's prerogative, for its sins, to Judah; he delicately avoids wounding Ephraim's sensitiveness by not naming revolt as likely (compare [<102002>2 Samuel 20:2](#)). He leaves the application to themselves.

Rehoboam selected Shechem as his place of coronation, probably to conciliate Ephraim. But Ephraim's reason for desiring Shechem for the place of coronation was their intention to rebel; so they made **see JEROBOAM** the spokesman of their complaints. It would have saved Rehoboam the loss of the majority of his kingdom, had he heeded his father's wise old counselors ([<202710>Proverbs 27:10](#)), and shown the same conciliatory spirit in reply to Israel's embassy; but he forgot his father's proverb ([<201501>Proverbs 15:1](#)). In the three days' interval between their mission and his reply he preferred the counsel of the inexperienced young men, his compeers, who had been reared in the time of Solomon's degeneracy, "my father chastised you with whips, I will chastise you with

scorpions,” i.e. scourges armed with sharp points. Solomon in

<210219> Ecclesiastes 2:19 expresses his misgiving as to Rehoboam, “who knoweth whether the man after me shall be a wise man or a fool?” His folly was overruled by Jehovah to perform His prophecy by **see AHIJAR** unto **see JEROBOAM** . With the same watchword of revolt as under Sheba (<101943>2 Samuel 19:43; 20:1), Israel forsook Rehoboam (<111216>1 Kings 12:16), “what portion have we in David? To your tents, O Israel.” They then stoned **see ADORAM** who was over the tribute, Rehoboam retained, besides Judah, Levi, Simeon, Dan, and parts of Benjamin (**see ISRAEL**).

Rehoboam with 180,000 sought to regain Israel; but Jehovah by Shemaiah forbade it (<111221>1 Kings 12:21-24). Still a state of war between the two kingdoms lasted all his reign (<111430>1 Kings 14:30). Rehoboam built fortresses round on the S. side of Jerusalem, apprehending most danger from the quarter of Egypt (<141101>2 Chronicles 11:1-12,13,16,17). Moreover, the calf worship in northern Israel drove the Levites and many pious

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Israelites to the southern kingdom where Jehovah's pure worship was maintained. Thus, Rehoboam became strengthened in his kingdom, but after three years' faithfulness and consequent prosperity from God the tendency to apostasy inherited from his mother Naamah the Ammonitess, and her bad early training, led him to connive at, and like Solomon join in, the abominations of idolatry, the "high places, standing images, and groves on every high hill and under every green tree" (<111422>1 Kings 14:22-24). Rehoboam "forsook the law of Jehovah, and all Israel with him." So God sent Shishak, **see JEROBOAM**'S ally, with 1,200 chariots and 60,000 horsemen, to punish him, in the fifth year of his reign (<111140>1 Kings 11:40; 14:25-28; <141202>2 Chronicles 12:2-4, etc.). Shemaiah explained the cause from Jehovah; "ye have forsaken Me, therefore have I also left you in the hand of Shishak" (Shishak was first of the 22nd or Bubastite dynasty; whereas his predecessor, the Pharaoh whose daughter Solomon married, was the last of the 22nd or Tanite dynasty). Rehoboam and the princes thereupon humbly accepted their punishment, and justified Jehovah

(<590410>James 4:10; <020927>Exodus 9:27; <195104>Psalm 51:4; <032641>Leviticus 26:41,42). Therefore, the Lord "granted them some deliverance," at the same time that He gave them up to Shishak's service, who took the Jews' fenced cities and came to Jerusalem, that they might know to their sorrow its contrast to "His service" (<052847>Deuteronomy 28:47,48; <234713>Isaiah 47:13;

<620503> 1 John 5:3; <280207>Hosea 2:7). So Shishak took away the temple and the palace treasures, and the golden shields (200

larger and 300 smaller, <111016>1 Kings 10:16,17), for which Rehoboam substituted brazen shields, to be borne by the bodyguard before him in state processions, characteristic of his vanity which comforted itself with a sham after losing the reality; but the Lord did not let Shishak destroy Rehoboam altogether, for He saw, amidst abounding evil, with His tender compassion, some “good things in Judah.” Shishak’s success against the kingdom of Judah (malchi Judah) is found commemorated outside of the Karnak temple, the very features of the Jews being characteristically represented.

Rehoboam reigned for 17 years; his acts were recorded in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies. His doing evil is traced to his “not preparing (fixing) his heart to seek Jehovah.” His polygamy (“desiring many wives,” <141123>2 Chronicles 11:23) is another blot on his character. Besides Mahalath and Maacbah, granddaughters of David, and Abihail descended from Jesse, he had 18 wives and 60 concubines; his sons, with worldly wisdom, he dispersed

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through the fenced cities as their governors, and made Abijah, son of his favorite wife Maachah, his successor on the throne.

REHOBOTH (1)

(“room, broad space”). Third of Isaac’s wells, called so because after that the wells Esek (“contention”) and Sitnah (“hatred”), which his men had dug, the Gerar herdsmen would not let him keep peaceably, now at last his good has overcome their evil, and God makes room for him. Spiritually

<451218> Romans 12:18-21; <013220>Genesis 32:20; 13:7-9;
<400525>Matthew 5:25;

<661502> Revelation 15:2; <431402>John 14:2. In the wady er Ruhaibeh are ruins of a large city, eight hours S. of Beersheba, and an ancient well, 12 ft. in circumference, built with hewn stone, now filled up (Robinson Phys. Geog., 243; “Our Work in Palestine,” 299). Its site is marked by fallen masonry, seemingly a cupola roof of well cemented brick shaped stones. At hand is Shutnet, the “Sitnah” of Scripture: Rehoboth lies 20 miles S.W. of Bir es Seba or Beersheba, with three remaining wells, two full of water, one dry.

REHOBOTH (2)

One of the four cities built by **see NIMROD** (**see ASSYRIA**) when he went forth to Asshur: Rehoboth Ir (i.e. “the streets of the city”), Calah, Resen, and **see NINEVEH** . The four were probably afterwards combined under the one name Nineveh; the

words in ^{<011011>}Genesis 10:11,12, “the same is a great city,” refer to the united whole, not to the single Resen.

REHOBOTH BY THE RIVER

The Edomite king Saul’s or Shaul’s city (^{<013637>}Genesis 36:37). As Edom never extended to the Euphrates’ “river,” probably an Assyrian invasion put Shaul from Rehoboth on the Edomite throne. There is still a Rahabeh on the right bank of the river, eight miles below the junction of the Khabour, and three miles W. of the river; four or five miles further down on the left bank is Rahbeth malik, “royal Rehoboth”; whether this be Shaul’s city, or whether it be Rehoboth Ir, is uncertain (^{<130148>}1 Chronicles 1:48).

^{<150202>} Ezra 2:2; N EHUM ^{<160707>} Nehemiah 7:7.

REHUM

1.

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2.

<160317> Nehemiah 3:17.

<161025> Nehemiah 10:25.

3.

<161203> Nehemiah 12:3.

5. The chancellor, literally, lord of decree (beel teem), i.e. royal prefect; with others wrote to Artaxerxes (Pseudo Smerdis) to induce him to stop the building of the temple and city walls (<150408>Ezra 4:8,9,17,23).

REI

Remained faithful to David in Adonijah's rebellion. Ewald makes Rei as Shimei, David's brother. Raddad (<110108>1 Kings 1:8). Jerome (Quaest. Hebrew) makes him "Hiram the Zairite," i.e. "Ira the Jairite."

REINS

kelayot . The kidneys; the supposed seat of the desires and affections (<190709>Psalm 7:9; 26:2; <241120>Jeremiah 11:20; 17:10; <181927>Job 19:27). For "the loins" (halatsaim), <231105>Isaiah 11:5.

REKEM

1. One of Midian's five. king's slain by Israel
(<043108>Numbers 31:8). <130243> 1 Chronicles 2:43,44. Rehem in
<061827>Joshua 18:27 is a town of Benjamin. Ain Karim, the
spring W. of Jerusalem, may represent the name.

RELIGION

R ELIGIOUS . <590126>James 1:26,27, **threeskos** , **threeskeia** ;
distinct from **eulabees** (reverent; from the Old Testament
standpoint; cautious fear toward God), “devout” (<420225>Luke
2:25); **theosebees** , “godly”; **eusebees** , “pious.” “If any man
seem a diligent observer of the offices of religion
(**threeskos**) ... pure and undefiled religion (not the sum total or
inner essentials of religion, but its outer manifestations) is to
visit the fatherless,” etc. The Old Testament cult or religious
service (**threeskeia**) was ceremony and ritual; the New
Testament religious service consists in acts of mercy, love, and
holiness. “Religion” refers to the external service, “godliness”
being the soul. James as president of the Jerusalem council
(<441513>Acts 15:13-
21) had decided against ritualism; so he teaches, instead of
Judaic ceremonialism, true religious service is (1) active, (2)
passive (<330607>Micah

4.

2.

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6:7,8; <402323>Matthew 23:23); compare <442605>Acts 26:5, “our religion”; <510218> Colossians 2:18, “worshipping,” [threeskeia](#) .

REMALIAH

Father of the usurper Pekah (<121525>2 Kings 15:25-37). Isaiah (<230704>Isaiah 7:4-9) designates the usurper as “the son of Remaliah,” to mark that, belonging to a family alien from David’s, to whom alone God promised the kingdom, he cannot succeed against the heir of David.

REMMON

A town in Simeon (<061907>Joshua 19:7); Rimmon.

REMMON METHOAR

A landmark on the eastern boundary of Zebulun. <061913>Joshua 19:13 translated “Remmon, which reaches (or is bounded off) to Neah” (Neiel in Asher, <061927>Joshua 19:27). A Levitical town; <062135>Joshua 21:35, Dimah. <130662>1 Chronicles 6:62,77, Rimmon. Now Rummaneh, two and a half hours N. of Nazareth (Robinson 3:195).

REMPHAN

C HIUN . <300526>Amos 5:26,27, “ye have borne the tabernacle

of your Moloch and Chiun your images, the star of your god which ye made to yourselves.”

<440742> Acts 7:42,43 from the Septuagint of Amos, “ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them.” Instead of “Chiun your images” Pusey, deriving Chiun from chun “to fix firmly,” translated Amos, “ye did bear the (portable) shrine of your idol king, and the pedestal of your images,” etc. Israel secretly carried on idolatry in the wilderness, with a small shrine escaping Moses’ observation (<262007>Ezekiel 20:7,8,39; 23:3; <062414>Joshua 24:14).

Ken and Rempu were foreign gods worshipped jointly in Egypt; they became seemingly interchangeable names, so that Chiun in Amos answers to Remphan in Acts; and this god in turn is but another phase of Moloch or Saturn, the star god. A star was put on the head of the images of the idol representing Saturn; hence “images” answer to “star” in parallelism. The Egyptians represented Rempu as an Asiatic with full beard and face of the type given on the monuments to nations E. of Egypt. Ken was represented naked, holding grain in both hands, and standing on a lion; answering to

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the Syrian goddess or Venus, called also Ketesh (Hebrew qideeshaah “consecrated”). Ken is related to Khem, the Egyptian god of productiveness, Remphan and Chiun answer to the Phoenician Baal and Astarte or Ashtoreth (Mylitta of Babylon).

REPHAEL

<132607> 1 Chronicles 26:7.

REPHAH

<130725> 1 Chronicles 7:25.

REPHAIM, VALLEY OF

(emeq). <100517>2 Samuel 5:17,18,22; 23:13; <131115>1 Chronicles 11:15; 14:9;

<231705> Isaiah 17:5. In <061508>Joshua 15:8; 18:16, it is translated “the valley of the giants.” The scene of David’s twice routing the Philistines utterly and destroying their idols; so that it was named **see PERAZIM** , God breaking forth there upon David’s foes (for they came to seek him to avenge their old quarrel, on hearing of his accession); a type of God’s future utter overthrow of the church’s last foes (<232821>Isaiah 28:21,22). The Philistines came in harvest time to the valley, to carry off the ripe crops, in <102313>2 Samuel 23:13; <231705>Isaiah 17:5. Joshua (<061508>Joshua 15:8) says Judah’s boundary “went up to the top of the mountain that lieth before the valley of Hinnom

westward, which is at the end of the valley, of Rephaim (giants) northward.” The most northern point of the valley of Rephaim was at the summit that terminated the valley of Hinnom on the W. Its proximity to Bethlehem is implied in ^{<102313>}2 Samuel 23:13-17. Bethlehem was S. of Jerusalem. Moreover, the Philistines’ natural line of march to Jerusalem would be from the S.W. Hence it is likely the valley of Rephaim is the wide

REPHAI AH

1.

^{<130321>} 1 Chronicles 3:21.

^{<130442>} 1 Chronicles 4:42,43.

^{<130702>} 1 Chronicles 7:2. ^{<160309>} Nehemiah 3:9.

2.

3.

4.

^{<130943>} 1 Chronicles 9:43; R APHA in ^{<130837>}1 Chronicles 8:37.

5.

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elevated plain which, beginning at the top of the valley of Hinnom, stretches S. along the road to Bethlehem, but gradually bends W. until it contracts into the narrow, deep valley, wady el Werd.

REPHIDIM

(“rests” or “stays”) (^{<021701>}Exodus 17:1,8; 19:2). Here Israel first suffered from want of water, and here they defeated Amalek. Captains Wilson and Palmer make the battle in wady Feiran, near the ancient city of Feiran (amidst traces of building and cultivation) under Mount Serbal. But Holland (Canon Cook’s essay on Exodus 16; 17; 19; Speaker’s Commentary) places Rephidim after Israel traversed the wady es Sheikh at the pass el Watiyeh shut in by perpendicular rocks on either side; a choice position for Amalek as it commands the entrance to the wadies round the central group of Sinai. On the N. is a plain without water, Israel’s encampment. N. of the defile is a hill and bore cliff such as Moses struck with his rod. S. of the pass is another plain, Amalek’s encampment, within reach of abundant water. At the foot of the hill whereon Moses sat (^{<021712>}Exodus 17:12 or else ^{<021813>}Exodus 18:13) the Arabs call a rock “the seat of the prophet Moses.” (**See EXODUS**). The fertility of Feiran is Stanley’s argument for it as the site of Rephidim, Amalek being likely to contend for it against Israel. The “hill” in ^{<021709>}Exodus 17:9,10, he identifies with that on which the church of Paran stood (^{<043312>}Numbers 33:12,13). Holland’s view is probably the truer one, for wady Sheikh is the only open broad way from the

N.W. into the wilderness of Sinai, Ras Sufsafeh before the open er Rahah or desert of Sinai being the true Mount Sinai, not Serbal. The Bir Musa, “well of Moses,” in the wide part of wady es Sheykh, is immediately outside or N. of the pass out of Horeb.

Wady es Sheykh, “the valley of the chiefs,” may allude to the elders appointed at Jethro’s suggestion to be rulers and judges under Moses ([Exodus 18:21-26](#)). Forster (if his reading be correct: Voice of Israel, p.

118) interprets an inscription with a man’s figure with uplifted hands on a rock, “the prophet upon a hard great stone prayeth unto God, Aaron and Hur sustaining his hands.” It was after receiving the water supply at Rephidim from God that Israel conquered Amalek. So it is only after the Christian receives the living water from Christ the smitten Rock that he can effectively conquer his spiritual foes ([1 John 5:4](#)).

Faith and prayer go together, as at Rephidim. Lift up, not an empty hand, but like Moses grasping the rod hold fast God’s word of promise, filling the hand with this

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effectual plea ([<021709>Exodus 17:9,11,12](#); [<182304>Job 23:4](#); [<19B949>Psalm 119:49](#); [<234326> Isaiah 43:26](#); [<590516>James 5:16](#)). (**See MASSAH** , **see MERIBAH**). Moses struck the rock in Horeb at some point not in the people's sight, therefore not near the summit, but in the presence of selected witnesses, the elders ([<021705>Exodus 17:5,6](#)).

The “spiritual rock, Christ, followed all the Israelites” ([<461004>1 Corinthians 10:4](#)). The repetition of the miracle ([<042011>Numbers 20:11](#)) at Kadesh shows that the rabbinical tradition is incorrect, that the rock or the stream followed them literally in all their journeys. Rather He of whom the rock was type accompanied them and supplied all their needs ([<461004>1 Corinthians 10:4](#)).

RESEN

The Larissa of Xenophon (Ahab. 3:4, section 7), now Nimrud. (**See ASSYRIA** , **see NINEVEH**). Calah is probably Kileh Sherghat, 55 miles S. of Mosul, on the right bank of the Tigris. Resen was situated nine geographical miles N. of it, and four S. of Koyunjik or Nineveh. Septuagint read Dasen. G. Rawlinson however identifies Asshur with Kileh. Sherghat, and Caleb or Halah with Nimrud. The name Calah may have been transferred from Asshur, Kileh Sherghat, to Nimrud, when the seat of empire was transferred to this latter place. The targums of Jonathan and Jerusalem explain Resen as Tel-assar “the mound of Asshur.”

RESHEPH

<130725> 1 Chronicles 7:25.

REST

<580409> Hebrews 4:9, “there remaineth a keeping of sabbath ([sabbatismos](#)) to the people of God.” God’s rest (“My rest” <580403>Hebrews 4:3) was a sabbatism, so will ours be; a home for the exile, a mansion for the pilgrim, a sabbath for the workman weary of the world’s weekday toil. In time there are many sabbaths, then there shall be one perfect and eternal. The “rest” in <580408>Hebrews 4:8 is [katapausis](#) ; Hebrews noach , rest from weariness: as the ark rested on Ararat after its tossings; as Israel, under Joshua, rested from war in Canaan. [Anesis](#) (<530107>2 Thessalonians 1:7), relaxation from afflictions. [Anapausis](#) , “rest,” given by Jesus now (<401128>Matthew 11:28); but the “rest” in <580409>Hebrews 4:9 is the nobler sabbath rest; [katapausis](#) , literally, cessation from work finished

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(<580404>Hebrews 4:4) as God rested from His (<661413>Revelation 14:13; 16:17). The two ideas combined give the perfect view of the heavenly sabbath: rest from weariness, sorrow, and sin; and rest in the completion of God's new creation (<662105>Revelation 21:5). The renovated creation shall share in it. Nothing will there be to break the sabbath of eternity. The Triune God shall rejoice in the work of His hands (<360317>Zephaniah 3:17). The Jews call the future rest "the day which is all sabbath."

RESURRECTION

(**See JESUS** and **see LAW**). His resurrection is the earnest or "firstfruits" of ours. His life is ours by vital union with Him, and because He lives we shall live also (<461523>1 Corinthians 15:23; <431419>John 14:19). Christ from <020306>Exodus 3:6,16 proves the resurrection and charges the **see SADDUCEES** with ignorance of Scripture and of God's "power" (<411224>Mark 12:24) as the root of their "error." God said, "I AM the God of Abraham" when Abraham was dead; but God is the God of the living, Abraham must therefore live again and already lives in God's sure purpose, not a disembodied spirit, which would be no restoration of man in his integrity, but as heir of an abiding city suited to man with perfect body, soul, and spirit (<520523>1 Thessalonians 5:23; <581108>Hebrews 11:8-16). God promised "to thee will I give this land," not merely to thy posterity. This can only be fulfilled by Abraham rising and, in integrity of parts, inheriting the antitypical Canaan. Disembodied spirits require a body if they are to exercise the functions of life.

Abraham's soul now receives blessings from God, but will only "live unto God" when he receives again the body. Rabbi Simai argues on

<020603> Exodus 6:3,4, "it is not, said, to give you, but to give them, whereby the resurrection of the dead appeareth out of the law." So Manasseh ben Israel, "God said to Abraham, I will give to thee and to thy seed after thee the land wherein thou art a stranger; but Abraham did not possess that land; wherefore it is of necessity that they should be raised up to enjoy the good promises, else God's promise would be vain." The Pharisees in holding this preserved the faith gleaned from the Old Testament by the pious fathers of the nation; such was Martha's and Paul's faith (<431125>John 11:25; <442606>Acts 26:6-8). Jacob's dying ejaculation "I have waited for Thy salvation" (<014918>Genesis 49:18) and Balaam's, "let me die the death of the righteous," etc. (<042310>Numbers 23:10), assume a future state. **see JOB** expressly asserts his anticipation of the resurrection through his Redeemer (<181923>Job 19:23-27) (**see REDEEMER** for the translated). So David (<191609>Psalm 16:9-11; 17:14,15) anticipates his "soul not being left in hades,"

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so that “his flesh shall rest in hope,” and his “awaking with Jehovah’s likeness”; fulfilled in Christ the Head first (<440225>Acts 2:25-31), and hereafter to be so in His members. So Isaiah (<232619>Isaiah 26:19), “thy dead shall live ... my dead body shall they arise”; Christ’s dead body raised is the pledge of the resurrection of all Jehovah’s people. Daniel (<271202>Daniel 12:2): Hebrew “many from among the sleepers, these (the partakers of the first resurrection, Revelation 20) shall be unto everlasting life; but those (the rest who do not rise until after the thousand years) shall be unto shame”

(<461523>1 Corinthians 15:23). The wicked too shall rise (<430528>John 5:28,29; <662013> Revelation 20:13). Essentially the same body wherewith the unbeliever sinned shall be the object of punishment (<240210>Jeremiah 2:10; <230309>Isaiah 3:9- 11; <662211>Revelation 22:11,12; <470510>2 Corinthians 5:10), “that every one may receive the things done by the instrumentality of (‘ dia ’) the body.” Self consciousness witnesses the identity between the body of the infant and full grown man, though that identity does not consist in the sameness of the particles which compose the body at different stages. Possibly there is some indestructible material germ at the basis of identity between the natural (psychic, i.e. soulish or animal) body and the resurrection body which <461544>1 Corinthians 15:44,45 call a “spirit-animated body,” in contrast to the “natural.” “Christ will transfigure our body of humiliation (<470410>2 Corinthians 4:10; <550211>2 Timothy 2:11,12: ‘not vile, nothing that He made is vile:’ Whately on his death bed), that it may be

conformed unto the body of His glory” (⁵⁰⁰³²¹Philippians 3:21). The mere animal functions of flesh and blood shall no longer be needed they do not marry, but are equal to the angels (⁴²²⁰³⁵Luke 20:35,36; ⁴⁶⁰⁶¹³1 Corinthians 6:13; 15:35-57; ⁶⁰⁰¹⁰³1 Peter 1:3,4) The time is fixed for the Lord’s coming (⁵¹⁰³⁰⁴Colossians 3:4; 1 Thess, 4:16; Revelation 20). (**See REGENERATION**).

REU

Peleg’s son. Among Abraham’s ancestors (⁰¹¹¹¹⁸Genesis 11:18-21). Lived 239 years according to the Hebrew and Samaritan Pentateuch, 339 according to Septuagint.

REUBEN

Jacob’s firstborn, Leah’s son, born long after the marriage. The name expresses the parents’ joy at the accomplishment of long deferred hope: Behold ye a son (⁰¹²⁹³²Genesis 29:32). He gathered **see MANDRAKES** for his mother, in boyhood (⁰¹³⁰¹⁴Genesis 30:14). In a sudden gust of temptation

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he was guilty of foul incest with Bilhah, his father's secondary wife. Jacob on his deathbed ([<014903>Genesis 49:3,4](#)) said: "boiling over (so pachaz means) like water (on a rapid fire), thou shalt not excel" ([<014904>Genesis 49:4](#)). The effervescence of water symbolizes excited lust and insolent pride. By birthright Reuben was "the excellency of dignity and the excellency of power" ([<014903>Genesis 49:3](#)), i.e. entitled to the chieftianship of the tribes and to a double portion; but because of incest ([<013522>Genesis 35:22](#); [<031808>Leviticus 18:8](#)) "thou shalt not excel" or "have this excellency" (compare the margin of [<030407>Leviticus 4:7](#)). (No great act, no great prophet, judge, or hero leader, springing from Reuben, appears on record ([<130501>1 Chronicles 5:1,2](#)). The chieftainship was transferred to Judah, the double portion to Joseph; the firstborn of the beloved Rachel superseding the firstborn of slighted Leah, not however to gratify the father's preference ([<052115>Deuteronomy 21:15-17](#)), but to fulfill God's holy purpose.

Impulses to good, as well as evil, were strong in Reuben. Impetuous, without due balance of mind, he was at the same time generous in disposition. He saved Joseph's life from the crafty and cruel brothers, Levi, Simeon, Judah, and the rest, by insisting that his blood should not be shed, but he be cast into a pit, Reuben secretly intending to deliver him out of their hands. These took advantage of his temporary absence to sell Joseph ([<013720>Genesis 37:20 ff](#)). He probably had gone to seek means to rescue Joseph. The writer's omitting to explain Reuben's absence is just what a forger would not have omitted,

and proves the simplicity and truthfulness of the narrative. Reuben was deeply moved to find Joseph gone; he rent his clothes, crying, “the child is not, and I, where shall I go?” Years after he reminded them of his remonstrance ([014222](#)>Genesis 42:22): “spoke I not unto you saying, Do not sin against the child, and ye would not hear? Therefore behold also his blood is required.” Again, his offer to Jacob ([014237](#)>Genesis 42:37) to stake his own two sons’ lives for the safety of Benjamin, Joseph’s surviving brother, is another trait of kindness. But consistent resoluteness was wanting; putting Joseph in the pit was a compromise with the brothers’ wickedness; decided, firm, unyielding resistance would have awed them and saved Joseph.

Reuben had four sons at the migration into Egypt ([014609](#)>Genesis 46:9; [130503](#)>1 Chronicles 5:3; [042605](#)>Numbers 26:5-11). The conspirators Dathan, Abiram, and On sprang through Eliab and Pallu from Reuben ([041601](#)>Numbers 16:1). At the Sinai census ([040120](#)>Numbers 1:20,21; 2:11) Reuben numbered 46,500 men above 20 years of age, fit for service, and was sixth on the list: at the

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borders of Canaan (^{<042607>}Numbers 26:7) -- 43,730. On march Reuben was S. of the tabernacle; Gad and Simeon were next Reuben on the same side (^{<040210>}Numbers 2:10-16). Reuben, Gad, and half Manasseh still retained their forefathers' calling as tending flocks and herds (^{<043201>}Numbers 32:1). So, at their request, they were allowed to occupy Og's and Sihor's territories E. of Jordan, "the mishor" or even downs, the modern Belka; well watered, with smooth short turf, stretching away into the vast nomadic tracts eastward. Reuben, faithfully keeping their promise to Moses (^{<043216>}Numbers 32:16-33), left the wives, little ones, and flocks behind in this region, and marched W. of Jordan to help in the conquest of Canaan; subsequently they erected an altar shaped like the tabernacle altar, W. of Jordan, not for sacrifice but to attest their share in the national worship with their brethren on that side (Joshua 22). By a solemn protestation of their not intending political or religious schism in the name of ' Eel , the Strong One, Elohim the Supreme Being to be feared, and Jehovah the covenant God, they disabused Israel's mind of suspicion. Typical of there being only one sacrificial altar, Christ, above; our earthly communion with His sacrifice being commemorative, spiritual, and real, not carnal and literal (^{<581310>}Hebrews 13:10; ^{<660803>}Revelation 8:3).

Moses' blessing on Reuben (^{<053306>}Deuteronomy 33:6,7), "let Reuben live and not die, and let (not) his men be few," implies a warning and a deprecation of evils deserved. Reuben held the S. of the land E. of Jordan. Occupation with their flocks made them dilatory and unwilling to join in the struggle for national

independence against Jabin (^{<070515>}Judges 5:15,16). Keil translated, “at the watercourses of Reuben were great resolutions (projects) of heart.” Reuben held meetings by their rural watercourses (pelagot), passed spirited resolutions, but after all preferred remaining quietly among the sheepfolds (hurdles) and hearing the bleating of the flocks (or else the piping of shepherds) rather than the blast of war trumpets. The same impulsive instability appears in them as in their forefather Reuben (**see RIVER**). Seeking pastures for their flocks they dissipated their strength in guerrilla marauding expeditions toward Euphrates against the Bedouin tribes Hagar, Jetur, Nephish (^{<130509>}1 Chronicles 5:9,10,18, etc.). The **see DIBON** stone shows that Moab wrested from Reuben many cities assigned by Joshua to them. Finally going a whoring after the gods of the people of the land whom God destroyed before them, Reuben, Gad, and half Manasseh were first cut short by Hazael (^{<121032>}2 Kings 10:32,33), then carried off by Pul and Tiglath

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Pileser, and placed about the river Khabour “in Halah, Habor, Hara, and the river Gozan” (^{<130526>}1 Chronicles 5:26). ^{<013604>} Genesis 36:4,10,13,17.

2. The father-in-law of Moses, Zipporah’s father (^{<020218>}Exodus 2:18). (**See HOBAB**). ^{<040214>} Numbers 2:14. D EUEL in ^{<040114>}Numbers 1:14; 7:42.

REUEL

1.

3.

4.

^{<130908>} 1 Chronicles 9:8.

REUMAH

^{<012224>} Genesis 22:24.

REVELATION OF JOHN

Authorship and authenticity. The writer calls himself John (^{<660101>}Revelation 1:1,4,9; 22:8). Justin Martyr (Dial. 308, A. D. 139-161) quotes it as the apostle John’s work, referring to the millennium and general resurrection and judgment. Justin held his controversy with the learned Jew Trypho at Ephesus, John’s residence 35 years previously; he says “the Revelation

was given to John, one of the twelve apostles of Christ.” Melito, bishop of Sardis (A.D. 171), one of the seven churches whose angel was reproved

(<660301>Revelation 3:1), is said by Eusebius (H.E. iv. 26) to have written on the Revelation of John. So, Theophilus of Antioch (A.D. 180) quoted from the Revelation of John (Eusebius iv. 26), also Apollonius of Asia Minor in the end of the second century. Irenaeus (A.D. 195), a hearer of Polycarp (John’s disciple, probably the angel of the Smyranean church, Usher), quotes repeatedly Revelation as the apostle John’s writing (Haer. iv. 20, section 11; 21, section 3; 30, section 4; 5:26, section 1; 30, section 3; 35, section 2). In v. 30, section 1 he quotes the beast’s number 666

(<661318>Revelation 13:18) as in all the old copies, and orally confirmed to him by persons who had seen John, adding “we do not hazard a confident theory as to Antichrist’s name, for if it had been necessary that his name should be proclaimed openly at this present time it would have been declared by him who saw the apocalyptic vision, for it was seen not long ago, but almost in our generation, toward the end of Domitian’s reign.” In writing “against heresies” ten years after Polycarp’s martyrdom he quotes

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Revelation 20 times as inspired Scripture. These are testimonies of those contemporary with John's immediate successors, and connected with the region of the seven churches to which Revelation is addressed. Tertullian of northern Africa (A.D. 220, Adv. Marcion iii. 14,24) quotes the apostle John's description of the sword proceeding out of Christ's mouth (^{<661915>}Revelation 19:15), and the heavenly city (Revelation 21). See also De Resurr. 27; De Anima 8:9; De Praescr. Haeretic, 33. The Muratorian Canon (A.D. 170) refers to John, "Paul's predecessor," namely, in the apostleship, as writing to the seven churches. Hippolytus, bishop of Ostia, about A.D. 240 (De Antichristo 67) quotes ^{<661701>}Revelation 17:1-18 as the apostle John's writing. The catalogue on Hippolytus' statue specifies among his writings a treatise on the Revelation and Gospel according to John." Clemens Alex., A.D. 200 (Strom. 6:13), refers to the 24 elders' seats mentioned in Revelation (^{<660405>}Revelation 4:5) by John, also (Quis Dives Salvus? section 42) John's return to Ephesus from Patmos on the Roman emperor's death. Origen (A.D. 233, commentary on Matthew in Eusebius H. E. vi. 25) names John as author of Revelation without any doubt, also (on Matthew, tom. 16:6) he quotes ^{<660109>}Revelation 1:9, and observes "John seems to have beheld the Apocalypse in the isle of Patmos." Victorinus, bishop of Petau in Pannonia, martyred under Diocletian (A.D. 303), wrote the oldest extant commentary on Revelation. Ephraem the Syrian (A.D. 378) quotes it as John's work and as Scripture, though the Syriac Peshito version omits it. Papias, John's hearer and Polycarp's associate and bishop of Hierapolis near Laodicea (one of the seven churches), attests its canonicity

and inspiration (according to a scholium of Andreas of Cappadocia). Revelation was omitted by the council of Laodicea from its list of books to be read publicly, doubtless because of its prophetic obscurity. The epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (in Eusebius, H. E. v. 1-3) in the Aurelian persecution, A.D. 177, quotes as Scripture ^{<660105>}Revelation 1:5; 3:14; 14:4; 22:11. Cyprian, A. D. 250 (Ep. 13), quotes ^{<660205>}Revelation 2:5 as Scripture, and ^{<660321>}Revelation 3:21 (Ep. 25) as of the same authority as the Gospel. Athanasius (Fest. Ep.) reckons Revelation among the canonical Scriptures to which none must add and from which none must take away. Jerome (Ep. ad Paulin.) enumerates Revelation as in the canon, saying: “it has as many mysteries as words. All praise falls short of its merits. In each word lie hid manifold senses.” Thus a continuous chain of witnesses proves its authenticity and canonicity.

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The Alogi (Epiphanius, Haer. 31) and Cains the Roman presbyter (Eusebius iii. 28), toward the end of the second and beginning of the third century, rejected Revelation on slight grounds. Caius (A.D. 210) according to Jerome (De Vir. Illustr.) ascribed Revelation to Cerinthus. Dionysius of Alexandria says many before his time rejected it because of its obscurity, or because it supported Cerinthus' view of an earthly kingdom. Dionysius, Origen's scholar, bishop of Alexandria (A. D. 247), recognizes its inspiration (in Eusebius, H. E. vii. 10), but ascribes it to a different John from the evangelist, on the ground of its different style and its naming John, whereas his name is kept back in the Gospel, also as the epistle does not allude to Revelation nor Revelation to the epistle; moreover the style abounds in solecisms.

Eusebius (H. E. xxiv. 39) through antimillennial bias wavers as to whether to count Revelation canonical or not. Cyril of Jerusalem (A.D. 386; Catachesis iv. 35,36) omits Revelation in enumerating the New Testament Scriptures to be read privately as well as publicly, for he argues "whatever is not read in the churches read not even by thyself." Yet (Catechesis i. 4) he quotes ⁶⁶⁰²⁰⁷Revelation 2:7,17, and (Catechesis i. 16, section 13) draws from ⁶⁶¹⁷¹¹Revelation 17:11 the conclusion that the king who should humble three kings (²⁷⁰⁷⁰⁸Daniel 7:8,20) is the eighth king. In ²⁷⁰⁷¹⁵Daniel 7:15,27 he quotes from ⁶⁶¹²⁰³Revelation 12:3,4. The 60th canon (if genuine) of the Laodicean council (fourth century A.D.) omits Revelation from the canon; but the council of Carthage (A.D. 397) recognizes its canonicity. The eastern church in part doubted,

the western church after the fifth century universally recognized, the Revelation. Cyril of Alexandria (De Adoratione, 146), while intimating the doubts of some, himself accepts it as John's work. Andreas of Caesarea in Cappadocia recognized its genuineness and canonicity, and wrote the first connected commentary on it. The most primitive testimony is decidedly for it; the only objections were subjective:

(1) the opposition of many to the millennium in it; (2) its symbolism and obscurity prevented its being publicly read in churches and its being taught to the young.

The writer's addresses to the seven churches of proconsular Asia accord with the tradition that after John's return from Patmos at Domitian's death he lived for long in Nerva's reign, and died at Ephesus in Trajan's time (Eusebius, H. E. iii. 20,23). If Revelation were not his, it would certainly have been rejected in that region, whereas the earliest witnesses in the churches there are all in its favor. One alone could use such authoritative

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”The first resurrection” then must be literal, for <662005>Revelation 20:5 is so, “the rest of the dead lived not until the thousand years were finished”; <461523>1 Corinthians 15:23; <500311>Philippians 3:11; <422035>Luke 20:35,36 confirm it. The fathers between the apostolic age and Constantine held the premillennial (chiliastic, from the Greek **chilioi** a thousand) advent. Rome was then associated with antichrist. But when Christianity was established under Constantine professors looked at the church’s temporal prosperity as fulfilling the prophecy, and ceased to look for Christ’s promised reign on earth. Popery beforehand usurps the earthly throne which Christ shall assume only at His appearing. A primary historical fulfillment of the symbols is likely, typical of the ultimate and exhaustive fulfillment which toward the close shall vindicate God’s grand scheme, as a whole, before the universe. Hence language is used in part answering to the primary historical event, but awaiting the full realization in the close of this present age.

REZEPH

(“a stone”). A fortress conquered by Sennacherib (<121912>2 Kings 19:12), probably on the western side of Euphrates; joined with Haran. Ptolemy (<120515>2 Kings 5:15) mentions a Resapha in the Palmyrene district.

REZIA

<130739> 1 Chronicles 7:39.

REZIN

1. King of Damascus. The Israelite **see PEKAH** 'S ally, always mentioned first in the war against Ahaz of Judah (^{<230704>}Isaiah 7:4-8; 8; 17:1; ^{<121537>}2 Kings 15:37; 16:5-9). He previously attacked Jotham. Rezin wrested from Judah Elath on the gulf of Akabah of the Red Sea. But Ahaz invited Tiglath Pileser to his help, who took Damascus and slew Rezin, fulfilling Isaiah's prophecy. His aim had been to put a creature of his own on the throne of Judah, "the son of Tabeal." Tiglath Pileser having reduced Syria to be tributary before treated Rezin as a rebel, and carried away the Syrians captive to **see KIR** . In the monuments records his defeat of Rezin and Damascus.

2. A family of the Nethinim (^{<150248>}Ezra 2:48; ^{<160750>}Nehemiah 7:50). A non- Israelite name.

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usurpation of the sacred seven is marked by the addition of an eighth to the seven heads, also by the beast's own number, 666, which in units, tens, and hundreds, verges upon, but falls short of, seven. The judgments on the world are complete in six; after the sixth seal and the sixth trumpet there is a pause. When seven comes there comes "the kingdom of our Lord and His Christ." Six is the number of the world given to judgment, six is half of twelve; twelve is the church's number, as Israel's 12 tribes, the 12 stars on the woman's head ([661201](#)>Revelation 12:1), the New Jerusalem's 12 gates ([662112](#)>Revelation 21:12-16). Six symbolizes the world broken and without solid foundation. Twice twelve is the number of the heavenly elders, 12 times 12,000 the number of the sealed elect. The tree of life yields twelve manner of fruits ([662202](#)>Revelation 22:2). A chronological meaning also is in the numbers, but as yet it is not incontrovertibly ascertained. We are commanded to investigate them reverently, not for the gratification of curiosity. The event will show the wisdom of God, who ordered all things in minutely harmonious relations as to the times, ways, and events themselves.

Arguments for the year day theory.

(1) [270924](#)> Daniel 9:24, "seventy sevens (Hebrew) are determined upon." Mede says the Hebrew always means seven of days, never of years ([030705](#)>Leviticus 7:5; [051609](#)>Deuteronomy 16:9,10,16).

(2) Israel's wandering in the wilderness was for 40 years to correspond to the 40 days of the spies' search of Canaan, "each

day for a year”

(<041433>Numbers 14:33,34).

(3) In <260405>Ezekiel 4:5,6, “I have laid upon thee the years of their iniquity, according to the number of the days, 390 days ... 40 days: I have appointed thee each day for a year.”

(4) In <660210>Revelation 2:10 the prophecy “ye shall have tribulation ten days” seems fulfilled in the ten years of persecution recorded by Eusebius. Even in the year-day theory patience and probation of faith have scope for exercise, for the precise beginning of the 1,260 years is uncertain to us, so that Christ’s words would still hold good, “of that day and hour knoweth no man.” But the theory is hardly probable in all places, e.g. the “thousand years” in <662006>Revelation 20:6,7, can scarcely mean 1,000 by 360 days, i.e. 360,000 years.

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the four winds by the four angels standing on the four corners of the earth, under the sixth seal ([<660701>Revelation 7:1](#)), answers to the loosing of the four angels at the Euphrates under the sixth trumpet ([<660914>Revelation 9:14](#)). Links also connect Revelation with the Old Testament The “mouth speaking great things” ([<661305>Revelation 13:5](#)) connects the “beast that blasphemes against God, and makes war against the saints,” with the “little horn” who, arising after the ten kings, shall “speak against the Most High, and wear out the saints”; compare also the “42 months” ([<661305>Revelation 13:5](#)), or “a thousand two hundred and threescore days” with the “time, times, and the dividing of time” in [<270708>Daniel 7:8,11,25](#). Moreover, the “42 months” in [<661102>Revelation 11:2](#), answering to [<661206>Revelation 12:6; 13:5](#), link together the period under the sixth trumpet to Revelation 12--14.

NUMBER . “The history of salvation is mysteriously governed by holy numbers; they are the scaffolding of the organic edifice; they indicate not merely time but nature and essence; not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas.” (Auberlen). As number regulates the relations and proportions of the natural world, so does it enter most frequently into revelation, which sets forth the harmonies of the immediately Divine. Thus the most supernatural revelation leads us the farthest into the natural, the God of nature and of revelation being one. Seven is the **see NUMBER** for perfection ([<660104>Revelation 1:4; 4:5; 5:6](#)). The seven seals, trumpets, vials, are each a complete series, fulfilling perfectly the divine

course of judgments. Three and a half is opposed to the divine seven, but is broken in itself, and in the moment of its highest triumph is overwhelmed by judgment. Four is the number of the world's extension; seven is that of God's revelation in the world. In Daniel's four beasts a superior power is recognized, a mimicry of Ezekiel's four cherubs, which symbolize all creaturely life in its due subjection to God (²⁶⁰⁴⁰⁶Ezekiel 4:6-8). So the four corners of the earth, the four winds, four angels loosed from Euphrates, and Jerusalem lying "four square" expressing world wide extension. The sevenfoldness of the Spirits (⁶⁶⁰¹⁰⁴Revelation 1:4) on the part of God corresponds to the fourfold cherubim on the part of the created. John, seeing more deeply into the essentially God-opposed character of the world, presents to us not the four beasts of Daniel, but the seven heads of the beast, whereby it arrogates to itself the sevenfold perfection of the Spirits of God, at the same time that with characteristic self contradiction it has ten horns, the number peculiar to the world power. Its unjust

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REZON

(**See HADAREZER**). ^{<111123>}1 Kings 11:23,24. Gathered the Syrian remnant, after David's slaughter of his master Hadadezer (^{<100803>}2 Samuel 8:3-8), and set up a petty kingdom at Damascus, and thence harassed Solomon's kingdom. See also Josephus, Ant. 8:7, section 6.

RHEGIUM

A city in the S. of Italy, at the southern entrance of the straits of Messina, opposite Sicily; now Reggio. Here Paul (sailing from Syracuse) landed on his way to Rome and stopped a day (^{<442813>}Acts 28:13). By curious coincidence the figures on its extant coins are the "twin brothers, Castor and Pollux," from whom Paul's ship was named. The intermediate position of Rhegium between Syracuse and Puteoli, his waiting there for a S. wind to carry the ship through the straits, the run to Puteoli within the 24 hours, all accord with geographical accuracy. The distance of Rhegium across the straits to Messina is about six miles.

RHESA

Son of Zerubbabel in Christ's genealogy (^{<420327>}Luke 3:27). Lord A. Hervey conjectures Rhesa to be no person, but the title of Zerubbabel, rosh , i.e. "prince," thereby removing a difficulty in reconciling Matthew's with Luke's genealogy.

RHODA

The maid who announced Peter's arrival at Mary's door after his release from prison (⁴⁴¹²¹³Acts 12:13,14).

RHODES

A large island of the Aegean sea, mentioned in Paul's third missionary journey to Jerusalem; he passed it apparently without landing (⁴⁴²¹⁰¹Acts 21:1). The day before he was at Cos, an island on the N.W. From Rhodes he went eastward to Patara in Lycia. The wind was probably, as often in the Levant, blowing from N.W. S.W. of Asia Minor, having Caria to the N. and Lycia to the E. The people were honorable, upright, and prudent; famed for mercantile pursuits. Its temple to the sun, and the colossus, a statue of Apollo, 105 ft. high, executed by Chares of Lindos, a native artist, 288 B.C. were famous. The coins bear on the obverse the head of

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Apollo as the sun (the proverb said the sun shone every day on Rhodes), on the reverse the rose from which Rhodes takes its name. The capital is at the N.E. of the island. It was the last spot where the Christians of the East held out against the advancing Saracens, and was subsequently noted as the home and fortress of the knights of John.

RIBAI

<102329> 2 Samuel 23:29.

RIBLAH

1. A landmark on the eastern border of Israel (<043411>Numbers 34:11), between Shepham and the sea of Cinneroth, on the “E. side of the spring.” Probably, without the vowel points and the final -ah of motion towards, the true name is Harbel “the Mount of Bel” or Baal. <070303>Judges 3:3, “Har-Baal- Hermon,” Septuagint reads Ar-bela, which confirms Harbel; the summit of Hermon, the southernmost and highest peak of Antilibanus, 10,000 ft. high, overtopping every mountain in Palestine. The ruins of a Baal sanctuary still remain on it. However, “go down from Shepham to Riblah” seemingly implies Riblah was lower; therefore Riblah was probably one of the many sanctuaries with which the sides, as well as the summit, of Hermon were covered. The landmark of <070303>Judges 3:3 would be unlikely to be omitted in <043411>Numbers 34:11. The “spring” or “fountain” (Ain), E. of which was Riblah, was probably, as Jerome and the later

targums understood it, the fountain of the Jordan. The two most celebrated sources of Jordan, Daphne and Paneas, are in the plain at the S.W. foot of Hermon; streams from the western slopes of the mountain feed the longest branch of the river.

2. Riblah or Riblathah in the land of Hamath, on the high road between Palestine and Babylon, where the Babylonian kings remained in directing the operations of their armies in Palestine and Phoenicia; where Jehoahaz was put in chains by Pharaoh Necho (^{<122333>}2 Kings 23:33), and Zedekiah, after seeing his sons slain, had his own eyes put out (^{<243905>}Jeremiah 39:5-7; literally, ^{<243909>}Jeremiah 39:9,10), and other leading captives were slain, probably by the Assyrian death of impaling (^{<243902>}Jeremiah 39:24,27), as depicted on the monuments. Still called Ribleh, on the right bank of the Orontes (Asy), 30 miles N.E. of Baalbek; consisting of 40 or 50 houses and the remains of a quadrangular building. In the midst of a vast and fertile plain, stretching in all directions save S.W., and on a mountain

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stream; an admirable encampment for the Egyptian and Babylonian hosts. The curious Kamo el Hermel is visible from Riblah, a pyramidal top resting on a quadrilateral building in two stories. It is on a high mound several miles higher up the Orontes than Riblah. The lower story has figures of dogs, stags, and hunting instruments. From Riblah the roads were open by the Euphrates to Nineveh, or by Palmyra to Babylon, by the S. of Lebanon and the coast to Palestine and Egypt, or through the Bekaa and Jordan valley to the center of Palestine.

RIDDLE

Hebrew *chidah* ([see PROVERBS](#)), [<071412>](#)Judges 14:12-19; Greek *enigma* , [<461312>](#) 1 Corinthians 13:12, “darkly,” literally, “in enigma,” “an obscure allegory” (Augustine).

RIMMON

1. Father of [see RECHAB](#) and [see BAANAH](#) : [<100402>](#)2 Samuel 4:2-9.

2. An idol worshipped by the Syrians of Damascus ([<120518>](#)2 Kings 5:18). The name appears in Hadad Rimmon. From *rum* , “the most high”; as *El-ion* (Selden, Gesenius, etc.). Others from Hebrew *rimmon* , a “pomegranate,” sacred to Venus; the fertilizing principle in nature; tree worship anciently having prevailed, a perverted relic of the tradition of Eden’s tree of life. Hadadrimmon may be the full name, from Hadad the sun god and Rimmon the pomegranate ripened in the autumn.

3. A town of Zebulun ([see REMMON](#)).

4. Of Judah in Simeon's portion (^{<061532>}Joshua 15:32, where verse 29 for verse 36 is a copyist's error); near the southern bound of Judah (^{<381410>}Zechariah 14:10). Omit "and" between Ain and Rimmon, and make one name Ain-Rimmon or En-Rimmen, as Engedi (^{<161129>}Nehemiah 11:29). Um-er-rumamin, "mother of pomegranates," four hours N. of Beersheba, corresponds (Robinson, Researches, iii. 8). From the neighboring hill region the spies brought pomegranates and figs (^{<041323>}Numbers 13:23).

5. Rimmon the rock; where the 600 surviving Benjamites retreated after the slaughter of the tribe, and kept themselves four months (^{<072045>}Judges 20:45,47; 21:13). Fifteen Roman miles N. of Jerusalem. Now the village Rummon stands on and round the top of a conical limestone mountain, and is visible in all directions (Robinson, 2:113). The houses cling to the sides

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as huge steps. On the southern side the mountain rises hundreds of feet from the ravine wady Mutyah, and on the western side it is isolated by a deep cross valley. It lies three miles E. of Bethel, and seven N.E. of Gibeah.

RIMMON PAREZ

or R IMMON P EREZ . A station in Israel's marches ([Numbers 33:19,20](#)) = "the pomegranate of the breach." Probably the scene of God's breaking forth in wrath, as at Korah's rebellion (compare [2 Samuel 6:8](#); [Job 16:14](#)).

RING

tabaath , "to impress with a seal." (**See EARRING**). Used as a signet ([Genesis 38:18](#), chothem), worn on the hand, or suspended, as the Arabs do, by a cord from the neck. Pharaoh's transfer of his ring from his finger to Joseph betokened his investing him with royal authority ([Genesis 41:42](#); a device, as the beetle or the owner's name, was engraven on it, [Exodus 28:11](#)). So Ahasuerus in the case of Haman ([Esther 3:8-10](#)), and Mordecai ([Esther 8:2](#)). In [Luke 15:22](#) it is the father's token of favor, dignity, and sonship to the prodigal; Roman slaves wore no gold rings. We are no longer slaves but God's free sons when we believe, and receive the Holy Spirit as the pledge of sonship and earnest of sharing the Father's glory ([Galatians 4:3-7](#)). Rich men

(especially Romans of the equestrian order, whose badge the ring was) wore many rings on the left hand ([590202](#)>James 2:2). Greek “golden-ringed,” not merely with one ring. Christians derived the usage of the wedding ring from the Jews. The ring was treasured much, and so symbolizes what is most precious to us ([242224](#)>Jeremiah 22:24, Jehoiachin’s popularity is alluded to); the signet: ring was worn on the right hand (contrast [370223](#)>Haggai 2:23). A costly sacrifice to the Lord ([023522](#)>Exodus 35:22). Song 5:14, “his hands” bent are compared to “rings” in which “beryls” are set, as the nails in the fingers; compare as to our names being “sealed” upon His heart, Song 8:6, and palms, [234916](#)>Isaiah 49:16. The bride desires herself to be a signet ring on His arm. God in turn seals us with His signet ([660702](#)>Revelation 7:2-4), “I will make thee as a signet” ([370223](#)>Haggai 2:23), i.e. an object of constant regard, as the ring is ever before the eye. Christ the Antitype is always in the Father’s presence, ever pleasing in His sight; so we, through Him our

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representative. The signet represents legally the owner; so Christ wields the Father's delegated authority ([<402818>Matthew 28:18](#); [<430522>John 5:22,23](#)).

RINNAH

[<130420>](#) 1 Chronicles 4:20.

RIPHATH

Gomer's second son ([<011003>Genesis 10:3](#)). Paphlagonia (Josephus, Ant. 1:6, section 1). The Riphaean mountains in the remote N. to the E. of Tanais (the Don); the Carpathian range N. E. of Dacia.

RISSAH

("a worm"). A station in Israel's march ([<043321>Numbers 33:21,22](#)). Roman Rasa, 30 miles from Elath, on the road to Jerusalem, on the plateau of the wilderness near the hill now named Ras-el-Kaa, i.e. "head of the plain," N.W. of Ezion Geber, and W. of El Beyaneh.

RITHMAH

A station in Israel's march ([<043318>Numbers 33:18,19](#)): from rethem or retem, the broom; KJV "juniper." The same encampment as that at Kadesh ([<041326>Numbers 13:26](#)). Rithmah is a descriptive epithet, from the broom abounding there; probably applied to the

encampment in this neighborhood in the first march toward Canaan, to distinguish it from the second encampment in the same district, but not the same spot, in the 40th year ([043336](#)Numbers 33:36-38; 13:21,26).

RIVER

A river in our sense is seen by few in Palestine.

(1) Nahar , a continuous and full river, as Jordan, and especially “the river” Euphrates. The streams are dried up wholly in summer, or hid by dense shrubs covering a deeply sunk streamlet. When the country was wooded the evaporation was less.

(2) Nahal , “a winter torrent,” flowing with force during the rainy season, but leaving only a dry channel or bed in the wady in summer. “Brook” in the KJV has too much the idea of placidity. “Valley” or wady ([043209](#)Numbers 32:9), e.g. the bed (or in winter the torrent) of Arnon, Jabbok, Kishon.

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Some of these are abrupt chasms in the rocky hills, rugged and gloomy, unlike our English “brook.” Translated ^{<180615>}Job 6:15, “deceitfully as a winter torrent and as the stream in ravines which passes away,” namely, in the summer drought, and which disappoint the caravan hoping to find water there. The Arab proverb for a treacherous friend is “I trust not in thy torrent.” The fullness and noise of those temporary streams answer to the past large and loud professions; their dryness when wanted answers to the failure of friends to make good their professions in time of need (compare

^{<235811>} Isaiah 58:11; margin ^{<241518>}Jeremiah 15:18).

(3) ‘ Aphik , from a root “to contain”; so the channels or deep rock-walled ravines that hold the waters (^{<102216>}2 Samuel 22:16); so for “rivers”

(^{<263206>}Ezekiel 32:6) translated “channels.”

(4) Yeor , the river Nile (^{<014101>}Genesis 41:1,2; ^{<020122>}Exodus 1:22; 2:3,5). In ^{<244607>}Jeremiah 46:7,8; ^{<300808>}Amos 8:8; 9:5, translated “the river of Egypt” for “flood.” The word is Egyptian, “great river” or “canal.” The Nile’s sacred name was Hapi, i.e. Apis. The profane name was Aur with the epithet act “great.” ^{<381011>}Zechariah 10:11, “all the deeps of the river shall dry up,” namely, the Nile or else the Euphrates. Thus the Red “sea” and the Euphrates “river” in the former part of the verse answer to “Assyria.” and “Egypt” in the latter.

(5) Peleg (compare Greek [pelagos](#)), from a root “divide,” waters divided, i.e. streams distributed through a land. ^{<190103>}Psalm 1:3, “a tree planted by the divisions of water,” namely, the water from the well or cistern divided into rivulets running along the rows of trees ([see REUBEN](#) on ^{<070515>}Judges 5:15,16, where “divisions” mean waters divided for irrigation); but Gesenius from the root to flow out or bubble up.

(6) Yubal , a full flowing stream (^{<241708>}Jeremiah 17:8).

(7) A conduit or watercourse (^{<121817>}2 Kings 18:17); tealah .

RIVER OF EGYPT.

(1) Nehar Mitsraim (^{<011518>}Genesis 15:18); the Nile

(2) Nahal Mitsaim (^{<043405>}Numbers 34:5; ^{<061503>}Joshua 15:3,4,47; ^{<110865>}1 Kings 8:65; ^{<122407>}2 Kings 24:7); “the torrent of Egypt”: see above nahal , a stream flowing rapidly in the rainy season, then drying up, inapplicable to the sluggish Nile ever flowing. The Rhinocorura or Rhinocolora (so Septuagint

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of <232712>Isaiah 27:12) on the sea coast, a wady and torrent running into the sea two or three days' journey from the nearest branch of the Nile. Now wady el Arish. Though not in Egypt, it was the last torrent of any raze on the way toward Egypt from the N. In <061303>Joshua 13:3, "from Sihor which is before Egypt," the same torrent is marked as Israel's southern boundary, as the entering in of Hamath is the northern (<043405>Numbers 34:5,8). The Nile was not "before" (i.e. east of) Egypt, but flowed through the middle of the land; so <131305>1 Chronicles 13:5. Shihor, "the black river," is the Nile's designation in <052303>Deuteronomy 23:3; <240218>Jeremiah 2:18.

RIZPAH

Saul's concubine, mother of Arboni and Mephibosheth. A Hivite sprung from Aiah, son of Zibeon (<013614>Genesis 36:14). Foreigners were generally chosen as inferior wives by Solomon, Rehoboam, etc. Ishbosheth suspected Abner of intercourse, with Rizpah at Mahanaim, which in Eastern ideas was tantamount to aspiring to succeed to Saul's throne (<100307>2 Samuel 3:7). Her famous act was (<102108>2 Samuel 21:8-11) her watching against bird and beast of prey the hung up corpses of her two sons and five kinsmen on the sacred hill of Gibeah, with which Saul had been so closely connected (<091104>1 Samuel 11:4), from the beginning of barley harvest, the sacred Passover season, until the fall of the early rain in October, without tent to screen her from the scorching sun all day and the saturating dews at night, and with only her black

widow's sackcloth to rest upon, keeping her from the rocky ground. (**See ABNER** , **see ISHBOSHETH** , **see GIBEONITES**). A striking instance of motherly devotion, stronger than death, and clinging at all costs with desperate tenacity even to the lifeless remains of the loved ones (Song 8:6; <234915>Isaiah 49:15).

ROAD

Inroad, raid (<092710>1 Samuel 27:10).

ROBBERY

Esteemed by the Ishmaelites as creditable (<011612>Genesis 16:12). Predatory incursions were frequent on the part of the Chaldaeans and Sabeans (<180115>Job 1:15,17). The "liers in wait" of the men of Shechem are instances also, "robbing all that came along that way" (<070925>Judges 9:25). Also David plundering the Amalekites, etc. (<092706>1 Samuel 27:6-10); they made reprisals (1 Samuel 30). In Israel's disorganized state in the northern kingdom this

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evil was very prevalent (<280402>Hosea 4:2; 6:9; <330208>Micah 2:8). Owing to the corrupt administration of Roman governors, and the facility of collecting and hiding banditti in the natural caves of Palestine, robbers infested Judaea much in our Lord's time and the age following (<421030>Luke 10:30; <431840>John 18:40; <440536>Acts 5:36,37; 21:38; <471126>2 Corinthians 11:26). On the punishment of robbery see Exodus 22. For "thieves" translated "robbers"

(<402738>Matthew 27:38).

ROD

Emblem of authority. <020402>Exodus 4:2, etc., Moses'; Numbers 17, Aaron's; <190209> Psalm 2:9, Christ's. He will either rule with the pastoral rod, or break with the rod (scepter) of iron (<660227>Revelation 2:27; 19:15; <330609>Micah 6:9; 7:14; <19B002>Psalm 110:2; <230904>Isaiah 9:4; 11:4).

ROE

R OEBUCK . Yaalah , "chamois" (<200519>Proverbs 5:19) or ibex, the female of the wild goat. Tsebi (masc.), tsebiah (fem.), from whence **Tabitha** (Greek **Dorkas**), loving and beloved: <440936>Acts 9:36. The beautiful antelope or gazelle, the Antelope dorcas and Arabica. Slender, graceful, shy, and timid; the image of feminine loveliness (Song 4:5; 2:9,17; 8:14). The eye is large, soft, liquid, languishing, and of deepest black; image of swift footedness

(<100119>2 Samuel 1:19; 2:18; <131208>1 Chronicles 12:8).
Israel ate the gazelle in the wilderness, and the flesh of flocks
and herds only when offered in sacrifice; but in Canaan they
might eat the flesh, “even as the gazelle”

(<051215>Deuteronomy 12:15,22); Isaac’s venison was from it
(Genesis 27). The valley of Gerar and the Beersheba plains are
still frequented by it. Egyptian paintings represent it hunted by
hounds.

ROGELIM

Barzillai the Gileadite’s abode (<101727>2 Samuel 17:27;
19:31), near Mahanaim. Meaning washers, fullers who tread
clothes with their feet (regel).

ROHGAH

<130734> 1 Chronicles 7:34.

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ROLL

Ancient writings were rolled round a cylinder or stick. Volume means so ([<243602>](#)Jeremiah 36:2; [<194007>](#)Psalm 40:7; compare [<053126>](#)Deuteronomy 31:26; [<260209>](#) Ezekiel 2:9,10, where the writing “within and without” was contrary to the usage of writing only on one side, implying the fullness of the prophecy of woe. The writing was in columns ([delathot](#)), literally, doors, on parchment or prepared skins.

ROMAN EMPIRE

Pompey’s lieutenant, M. Aemilius Scaurus, 64 B.C., interfered in the contest between Aristobulus and Aretas king of Arabia Petraea, who supported Hyrcanus, whom Aristobulus had driven from the high priesthood. Next year Pompey himself took Jerusalem (Josephus, Ant. 14:2-4: B. J. 1:6, section 7). Thenceforward Judaea was under Rome. Hyrcanus was titular sovereign and high priest, subject to his minister Antipater, the partisan of Rome. Antipater’s son, Herod the Great, was made king by Antony, 40 B.C., and confirmed by Augustus 30 B.C. (Josephus, Ant. 14:14; 15:6). Roman soldiers were quartered at Jerusalem in Herod’s time to maintain his authority (Ant. 15:3, section 7). Rome exacted tribute and an oath of allegiance to the emperor as well as to Herod (Ant. 17:2, section 2). On Archelaus’ banishment, A.D. 6, Judaea became an appendage of Syria, governed by a Roman procurator residing at Caesarea. Galilee was still under the Herod’s and other princes whose dominions and titles successive emperors changed from time to

time. In the New Testament we find such notices of Roman dominion as the Jews recognizing Caesar as sole king (<431915>John 19:15); Cyrenius “governor of Syria” (<420202>Luke 2:2); Pontius Pilate, Felix, and Festus, “governors,” i.e. procurators of Judaea; the “tetrarchs” Herod, Philip, and Lysanias (<420301>Luke 3:1); “king Agrippa” (<442513>Acts 25:13); Roman soldiers, legions, centurions, publicans; “tribute money” (<402219>Matthew 22:19); the “taxing of the whole world” (<420201>Luke 2:1); Italian and Augustan cohorts (<441001>Acts 10:1; 27:1); an “appeal to Caesar” (<442511>Acts 25:11). Three Roman emperors are named; Augustus, Tiberius (<420201>Luke 2:1; 3:1), and Claudius (<441128>Acts 11:28; 18:2). Nero is alluded to as “Augustus” and “Caesar”

(<442510>Acts 25:10,11,21,25,26; <500422>Philippians 4:22), and “my lord” (compare also <600217>1 Peter 2:17; <451301>Romans 13:1). For notices of Rome’s administration and magistrates in the provinces, see <451307>Romans 13:7; 18:12; 16:12,35,38; 19:38.

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In theory at first Augustus was neither king nor dictator, but simply first citizen, “prince,” or chief member of the senate (Tacitus, Ann. 1:9). The various prerogatives of the old magistracies, which nominally were retained, were conferred on Augustus. Others bore the chief official titles, while he really controlled every department. As “emperor” (imperator) he had full military authority over the army; Julius Caesar changed this title (commander in chief) into a permanent one, implying paramount military authority over the state. The real basis of the emperor’s power thus was the support of the army. “Caesar” was the family name, “Augustus” the sacred name of majesty. The Romans shrank at first from designating him by a despotic title; but servility increased as the empire progressed. “My lord” ([ho kurios](#) , “dominus,” in [<442526>Acts 25:26](#)) marks the downward tendency in Nero’s time as contrasted with Augustus’, for the latter and Nero refused the title. Caligula first took it. The empire, though nominally elective (Tacitus, Ann. 13:4), became hereditary or passed by adoption (Tacitus, History i. 15). Each emperor in beginning his reign bribed the army by donatives, and fed and amused the mob in Rome at the cost of the provinces. So long as the army and mob were not touched, Caligula, Nero, and Domitian could shed the noblest blood with impunity. John the Baptist implies that the soldiers’ characteristic sins were violence, false accusation, and discontented greed ([<420314>Luke 3:14](#)). The full danger of military government became apparent first at the death of Pertinax, A.D. 193.

The bounds of the Roman empire were the Atlantic on the W.; the Euphrates on the E.; the African deserts, the Nile cataracts,

and the Arabian deserts on the S.; the British Channel, the Rhine, the Danube, and the Black Sea on the N. Claudius added Britain, and Trajan Dacia, to the empire. Germany on the N. and Parthia on the E. were the only independent powers. Gibbon guesses the population of the empire in the time of the emperor Claudius at 120 million. An army of 25 legions, and the Praetorian guards (10,000) and cohorts in the capital, in all about 170,000 men, controlled this population. The auxiliaries were about as many more (Tacitus, Ann. 4:5).

In the New Testament the political condition of the provincial cities varies. The free cities were governed by their own magistrates, and were exempt from Roman garrisoning; as Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. Politarchs (“rulers of the city”) and the demos (“people”) are mentioned at Thessalonica (^{<441705>}Acts 17:5-8); the “town clerk”

([grammateus](#)) and “assembly” at Ephesus (^{<441935>}Acts 19:35-39); “colonies”

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also, as Philippi, i.e. communities of Roman citizens, as it were a miniature Rome transplanted into another land (^{<441612>}Acts 16:12-21,35). So Corinth, Troas, and the Pisidian Antioch. The magistrates bore the Roman designation “praetors” (Greek *strategoi*), and were attended by “lictors” (Greek *rabdouchoi* , “serjeants”). (On the **see PROVINCES** **see PROCURATOR** , **see PROCONSUL**). Roman revenue was mainly drawn from the provinces by a direct tax (*kensos* , *footos* ; ^{<402217>}Matthew 22:17;

^{<422022>} Luke 20:22), from five to seven per cent on the produce of the soil. Indirect taxes ([tete]: vectigalia) also were heavy. By public gratuities to thousands of idle citizens, and pay to the army, Augustus found the revenue so impaired that he was under the necessity of making the valuation of the property of the empire alluded to in ^{<420201>}Luke 2:1. (**See CENSUS** **see CYRENIUS** , **see PUBLICANS** (portitores), underlings of the Roman knights).

The state of the Roman empire shows that “the fullness of the time was come” (^{<480404>}Galatians 4:4) when Jesus came. The universal peace within the empire, so that Janus’ temple was shut; the military roads constructed; piracy put clown; commerce uniting the various lands; Latin spread in the West as Greek in the East: these causes all combined in God’s providential arrangements to prepare for a world-wide religion. Privileged races and national religions were now blended in one rarity under one imperial ruler; so that men were the more ready to admit the truth that “God hath made of one blood all nations of men to dwell on all the face of the earth” (^{<441724>}Acts

17:24,26). Under all the outward appearance of unity, peace, and prosperity, moral death and stagnant corruption prevailed on all sides. There were no hospitals for the sick, no establishments for the relief of the poor, no societies for ameliorating men's condition, no instruction for the lower classes, no antidote to the curse of slavery. Charity and philanthropy were scarcely recognized as duties. Philosophers regarded all religions as equally false, the people all as equally true, magistrates all as equally useful for restraining anarchy. Christianity came as the life-giving healer to this mass of death; "gradually withdrawing some of all orders, even slaves, out of the vices, ignorance, and misery of that corrupted social system. It was ever instilling humanity, coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years of despotism; it was nurturing purity and modesty, and enshrining the marriage bed in a sanctity long almost lost, and rekindling the domestic

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affections; substituting a calm and rational faith for worn out superstitions, gently establishing in the soul the sense of immortality.” (Milman, Latin Christianity, 1:24, quoted in Smith’s Bible Dictionary) Daniel 2; 7 refer to Rome as the fourth kingdom; compare also ^{<052849>}Deuteronomy 28:49-57; ^{<402415>} Matthew 24:15,28.

ROMANS, EPISTLE TO THE

AUTHENTICITY , GENUINENESS . Peter (^{<610315>}2 Peter 3:15,16) quotes ^{<450204>} Romans 2:4, calling it “Scripture.” The epistles of Clement (Cor. 35) and Polycarp (ad Philippians 6) quote respectively ^{<450129>}Romans 1:29-32 and ^{<451410>} Romans 14:10-12. Irenaeus (iv. 27, section 2) quotes it as Paul’s (^{<450410>}Romans 4:10,11). Melito’s “Hearing of Faith” is entitled from Romans 10 or ^{<480302>}Galatians 3:2,3. The Muratorian Canon, Syriac and Old Latin versions, have it. Heretics admitted its canonicity; so the Ophites (Hippol. Haer. 99; ^{<450120>}Romans 1:20-26); Basilides (238, ^{<450819>}Romans 8:19-22; 5:13,14); Valentinus (195, ^{<450811>}Romans 8:11); the Valentinians Heracleon and Ptolemaeus; Tatian (Orat. 4, ^{<450120>}Romans 1:20), and Marcion’s canon. The epistle of the churches of Vienne and Lyons (Eusebius, H. E. v. 1; ^{<450818>} Romans 8:18); Athenagoras (13, ^{<451201>}Romans 12:1; 37, ^{<450124>}Romans 1:24); Theophilus of Antioch (Autol. 79, ^{<450206>}Romans 2:6; 126, ^{<451307>}Romans 13:7,8). Irenaeus, Tertullian, and Clement of Alexandria often quote it.

DATE AND PLACE OF WRITING . Paul wrote while at

Corinth, for he commends to the Romans Phoebe, deaconess of Cenchreae, the port of Corinth ([<451601>Romans 16:1,2](#)). He was lodging at Gaius' house ([<451623>Romans 16:23](#)), a chief member of the Corinthian church ([<460114>1 Corinthians 1:14](#)). Erastus, "treasurer" (chamberlain, KJV), belonged to Corinth ([<550420>2 Timothy 4:20](#); [<441922>Acts 19:22](#)). The time was during his visit in the winter and spring following his long stay at Ephesus (Romans 20:3); for he was just about to carry the contributions of Macedonia and Achaia to Jerusalem ([<451525>Romans 15:25-27](#); compare [<442022>Acts 20:22](#)), just after his stay at Corinth at this time ([<442417>Acts 24:17](#); [<461604>1 Corinthians 16:4](#); [<470801>2 Corinthians 8:1,2](#); 9:1, etc.). His design of visiting Rome after Jerusalem ([<451523>Romans 15:23-25](#)) at this particular time appears incidentally from [<441921> Acts 19:21](#). Thus, Paul wrote it in his third missionary journey, at the second of the two visas to Corinth recorded in Acts. He remained then three months in Greece. He was on the point of sailing to Jerusalem when obliged to alter his purpose; the sea therefore was by this time navigable. It was not late in the spring, for, after passing through Macedon and visiting

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the coast of Asia Minor, he still expected to reach Jerusalem by Pentecost (^{<442016>}Acts 20:16). He must therefore have written the epistle to the Romans early in spring, A.D. 58.

Thus, it is logically connected with the epistles to the Galatians and Corinthians. He wrote 1 Corinthians before leaving Ephesus; 2 Corinthians on his way to Corinth; and Galatians at Corinth, where also he wrote Romans. Hence, the resemblance of these two epistles in style and substance. The epistle to the Galatians and the two almost contemporaneous epistles to the Corinthians are the most intense in feeling and varied in expression of Paul's epistles.

O CCASION . Intending long to visit Rome and Spain (^{<450109>}Romans 1:9-13; 15:22-29), he was for the present unable, being bound for Jerusalem with the alms of the Gentile Christians. But, as Phoebe a deaconess of the neighbouring Cenchreae was starting for Rome (^{<451601>}Romans 16:1,2), he sends meantime this epistle by her. Tertius wrote it at his dictation (^{<451622>}Romans 16:22), the apostle with his own hand, as in other epistles, probably adding the benediction and abrupt doxology at the close.

Had Peter or any other apostle founded the church at Rome, some allusion to him would have occurred in this epistle or in Paul's epistles written at Rome. Moreover Paul's rule was not to build on another's foundation (^{<451520>}Romans 15:20). Also in dividing the field of labour

between himself and Peter (<480207>Galatians 2:7-9), as apostle of the Gentiles he claims the Romans as his share (<450113>Romans 1:13) and hopes to confer some spiritual gift (charism) on them to establish them; implying that heretofore no apostle had been with them to do so (<450111>Romans 1:11; compare <440814>Acts 8:14-17).

The date of the introduction of Christianity at Rome must have been very early. Andronicus and Junia were “in Christ” even before Paul. Probably of the Roman strangers or pilgrim sojourners at Jerusalem (<440210>Acts 2:10) who heard Peter’s sermon at Pentecost, some were among the converts, and brought back the gospel to the metropolis. (**See RUFUS**). In this sense Peter founded the church at Rome, though having never yet visited it. The constant contact between Judaea and Rome through commerce, the passing of soldiers back and forward from Caesarea, and the repairing of Jewish settlers at Rome to Jerusalem for the three great feasts, ensured an early entrance of the gospel into Rome. Hence too at first the church there had that tinge of Judaism which this epistle corrects. Its members were in

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part Jews originally, in part Gentiles (compare as to the Jewish element Romans 2; Romans 3; Romans 7; Romans 9; 11:13). A considerable number saluted in Romans 16 were Jew-Christians: Mary, Aquila, Priscilla, Andronicus and Junia, Paul's kinsmen, Herodion, Apelles, Aristobulus (of the Herodian family). The Jews at Rome were so numerous that Augustus assigned them a separate quarter beyond the Tiber, and permitted them freely to exercise their religion (Philo, Leg. ad Caium, 568).

That Gentiles, however, composed the bulk of the Roman church appears from ^{<450105>}Romans 1:5,13; 9:3,4; 10:1, "my prayer to God for them" (the Jews, as distinguished from the Gentiles whom he here more directly addresses; so Sinaiticus, Vaticanus, Alexandrinus manuscripts read for "Israel"), ^{<451123>}Romans 11:23,25,30. But the Gentiles of this church were not Latin, but Greek. The literature of the early Roman church was written in Greek; the names of its bishops are almost all Greek. The early Latin versions of the New Testament were made for the provinces, especially Africa, nor Rome. The names in the salutations (Romans 16) are generally Greek; and the Latin names, Aquila, Priscilla, Junia, Rufus, were Jews. Julia (of the imperial household), Amplias, and Urbanus, are the few exceptions. The Greeks were the most enterprising and intelligent of the middle and lower classes at Rome. Juvenal alludes satirically to their numbers and versatility (iii. 60-80; vi. 184); their intellectual restlessness made them sit loosely to traditional superstitions, and to be more open than others to inquire into the claims of Christianity. Many of the names (Romans 16) are found in the lists of

freedmen and slaves of the early Roman emperors, “they of Caesar’s household” ([500422](#)>Philippians 4:22). (**See PALACE**). From the lower and middle classes, petty tradesmen, merchants, and army officers, the gospel gradually worked upward; still “not many wise ... mighty ... noble were called” ([460126](#)>1 Corinthians 1:26). The legend of Peter and Paul presiding together over the church at Rome probably represents the combination of Jews and Gentiles in it. The joint episcopate of Linus and Cletus subsequently may be explained by supposing one ruled over the Jewish, the other over the Gentile congregation; this gives point to the general argument of Romans 1--3 and [451012](#)>Romans 10:12, that there is no respect of nationality with God.

Accordingly, the epistle has the character of a general treatise. The metropolitan church was the fittest one to whom to address such a general exposition of doctrine, at the same time the injunction of obedience to temporal rulers was appropriate at the head quarters of the imperial

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government ([<451301>](#)Romans 13:1). The epistles to Corinthians and Galatians, immediately preceding chronologically, are full of personal references. The epistle to the Romans summarizes what he had just written; namely, epistle to Corinthians representing the attitude of the gospel to the Gentile world, the epistle to Galatians its relation to Judaism. What was in these two epistles immediately drawn out by special Judaizing errors of the Galatians, and Gentile licence of the Corinthians, is in Romans methodically combined together and arranged for general application. The doctrine of justification by faith only on the one hand is stated (Romans 1--5) as in Galatians; on the other antinomianism is condemned (Romans 6); and the avoidance of giving offence as to meats (Romans 14) answers to [<460612>](#)1 Corinthians 6:12, etc., [<460801>](#)1 Corinthians 8:1, etc.

Alexandrinus manuscript transposes the doxology [<451625>](#)Romans 16:25-27 (which Sinaiticus and Vaticanus manuscripts keep as KJV) to the close of Romans 14. Probably the epistle was circulated in two forms, both with and without the two last chapters. The form without them removed the personal allusions which manuscript G still more divested it of by omitting “that be in Rome” ([<450107>](#)Romans 1:7), “that are at Rome” ([<450115>](#)Romans 1:15). The two chapters being omitted, the doxology would stand at the close of Romans 14 in the shorter form. Compare the omission of “in Ephesus” ([<490101>](#)Ephesians 1:1) to generalize the **see EPISTLE TO EPHESIANS** .

The theme is stated <450116>Romans 1:16,17, “the gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith.” The divisions are:

(I) Personal statements (<450101>Romans 1:1-15).

(II) Doctrinal (<450116>Romans 1:16--11:36). The pagan and Jew alike under condemnation (Romans 1; 2). Objections answered (<450301>Romans 3:1-8); the truth vindicated by Scripture (<450309>Romans 3:9-20). The righteousness of God is revealed in the gospel, being of faith, not of the law, unto all who believe (<450321>Romans 3:21-26). Boasting is excluded (<450327>Romans 3:27-31). Abraham an example, David’s testimony (Romans 4). Justification by faith gives peace with God through Jesus, access into the standing of grace, and joy in hope of the glory of God, joy in tribulations, joy in God through Jesus by whom we have received the atonement (<450501>Romans 5:1-11).

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Christ the head of redeemed manhood, as Adam of fallen manhood (^{<450512>}Romans 5:12-19); as sin came by Adam to man, so grace by Christ. The law came in parenthetically ([pareiselthen](#)) and incidentally to reveal the malignity of the evil introduced by Adam, and the need of the remedy by Christ (^{<450520>}Romans 5:20,21). The superseding of the law by Christ its fulfillment, so far from licensing sin, makes the believer dead to sin and the law with the crucified Christ, that henceforth he may walk in newness of life, by the power of the Spirit, with the risen Saviour who was raised by the same Spirit, the earnest of our coming glorification with Him (Romans 6--8). The casting away of the Jew, though most sad, is neither universal now (for there is a remnant according to the election of grace, and God's foreordaining is to be accepted not criticized by finite man), nor final, for "all Israel shall be saved" in the coming age, and their being received will be as life from the dead to the Gentile world (Romans 9; Romans 11). Their exclusion from justification now is because they seek it by the law, whereas God's way is by faith, open to Jew and Gentile alike; therefore preaching to the Gentiles is not, as the Jews imagined, unlawful, but foretold by Isaiah and required by the necessities of the case (Romans 10).

(III) Practical exhortations: to holiness, charity, obedience to legal authorities, avoiding to give offense to weak brethren (Romans 7--15:13).

(IV) Personal explanations: his motive in writing, intention to visit them (^{<451514>}Romans 15:14-33). Salutations,

benediction, doxology (Romans 16).

ROME

Paul's first visit was between the restoration by Augustus, whose boast was "he had found the city of brick and left it of marble" (Suet., Aug. 28), and that by Nero after its conflagration. His residence was near the barrack (praetorium) attached to the imperial **see PALACE** on the Palatine ([<500113>](#)Philippians 1:13). Modern Rome lies N. of ancient Rome, covering the Campus Martius, or plain to the N. of the seven hills; the latter ([<661709>](#)Revelation 17:9), the nucleus of the old city, stand on the left bank. On the opposite side of the Tiber is the higher ridge, Janiculum, also the Vatican. The Mamertine prison where legend makes **see PETER** and Paul to have been fellow prisoners for nine months is still under the church of Giuseppe dei Falegnani; but see [<550411>](#)2 Timothy 4:11. The chapel on the Ostian road marks the legendary site of the two parting for martyrdom. The church of Paolo alle Tre Fontane on the Ostian road is the alleged site

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of Paul's martyrdom. The church of Pietro in Montorio on the Janiculum is that of Peter's martyrdom. The chapel "Domine quo Vadis?" on the Appian road marks where **see PETER** in the legend met the Lord, as he was fleeing from martyrdom. The bodies of the two apostles first lay in the catacombs ("cemeteries" or sleeping places: Eusebius, H. E. ii. 25); then Paul's body was buried by the Ostian road, Peter's beneath the dome of the famous basilica called after him (Caius, in Eusebius, H. E. ii. 25). All this is mere tradition.

Real sites are the Colosseum and Nero's gardens in the Vatican near to Peter's; in them Christians wrapped in beasts' skins were torn by dogs, or clothed in inflammable stuffs were burnt as torches during the midnight games! Others were crucified (Tacitus, Annals xv. 44). The catacombs, subterranean galleries (whether sand pits or excavations originally is uncertain), from eight to ten feet, high, and four to six wide extending for miles, near the Appian and Nomentane ways, were used by the early Christians as places of refuge, worship, and burial. The oldest inscription is

A.D. 71; thence to A.D. 300 less than thirty Christian inscriptions are known bearing dates, 4,000 undated are considered anterior to Constantine.

ROOM

In ^{<402306>}Matthew 23:6; ^{<411239>}Mark 12:39; ^{<421407>}Luke 14:7,8; 20:46, not in our sense, but place at table. Expressed in ^{<421143>}Luke 11:43 "uppermost (**See REHOBOTH**).

ROSE

Song 2:1; <233501>Isaiah 35:1; the autumn crocus, the meadow saffron of a white and violet color, *Colchicum autumnale* (Gesenius). The Hebrew *chabatsleth* implies a bulbous plant (*betsel* , a bulb). The narcissus is very fragrant, and therefore more likely than the crocus; the lily is associated with it in the Song of Solomon. They blossom about the same time; another reason for the narcissus rather than the crocus, which blossoms not until autumn. The narcissus grows in the plain of Sharon (Chateaubriand, *Itineraire*, ii. 130). The rose is not mentioned in the Bible, but in the apocryphal *Ecclesiasticus* (*Ecclesiastes* 24:14), “I (wisdom) was as a rose plant in Jericho.” “The rose of Jericho” is not a rose, but the *Anastatica Hierochuntina*. However, roses now grow in Palestine, both cultivated and wild. The Hebrew implying a bulbous plant may refer to the bulb-like

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flower of the rose with its petals folded over each other
(Palestine Exploration Quarterly Statement, April 1878, p. 51).

ROSH

”Chief” ([<263802>](#)Ezekiel 38:2,3; 39:1). Rather, as not rosh but nasi is the head of a nomadic tribe ([<012306>](#)Genesis 23:6), “Magog, the prince of Rosh, Meshech, and Tubal,” three great Scythian tribes of which gosh is the first. Rosh is the tribe N. of the Taurus range and near Rha or Volga which gives them their name; the earliest trace of the Russ nation. A Latin chronicle A. D. 839 (Bayer, Origines Russ., 1726, p. 409) is the first modern mention of this now mighty people. Tiras stands for Rosh with Meshech and Tubal ([<011002>](#)Genesis 10:2). Others state that the modern Russians have assumed their name from Rhos, the Araxes, though their proper ancient name was Slavi or Wends. Hengstenberg supports KJV: “Magog was Gog’s original kingdom, though he acquired also Meshech and Tubal, so as to be called their ‘chief prince.’”

RUBIES

[penni y im](#) , peninim ([<182818>](#)Job 28:18; [<200315>](#)Proverbs 3:15; 8:11; 31:10; [<250407>](#) Lamentations 4:7), “more ruddy than rubies,” but Bochart “pearls.” Gesenius (from the Arabic “a branch” and the Hebrew paanan “to divide into branches” or else “to turn” from the globular form), “corals.”

RUE

<421142> Luke 11:42. Ruta graveolens; a shrub two feet high, used as a condiment and as a medicine. Dioscorides (iii. 45) describes two kinds, the rue of the mountains and the strong smelling or garden rue. The garden plant was titheable. The Turks keep pots of rue in their drawing rooms for the odor. In the middle ages the priests used bunches of rue wherewith to sprinkle holy water, from whence Shakespeare uses the term “herb of grace” (Rich. II, 3:4).

RUFUS

Son of Simon the Cyrenian who bore Christ’s cross. Mark (<411521>Mark 15:21) wrote at Rome (Clemens Alex.). Now if “Rufus (whom Paul salutes as at Rome) chosen in the Lord” (<451613>Romans 16:13) be the same Rufus as Mark mentions in writing a Gospel for the Romans, the undesigned coincidence will account for what otherwise would be gratuitous

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information to his readers, that Simon was “father of Rufus,” which the other evangelists omit, and which Mark himself seemingly turns to no advantage. Rufus according to Paul was a disciple of note at Rome; how natural then to designate Simon, who was unknown, to the Romans by his fatherhood to one whom they well knew, Rufus! Mark gives the Romans whom he addresses a reference for the truth of the narrative of Christ’s crucifixion and resurrection to one who was accessible to them all, and who could attest the facts on the authority of his own father, the reluctant bearer of the Lord’s cross (^{<422326>}Luke 23:26). The “compelling” of him to bear the cross issued in his voluntarily taking up his own cross to follow Jesus; then through Simon followed his wife’s conversion, and that of Rufus whose mother by nature she was, as she was Paul’s mother by kindnesses bestowed for Christ’s sake. “Salute Rufus ... and his mother and mine.”

RUHAMAH

(**See LO-AMMI**). ^{<280106>}Hosea 1:6,7. Compassionated by God, as Israel shall be in the last days; in contrast to Lo-Ruhamah, “not compassionated,” as now apparently Israel is by unbelief.

RUMAH

^{<122336>} 2 Kings 23:36. Birthplace of Pedaiiah, father of Zebudah (^{<122336>}2 Kings 23:36). Probably Dumah, a town in the mountains of Judah near Hebron (^{<061552>}Joshua 15:52).

RUST

<590503> James 5:3. “The rust ([ios](#)) of your riches shall be a witness against you” in the judgment, that your riches were of no profit, lying unemployed, and so contracting rust.

<400619>Matthew 6:19,20, “rust” ([brosis](#)), “corrosion.”

RUTH

From Reuth , feminine of Reu, “friend.” In beautiful contrast to Judges’ end in internecine bloodshed, the book of Ruth is a picture of a peaceful, virtuous, filial obedience, and the rich reward of choosing the Lord at the sacrifice of all else. Orpah’s end is shrouded in darkness, while Ruth is remembered to all generations as chosen ancestress of Messiah. Boaz’ name is immortalized by linking himself with the poor Moabitess, while the kinsman who would not mar his own inheritance is unknown. Goethe said

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of this book, “we have nothing so lovely in the whole range of epic and idyllic poetry.” Ruth is an instance of natural affection made instrumental in leading to true religion. A “blossom of pagandom stretching its flower cup desiringly toward the light of revelation in Israel.”

O BJECT . In ^{<080418>}Ruth 4:18-22 the author shows his aim, namely, to give a biographical sketch of the pious ancestors of David the king. The book contains the inner and spiritual background of the genealogies so prominent in Scripture. The family life of David’s ancestors is sketched to show how they walked in single hearted piety toward God, and justice and love, modesty and purity towards man. “Ruth the Moabite, great-great-grandmother of David, longed for the God and people of Israel with all the deepest earnestness of her nature, and joined herself to them with all the power of love. Boaz was an Israelite without guile, full of holy reverence for every ordinance of God and man, and full of benevolent love and friendliness toward the poor pagan woman. From such ancestors was the man descended in whom all the nature of Israel was to find its royal concentration and fullest expression.” (Auberlen). There is also involved a Messianic trait, prophetic of the coming world wide church, in the fact that Ruth, a pagan of a nation so hostile to Israel as Moab, was counted worthy to be tribe mother of the great and pious king David on account of her love to Israel and trust in Israel’s God. Tamar and Rahab are the other two similar instances in Christ’s genealogy (Genesis 38; ^{<060625>}Joshua 6:25; ^{<400103>} Matthew 1:3,5).

Ruth is historically a supplement to Judges and an introduction to 1 Samuel and 2 Samuel, which give no account of David's ancestors. But the Hebrew canon puts Ruth in the hagiographa among the five megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), read in the synagogue at the feast of weeks. The three classes of the Old Testament **see CANON** were arranged according to the relation in which their authors stood to God and the theocracy, and in which the books themselves stood in contents and spirit to the divine revelation. Ruth is not a mere appendix to Judges, and differs from that book in style, contents, and design. The time passes beyond that of Judges.

Time of composition. The close of Ruth shows it was written not earlier than David's having obtained that prominence as king which made his genealogy a matter of such interest. An interval of 160 or 170 years therefore elapsed between the events and this book's record of them. By

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this time the custom mentioned in [<080407>](#)Ruth 4:7 of taking off the shoe in barter, which had prevailed, had fallen into desuetude, so that the writer feels it necessary to explain the custom to his readers. The Chaldaisms (ta aburi , tidbaqin , [<080208>](#)Ruth 2:8,21; yiqetsorun , [<080209>](#)Ruth 2:9; samti , yaradi , shakabti , [<080303>](#)Ruth 3:3,4; Mara for Marah , [<080120>](#)Ruth 1:20; laheen , ‘agan ,

[<080113>](#) Ruth 1:13) occur only in the speeches of the persons introduced, not in the writer’s own narrative. He simply gives the forms and words used in common conversation, as he found them in the written documents which he used for his book, probably relics of the archaic language subsequently appropriated by Chaldee.

The story is as follows. In a famine under the judges (whether caused by Eglon’s occupation of Judah, or under Gideon, [<070603>](#)Judges 6:3,4, or in Eli’s time) Elimelech and Naomi migrated to Moab, where Ruth married Mahlon their son. At the end of ten years, there being plenty in Judah, Naomi, now a widow and childless, returned; and Ruth in spite of her mother-in-law’s suggestion that she should go back with Orpah (compare [<422428>](#) Luke 24:28), at the sacrifice of home and Moabite kindred (compare [<421427>](#) Luke 14:27,28), did cling to Naomi ([<201717>](#)Proverbs 17:17; 18:24). Her choice was that of not only Naomi’s people but chiefly of Naomi’s “God”

([<062414>](#)Joshua 24:14,15,19). The Lord, by Naomi’s entreaty that she should return from following, tested her faith (compare

<111920>1 Kings 19:20); with “whither thou goest I will go” compare <431226>John 12:26; <661404>Revelation 14:4 middle; with <080211>Ruth 2:11, “thou hast left the land of thy nativity and art come unto a people which thou knewest not heretofore,” compare

<011201> Genesis 12:1; <440703>Acts 7:3,5. God’s providence “under whose wings she was come to trust” (<080212>Ruth 2:12; <191708>Psalm 17:8; 36:7) guided her to Boaz’ field to glean. At Naomi’s suggestion she claimed from him that he should perform the part of her late husband’s near kinsman by purchasing Elimelech’s inheritance and marrying her. The nearest kinsman having declined, Boaz did so. The date of the events is brought down to the time of Eli by the supposition that names have been omitted in the genealogical list of Boaz’ ancestors. Without the insertion of such names Boaz would be 112 when Obed was born, and Obed and Jesse would beget sons at a similarly advanced age.

RYE

<020932> Exodus 9:32. Hebrew kussemet ; Arabic chirsanat; rather “spelt,” Triticum spelta. <260409>Ezekiel 4:9. Rye is a northern plant, whereas spelt was

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long cultivated in Egypt and the East (Herodotus ii. 36).
Nutritious, hardy, like bearded wheat; but there is a smooth variety also. The root is casam , suiting the bearded form in its meaning “to have hair,” and the smooth bald variety in its meaning “to shear.”

S

SABAOTH, LORD OF

Hebrew tsebaot (not Sabbath, an altogether different word), i.e. of hosts, namely, of the heavenly powers ([<112219>1 Kings 22:19](#); [<19A321>Psalm 103:21](#); [148:2](#); [<450929>Romans 9:29](#); [<590504>James 5:4](#), reminding the rich who think the poor have no advocate that the Lord of the whole hosts in heaven is their patron). Implying the boundless resources at His command for His people's good ([<195905>Psalm 59:5](#)). The sabaoth included both the angelic and starry hosts. The latter were objects of the idolatry, hence called sabaism ([<121716>2 Kings 17:16](#)). God is above even them ([<131626>1 Chronicles 16:26](#)). The “groves” symbolized these starry hosts. In contrast, Jehovah is the Lord of them, therefore alone to be worshipped. The title does not occur in the Pentateuch, nor earlier than [<090103>1 Samuel 1:3](#), but in the singular [<060514>Joshua 5:14,15](#).

SABBATH

Hebrew “rest.” Applied to the days of rest in the great feasts, but chiefly to the seventh day rest ([<023115>Exodus 31:15](#); [16:23](#)). Some argue from the silence concerning its observance by the patriarchs that no sabbatic ordinance was actually given before the Sinaitic law, and that [<010203>Genesis 2:3](#) is not

historical but anticipatory. But this verse is part of the history of creation, the very groundwork of Moses' inspired narrative. The history of the patriarchs for 2,500 years, comprised in the small compass of Genesis, necessarily omits many details which it takes for granted, as the observance of the sabbath. Indications of seven-day weeks appear in Noah's twice waiting seven days when sending forth the dove ([010810](#)>Genesis 8:10,12); also in Jacob's history ([012927](#)>Genesis 29:27,28). G. Smith discovered an Assyrian calendar which divides every month into four weeks, and the seventh days are marked out as days in which no work should be done. Further, before the Sinaitic law was given the sabbath law is recognized in the double manna promised on the sixth day, that none might be gathered on the sabbath ([021605](#)>Exodus 16:5,23). The meaning therefore of [010203](#)>Genesis 2:3 is, God having divided His creative work into six portions sanctified the seventh as that on which He rested from His creative work. The divine rest

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was not one of 24 hours; the divine sabbath still continues. There has been no creation since man's. After six periods of creative activity, answering to our literal days analogously, God entered on that sabbath in which His work is preservation and redemption, no longer creation. He ordained man for labour, yet graciously appointed one seventh of his time for bodily and mental rest, and for spiritual refreshment in his Maker's worship. This reason is repeated in the fourth commandment ([<022010>](#)Exodus 20:10,11); another reason peculiar to the Jews (their deliverance from Egyptian bondage) is stated [<050514>](#)Deuteronomy 5:14,15; possibly the Jewish sabbath was the very day of their deliverance. All mankind are included in the privilege of the seventh day rest, though the Jews alone were commanded to keep it on Saturday. Besides its religious obligation, its physical and moral benefit has been recognized by statesmen and physiologists. Its merciful character appears in its extension to the ox, ass, and cattle. Needless and avoidable work was forbidden ([<023421>](#)Exodus 34:21; 35:3). But like other feasts it was to be a day of enjoyment ([<235813>](#)Isaiah 58:13; [<280211>](#) Hosea 2:11). Only the covetous and carnal were impatient of its restraints ([<300805>](#)Amos 8:5,6). In the sanctuary the morning and evening sacrifices were doubled, the shewbread was changed, and each of David's 24 courses of priests and Levites began duty on the Sabbath. The offerings symbolized the call to all Israel to give themselves to the Lord's service on the Sabbath more than on other days. The 12 loaves of shewbread representing the offerings of the 12 tribes symbolized the good works which they should render to

Jehovah; diligence in His service receiving fresh quickening on the day of rest and holy convocation before Him. The Levites were dispersed throughout Israel to take advantage of these convocations, and in them “teach Israel God’s law” ([<053310>Deuteronomy 33:10](#)). The “holy convocation” on it ([<032302>Leviticus 23:2,3](#)) was probably a meeting for prayer, meditation, and hearing the law in the court of the tabernacle before the altar at the hour of morning and evening sacrifice ([<031930>Leviticus 19:30](#); [<262338>Ezekiel 23:38](#)). In later times people resorted to prophets and teachers to hear the Old Testament read and expounded, and after the captivity to synagogues ([<120423>2 Kings 4:23](#); [<420415>Luke 4:15,16](#); [<441314> Acts 13:14,15,27; 15:21](#)). Philo (De Orac. c. 20; Vit. Mos. 3:27) and Josephus (Ant. 16:2,3; Apion, 1:20, 2:18) declare the earliest Jewish traditions state the object of the sabbath to be to furnish means for spiritual edification ([<031011>Leviticus 10:11](#); [<053310>Deuteronomy 33:10](#)).

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Isaiah (<230113>Isaiah 1:13) condemns hypocritical keeping of sabbath. So Christ condemns the burdensome sabbath restraints multiplied by the Pharisees, violating the law of mercy and man's good for which the sabbath was instituted (<401202>Matthew 12:2,10,11; <421314>Luke 13:14; 14:1,5; <430722>John 7:22; <410223>Mark 2:23-28); yet inviting guests to a social meal was lawful, even in their view (<421405>Luke 14:5). Not inaction, but rest from works of neither mercy nor necessity, is the rule of the sabbath. Man's rest is to be like God's rest. His work did not cease at the close of the six days, nor has it ceased ever since (<430517>John 5:17; <234028>Isaiah 40:28; <199504>Psalm 95:4,5). God's rest was satisfaction in contemplating His work, so "very good," just completed in the creation of man its topstone (<010131>Genesis 1:31). So man's rest is in the sabbath being the dose of week day labour done in faith toward God. God orders "six days shalt thou labour," as well as "remember the sabbath" (<022008>Exodus 20:8-11). "Remember" marks that the sabbath was already long known to Israel, and that they only needed their "minds stirred up by way of remembrance." The fourth commandment alone of the ten begins so. The sabbath is thus a foretaste of the heavenly (sabbatism) "keeping of sabbath" (<580409>Hebrews 4:9,10 margin), when believers shall rest from fatiguing "labours" (<661413>Revelation 14:13). The Sabbath reminds man he is made in the image of God. Philo calls it "the imaging forth of the first beginning." It was to the Israelite the center of religious observances, and essentially connected with the warning against idolatry (<031903>Leviticus 19:3,4; <262016>Ezekiel 20:16,20).

As the Old Testament Sabbath was the seal of the first creation in innocence, so the New Testament Lord's day is the seal of the new creation. The Father's rest after creation answers to Christ's after redemption's completion. The Sabbath was further a "sign" or sacramental pledge between Jehovah and His people, masters and servants alike resting, and thereby remembering the rest from Egyptian service vouchsafed by God.

The weekly Sabbath, moreover, was the center of an organized system including the Sabbath year and the jubilee year. The Sabbath ritual was not, like other feasts, distinguished by peculiar offerings, but by the doubling of the ordinary daily sacrifices. Thus it was not cut off from the week but marked as the day of days, implying the sanctification of the daily life of the Lord's people. ^{<032338>}Leviticus 23:38 expressly distinguishes "the Sabbaths of the Lord" from the other Sabbaths (^{<510216>}Colossians 2:16,17), namely, that of the day of atonement and feast of tabernacles, which ended with the

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cessation of the Jewish ritual ([<032332>](#)Leviticus 23:32,37-39). The Decalogue was proclaimed with peculiar solemnity from Mount Sinai ([<021916>](#)Exodus 19:16-24); it was written on tables of stone, and deposited in the ark (representing Himself) covered by the mercy-seat on which rested the Shekinah cloud of His glory; Moses significantly states “these vows the Lord spoke, and He added no more.” The Decalogue was “the covenant,” and the ark containing it “the ark of the covenant;” and therefore the Decalogue sums up all moral duty. The Sabbath stands in the heart of it, surrounded by moral duties, and must therefore itself be moral. God, who knows us best, has fixed the mean between the too seldom and the too often, the exact proportion in which the day devoted to His service ought to recur, best suited to our bodily and spiritual wants. The prophets foretell its continuance in the Messianic age ([<235606>](#)Isaiah 56:6,7; 58:13,14; 66:23). Christ moreover says “the sabbath was made for man,” i.e. not for Israel only, but for universal “man” ([<410227>](#)Mark 2:27,28). The typical Sabbath ([<580409>](#)Hebrews 4:9) must remain until the antitypical sabbatism appears. In [<451405>](#) Romans 14:5 the oldest manuscripts omit “he that regardeth not the day to the Lord he doth not regard it.” As the month of Israel’s redemption from Egypt became the beginning of months, so the day of Christ’s resurrection which seals our redemption is made the first day Sabbath. The Epistle of Barnabas, Dionysius of Corinth writing to Rome A.D. 170 (“we spent the Lord’s day as a holy day in which we read your letter”), and Clemens Alex., A.D. 194, mention the Lord’s day Sabbath.

The judgment on the Jews for violating the Sabbath was signally retributive (^{<143621>}2 Chronicles 36:21). The Babylonians carried them captive “to fulfill the word of the Lord by Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath to fulfill threescore and ten years” (^{<032634>}Leviticus 26:34-36). There are exactly 70 years of Sabbaths in the 490 between Saul’s accession, 1095 B.C., and Jehoiakim’s deposition by Nebuchadnezzar 606 B.C. Even Adam in innocence needed the Sabbath amidst earthly works; much more we need it, who are fallen. The spirit of the command remains, though the letter is modified (^{<451308>}Romans 13:8-10); the consecration of one day in seven is the essential thing. The choice of the first day is due to Christ’s appearing on that day and to apostolical usage. ^{<660110>}Revelation 1:10 first mentions “the **see LORD’S DAY**” . (**See REST**). The early church met to break bread on the first day (^{<442007>}Acts 20:7); it was the day for laying by of alms for the poor (^{<461602>}1 Corinthians 16:2). No formal decree changed the Sabbath from the seventh to the first

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day; this would only have offended the Jews and weak Christians. At first both days were kept. But when Judaizing Christians wished to bring Christians under the bondage of the law, and the Jews became open antagonists of the church, the observance of the Jewish Sabbath was tacitly laid aside, and the Lord's day alone was kept; see ^{<510216>}Colossians 2:16. Moses, the law's representative, could not lead Israel into Canaan. The law leads to Christ, there its office ceases: it is Jesus, the Antitype of Joshua, who leads us into the heavenly rest (^{<580408>}Hebrews 4:8,9). So legal sacrifices continued until the antitypical sacrifice superseded it. As the antitypical Sabbath rest will not be until Christ comes to usher us into it, the typical earthly Sabbath must continue until then.

A lawful Sabbath day's journey (^{<440112>}Acts 1:12) was reckoned from the distance between the ark and the tents, judged by that between the ark and the people in ^{<060304>}Joshua 3:4, to repair to the ark on the Sabbath being a duty; namely, 2,000 paces, or about six furlongs, reckoned not from each man's house but from the wall of the city. The Levites' suburbs extended to the same distance from their walls (^{<043505>}Numbers 35:5). (**See GEZER**). Ganneau thinks Bethphage marked on the E. the boundary of the sabbatic zone which on every side surrounded the city. The **see MOUNT** or **OLIVES** was exactly, as the writer of Acts says, "a sabbath day's journey from Jerusalem." What point in the mountain could this be except the village of the mountain, which occupied its principal summit, and now bears its name (Kefr et Tur, i.e. village of the mount; Bethphage)? (Palestine

Exploration Quarterly Statement, April 1878, p. 60). Christ tells His disciples, as retaining Jewish feelings, in Jerusalem to pray that their flight might not be on the Sabbath, when they could only go 2,000 paces front the city walls ([402420](#)Matthew 24:20). [021629](#)Exodus 16:29 refers to not going from their place to gather manna on the Sabbath.

SABBATICAL YEAR

([See JUBILEE](#)). [022310](#)Exodus 23:10,11. Part of the same general law as the Sabbath day. The land must rest fallow each seventh year. In [032502](#)Leviticus 25:2-7 and Deuteronomy 15 God ordains also the release of debtors every seventh year. The parts of the harvest crop ungathered and ungleaned in some degree sowed themselves for a spontaneous growth in the idle seventh year ([031909](#)Leviticus 19:9; 23:22). The owners laid up grain in the previous years for it [032520](#)Leviticus 25:20-22). As the Sabbath is God's assertion of His claim on time, so the sabbatical year on the land. The

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sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the Sabbath day. At the completion of the week of sabbatical years the jubilee crowned the whole. Canaan's conquest took seven years, the allotment of land seven more; then began the law of the sabbatical year. These "years" were observed under the New Testament; and Judaizers even sought to force their observance on Gentile Christians (^{<480410>}Galatians 4:10).

In ^{<420601>}Luke 6:1 explain "the first Sabbath of a year that stood second in a sabbatical cycle." Josephus (Ant. 14:10, section 6) implies that at that time years were reckoned by their place in a sabbatical cycle. (See Ellicott, Life of Christ, p. 173,174, and note).

SABTAH

^{<011007>} Genesis 10:7; ^{<130109>}1 Chronicles 1:9. Third of Cush's sons. In the Hadramaut (the Atramitae), a province of southern Arabia, Pliny (vi. 32) places the city Sabbatha. In this region is a dark race, differing evidently in stock from the fairer Arabs (**see HAVILAH**) (G. Rawlinson). The Cushites here form the middle connecting link between Ethiopia their original home, and the Cushite settlement on the Euphrates, the original basis of the Babylonian population. (**See BABEL**).

SABTECHA

Fifth of Cush's sons (^{<011007>}Genesis 10:7; ^{<130109>}1

Chronicles 1:9). Possibly in Carmania on the Persian gulf, answering to the city Samydace of Ptolemy (vi. 8, section 7).

<131135> 1 Chronicles 11:35. S HARAR in <102333>2 Samuel 23:33.

SACAR

1.

2.

<132604> 1 Chronicles 26:4.

SACKBUT

<270307> Daniel 3:7,10,15. (**See MUSIC**). Greek [sambukee](#) . Not, as the English term implies, a wind instrument, but played with strings. A triangle with four strings, shrill and high in key. A foreign instrument.

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SACKCLOTH

Of coarse, dark goat's hair. Used for sacks, also for close fitting raiment in mourning; secured by a girdle ([<014225>](#)Genesis 42:25; [<112127>](#)1 Kings 21:27; [<100331>](#)2 Samuel 3:31).

SACRIFICE

Every sacrifice was assumed to be vitally connected with the spirit of the worshipper. Unless the heart accompanied the sacrifice God rejected the gift ([<230111>](#)Isaiah 1:11,13). Corban included all that was given to the Lord's service, whether firstfruits, tithes ([<030212>](#)Leviticus 2:12; 27:30), and gifts, for maintaining the priests and endowing the sanctuary ([<040703>](#)Numbers 7:3; 31:50), or offerings for the altar. The latter were:

1. Animal

- (1) burnt offerings,
- (2) peace offerings,
- (3) sin offerings.

2. Vegetable:

- (1) meat and drink offerings for the altar outside,
- (2) incense and meat offerings for the holy place within.

Besides there were the peculiar offerings, the Passover lamb, the scapegoat, and the red heifer; also the chagigah peace offering during the **see PASSOVER** . The public sacrifice as the morning and evening lamb, was at the cost of the nation. The private sacrifice was offered by the individual, either by the ordinance of the law or by voluntary gift. Zebach is the general term for a slaughtered animal, as distinguished from minchah , “gift,” a vegetable offering, our “meat (i.e. food) offering.” ‘ Owlah is the burnt offering, that which ascends (from ‘ alah) or is burnt; also kaleel , “whole,” it all being consumed on the altar; “whole burnt sacrifice.” Shelem is the peace offering. Todah the thank offering. Chattath (sin and punishment) the sin offering. ‘ Asham , trespass offering, accompanied by pecuniary fine or forfeit, because of injury done to some one (it might be to the Lord Himself) in respect to property. The burnt offering was wholly burnt upon the altar; the sin offering was in part burnt upon the altar, in

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part given to the priests, or burnt outside the camp. The peace offering was shared between the altar, the priests, and the sacrificer.

The five animals in Abraham's sacrifice of the covenant (<011509>Genesis 15:9) are the five alone named in the law for sacrifice: the ox, sheep, goat, dove, and pigeon. They fulfilled the three legal conditions: (1) they were clean; (2) used for food; (3) part of the home property of the sacrificers. They must be without spot or blemish; but a disproportioned victim was allowed in a free will peace offering (<030716>Leviticus 7:16,17; 22:23). The age was from a week to three years old; <070625>Judges 6:25 is exceptional.

The sacrificer (the offerer generally, but in public sacrifice the priests or Levites) slew the victim at the N. side of the altar. The priest or his assistant held a bowl under the cut throat to receive the blood. The sacrificial meal was peculiar to the peace offering. The priest sprinkled the blood of the burnt offering, the peace offering, and the trespass offering "round about upon the altar." But in the sin offering, for one of the common people or a ruler, he took of the blood with his finger and put it upon the horns of the altar of burnt offering, and poured out what blood remained at the bottom of the altar; in the sin offering for the congregation and for the high priest he brought some of the blood into the sanctuary and sprinkled it seven times before the veil, and put some on the horns of the altar of incense (<030403>Leviticus 4:3,6,25,30). The "sprinkling" (hizah) of the blood of the sin offering with the finger or hyssop is distinct from the "casting abroad" (as the Hebrew zarak expresses) with

the bowl in which the victim's blood was received as it flowed. The Mishna says the temple altar was furnished with two holes at the S.W. corner, through which the blood made its way down to Kedron. The Hebrew for burning (hiktir) on the altar means to send up or make to ascend in smoke, rather than to consume (<030109>Leviticus 1:9). The offering was one of sweet smelling savour sent up in flame to Jehovah, not merely consumed.

The fat burned on the altar was mainly "sweet fat" or suet , cheleb (<022913>Exodus 29:13,22; <030304>Leviticus 3:4,10,15; 4:9; 7:4), distinct from mishman or shameen (<041202>Numbers 12:20). The cheleb , as the blood, was not to be eaten (<030317>Leviticus 3:17); the other fat might be eaten (<160810>Nehemiah 8:10). A different word, peder , denotes the fat of the burnt offering, not exclusively selected for the altar as the cheleb of the other sacrifices (<030108>Leviticus 1:8,12; 8:20). The significance of its being offered to Jehovah was that it is the source of nutriment of which the animal

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economy avails itself on emergency, so that in emaciation or atrophy it is the first substance that disappears; its development in the animal is a mark of perfection.

The shoulder belonging to the officiating priest was “heaved,” the breast for the priests in general was “waved” before Jehovah. The wave offering (*tenuphah*) was moved to and fro repeatedly; applied to the gold and bronze, also to the Levites, dedicated to Jehovah. The heave offering (*terumah*) was lifted upward once; applied to all the gifts for the construction of the tabernacle.

Abel offered “a more excellent sacrifice than Cain” because in “faith” ([581104](#)>Hebrews 11:4). Now faith must have some revelation from God on which to rest. The revelation was doubtless God’s command to sacrifice animals (“the firstlings of the flock”) in token of man’s forfeiture of life by sin, and a type of the promised Bruiser of the serpent’s head ([010315](#)>Genesis 3:15), Himself to be bruised as the one sacrifice. This command is implied in God’s having made coats of skins for Adam and Eve ([010321](#)>Genesis 3:21); for these must have been taken from animals slain in sacrifice (for it was not for food they were slain, animal food not being permitted until after the flood; nor for clothing, as clothes might have been made of the fleeces, without the needless cruelty of killing the animal). A coat of skin put on Adam from a sacrificed animal typified the covering or atonement (*kaphar*) resulting from Christ’s sacrifice (“atone” means to cover). Wycliffe translated [581104](#)>Hebrews 11:4 “a much more sacrifice,” one which partook more largely of the true virtue of sacrifice

(Magee). It was not intrinsic merit in “the firstling of the flock” above “the fruit of the ground.” It was God’s appointment that gave it all its excellency; if it had not been so it would have been presumptuous will worship ([510223](#)>Colossians 2:23) and taking of a life which man had no right over before the flood ([010902](#)>Genesis 9:2-4). Fire was God’s mode of “accepting” (“turn to ashes” margin

[192003](#)> Psalm 20:3) a burnt offering. Cain in unbelieving self righteousness presented merely thank offering, not like Abel feeling his need of the propitiatory sacrifice appointed for sin. God “had respect (first) unto Abel, and (then) to his offering” ([010404](#)>Genesis 4:4). Our works are not accepted by God, until our persons have been so, through faith in His work of grace. The general prevalence of animal sacrifice among the pagan with the idea of expiation, the victim’s blood and death removing guilt and appeasing divine wrath, is evidently a relic from primitive revelation preserved by tradition, though often encrusted over with superstitions.

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everlasting captivity of the devil and his prison of hell, remediless forever without mercy, nor by His mercy deliver us clearly without justice or payment of a just ransom; but with His endless mercy He joined His most upright and equal justice.” See Hollywood’s admirable “Bishop Jeune’s Prize Essay on the Atonement,” from which the latter part of the above is mainly condensed.

SADDUCEES

<400307> Matthew 3:7; 16:1,6,11,12; 22:23,34; <411218>Mark 12:18; <422027>Luke 20:27;

<440401> Acts 4:1; 5:17; 23:6-8. Matthew (as distinguished from Mark) does not usually explain Jewish usages, taking for granted that his readers are familiar with them. His deviating from his wont to explain “the S. say there is no resurrection” is cleared up by what Josephus (Ant. 18:1, section 4) states “the doctrine of the Sadducees is that the soul and body perish together; the law is all that they are concerned to, observe; this doctrine however has not many followers, but those of the highest rank, ... almost nothing of public business falls into their hands.” See also his B. J., ii. 8, section 14. Thus the Jews might easily be ill informed as to the dogmas of a sect, small in numbers, raised above those masses to whom Matthew addresses himself, and to whom therefore his information would not have been superfluous.

Another undesigned coincidence, confirming the sacred writers accuracy, is that the opposition to Christ in the Gospels is

almost exclusively on the part of the Pharisees ([<402329>Matthew 23:29,32](#); [<431157>John 11:57; 18:3](#)) and His denunciations are mainly against these; but in Acts on the part of the Sadducees ([<440401>Acts 4:1; 5:17; 23:6,8](#)). Why so? Because the resurrection of the dead (the doctrine denied by the Sadducees), which was scarcely understood during the Gospels' period ([<410910>Mark 9:10](#)), became the leading doctrine of Christianity in connection with the apostles' witness for Christ's resurrection at the time described in [<440122>Acts 1:22; 2:32; 3:12; 4:2](#) (Greek "preached in the person of Jesus the resurrection from the dead"),

[<440410>](#) Acts 4:10; 5:31; 10:40; and was therefore bitterly opposed by the Sadducees. John never mentions them, and no writing of theirs has come down to us.

They denied the oral and upheld the written law. Rabbi Nathan (first mentioned in the Aruch, a rabbiical dictionary, A.D. 1105) states that Antigonus of Socho (mentioned in the Mishna, Avoth 1, as having received the oral law from Simon the Just, last of the great synagogues). had two

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is objected also that the atonement is unfavourable to virtue, and leads men to trust in another's work, instead of amending their lives. But God's wrath against sin, so awfully shown in Christ's death, never leads men, really believing in it, to trifle with sin; and His love first to us, when felt, constrains us to love Him in turn and try to obey Him. Others object we are taught to forgive because God has forgiven us, but if the atonement be true we ought to imitate God in exacting from our brother the uttermost farthing. We answer: the atonement is the act of God as a holy Judge, but the pardon comes to us perfectly gratuitous; in this its effect, viewed from our human standpoint, God's forgiving mercy to us is our model for forgiving others. The judge's and magistrate's duty is often not to forgive but punish; only in our private relations to fellow men is forgiveness our duty, as opposed to personal revenge.

The Socinian view derogates from the love of God: for if Christ were mere man, His death was His own act, not God's; just as any virtuous deed or death of a good man for others. Suffering lighting on an innocent man can give no declaration of God's readiness to pardon the guilty on repentance. No view but that of His death being expiatory can make it a manifestation of God's love (⁶²⁰⁴⁰⁹1 John 4:9,10). If love be estimated by the greatness of its gifts, God's gift of His divine Son to die in our stead is an infinitely greater manifestation of love than that of His allowing a good man to die in self sacrifice. Socinianism sacrifices God's justice, and so lowers His moral character of holiness of which His justice is one phase, and confounds the eternal distinctions of right and wrong. A human judge who lets criminals escape punishment is counted unjust, however

merciful criminals might call him. Love of right is not a whit more virtuous than hatred of evil. A being without anger against wrong would be morally imperfect (⁴¹⁰³⁰⁵Mark 3:5). If God, moreover, were a God of benevolence only, one cannot see why Christ should have been allowed by God to die at all. If it be unjust to punish the innocent for the guilt of others, must it not be much more unjust to punish him for no guilt whatever? Again, if the object of His death was only to show an example of fortitude, patience, and self denial, since there is nothing of this kind in the sacrificial ritual of the Old Testament, there is no analogy between the sacrifices and Christ's death, and the sacrificial Old Testament language applied to Christ's death is meaningless. The Homily of Salvation truly says "reason is satisfied by God's great wisdom in this mystery of our redemption, who hath so tempered His justice and mercy together, that He would neither by His justice condemn us unto the

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<490216> Ephesians 2:16). At-one may be from two at variance becoming at one, or from German aussohnen, “to expiate.”

It is objected that it is opposed to God’s justice that the innocent should suffer for the guilty; but in the daily experience of life and the course of nature the innocent often suffer, sometimes voluntarily, oftener involuntarily, for the guilty; philanthropists, patriots, and missionaries voluntarily. Christ’s knowing and voluntary suffering in our stead is palpably no injustice (<431017>John 10:17,18; <194006>Psalm 40:6-8). The vast benefit to be gained for man vindicates it as lawful, as certainly it was in His power, to lay down His life for us. It is objected guilt cannot be transferred, it is purely personal. True: Jesus was personally innocent, but it is just Because He was so, and therefore free, which other men through sin are not, that He could atone for sin. The animal sacrifice similarly was innocent and spotless, but appointed to die for the guilty. The transfer of guilt to the Saviour was only legal, not moral; imputation, not pollution; He took the penalty, not the moral consciousness of our guilt, not the stain but the liability to suffer, the obligation to die. A solvent man, generously paying for an insolvent, does not become insolvent himself, but takes the obligation that really belongs to the debtor. Christ became “sin” and a “curse” for us (i.e. took on Him sin’s penal consequences), but not a sinner (<470521>2 Corinthians 5:21; <480313>Galatians 3:13). Hence the serpent of brass lifted up by Moses was the type of Christ, for it had the form of the animal cursed above all beasts of the field, but not the venom; harmless in itself, but resembling the deadly serpent of the wilderness. So Christ was “made in the likeness of sinful flesh,” but not in sinful flesh. He

died “for sin,” all our sin being laid on Him, though no sin was in Him ([<042109>Numbers 21:9](#); [<430314> John 3:14](#); [<450803>Romans 8:3](#)).

It is also objected that the atonement is opposed to God’s love and goodness. But in the moral and physical world we see daily sure punishment following violation of its laws; this attests what Scripture asserts, namely, the reality of God’s judicial anger. The flood that destroyed the antediluvians, and the fire that consumed Sodom, contradict the notion that punishment’s sole end is the sinner’s reformation. Since then God’s benevolence is consistent with punishment following sin, it cannot be inconsistent with His appointing His Son’s voluntary, sacrificial, substitutional, atoning death to be the means of harmonizing divine justice with mercy to the sinner, and besides of effectively renewing and reforming the sinner, just because His death was of that atoning, redeeming nature. It

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disciples, who in turn taught disciples his saying “be not like servants who serve their master for the sake of reward, but serve without view of reward”; and that the disciples reasoned, “if our fathers had known that there is another world, and a resurrection of the dead, they would not have spoken thus”; so they separated themselves from the law (and denied there is another world and a resurrection); “so there arose two sects, the Zadokites from Zadok, and Baithusians from Baithos.” But this does not justify the modern notion that Zadok himself misinterpreted Antigonus’ saying; still the Sadducees might claim this Zadok as their head. But the Zadok from whom the Sadducees are named may be rather the famous Zadok who superseded Abiathar under Solomon (^{<110235>}1 Kings 2:35); “the house of Zadok,” “the sons of Zadok,” “the seed of Zadok” are named with preeminent honour in ^{<143110>}2 Chronicles 31:10; ^{<264046>}Ezekiel 40:46; 42:19; 44:15; 48:11; so they became a kind of sacerdotal aristocracy, including the high priests’ families; compare Mishna, Sanhed. iv. 2, which ordains that only priests, Levites, and Israelites whose daughters might marry priests, were “clean” so as to be judges in capital trials; also ^{<440517>}Acts 5:17, “the highpriest, and all that were with him, which is the sect of the Sadducees.”

Besides their reasonable denial of an oral law, which the Pharisees maintained was transmitted by Moses, the Sadducees denied the resurrection because it is not explicitly stated in Moses’ Pentateuch, the legislator’s sanctions of the law being primarily temporal rewards and punishments (^{<022012>}Exodus 20:12; 23:25,26; ^{<050712>}Deuteronomy 7:12-15; 28:1- 12,15-

68). Christ (^{<402231>}Matthew 22:31,32; ^{<422037>}Luke 20:37) however shows that even ^{<020306>}Exodus 3:6,16 suffices to prove the resurrection; and Hebrews 11 quotes the patriarchs as examples of a faith which looked beyond the present for eternal rewards. Job (^{<181926>}Job 19:26), Isaiah (^{<232619>}Isaiah 26:19), Daniel (^{<271202>}Daniel 12:2), and David (Psalm 16; Psalm 17) express the same faith, the germ of which is in the Pentateuch (**see RESURRECTION**). The Pharisees, though wrong in maintaining oral tradition as obligatory, yet preserved in respect to the resurrection the faith of the fathers. In ^{<442308>}Acts 23:8 “the Sadducees” are said to disbelieve in “angel or spirit”; but angels are often introduced in the Pentateuch, which the Sadducees admitted (^{<011607>}Genesis 16:7; 19:1; 22:11; 28:12; ^{<022320>}Exodus 23:20; ^{<042223>}Numbers 22:23); and Josephus and the Mishna do not mention their disbelief of angels. Probably it is only their disbelief of angelic

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communications to men in their time, such as the Pharisees suggested ([<442309>Acts 23:9](#)) may have been made to Paul, that the Sadducees denied.

Josephus states, “the Pharisees say that some things are the work of fate (he should have said God’s providence; he uses the Roman mode of expression), but others in our own power to be or not to be; the Essenes, that fate rules all things. The Sadducees make all things in the power of ourselves as the causes of our good things, and meeting with evils through our own inconsiderateness” (Ant. 18:1, section 3; B. J. 2:8, section 14). The Sadducees, though giving paramount authority to Moses’ Pentateuch, did not as Epiphanius asserts (Haer. 14) reject the other Scriptures; for Josephus would certainly have mentioned it were it so. After the fall of Jerusalem the Sadducees doctrine disappeared, the afflicted Jews instinctively turning for consolation from the sad present to the bright hope of an eternal future life. The Sadducees, the Pharisees, and the Herodians of Jesus’ day represent the three schools antagonistic to vital Christianity in our days: infidelity; superstition, spiritualism and spiritual pride; worldly compromise. This “leaven” (see [<030211>Leviticus 2:11](#); [<460508>1 Corinthians 5:8](#)) Jesus warns against; called “doctrine” in [<401612>Matthew 16:12](#), “hypocrisy” in [<421201> Luke 12:1](#), “the leaven of Herod” [<410815>Mark 8:15](#); Antichrist’s antitrinity, the three frogs out of the mouth of the dragon, the false prophet, and the beast ([<661613>Revelation 16:13,14](#)).

Of the Iris order. The stigma and upper portion of the style, taken from the flower's center and dried, is the saffron of commerce. Esteemed anciently for its fragrance, also as a dye. "Saffron vested" is Homer's epithet for morning. Also a medicine. Hebrew carcom , Latin crocus (Song 4:14). Saffron is derived from Arabic zafran, "yellow." Saffron Walden in Essex is named from the saffron.

SALAH

(extension); implying the spread of the Shemites from their original seat toward the Euphrates. Arphaxad's son, Eber's father (⁰¹¹⁰²⁴<Genesis 10:24; 11:12-14; ⁴²⁰³³⁵<Luke 3:35>).

SALAMIS

A city on a commodious harbour in the E. of Cyprus, the first place Paul and Barnabas visited after leaving the mainland at Seleucia, on their first

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missionary tour. The “synagogues” (implying the presence of many Jews) account for their going there first. Moreover Cyprus was Barnabas’ birthplace (^{<441304>}Acts 13:4,5). Herod the Great farmed the Cyprian copper mines, this would bring many Jews there (Josephus, Ant. 14:4, section 5). Salamis was near the river Pediaeus, on low ground. Constantine or his successor rebuilt it, and named it Constantia.

SALATHIEL

Greek [Shealtiel](#) , Hebrew = I have asked God (compare ^{<090120>}1 Samuel 1:20,27,28). Son of Jeconias king of Judah, father of Zerobabel according to ^{<400112>}Matthew 1:12; but son of Neri, and father of Zerobabel according to ^{<420327>}Luke 3:27; see also ^{<130317>}1 Chronicles 3:17-19. No genealogy would assign to a king’s true son and heir an inferior parentage, whereas a private person’s son would naturally be ranked in the king’s pedigree on his becoming rightful heir of the throne, therefore Luke’s genealogy must be that of the natural descent, and Salathiel was “son of Neri,” descended from Nathan son of David. On Jeconiah’s dying childless, as Jeremiah foretold, and Solomon’s line thereby failing, Salathiel was heir to David’s throne ([see SHEALTIEL](#)).

SALCAH

Salchah. ^{<050310>}Deuteronomy 3:10. A city the extreme boundary of Bashan (^{<061311>}Joshua 13:11), and of Gad (^{<130511>}1 Chronicles 5:11). The district also (^{<061205>}Joshua

12:5). The modern Salchah, Sulkhad, or Sarkhad, is seven hours' journey S.E. of Bozrah. Above the town on a volcanic hill, 400 ft. above the surrounding ground, an offshoot from the Bashan mountains, is a strong castle on the edge of the Euphrates desert, commanding a view of any foe who might approach, almost a day's journey off. The town is two or three miles in circumference at the S. end of the jebel Hauran.

SALEM

("peace"). The oldest name, Jehus the next, Jerusalem (seeing, or the foundation of peace) the latest, of Jerusalem. The cities of the plain were probably S. of the Dead Sea; so Salem is Jerusalem, and "the king's dale" the valley of the Kedron. The theory of their being N. of the Dead Sea is what necessitates its upholders to seek Salem far north of Jerusalem (^{<011417>}Genesis 14:17,18). But no king of Salem distinct from Jerusalem is mentioned among the kings conquered by Joshua. Moreover, Adonizedek

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(lord of righteousness) king of Jerusalem ([<061003>](#)Joshua 10:3) was plainly successor of Melchizedek (king of righteousness), it was the common title of the Jebusite kings. Further, “the king’s dale” ([<101818>](#)2 Samuel 18:18), identified in [<011417>](#)Genesis 14:17 with Shaveh, is placed by Josephus and by tradition (the targum of Onkelos) near Jerusalem ([<580701>](#)Hebrews 7:1,2). Lastly, Psalm 76 identifies Salem with Jerusalem.

SALIM

[<430323>](#) John 3:23. Named to mark the locality of Aenon (= fountains), the scene of the last baptisms by John ([<430323>](#)John 3:23). Eusebius and Jerome (Onomasticon) mention Salim as near Jordan, eight Roman miles S. of Scythopolis. Exactly agreeing with this is Salim, six English miles S. of Beisan and two miles W. of Jordan. A Mussulman’s tomb on the northern base of Tell Redghah, near ruins, is called Sheykh Salim (Van de Velde, Syriac and Pal. ii. 345, section 6). John’s progress was from S. to N., so that this would suitably be the scene of his last labours. The brook wady Chasneh runs dose by, a fountain gushes out beside the wely, and rivulets run in all directions, answering to “there was much water there.” (But **see AENON**).

SALLAI

1.

[<161108>](#) Nehemiah 11:8.

2.

<161220> Nehemiah 12:20; 7 S ALLU .

SALLU

<161107> Nehemiah 11:7; <130907>1 Chronicles 9:7.

SALMA

Salmon. Son (descendant) of Nahshon, prince of Judah, father (forefather) of Boaz (<080420>Ruth 4:20,21; <130250>1 Chronicles 2:50,51,54,55; <400104>Matthew 1:4,5; <420332>Luke 3:32). Of the sons of Caleb (i.e., by residence or marriage becoming head of Bethlehem in Caleb's territory, Salma was reckoned of Caleb's family). Father, i.e. founder or headman, of Bethlehem. Salma took Rahab of Jericho to be his wife. The Netophathites also, Joab's house, the Zorites, etc., had Salma as their head. Doubtless one or more links in the genealogy between Nahshon and Salma, and again between Salma and Boaz, have been passed over, possibly one also between Obed and Jesse.

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The chain from Perez to David consists of ten links, five (from Perez to Nahshon) belonging to the 430 years' sojourn in Egypt, and five (from Salma to David) belonging to the 476 between the exodus and David's death. This symmetrical division, as well as the limitation of the whole genealogy to ten, is evidently intentional, ten being the number sealing the genealogy as a perfect completed whole.

SALMON

A hill near Shechem on which Abimelech cut down the boughs with which they set on fire the tower of Shechem. Salmon means shady, dark

(^{<196814>}Psalm 68:14). The brightness of prosperity after the gloom of the conflict was like the glittering white snow which covers dark Salmon's forests (^{<070948>}Judges 9:48; ^{<410903>}Mark 9:3). Or else (Maurer) Canaan had the same snowy appearance, covered over With the corpses of the slain, as Salmon when its trees were cut down by Abimelech changed its dark color for a white one. ^{<290107>}Joel 1:7, "He hath barked my figtree ... the branches are made white." The blanching bones too may be referred to.

SALMONE

The eastern promontory of Crete. Paul's voyage (^{<442707>}Acts 27:7), the wind was "contrary," therefore, we infer, blowing from the N.W. (^{<442704>}Acts 27:4), so that they "sailed slowly." Their course was past the southern point of Greece, W.

by Salmone. Then we read, when they “scarce were come over against Cnidus,” they made cape Salmone which bears S.W. by Salmone from Cnidus. Assuming that the ship could have made good a course of less than seven points from the wind, we arrive at the conclusion that the wind must have been between N.N.W. and W.N.W. This undesigned coincidence remarkably confirms Luke’s accuracy. (See Smith of Jordanhill’s Voyage, etc., of Paul, 73,74; Conybeare and Howson’s Life of Paul, 2:393). The ship’s direct course from Myra to Italy after reaching Cnidus lay N. of Crete. But the wind blowing W.N.W. (as often in the Archipelago in late summer) forced her to run under the lee of Crete in the direction of Salmone, which is the eastern point of the island. They with difficulty passed that point. From Myra to Cnidus they had been able to work up with N.W. winds, though slowly, because until they reached Cnidus they had the advantage of a weather shore, under the lee of which they had smooth water and a westerly current. But at Cnidus that

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advantage ceased; thence their only course was under the lee of Crete toward Salmone.

SALOME

1. Wife of Zebedee; among the “women who followed Jesus from Galilee, ministering unto Him” ([<402755>Matthew 27:55,56](#); compare [<411540>Mark 15:40](#)). Supposed to be the Virgin Mary’s sister. (But see on [<431925>John 19:25](#) **see MARY OF CLEOPHAS**). Salome requested for her two rams seats of honour on Christ’s right hand and left in His kingdom ([<402020>Matthew 20:20](#)), and shared with her sons in His rebuke, but was not the less zealous in her attachment to Him. She was at His crucifixion, “beholding afar off,” when even her sons had withdrawn; and at His sepulchre by early dawn ([<411601>Mark 16:1](#)).

2. Herodias’ daughter by her former husband Herod Philip (Josephus Ant. 18:5, section 4; [<401406>Matthew 14:6](#); [<410622>Mark 6:22](#)). She danced before **see HEROD ANTIPAS** , and at her mother’s instigation asked for **see JOHN THE BAPTIST** ’S head. Salome married first Philip, tetrarch of Trachonitis, her paternal uncle; then Aristobulus, king of Chalcis.

SALT

An appetizing seasoning of food to man and beast. In the East the vegetable food especially needs salt ([<180606>Job 6:6](#);

<233024>Isaiah 30:24, margin). An antidote to the effects of heat on animal food. A necessary accompaniment of the various altar offerings, bloody and unbloody (<030213>Leviticus 2:13, “the salt of the covenant of thy God”; <264324>Ezekiel 43:24; <410949>Mark 9:49,50). It signifies the imperishableness of Jehovah’s love for His people; as an antiseptic salt implies durability, fidelity, purity. The opposite of leaven, the symbol of corruption. Covenants were cemented by feasts and hospitality, the viands of which were seasoned, as all foods, with salt. Hence, “a covenant of salt for ever before the Lord” is an indissoluble covenant (<041819>Numbers 18:19; <141305>2 Chronicles 13:5;

<150414> Ezra 4:14, margin). An Arab who just before would have robbed and murdered you, once you taste his salt, would die to save you; “faithless to salt” is the Persian term for a traitor. So Jesus, “have salt in yourselves, and have peace one with another”; as no sacrifice to God, and no food to man, is acceptable without salt, so prayers offered without “peace” of heart toward fellow men are savourless; a warning to the disciples who had just been disputing with one another, and judging, fellow men who used Jesus’

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name though not following the disciples ([<410933>Mark 9:33-50](#)). Being “salted with the salt of the (heavenly King’s) palace,” and bound to fidelity to Him, and brought into a covenant of salt with Him, they are called on to have a loving, imperishable savour toward one another and to all men.

[<510406> Colossians 4:6](#), “let your speech be always with grace, seasoned with salt,” i.e. the savour of fresh spiritual wisdom excluding all “corrupt communication,” and tasteless unprofitableness or insipidity ([<400513>Matthew 5:13](#); [<490429>Ephesians 4:29](#)). Near Colosse was a salt lake, hence the image. The idea in [<410949>Mark 9:49](#), “for every one shall be salted with fire,” is: the reason why it is better for us to cut off offending members is that the work of every one, believer and unbeliever, shall be tried with fire; to believers “the Refiner’s fire” ([<390303>Malachi 3:3](#); [<400311>Matthew 3:11](#)), symbolizing God’s searching purity; a consuming fire ([<581229>Hebrews 12:29](#)) to His foes, who nevertheless shall be imperishable in their doom (salt symbolizing preservation from decay), but purging out only the dross from His people ([<460313>1 Corinthians 3:13](#); [<600107>1 Peter 1:7](#); [4:12](#)). The righteous can withstand the fire, for it is part of their present salting as “a living sacrifice”

([<233314>Isaiah 33:14,15](#); [<451201>Romans 12:1](#)). Every offending member and offense must be removed, to enable us to withstand that testing fire and be found without dross unto glory and honour. The southern shore of the Salt Sea supplied, salt abundantly; compare “the valley of salt” ([<100813>2 Samuel 8:13](#)) near the mountain of fossil salt, five miles long, the chief

source of the salt in the sea. The salt pits (a source of revenue; Josephus Ant. 13:4, section 9) were at the S. of the Dead Sea; the marshes here are coated with salt deposited periodically by the spring rising of the waters which in summer evaporate; and here were the pillars of salt traditionally represented as Lot's wife (Josephus Ant. 1:11, section 4; Apocr. Wisd. 10:7).

Inferior salt was used for manure ([400513](#)>Matthew 5:13; [421435](#)>Luke 14:35). Too much salt produced barrenness ([052923](#)>Deuteronomy 29:23;

[360209](#)> Zephaniah 2:9). "Sowing with salt" doomed symbolically to barrenness a destroyed city and depopulated region

([070945](#)>Judges 9:45; [19A734](#)>Psalm 107:34 margin). Salt as expressing purity was the outward sign Elisha used in healing the waters ([120220](#)>2 Kings 2:20,21). The Israelites used to rub infants with salt to make the skin dense and firm, and for purification and dedication of them to God ([261604](#)>Ezekiel 16:4).

SALT, CITY OF

[061562](#)> Joshua 15:62. A city near Engedi and the Dead Sea, in the wilderness. Van de Velde mentions finding a nahr Maleh (salt), one of four ravines

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which together form the wady el Bedim; another is the wady ‘Amreh. (Gomorrha?).

SALT, VALLEY OF

Gee’ , more accurately “ravine,” Melach . The battle field between Judah and **see EDOM** where **see DAVID** and **see AMAZIAH** conquered (**see ABISHAI** , **see JOAB**) (<100813>2 Samuel 8:13; <131812>1 Chronicles 18:12; Psalm 60 title; <111115>1 Kings 11:15,16; <121407>2 Kings 14:7; <142511>2 Chronicles 25:11). Near the salt mountain (Usdum), the upper part of the Arabah or plain S. of the Salt Sea; the boundary between Judah and Edom. Grove objects to this identification with the plain intervening between the Dead Sea and the heights which cross the valley seven miles to the S. For

(1) ge is not elsewhere applied to a broad valley or sunk plain like the lower Ghor; ‘ eemeq or biquaah would be the name.

(2) ‘ Arabah was the Hebrew name.

(3) “Salt” is not necessarily the right translation of Melach.

(4) Amaziah brought 10,000 prisoners to Sela (Petra), Edom’s stronghold, and cast them down; he would scarcely bring so many prisoners from near the Dead Sea, 50 miles through a hostile and difficult country; more likely the valley of Salt was nearer Petra.

SALU

<042514> Numbers 25:14.

SALUTATION

In meeting, “God be gracious unto thee,” “the Lord bless thee,” etc. (<014329>Genesis 43:29; <080204>Ruth 2:4; 3:10; <091513>1 Samuel 15:13; <19C908>Psalm 129:8). Thus “bless” came to mean salute (<091310>1 Samuel 13:10 margin). “Peace” (shalom), from whence the oriental salaam), including health or welfare of body and mind, was the constant salutation of Hebrews; as “joy” ([chairein](#)) is the Greek salutation. <590101>James 1:1,2: “greeting ... joy,” only found elsewhere in the apostolic letter probably composed by James (<441523>Acts 15:23), an undesigned coincidence. “Hail”: <402729>Matthew 27:29. The Hebrew’s very salutation indicated his sense of man’s deep spiritual need. The Greek salutation answers to the national characteristic, “joy,” and outward gracefulness (<014327>Genesis 43:27 margin; <021807>Exodus 18:7

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margin). “Peace” was used also in encouraging ([<014323>Genesis 43:23](#)); at parting a blessing was pronounced ([<012460>Genesis 24:60](#)). Latterly ([<090117>1 Samuel 1:17](#)) “go in peace”: no empty form in Christ’s mouth ([<410534>Mark 5:34](#); [<420750>Luke 7:50](#); [10:5](#); [24:36](#); [<441636>Acts 16:36](#)). [<202714>Proverbs 27:14](#): “he that blesseth his friend with a loud voice, rising early in the morning,” i.e., the affected assiduity and loud exaggeration engender suspicion of insincerity and duplicity. “Salute no man by the way,” lest it should cause delay by subsequent conversation ([<120429>2 Kings 4:29](#); [<421004>Luke 10:4](#)). “Live for ever” was the salutation to the Babylonian and Persian kings ([<270204>Daniel 2:4](#); [6:6](#)).

“Grace and peace” is Paul’s opening salutation in his epistles to churches, but in his three pastoral epistles, Timothy and Titus, “grace, mercy, and peace”; for ministers of all men most need “mercy” for their ministry ([<470401>2 Corinthians 4:1](#); [<460725>1 Corinthians 7:25](#); [<540116>1 Timothy 1:16](#)). Paul added to the epistles written by an amanuensis the salutation with his own hand, “grace” to all ([<461621>1 Corinthians 16:21,23](#); [<510418>Colossians 4:18](#); [<530317>2 Thessalonians 3:17,18](#)). The greeting forbidden toward a false teacher in [<630110>2 John 1:10](#) is of that usual among Christian brethren, a token of Christian brotherhood; this would be insincerity.

SAMARIA

(a watch mountain). The oblong terraced hill in the center of a basin- shaped, valley, a continuation of the Shethem valley, six

miles N.W. of Shechem. The owner, Shemer, sold it for two silver talents to Omri king of Israel (925 B.C.), who built on it a city and called it after Shomer (^{<111623>}1 Kings 16:23,24). Shechem previously had been the capital, Tirzah the court residence in summer (^{<111521>}1 Kings 15:21,33; 16:1-18). The situation combines strength, fertility and beauty (Josephus, Ant. 15:8, section 5; B.J. 1:21, section 2). It is 600 ft. high, surrounded with terraced hills, clad with figs and olives. There is abundant water in the valley; but the city, like Jerusalem, is dependent on rain cisterns. The view is charming: to the N. and E. lie its own rich valleys; to the W. fertile Sharon and the blue Mediterranean. (On the “glorious beauty” of Ephraim (Samaria), ^{<232801>}Isaiah 28:1, **see MEALS**).

Its strength enabled it to withstand severe sieges by the Syrians (1 Kings 20; 2 Kings 6; 7). Finally it fell before Shalmaneser and Sargon, after a three years’ siege (^{<121809>}2 Kings 18:9-12), 721 B.C. Called from its Baal worship, introduced by Ahab, “the city of the house of Ahab” (^{<111632>}1 Kings

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16:32,33; <121025>2 Kings 10:25). Alexander the Great replaced its inhabitants with Syro Macedonians. John Hyrcanus (109 B. C.) destroyed the city after a 12 months' siege (Josephus, Ant. 13:10, section 2,3). Herod the Great rebuilt and adorned it, naming it Sebaste from Sebastos, Greek for Augustus, his patron (Ant. 14:5, section 3; 15:8, section 5; B.J. 1:20, section 3, 21, section 2).

The woman of Samaria and several of her townsmen (John 4) were the firstfruits gathered into Christ; the fuller harvest followed under Philip the evangelist deacon (Acts 8, compare <430435>John 4:35). Septimius Severus planted a Roman colony there in the third century A.D.; but politically it became secondary to Caesarea. Ecclesiastically it was of more importance; and Marius its bishop signed himself "Maximus Sebastenus" at the council of Nice, A.D. 325. The Mahometans took it, A.D. 614. The Crusaders established a Latin bishop there. Now Sebustieh; its houses of stone are taken from ancient materials, but irregularly placed; the inhabitants are rude but industrious.

The ruin of the church of John the Baptist marks the traditional place of his burial; the original structure is attributed to Helena, Constantine's mother; but the present building, except the eastern Greek end, is of later style: 153 ft. long inside, 75 broad, and a porch 10 ft. wide. Within is a Turkish tomb under which by steps you descend to a vault with tessellated floor, and five niches for the dead, the central one being alleged to have been that of John (?). Fifteen limestone columns stand near the hill top, two others lie on the ground, in two rows, 32 paces apart.

Another colonnade, on the N. side of the hill, in a ravine, is arranged in a quadrangle, 196 paces long and 64 broad. On the W.S.W. are many columns, erect or prostrate, extending a third of a mile, and ending in a heap of ruins; each column 16 ft. high, 6 ft. in circumference at the base, 5 ft. at the top: probably relics of Herod's work. ([See HOSHEA](#)).

Its present state accords with prophecy: ([<281316>Hosea 13:16](#)) "Samaria shall become desolate"; ([<330101>Micah 1:6](#)) "I will make Samaria as an heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley (a graphic picture of its present state which is 'as though the buildings of the ancient city had been thrown down from the brow of a hill': Scottish Mission Enquiry, 295), and I will discover the foundations thereof." The hill planted with vines originally should return to its pristine state.

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S AMARIA is the designation of northern Israel under Jeroboam (<111332>1 Kings 13:32; <280805>Hosea 8:5,6; <300309>Amos 3:9). Through the depopulations by Pul and Tiglath Pileser (<130526>1 Chronicles 5:26; <121529>2 Kings 15:29) the extent of Samaria was much limited. The pagan pushed into the vacated region, and “Galilee of the Gentiles” (nations) became an accepted phrase (<230901>Isaiah 9:1). After Shalmaneser’s capture of Samaria and carrying away of Israel to Halah and Habor, and in the cities of the Medes (<121705>2 Kings 17:5,6,23,24), **see ESARHADDON** or **see ASNAPPER** planted “instead” men of Babylon (where Esarhaddon resided in part: <143311>2 Chronicles 33:11), Cuthah, Ava, and Sepharvaim (<150402>Ezra 4:2,3,10). So completely did God “wipe” away Israel (<122113>2 Kings 21:13) that no Israelite remained able to teach the colonists “the manner of the God of the land” (<121726>2 Kings 17:26). Isaiah (<230708>Isaiah 7:8) in 742 B. C. foretold that within 65 years Ephraim should be “broken” so as “not to be a people”; accomplished in 677 B.C. by Esarhaddon’s occupying their land with foreigners. Josephus (Ant. 10:9, section 7) notices the difference between the ten and the two tribes. Israel’s land became the land of complete strangers; Judah not so. The lions sent by Jehovah (who still claims the land as His own and His people’s: <243120>Jeremiah 31:20; <032642>Leviticus 26:42), in consequence of the colonists worshipping their five deities respectively, constrained them through fear to learn from an imported Israelite priest how to “fear Jehovah.” But it was fear, not love; it was a vain combination of incompatible worships, that of Jehovah and of idols (<360105>Zephaniah 1:5; <262039> Ezekiel 20:39; <111821>1

Kings 18:21; <400624>Matthew 6:24). Luke (<421718>Luke 17:18) calls them “strangers,” foreigners ([allogeneis](#)). In Ezra’s (<150401>Ezra 4:1-4) time they claim no community of descent, but only of religion, with the Jews.

Baffled in their wish to share in building the temple, they thwarted the building by false representations’ before **see AHASUERUS** and **see ARTAXERXES** until the reign of DARIUS (Ezra 5; 6). The Samaritans gradually cast off idols. In 409 B.C. Manasseh, of priestly descent, having been expelled for an unlawful marriage by Nehemiah, built a temple on Mount Gerizim for the Samaritans by Darius Nothus’ permission. Henceforward the Samaritans refused all kindness to the pilgrims on their way to the feasts at Jerusalem, and often even waylaid them (Josephus, Ant. 20:6, section 1, 18:2, section 2). John Hyrcanus destroyed the Gerizim temple, but they still directed their worship toward it; then they built one at Shechem. The Pentateuch was their sole code; for their copy

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they claimed an antiquity and authority above any Jewish manuscript Jewish renegades joined them; hence they began to claim Jewish descent, as the Samaritan woman (^{<430412>}John 4:12) says “Jacob our father.” Possibly (though there is no positive evidence) Israelites may have not been completely swept from the fastness of the Samaritan hills, and these may have intermarried with the colonists. The Jews recognized no Israelite connection in the Samaritans.

The Jews’ charge against Jesus was, “Thou art a Samaritan” (^{<430848>}John 8:48), probably because He had conversed with the Samaritans for their salvation (John 4). Then He was coming from Judaea, at a season “four months before the harvest,” when the Samaritans could have no suspicion of His having been at Jerusalem for devotion (^{<430408>}John 4:8,35); so the Samaritans treated Him with civility and hospitality, and the disciples bought food in the Samaritan town without being insulted. But in ^{<420951>}Luke 9:51-53, when He was “going to Jerusalem,” the Samaritans did not receive Him: a minute coincidence with propriety, confirming the gospel narratives. In sending forth the twelve Christ identifies the Samaritans with Gentiles (^{<401005>}Matthew 10:5,6); He distinguishes them from Jews (^{<440108>}Acts 1:8; ^{<430422>}John 4:22).

Samaria lay between Judaea and Galilee. (See Josephus, B. J. 3:3, section

4). Bounded N. by the hills beginning at Carmel and running E. toward Jordan, forming the southern boundary of the plain Esdraelon (Jezreel); including Ephraim and the Manasseh W. of

Jordan. Pilate chastised them, to his own downfall (Josephus, Ant. 18:4, section 1). Under Vespasian 10,600 fell (B. J. 3:7, section 32). Dositheus an apostate Jew became their leader. Epiphanius (Haer. 1) mentions their hostility to Christianity, and numerous sects. Jos. Scaliger corresponded with them in the 16th century; DeSacy edited two of their letters to Scaliger; Job Ludolf received a letter from them in the 17th century. (See them in Eichhorn's Repertorium, 13) At Nablus (Shechem, or Sychar) the Samaritans have a settlement of 200 persons still, observing the law, and celebrating the Passover on Gerizim.

SAMARITAN PENTATEUCH

Pietro della Valle in 1616 procured a complete copy, after it had been lost sight of since its mention by early Christian (Jerome, Prol. Kings,

<480310> Galatians 3:10; Eusebius of Caesarea, who observes that Septuagint and Sam. agree (against rec. text) in the number of years from the flood to Abraham) and Jewish writers; M. de Sancy, French ambassador at

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Constantinople, obtained it for Pietro della Valle, and sent it to the library of the Oratoire at Paris in 1623. Another is in the Ambrosian Library of Milan. Usher procured six copies, mostly imperfect, of which four are now in the Bodleian, one in British Museum. Two more, procured by Pierese, are in the Imperial Library of Paris. Twenty in all, but only two or three perfect, exist in our European libraries. The Paris Polyglot printed it in 1645; Walton's Polyglot in 1657; Bagster in 1821. Dr. Blayney, Oxford, in 1790, published it separately. Grove in 1861 brought a 4to copy from Nablus for the Count of Paris, in whose library it is. These copies are in forms varying from 12vo to folio; no scroll such as are used in the synagogues is among them. The Samaritans pretend that the scroll in Nablus is inscribed: "I Abisha (or Abishua), son of Pinehas, son of Eleazar, son of Aaron ... upon them be the grace of Jehovah. To His honour I have written this holy law at the entrance of the tabernacle of testimony on Mount Gerizim, Beth El, in the 13th year of taking possession of Canaan ... by Israel. I praise Jehovah." (Letters of Meshalmah, 19,791, British Museum). Levysohn, a Christian Jew, with Kraus, is said to have found it in this scroll. The Scroll is written in letters of gold.

Ravius (Exercitt. in Houbig. Prol., 1755) and Gesenius (Pent. Sam., etc.) have settled the superiority of our Hebrew text. The variations arise from the Samaritans'

- (1) imperfect knowledge of grammar and exegesis, or
- (2) design to conform passages to their speech, conceptions, and faith (e.g. to make Mount Gerizim the place of worship

appointed by God to Moses), or

(3) to remove obscurities and imperfections by repetitions or newly invented and inapt phrases and words. Only twice they alter the Mosaic laws: ^{<021307>}Exodus 13:7, Samaritan reads “six days” for “seven”;

^{<052317>} Deuteronomy 23:17, “live” for “there shall not be.”

Quiescent letters (a h e v i, matres lectionis) are supplied.

Poetical forms of pronoun altered into common ones.

Incomplete verbal forms are completed, the apocopated future changed into the full form. Paragogical letters at the end of nouns omitted. Genders arbitrarily put, from ignorance of nouns of a common gender. The infinitive absolute made a finite verb.

Glosses coinciding with Septuagint, probably taken by both

from an old targum. Conjectural emendations. Supposed

deficiency supplied (^{<011829>}Genesis 18:29,30, “destroy” for “do it”). Names reduced to one uniform spelling,

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where the Hebrew has various forms, as Jethro and Joshua. Supposed historical and chronological improbabilities emended. No antediluvian in the Samaritan begets his first son after he is 150; but 100 years are subtracted before and added after the birth of the first son; so Jared in the Hebrew begat at 162, lived 800 more, and all his years were 962; in Samaritan he begat at 62, lived 785 more, and all his years were 847. After the flood, conversely, 100 or 50 are added before and subtracted after the begetting, e.g. Arphaxad who in Hebrew is 35 when he begets Shelah, and lived 403 afterward. 438 in all, in Samaritan is 135 when he begets Shelah, and lives 303 afterward, 438 in all. The Samaritan and Septuagint interpolation ([021240](#)>Exodus 12:40), “the sojourning of Israel and their fathers who dwelt in ... Canaan and ... Egypt was 430 years” is of late date. Samaritan reads [010202](#)>Genesis 2:2 “God on the sixth, day ended His work,” lest God should seem to work on the seventh day. Samaritan changes Hebrew into Samaritan idioms. ‘[Elohim](#) (plural, four times joined to a plural verb in Hebrew) is in the Samaritan joined to the sing. verb ([012013](#)>Genesis 20:13; 31:53; 35:7). Anthropomorphisms are removed. In [052704](#)> Deuteronomy 27:4 Samaritan substitutes Gerizim for Ebal.

Age. Luzatto in a letter to R. Kirchhelm observes that, in difficult readings where probably the copyist after Ezra, in transcribing from the old Samaritan characters into the modern square Hebrew letters, mistook Samaritan letters of similar form, our Samaritan Pentateuch has the same text as the

Hebrew; therefore the Samaritan must be copied from a Hebrew not a Samaritan manuscript. The changes of similar Hebrew letters, where the corresponding Samaritan letters are not alike, prove the late date of the Samaritan. The Samaritan jealousy of the worship at Jerusalem, and of the house of David, which are commended in all the other Old Testament books except Judges, Joshua, and Job, accounts for their confining their Scriptures to the Pentateuch. The Samaritan characters were used for ordinary purposes down to a late period; so the Maccabean coins bear Samaritan inscriptions. As there was no Masorah to fix the Samaritan text, it is likely each successive century added its own emendations, so that the original Samaritan text was very different from our present one. The proofs for and against each theory as to the origin and date of the Samaritan are inconclusive. It remains therefore uncertain whether

(1) the original Samaritan was inherited from the ten tribes whom the Samaritans succeeded; or

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(2) from Manasseh (Josephus Ant. 11:8, section 2,4) at the founding of the temple on Mount Gerizim, for which theory are urged the idolatry of the Samaritans before they received an Israelite priest through Esarhaddon (<121724>2 Kings 17:24-33) and the great number of readings common to Septuagint and Samaritan against the Masoretic Hebrew text; or

(3) that Esarhaddon's priest took the Pentateuch to Samaria with him. Gesenius thinks that both Samaritan and Septuagint were formed from Hebrew manuscripts differing from one another as well as from the authorized one of Palestine, and that many willful corruptions have crept, in latterly. It is certain the Samaritan was distinct from the Hebrew copy in

<052704> Deuteronomy 27:4,8, three hundred years B.C., for then the Jews and Samaritans brought their rival claims before Ptolemy Soter, appealing to their respective copies of the law as to this passage.

The Samaritan characters of the Samaritan Pentateuch differ not only from the square Hebrew, but from those generally known as Samaritan. Some think they are those in which the Mosaic law was originally written. They are without vowel points. Each word is separated by a dot. Sections are closed by a space left blank. Marks distinguish peculiarities of sound and signification. The writing of the first page begins on the inside, not the outside, in imitation of the sacred roll. The whole is divided into five books. The division of the sections (ketsin) differs from that of the Jews.

Versions.

(1) The original Samaritan having become to the common people a dead tongue, it was translated into the current Samaritan, dialect, a mixture of Hebrew, Aramaic, and Syriac. They say themselves that Nathaniel their high priest, who died 20 B.C., wrote the translation. It slavishly copies the original, sometimes at the sacrifice of sense; but this close verbal adherence makes it a more valuable help for studying the Samaritan text. De la Valle brought it to Europe with the Samaritan text in 1616. Nedrinus published it with a faulty Latin translated in the Paris Polyglot, from whence Walton reprinted it.

(2) A Greek version of the Samaritan was made, as the Jews made the Septuagint from the Hebrew text. The Septuagint manuscripts preserve some fragments of it.

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(3) An Arabic version by Abu Said in Egypt, A.D. 1000; a good copy is in the Bodleian Library, Oxford, presented by Dr. Taylor, 1663.

SAMGAR NEBO

One of the prince generals commanding the army that took Jerusalem (^{<243903>}Jeremiah 39:3). Nebo is the Chaldaean Mercury. Sangara in Sanskrit means “war.”

SAMLAH

(a garment) (^{<013636>}Genesis 36:36,37; ^{<130147>}1 Chronicles 1:47,48). A king of Edom. Of Masrekah. From separate cities being assigned to most of the Edomite kings it is supposed Edom was a confederacy of tribes, and the chief city of the reigning tribe was capital of the whole.

SAMOS

(a height) (especially by the sea shore). An island off the boundary line between Ionia and Caria, three or four miles from the mainland. Mentioned in Paul’s return from his third missionary journey (^{<442015>}Acts 20:15), on his way from Chios to Miletus. He spent the night at the anchorage of Trogyllium in the strait between Samos and the extremity of the ridge of Mycale on the mainland. The Greeks conquered the Persians in the sea fight of Mycale, B.C. 479.

SAMOTHRACIA

In the Aegean. A conspicuous landmark to sailors; in Paul's first voyage to Europe from Troas to Neapolis ([<441611>Acts 16:11](#)). He sailed with a fair wind in going, so that his voyage took him only parts of two days, anchoring for the night at Samothracia, but in returning five ([<442006>Acts 20:6](#)). The ancient city, and probably the anchorage, was on the N. side sufficiently sheltered from a S.E. wind; this wind would counteract the opposing current which sets S. from the Hellespont, and E. between Samothracia and the mainland.

SAMSON

([See MANOAH](#)). Meaning awe inspiring ([<071306>Judges 13:6,18-20](#)) or else sunlike (Gesenius): compare [<070531>Judges 5:31](#), strong (Josephus Ant. 5:8, section 4). Judge of Israel for 20 years ([<071520>Judges 15:20; 16:31](#)), namely, in the Danite region near Philistia. Judah and Dan, and perhaps all Israel,

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were subject then to the Philistines ([<071301>](#)Judges 13:1, 5; 15:9-11, “knowest thou not the Philistines are rulers over us?” [<071520>](#)Judges 15:20). His 20 years’ office was probably included in the “40 years” of Philistine rule. At the time of the angel’s announcement to his mother ([<071305>](#)Judges 13:5) they ruled, and as his judgeship did not begin before he was 20 it must have nearly coincided with the last 20 years of their dominion. However their rule ceased not until the judgeship of Samuel, which retrieved their capture of the ark ([<090701>](#)1 Samuel 7:1-14). So the close of Samson’s judgeship must have coincided with the beginning of Samuel’s, and the capture of the ark in Eli’s time must have been during Samson’s lifetime. Correspondences between their times appear.

(1) The Philistines are prominent under both.

(2) Both are Nazarites ([<090111>](#)1 Samuel 1:11), Samson’s exploits probably moving Hannah to her vow. Amos ([<300211>](#)Amos 2:11,12) alludes to them, the only allusion elsewhere to Nazarites in the Old Testament being [<250407>](#) Lamentations 4:7.

(3) Dagon’s temple is alluded to under both ([<090502>](#)1 Samuel 5:2; [<071623>](#)Judges 16:23).

(4) The Philistine lords ([<090707>](#)1 Samuel 7:7; [<071608>](#)Judges 16:8,18,27).

Samson roused the people from their servile submission, and by

his desultory blows on the foe prepared Israel for the final victory under Samuel. “He shall begin to deliver Israel” ([071305](#)Judges 13:5) implies the consummation of the deliverance was to be under his successor ([090701](#)1 Samuel 7:1-13). “The Lord blessed him” from childhood ([071324](#)Judges 13:24); type of Jesus ([420252](#)Luke 2:52, compare [420180](#)Luke 1:80, John the Baptist the New Testament Nazarite). “The Spirit of the Lord” is stated to be the Giver of his strength ([071325](#)Judges 13:25; 14:6,19; 15:14). Samson was not of giant size as were some of the Philistines (1 Samuel 17); his strength was not brute natural strength, but spiritual, bound up with fidelity to his Nazarite vow. An embodied lesson to Israel that her power lay in separation from idol lusts and entire consecration to God; no foe could withstand them while true to Him, but once that they forsook Him for the fascinations of the world their power is gone and every enemy should triumph over them ([090209](#)1 Samuel 2:9). Still even Samson’s falls, as Israel’s, are in God’s wonderful providence overruled to Satan’s and his agents’ confusion and the good of God’s elect. Samson slays the lion at Timnath,

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and through his Philistine wife's enticement they told the riddle; then to procure 30 tunics he slew 30 Philistines, the forfeit. His riddle "out of the eater came forth meat (carcasses in the East often dry up without decomposition), and out of the strong (<401229>Matthew 12:29) came forth sweetness," is the key of Samson's history and of our present dispensation. Satan's lion-like violence and harlot-like subtlety are made to recoil on himself and to work out God's sweet and gracious purposes toward His elect. Deprived of his wife, Samson by the firebrands attached to 300 jackals (shual), avenged himself on them. The Philistines burnt her and her father with fire; then he smote them with great slaughter at Etam. Then under the Spirit's power with an donkey bone (for the Philistines let Israel have no iron weapons: <091319>1 Samuel 13:19) he slew a thousand Philistines. This established his title as judge during the Philistine oppression ("in the days of the Philistines": <071520>Judges 15:20).

(**See DELILAH** for his fall). By lust Samson lost at once his godliness and his manliness; it severed him from God the strength of his manhood. Samson set at nought the legal prohibition against affinity with idolatrous women (<023415>Exodus 34:15,16; <050703>Deuteronomy 7:3). Parting with the Nazarite locks of his consecration was virtual renunciation of his union with God, so his strength departed. Prayer restored it. The foes' attribution of their victory over "Samson the destroyer of their country" to their god Dagon provoked God's jealousy for His honour. A Philistine multitude, including all their lords, congregated in the house,

which was a vast hall, the roof resting on four columns, two at the ends and two close together at the center; 3,000 men and women on the roof beheld while Samson made sport. Samson by pulling down the house slew at his death more than in his life. Type of Christ ([510215](#)>Colossians 2:15; [402750](#)>Matthew 27:50-54). Fulfilling Jacob's prophecy of Dan, his tribe ([014916](#)>Genesis 49:16,17). A token that Israel's temporary backslidings, when repented of, shall issue in ultimate victory. Samson, the physically strong Nazarite, prepared the way for Samuel, the spiritual hero Nazarite, who consummated the deliverance that Samson began. Samson wrought what he did by faith, the true secret of might ([581132](#)>Hebrews 11:32; [402121](#)>Matthew 21:21).

The Phoenicians carried to Greece the story of Samson, which the Greeks transferred to their idol Hercules. The Scholion on Lycophron (Bochart Hieroz. 2:5, section 12) blends the stories of Samson and Jonah, and makes Hercules come out of the belly of the sea monster with the loss of his hair. Hercules was "son of the sun" in Egypt (shemesh) related to Sam-son).

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Ovid (Fasti 54) describes the custom of tying a torch between two foxes in the circus, in memory of damage once done to a harvest by a fox with burning straw. Hercules dies by the hand of his wife; but every fault is atoned by suffering, and at last he ascends to heaven. His joviality and buffoonery answer to the last scene in the life of Samson. The history is taken probably from the tribe of Daniel (**See TIMNATH**).

SAMUEL

(asked of God), Greek **THEaitetus** ; or probably heard of God. Last of the judges, first of the successional prophets (Moses was a prophet,

<051815> Deuteronomy 18:15, but more a lawgiver; <440324> Acts 3:24, “all the prophets from Samuel and those that follow after,” <441320> Acts 13:20, shows Samuel was first of the succession); founder of the monarchy. He gives name to the two books commemorating the first foundation of the kingdom under Saul, and its firm establishment in David’s person and line. Son of Elkanah of **see RAMATHAIM ZOPHIM** in Mount Ephraim, and **see HANNAH** . The father, though sprung from Korah the Levite, lived in Mount Ephraim, and became incorporated with Ephraim. So the Levite in <071707> Judges 17:7 was “of the family of Judah” by incorporation. On the brow of the double summit of Ramathaim Zophim was the city of Samuel’s birth and residence in after years, at its foot was a great well (<091922> 1 Samuel 19:22). While sleeping in the sanctuary Samuel received his first call of God; “he did not yet

know Jehovah,” i.e. by personal revelation ([1 Samuel 3:7](#), compare [1 Samuel 3:1](#); [Acts 19:2](#)). Only at the third call (compare [Job 33:14](#)), and by Eli’s instruction, Samuel replied, “speak, Lord, for Thy servant heareth.” With delicate consideration for Eli’s feelings Samuel lay until morning shrinking from telling him Jehovah’s revelation, and only at his solicitation told all. The gentleness of the child intensified the awfulness of the doom announced through him to the old priest. Henceforward all Israel, from Dan in the far N. to Beersheba, recognized Samuel as prophet of Jehovah, “for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord, and the Lord let none of his words fall to the ground.” Twenty years elapse after the fall of church and state at the fatal battle of Ebenezer, and the destruction of Shiloh the seat of Jehovah’s worship ([1 Samuel 7:2,3](#), etc.). Then Samuel again appears and exhorts Israel, now lamenting after the Lord, to “put away” their idols and “Ashtaroth” in particular (each man besides general sins has his particular besetting sin), and to “return unto Jehovah with all their hearts.” Gathering them at Mizpeh, Samuel poured water before Jehovah

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in confession of sin and in token of their consequent utter prostration and powerlessness ([<101414>2 Samuel 14:14](#), inward dissolution through distress; [<192214> Psalm 22:14; 58:7](#); [<231203>Isaiah 12:3](#); [<430737>John 7:37](#)). Realization of our weakness is the necessary condition for receiving almighty strength ([<234029>Isaiah 40:29,30](#); [<471209>2 Corinthians 12:9,10](#)). The people, hearing that the Philistine lords were come up against them, begged Samuel's unceasing intercessions. The Lord heard him ([<199906>Psalm 99:6](#); [<241501>Jeremiah 15:1](#)). As Samuel was offering the burnt offering the Philistines drew near to battle; and Jehovah with a thunderstorm defeated them, and Israel pursued them to Bethcar. At the very spot where 20 years previously Israel was routed Israel set up the **see EBEN-EZER** stone, commemorating victory over the Philistines by Jehovah's help ([<090707>1 Samuel 7:7-14](#)). The Philistines restored the cities and adjoining districts which they had taken from Israel, close up to Ekron and Gath, the cities of the Philistines; and the effect of Israel's victory on the Amorites was they kept peace with Israel (compare [<061006> Joshua 10:6](#); [<070134>Judges 1:34,35](#)). He visited on circuit as judge Bethel, Gilgal, and Mizpeh, the three chief sanctuaries W. of Jordan. His home and judicial center was Ramah, where he built an altar.

Strange to say, notwithstanding the awful warning in Eli's case of the danger of not correcting children, Samuel had two sons, Joel and Abiah, whom he made judges in Beersheba, and who unlike their father turned aside after lucre and bribes, and

perverted judgment (<090801>1 Samuel 8:1-3). The father seems somewhat to blame in respect to them, the only blemish recorded of Samuel. This was the occasion of the Israelite elders requesting for a king. Displeased at the request, Samuel had one unfailing resource, he prayed to Jehovah. The Lord punished them by granting their desire (<19A615>Psalm 106:15), which was a virtual rejection of Jehovah Himself, not merely of Samuel. Yet the Lord did not abdicate His throne over the theocracy. The king was but Jehovah's vicegerent holding office only on condition of loyalty to his Liege above; Israel, under the unfaithful Saul, at Nilboa by Bitter experience learned what a vain defense is a king reflecting their own unbelieving carnalism. In spite of Samuel's warning of the tyrannies of a king, Israel insisted on having one, "like all the nations," to "judge" them and "fight their battles." They preferred an arm of flesh to Jehovah's spiritual defense under Samuel. Samuel duly anointed SAUL by God's direction, and after Saul's victory over Nahash renewed the kingdom at Gilgal; here he appealed to the people as to his own past integrity in office, in times when bribery was too prevalent. The people

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attested his purity, from whence he has been named the Israelite Aristides. God by sending a thunderstorm in an unusual time, then May or June, declared both his integrity and the people's sin. Samuel assures them nevertheless God will forgive and bless them if loyal to Him, but otherwise He will consume both them and their king (1 Samuel 9--12).

(On his title "seer" **see PROPHET**). The people consulted him on every subject of difficulty (^{<090906>}1 Samuel 9:6-10), and eiders trembled before his approach as the representative of superhuman power and holiness (^{<091604>}1 Samuel 16:4,5). His characteristic spiritual work was unceasing crying to Jehovah at times, "all night," in intercessory prayer (^{<091511>}1 Samuel 15:11; 7:7,8); so the Antitype "continued all night in prayer to God" (^{<420612>}Luke 6:12). Also bold witness for God's law, which as prophet he represented, even before Saul when transgressing it. He maintained the supremacy of the divine rule above the secular at the very beginning of the kingdom. His sacrificing was not as a priest, but as a Levite and prophet especially called to do so by God, though not of the family of Aaron; a presage of the better dispensation wherein not those alone of one favored family or caste, but all, are privileged to be king-priests to God. Saul's sin lay not in his usurping the priest's office, but in disobedience to God as represented by His prophet (^{<091008>}1 Samuel 10:8; 13:8; 15, on which occasion Samuel enunciated the eternal principle, "to obey is better than sacrifice," i.e. not that sacrifice was not required, for God ordained it, but it can never be made a cloak for neglecting the moral, spiritual end for which the positive ordinance of sacrifice

existed). Samuel tore himself from Saul, who desired his prophetic countenance before the people; his rending the garment symbolized the rending of Saul's kingdom from him. Samuel saw Saul no more, yet grieved for one whose self-incurred doom he could no longer avert, until Jehovah expostulated "how long wilt thou mourn for Saul, seeing I have rejected him?" ([1 Samuel 16:1](#), compare [Psalm 139:21,22](#)). Tender sympathy never led Samuel to give Saul public sanction; but now he is called on to anoint another in Saul's room, and to be of one mind with God in all that God does.

Samuel founded "the schools of the prophets," to which belonged "the sons of the prophets," whose education, beside the law, was in sacred, vocal, and instrumental music and processions ([1 Samuel 10:5,10; 19:19,20](#); [1 Chronicles 25:1,6](#)). ([See NAIOTH](#)). Here David fled as to his spiritual home. Then Saul, by sending messengers to take him from Samuel's very presence, virtually insulted the prophet, but was himself

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brought under the power of the Spirit. Here David learned the elements of that sacred and prophetic psalmody of which he subsequently became the great representative. Thus Samuel was his spiritual father and the originator of the religious schools of which our modern Christian universities are the offshoot. At his death (^{<092501>}1 Samuel 25:1) all the Israelites were gathered together and lamented him and buried him in his house at **see RAMAH** . The “Acta Sanctorum” (Aug. 20) say his remains were translated from Judaea (A.D. 406) to Constantinople, and received with pomp at the pieter Chalcedon by the emperor Arcadius, and conveyed to a church near the palace of Hebdomon.

SAMUEL, BOOKS OF

One book in Hebrew; the Septuagint divided it into two. The Talmud (A.D. 500) is the earliest authority that ascribes the book to Samuel (Baba Bathra 14:2). The Hebrews give it his name because its first part treats of his birth, life, and work. His death recorded in 1 Samuel 25 proves he did not write it all. The Talmud’s view, adopted by learned Christian fathers, may be true of the first 24 chapters. That Samuel wrote memoirs, which Nathan the prophet and Gad the seer supplemented, appears from ^{<132929>}1 Chronicles 29:29: “now the acts (history: dibrei) of David the king, first and last, behold they are written in the book (history: dibrei) of Samuel the seer, and in the book (history) of Nathan the prophet, and in the book (history) of Gad the seer.” Nehemiah is said in 2 Macc. 2:13 to have

“gathered together the acts in the kings and the prophets.”

The internal notices favor a date of the memoirs used in compiling 1 and 2 Samuel before the due organization of the temple and Mosaic ritual. For sacrifices are mentioned with tacit approval, or at least without apology, at other places (Mizpeh, Ramah, Bethel, and Araunah’s threshing floor) than before the door of the tabernacle or temple, the only place permitted by the law ([090709](#)>1 Samuel 7:9,10,17; 9:13; 10:3; 14:35; [102418](#)>2 Samuel 24:18-25). On the contrary the writer of 1 and 2 Kings stigmatizes the high places to Jehovah and blames the kings who sanctioned or connived at them ([111514](#)>1 Kings 15:14; 22:43; [121203](#)>2 Kings 12:3; 14:4; 15:4,35; 16:4; 21:3). In the disestablishment of the Mosaic ritual consequent on the Philistine capture of the ark, and in the unsettled times that followed, even the godly followed Moses less strictly. Hence he is but twice mentioned in all Samuel, and then only as joined with Aaron in delivering Israel out of Egypt; the law is never mentioned ([091206](#)>1 Samuel 12:6,8). In Joshua

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“Moses” occurs 56 times; in Chronicles, Ezra, and Nehemiah, after the captivity, when a return to the Mosaic standard, was the watchword of the civil and religious restoration, 31 times; in Kings, ten times; in the unsettled era of Judges, three times. Its early date is also implied by its purity of Hebrew as compared with the so-called Chaldaisms of Kings and the still more alloyed language of Chronicles. The passage (<092706>1 Samuel 27:6) “Ziklag pertaineth unto the kings of Judah unto this day” implies the division between the kingdoms of Israel and Judah, but this is probably the comment of the last reviser. If it be the compiler’s, then the compilation was made subsequently to the division. Though it does not record David’s death it certainly takes it for granted (<100505>2 Samuel 5:5). This passage favors the view that the composition was shortly after his death.

That the composer used various existing materials appears from the distinct, but not irreconcilable, accounts of Saul’s first acquaintance with **see DAVID** (<091614>1 Samuel 16:14-23; 17:55-58), also of Saul’s death (<093102>1 Samuel 31:2-6,8-13; <100102>2 Samuel 1:2-12), also of the origin of the proverb “is Saul also among the prophets?” (<091009>1 Samuel 10:9-12; 19:22-24). Summaries or endings of different memoirs incorporated by the composer appear in <090715>1 Samuel 7:15-17; 14:47-52; <100815>2 Samuel 8:15-18. The only book quoted is the Book of Jasher (= the upright, namely, nation), <100118>2 Samuel 1:18, the bow song or elegy over Saul and Jonathan; once elsewhere (<061013>Joshua 10:13). The allusion to “the Lord’s king and His anointed” (<090210>1 Samuel 2:10) does

not imply that kings already existed, and that therefore this is not Hannah's genuine utterance (for she lived before any king in Israel), but prophetically points on to the necessary culmination of God's kingdom in the coming Messiah, and in David His typical forefather. Probably an inspired member of the schools of the prophets composed the book, incorporating in abridged form existing memoirs and records; so thought Theodoret, Athanasius, and Gregory. A recorder, remembrancer, or chronicler (mazkir) is first mentioned in David's reign (<100816>2 Samuel 8:16; 20:24). The details as to David in Bathsheba's affair, and of Amnon and Tamar, etc., etc., must have been furnished by contemporary memoirs written By persons having intimate access to the royal family. Prophets are prominent in Samuel. Levites are mentioned only twice (1 Samuel 6; <101524>2 Samuel 15:24), but thirty times in 1 Chronicles alone, containing David's history. The inspired author being of the prophetic schools naturally embodies Nathan's memoir as to his dealing with David in the Bathsheba sin, and in respect to the promise of

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permanence to his seed and throne (2 Samuel 7; 12), and Gad's dealing with him at the time of the plague (2 Samuel 24; also <092205>1 Samuel 22:5). The phrase "Lord of hosts," 62 times found in Isaiah, occurs twice as often in Samuel as in all the other Old Testament histories put together. An undesigned coincidence confirming both occurs between <131012>1 Chronicles 10:12 (which omits notice of the burning), the men of Jabesh Gilead "buried Saul's and his son's bones," and <093112>1 Samuel 31:12, "they burnt the bodies"; the bones in fragments alone remained after the burning. Hannah's song must have been preserved by Samuel and incorporated by the compiler. The latter too derived from records David's elegies, <100119>2 Samuel 1:19-27; 3:33,34; David's psalm, <102202>2 Samuel 22:2-51; and his last words, <102301>2 Samuel 23:1-8.

Samuel contains, but Chronicles omit, David's kindness to Mephibosheth (2 Samuel 9); the story of Bathsheba (2 Samuel 11; 12); Absalom's rebellion (2 Samuel 13); the Gibeonites hanging Saul's seven sons (2 Samuel 21); the war with the Philistines (<102115>2 Samuel 21:15-17); David's song (2 Samuel 22), and last words (2 Samuel 23). Dates are seldom given. The period included is somewhat under 155 years, 1171-1015 B.C. The internal evidence of places, times, etc., accords with truthfulness. Christ stamps Samuel as canonical (<401201>Matthew 12:1-4; compare <440324>Acts 3:24; <581132> Hebrews 11:32).

SANBALLAT

A Moabite of Horonaim (^{<160210>}Nehemiah 2:10,19; 13:28). Seemingly he had some command over “the army of Samaria” (^{<160402>}Nehemiah 4:2) under Artaxerxes. A perpetual opponent of **see NEHEMIAH** from the time of his arrival in Judaea. Tobiah the Ammonite and Geshem the Arabian (^{<160219>}Nehemiah 2:19; 4:7; 6) were in league with him. His daughter married the highpriest Eliashib’s grandson, Joiada’s son; therefore Nehemiah chased him from him (^{<161328>}Nehemiah 13:28). Tobiah had formed a similar alliance with Eliashib, so that it looks as if Eliashib concerted with the Samaritan party to thwart Nehemiah’s reforming plans. Josephus’ account of a Sanballat 100 years later under Alexander the Great seems unhistorical.

SANDAL

na’al . A sole attached to the foot by thongs, Greek [hupodema](#) (^{<410609>}Mark 6:9; ^{<441208>}Acts 12:8). Often ornamentally inlaid with gold, silver, jewels, and

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silk (Song 7:1). The materials were leather, felt, cloth, or wood, occasionally shod with iron. A shoe was delivered in token of transferring property: “over Edom will I cast My shoe.” i.e. I will take possession of it, treading on its pride as it had trodden Israel as an invader ([<196008>Psalm 60:8,12](#); [<100814>2 Samuel 8:14](#); [<061024>Joshua 10:24](#)). The custom, which existed among the Indians and the ancient Germans, arose from the taking possession of property by treading the soil ([<011317>Genesis 13:17](#)), hence handing the shoe symbolized renunciation and transfer of ownership

([<052509>Deuteronomy 25:9](#); [<080407>Ruth 4:7,8](#)). When a Bedouin husband divorces a runaway wife, he says, “She was my slipper, I have cast her off.” (Burckhardt). In [<400311>Matthew 3:11](#); [<441325>Acts 13:25](#), the image is, one about to wash his feet getting the slave to untie his shoe or else sandal. Hengstenberg so explains [<196008>Psalm 60:8](#), “Moab is My washing tub; to Edom will I cast My shoe,” namely, to “bear” as My slave. The latchet was the strap across the instep, securing it on the foot, of small value

([<011423>Genesis 14:23](#); [<300206>Amos 2:6](#); [8:6](#)). “Buy the needy for a pair of shoes,”

i.e. by oppression compel them to sell themselves to us as bondmen, in order that our great women may have elaborately ornamented sandals. Sandals were laid aside indoors, and only put on in a journey or military expedition ([<060905>Joshua 9:5,13](#); [<230527>Isaiah 5:27](#); [<490615>Ephesians 6:15](#)). “Your feet shod with the preparation ([<191017>Psalm 10:17](#)) of the gospel of peace,”

i.e. preparedness for the good warfare, produced by the gospel,

which brings peace within though there is conflict outside with Satan and the world (<420179>Luke 1:79; <451015>Romans 10:15; <232603>Isaiah 26:3; <500407>Philippians 4:7). The shoes and sandals were taken off during meals (<420738>Luke 7:38; <431305> John 13:5,6); but the Jews wore sandals on their feet at the Passover, as ready for the journey (<021211>Exodus 12:11). They put off sandals in reverence at a sacred place (<020305>Exodus 3:5; <060515>Joshua 5:15). So the priests in the temple officiated barefoot; so the Mahometans of Palestine before entering a mosque or the Kaaba at Mecca, and the Mesopotamian Yezidis before entering the tomb of a patron saint, and the Samaritans before treading Mount Gerizim. A sign of mourning (<101530>2 Samuel 15:30; <262417>Ezekiel 24:17); humiliation (<232002>Isaiah 20:2,4; <261610>Ezekiel 16:10), “I shod thee with **see BADGER S**’ skins” or seal skins, and skins of other marine animals of the Red Sea; the material of the Hebrew shoes and of the tabernacle covering. <401010>Matthew 10:10, “provide not shoes,” but <410609>Mark 6:9, “be shod with sandals”; <421004>Luke 10:4 harmonizes them, “carry not shoes,” i.e., do not, as most travelers, carry an extra pair in case the pair in use became worn out.

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SANHEDRIN

formed from the Greek [sunedrion](#) . Sanhedrin is the Chaldee form. ([See COUNCIL](#)).

SANSANNAH

A town in the Negeb or south country ([<061531>Joshua 15:31](#)), also called Hazar Susah or Susim, “horse court,” i.e. “depot of horses” ([<061905>Joshua 19:5](#), compare [<130431>1 Chronicles 4:31](#)). The wady es Sung, S. of Gaza, the first resting place for horses from Gaza to Egypt. See Wilton. Negeg, 213.

SAPH

Of the sons of the giant; slain by Sibbechai the Hushathite fighting with the Philistines at Gob or Gaza ([<102118>2 Samuel 21:18](#)). In [<132004>1 Chronicles 20:4](#)
S IPPAI .

SAPHIR

(beautiful). A village addressed by Micah ([<330101>Micah 1:11](#)). “In the mountain district between Eleutheropolis and Ascalon” (Eusebius and Jerome, Onomast.). In this direction lies now es Sawafir, seven miles N.E. of Ascalon, and twelve W. of Beit Jibrin (Eleutheropolis), to the right of the coast road from Gaza; Sawafir is however not “in the mountain district,” but on the open plain.

SAPPHIRA

(sapphire or beautiful). Three hours only elapsed between **see ANANIAS** ' death and her lie (she being unaware of her husband's doom) and death ([<440501>Acts 5:1,7-10](#)).

SAPPHIRE

One of the hyaline corundums; deep blue, hard, brilliant, and costly. Representing the hue of the divine throne. On the highpriest's breastplate ([<022818>Exodus 28:18](#)); some think the lapis lazuli is meant ([<022410>Exodus 24:10](#)). [<260126> Ezekiel 1:26; 10:1; <182806>Job 28:6,16; Song 5:14](#), sapphire, sparkling in the girdle round Him; [<235411>Isaiah 54:11; <250407>Lamentations 4:7](#), "their polishing was of sapphire," they were like beautifully cut and polished sapphires. The sapphires represent the blue veins of a beautiful person ([<262813>Ezekiel 28:13](#)). The best sapphires came from Persia. Our sapphire is

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the azure or indigo blue, crystalline corundum; but the Latin and Greek sapphire was “refulgent with spots of gold, azure, never transparent, not suited for engraving when intersected with hard crystalline particles” (Pliny, H. N. 37:9); i.e. the lapis lazuli. The Hebrew lapis lazuli is transparent and suited for engraving; probably our sapphire.

SARAH

(princess). ([See ABRAHAM](#) , [see ISAAC](#)). Sarah is Iscah, sister of Milcah and Lot (called “brother of Abraham.” [<011416>Genesis 14:16](#)), and daughter of Haran. As Nahor married his niece Milcah, so Abraham ([<011127>Genesis 11:27](#)), the youngest brother of the three, his niece Sarah, “daughter,” i. e. granddaughter, “of his father not of his mother,” probably not more than ten years his junior ([<011129>Genesis 11:29; 20:12](#)) Sarai, “my princess,” was her name down to [<011715>Genesis 17:15](#) when God changed it. She was thenceforward to be princess not merely of Abraham and his seed, but of all families of the earth. An example of faith, though she erred in abetting Abram’s pretence that she was his sister (her beauty was then great:

[<011213> Genesis 12:13](#), etc., [<012005>Genesis 20:5,13](#)); still more in suggesting the carnal policy of Abram’s taking Hagar to obtain children by her, when God delayed the promised seed by Sarah herself ([<011601>Genesis 16:1-3](#)); also in harshness to Hagar, when the retributive consequences of her own false step overtook her through the very instrument of her sin ([<011605>Genesis 16:5,6](#); [<240219>Jeremiah 2:19](#);

<200131>Proverbs 1:31); also laughing in unbelief at God's promise that she should bear a son in her old age (Genesis 18), forgetting that nothing is "too hard for the Lord" (see <243217>Jeremiah 32:17; <420137> Luke 1:37), then denying that she laughed, through fear; faith triumphed at last (Genesis 21). "At the set time the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken"; "God hath made me to laugh," said Sarah, "all that hear will laugh with me," namely, in joy as Abraham laughed (<011717>Genesis 17:17), not in incredulity, as in <011812> Genesis 18:12-15. Under God's prompting, Sarah, seeing Hagar's son "mocking" at Isaac the son of the promise during the feast for the latter when weaned (see the spiritual sense <480422>Galatians 4:22-31), said to Abraham, "cast out this bondwoman," etc. (**see HAGAR**). <581111>Hebrews 11:11, "through faith also Sarah herself received strength to conceive seed, and that when she was past age (the Alexandrinus and Sinaiticus manuscripts omit 'was delivered of a child') because she judged Him faithful that promised"; though first doubting, as the weaker vessel, she ceased to doubt, faith triumphing over sense. "Sarah obeyed Abraham,

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calling him lord,” and so is a pattern of a meek and quiet spirit to all wives ([<600306>](#)1 Peter 3:6; [<011812>](#)Genesis 18:12). The truth of the sacred narrative appears in its faithfully recording her faults as well as her faith. Her motherly affection so won Isaac that none but Rebekah could “comfort him after his mother’s death” ([<012406>](#)Genesis 24:6,7). She was 127 when she died at Hebron, 28 years before Abraham, and was buried in the cave of Machpelah, bought from Ephron the Hittite; her “shrine” is shown opposite Abraham’s, with Isaac’s and Rebekah’s on one side, Jacob’s and Leah’s on the other.

SARAPH

[<130422>](#) 1 Chronicles 4:22.

SARDINE

odem , i.e. the red stone (with a yellow shade). [<022817>](#)Exodus 28:17; 39:10; [<262813>](#) Ezekiel 28:13. Much used by the ancients for seals, as being tough yet easily worked, beautiful, and susceptible of high polish; the best stone for engraving. Josephus (the best authority, being a priest, therefore having often seen the high priest’s breastplate) calls it the sardonyx, the first stone in the high priest’s breastplate, in Ant. 3:7, section 5, but the sard or sardine, B.J. 5:5, section 7. Both sardine and sardonyx are varieties of agate. He on the heavenly throne “was to look upon like a jasper and a sardine” ([<660403>](#)Revelation 4:3). As the jasper (or else diamond) represents the divine brightness or holiness, so the red sardine (our cornelian) His

fiery wrath; the same union as in <260104>Ezekiel 1:4; 8:2; <270709>Daniel 7:9. Named from Sardis in Lydia, where it was first found. The Hebrews got their high priest's sardines in Arabia, and from Egypt (<021235>Exodus 12:35).

SARDIS

Capital of Lydia, in Asia Minor; on the Pactolus, at the root of Mount Tmolus. Northward is a view up the Hermus valley. Southward stand two beautiful Ionic columns of the temple of Cybele, six feet and one third in diameter, 35 ft. below the capital; the soil is 25 ft. above the pavement. The citadel is on a steep, high hill. So steep was its S. wall that Croesus the last king omitted to guard it; and one of Cyrus' Persian soldiers, seeing a Lydian descend by cut steps to regain his helmet, thereby led a body of Persians into the acropolis. Now an unhealthy desert; not a human being dwelt in the once populous Sardis in 1850. The senate house (gerusia),

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called Croesus' house, lies W. of the acropolis. One hall is 156 ft. long by 43 broad, with walls 10 ft. thick. There are remains of a theater, 400 ft. in diameter, and a stadium, 1,000; and of two churches, the latter constructed of fragments of Cybele's temple. Now Sart.

Famed for the golden sands of Pactolus, and as a commercial entrepot. In Sardis and Laodicea alone of the seven addressed in Revelation 2; 3; there was no conflict with foes within or without. Not that either had renounced apparent opposition to the world, but neither so faithfully witnessed by word and example as to "torment them that dwell on the earth"

(<661110>Revelation 11:10). Smyrna and Philadelphia, the most afflicted, alone receive unmixed praise. Sardis and Laodicea, the most wealthy, receive little besides censure. Sardis "had a name that she lived and was dead"

(<660301>Revelation 3:1; <540506>1 Timothy 5:6; <550305>2 Timothy 3:5; <560116>Titus 1:16; <490201> Ephesians 2:1,5; 5:14). "Become (Greek) watchful" or "waking" (Greek), what thou art not now. "Strengthen the things which remain," i.e. the few graces which in thy spiritual slumber are not yet extinct, but "ready to die"; so that Sardis was not altogether "dead." Her works were not "filled up in full complement ([pepleromena](#)) in the sight of My God" (so the Siniaticus, Alexandrinus, and Vaticanus manuscripts). Christ's God is therefore our God; His judgment is the Father's judgment (<432017>John 20:17; 5:22). He threatens Sardis if she will not watch or wake up, "He will come on her as a thief"; as the Greek proverb, "the feet of the

avenging deities are shod with wool,” expressing the noiseless nearness of God’s judgments when supposed far off. Sardis had nevertheless “a few names” in the book of life, known by the Lord as His ([431003](#)>John 10:3). The gracious Lord does not overlook exceptional saints among masses of professors. Their reward and their character accord. “They have not defiled their garments,” so “they shall walk (the best attitude for showing grace to advantage) with Me in white, for they are worthy,” namely, with Christ’s worthiness “put on them” ([660714](#)>Revelation 7:14; [261614](#)>Ezekiel 16:14). The state of grace now, and that of glory hereafter, harmonize. Christ’s rebuke was not in vain. Melito, bishop of Sardis in the second century, was eminent for piety; he visited Palestine to investigate concerning the Old Testament canon, and wrote an epistle on it (Eusebius 4:26; Jerome Catal. Script. Ecclesiastes 24). In A.D. 17, under the emperor Tiberius, an earthquake desolated Sardis and 11 other cities of Asia; Rome remitted its taxes for five years, and the emperor gave a benefaction from the privy purse.

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SAREPTA

The Old Testament Z AREPHATH . <420426>Luke 4:26.

SARGON

(**See NAHUM**). From sar a king, and gin or kin established. In the inscriptions Sargina; founded Khorsabad (named Sarghun by Arabian geographers). (**See HOSHEA**). Once “Sargon’s” name in <232001>Isaiah 20:1, as having taken Ashdod by his general Tartan, caused a difficulty. He is not mentioned in the Scripture histories nor the classics; but Assyrian inscriptions show he succeeded Shalmaneser, and was father of Sennacherib, and took Ashdod as Isaiah says; he finished the siege of Samaria (721 B.C.) which Shalmaneser had begun, and according to the inscription carried away 27,280 persons (compare <121706>2 Kings 17:6). Scripture, while naming at the capture of Samaria Shalmaneser, <121703>2 Kings 17:3, in <121704>2 Kings 17:4,5,6, four times says “the king of Assyria,” which is applicable to Sargon. In <121809>2 Kings 18:9-11 it is implied Shalmaneser was not the actual captor, since after <121809>2 Kings 18:9 has named him <121810>2 Kings 18:10 says “THEY took it.” Isaiah was the sole witness to Sargon’s existence for 25 centuries, until the discovery of the Assyrian monuments confirmed his statement. They also remarkably illustrate <121706>2 Kings 17:6, that he placed the deported Israelites (“in Halah, Habor, the river of Gozan, and at a later time) “in the cities of the Medes”; for Sargon in them states he overran Media and “annexed many Median towns to Assyria.”

Sargon mounted the throne the same year that Merodach Baladan ascended the Babylonian throne, according to Ptolemy's canon 721 B.C. He was an usurper, for he avoids mentioning his father. His annals for 15 years, 721-706 B.C., describe his expeditions against Babylonia and Susiana on the S., Media on the E., Armenia and Cappadocia N., Syria, Palestine, Arabia, and Egypt, W. and S.W. He deposed Merodach Baladan and substituted a viceroy. He built cities in Media, which he peopled with captives from a distance. He subdued Philistia, and brought Egypt under tribute; in his second year (720) he fought to gain Gaza; in his sixth against Egypt (715); in his ninth (712) he took Ashdod by Tartan. Azuri was king of Ashdod; Sargon deposed him and made his brother Ahimiti king; the people drove him away, and raised Javan to the throne, but the latter was forced to flee to Meroe. (G. Smith, Assyrian Discoveries). Then, according to the inscriptions, he invaded Egypt and Ethiopia, and received tribute from a Pharaoh of Egypt, besides destroying in part the Ethiopian No-

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Amon or Thebes (^{<340308>}Nahum 3:8); confirming ^{<232002>}Isaiah 20:2-4, “as Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, so shall the king of Assyria lead away the Egyptians and the Ethiopians captives, young and old, naked and barefoot,” etc. The monuments also represent Egypt at this time in that close connection with Ethiopia which the prophet implies. A memorial tablet in Cyprus shows he extended his arms to that island; a statue of him, now in the Berlin Museum, was found at Idalium in Cyprus. Sargon built one of the most magnificent of the Assyrian palaces. He records that he thoroughly repaired the walls of Nineveh, which he raised to be the first city of the empire; and that near it he built the palace and town (Khorsabad) which became his chief residence, Dursargina; from it the Louvre derived its series of Assyrian monuments. He probably reigned 19 years, from 721 to 702 B. C., when Sennacherib succeeded.

SARID

A landmark on Zebulun’s boundary (^{<061910>}Joshua 19:10,12). Meaning “hole,” “incision” (Knobel); perhaps the southern opening of the deep, narrow wady, coming down from the basin of Nazareth, about an hour to the S.E. of Nazareth, between two steep mountains. (See tseen , in Keil).

SARON

^{<440935>} Acts 9:35. S HARON in Old Testament The article in the Greek shows the name denotes a district.

SARSECHIM

One of Nebuchadnezzar's generals at Jerusalem's capture ([<243903>](#)Jeremiah 39:3).

SARUCH

Serug ([<420335>](#)Luke 3:35).

SATAN

(adversary). Four times in Old Testament as a proper name ([<180106>](#)Job 1:6,12; 2:1; [<380301>](#)Zechariah 3:1, with the article); without it in [<132101>](#)1 Chronicles 21:1; 25 times in New Testament; the **see DEVIL** also 25 times; “the prince of this world” three times, for Satan had some mysterious connection with

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this earth and its animals before man's appearance. Death already had affected the pre-Adamic animal kingdom, as geology shows. Satan had already fallen, and his fall perhaps affected this earth and its creatures, over which he may originally in innocence have been God's vicegerent, hence his envy of man his successor in the vicegerency (^{<010126>}Genesis 1:26; 3:1-14). "The wickered one" six times; "the tempter" twice. "The old serpent, the devil, and Satan, who deceiveth the whole world" (^{<661209>}Revelation 12:9; 20:23). In Job his power is only over outward circumstances, by God's permission. Instead of being a rival power to good and God, as in the Persian belief as to Ormuzd and Ahriman, he is subordinate; his malicious temptation of David was overruled to work out Jehovah's anger against Israel (^{<102401>}2 Samuel 24:1; ^{<132101>}1 Chronicles 21:1). As the judicial adversary of God's people he accuses them before God, but is silenced by Jehovah their Advocate (^{<380301>}Zechariah 3:1,2; ^{<600508>}1 Peter 5:8; ^{<19A906>}Psalms 109:6,31; ^{<620201>}1 John 2:1,2). The full revelation of "the strong man armed" was only when "the stronger" was revealed (^{<421121>}Luke 11:21-23). He appears as personal tempter of **see JESUS CHRIST** . The Zendavesta has an account of the temptation in Eden nearest that of Genesis, doubtless derived from the primitive tradition. Christ's words of Satan are (^{<430844>}John 8:44), "ye are of your father the devil; he was a murderer (compare as to his instigating Cain ^{<620309>}1 John 3:9-12) from the beginning and abode not in the truth. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." He is a "spirit," "prince of the powers of the air," and "working in the children of disobedience"

(<490202>Ephesians 2:2). “Prince of the demons” (Greek), at the head of an organized “kingdom” (<401224>Matthew 12:24-26), with “his (subject) angels.” They “kept not their first estate but left their own habitation”; so God “hath reserved them in everlasting chains under darkness unto the judgment of the great day” (<650106>Jude 1:6). Again “God spared not the angels, but cast them into hell (Tartarus, the bottomless pit: <420831>Luke 8:31; <660911>Revelation 9:11), and delivered them to chains of darkness” (<610204>2 Peter 2:4). Their final doom is Tartarus; meanwhile they roam in “the darkness of this world”; step by step they and Satan are being given up to Tartarus, until wholly bound there at last (Revelation 20). “The darkness of this world” (<490612>Ephesians 6:12) is their chain. They are free now to tempt and hurt only to the length of their chain; <661207>Revelation 12:7-9 describes not their original expulsion, but a further step in their fall, owing to Christ’s ascension, namely, exclusion from access to accuse the saints before God (<180111>Job 1:11; Zechariah 3). Christ’s ascension as our advocate took away the accuser’s standing

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ground in heaven (compare ^{<421018>}Luke 10:18; ^{<231412>}Isaiah 14:12-15). Pride was his “condemnation,” and to it he tempts others, especially Christian professors (^{<010305>}Genesis 3:5; ^{<540306>}1 Timothy 3:6). As love, truth, and holiness characterize God, so malice or hatred (the spring of murder), lying, and uncleanness characterize Satan (^{<430844>}John 8:44; ^{<620310>}1 John 3:10-12). Disbelief of God is what first Satan tempts men to (Genesis 3); “IF Thou be the Son of God” was the dart he aimed at Christ in the wilderness temptation, and through human emissaries on the cross. Also pride and presumption (^{<400406>}Matthew 4:6). Restless energy, going to and fro as the “roaring lion”; subtle instilling of venom, gliding steadily on his victim, as the “serpent” or “dragon”; shameless lust (^{<180107>}Job 1:7; ^{<401243>}Matthew 12:43); so his victims (^{<235720>}Isaiah 57:20). He steals away the good seed from the careless hearer (^{<401319>}Matthew 13:19), introduces “the children of the wicked one” into the church itself, the tares among and closely resembling outwardly the wheat (^{<401338>}Matthew 13:38,39). His “power” is that of darkness, from which Christ delivers His saints; cutting off members from Christ’s church is “delivering them to Satan” (^{<460505>}1 Corinthians 5:5; ^{<540120>}1 Timothy 1:20; ^{<442618>}Acts 26:18; ^{<510113>}Colossians 1:13). The Jews might have been “the church of God,” but by unbelief became “the synagogue of Satan.” His “throne” opposes Christ’s heavenly throne (^{<660402>}Revelation 4:2; 2:9,10,13). He has his “principalities and powers” in his organized kingdom, in mimicry of the heavenly (^{<450838>}Romans 8:38; ^{<461524>}1 Corinthians 15:24;

<510215>Colossians 2:15; <490612>Ephesians 6:12). He instigates persecution, and is the real persecutor. He has “depths of Satan” in opposition to knowledge of “the deep things of God” (<660224>Revelation 2:24); men pruriently desire to know those depths, as Eve did. It is God’s sole prerogative thoroughly to know evil without being polluted by it.

Satan has “the power of death,” because “the sting of death is sin” (<461556>1 Corinthians 15:56); Satan being author of sin is author of its consequence, death. God’s law (<010217>Genesis 2:17; <450623>Romans 6:23) makes death the executioner of sin, and man Satan’s “lawful captive.” Jesus by His death gave death its deathblow and took the prey from the mighty; as David cut off Goliath’s head with his own sword (<401229>Matthew 12:29; <421019>Luke 10:19; <234924> Isaiah 49:24; <550110>2 Timothy 1:10; <190802>Psalm 8:2; <580214>Hebrews 2:14). “Christ ... through death ... destroy ([katargeese](#) , render powerless) him that had the power of death.” Satan seeks to “get an advantage of” believers (<470211>2 Corinthians 2:11); he has “devices” ([noemata](#)) and “wiles” ([methodeias](#) , methodical stratagems) (<490611>Ephesians 6:11), and “snares”

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([<540307>](#)1 Timothy 3:7), “transforming himself (Greek) into an angel of light,” though “prince of darkness” ([<471114>](#)2 Corinthians 11:14; [<422253>](#)Luke 22:53; [<490612>](#) Ephesians 6:12). “Satan hinders” good undertakings by evil men ([<441310>](#)Acts 13:10; 17:13,14; 3:8-10), or even by “messengers of Satan,” sicknesses, etc. ([<471114>](#)2 Corinthians 11:14; 12:7; [<520218>](#)1 Thessalonians 2:18;

[<421316>](#) Luke 13:16). Satan works or energizes in and through antichrist ([<530209>](#)2 Thessalonians 2:9; [<661302>](#)Revelation 13:2) in opposition to the Holy Spirit energizing in the church ([<490119>](#)Ephesians 1:19). The wanton turn aside from Christ the spouse after Satan the seducer ([<540511>](#)1 Timothy 5:11-15). The believer’s victory by “the God of peace bruising Satan” is foretold from the first ([<010315>](#)Genesis 3:15; [<451620>](#)Romans 16:20). The opposition of Satan in spite of himself will be overruled to the believer’s good, the latter thereby learning patience, submission, faith, and so his end being blessed, as in Job’s case. Man can in God’s strength “resist Satan” ([<590407>](#)James 4:7); by withholding consent of the will, man gives Satan no “place,” room or scope ([<490427>](#)Ephesians 4:27). “The wicked one toucheth not” the saint, as he could not touch Christ ([<620518>](#)1 John 5:18; [<431430>](#)John 14:30). Self restraint and watchfulness are our safeguards ([<600508>](#)1 Peter 5:8).

Translate [<550226>](#)2 Timothy 2:26 “that they may awake ([ananeepsosin](#)) ... being taken as saved captives by him (the

servant of the Lord, <550224>2 Timothy 2:24: [autou](#)) so as to follow the will of Him” ([ekeinou](#) : God, <550225>2 Timothy 2:25): [ezogreemenoi](#) , taken to be saved alive, instead of Satan’s thrall unto death, brought to the willing “captivity of obedience” to Christ

(<471005>2 Corinthians 10:5). So Jesus said to Peter (<420510>Luke 5:10), “henceforth thou shalt catch unto life ([zogron](#)) men.” Satan in tempting Christ asserts his delegated rule over the kingdoms of this world, and Christ does not deny but admits it (<420406>Luke 4:6), “the prince of this world” (<431231>John 12:31; 14:30; 16:11; <470404>2 Corinthians 4:4; <490612>Ephesians 6:12). Satan slanders God to man (<010301>Genesis 3:1-5), as envious of man’s happiness and unreasonably restraining his enjoyments; and man to God (<180109>Job 1:9-11; 2:4,5). Satan tempts, but cannot force, man’s will; grace can enable man to overcome (<590102>James 1:2-4; <461013>1 Corinthians 10:13;

<590407> James 4:7, etc.). Satan steals the good seed from the careless hearer (<590121>James 1:21) and implants tares (<401304>Matthew 13:4,19,25,38). Satan thrusts into the mind impure thoughts amidst holy exercises; <460705>1 Corinthians 7:5, “come together that Satan tempt you not because of your incontinency,” i.e., Satan takes advantage of men’s inability to restrain natural propensities. Satan tempted Judas (<422205>Luke 22:5; John 23:27),

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Peter (^{<422231>}Luke 22:31), Ananias and Sapphire (Acts 5). Augustine's (De Civit. Dei, 22:1) opinion was that the redeemed were elected by God to fill up the lapsed places in the heavenly hierarchy, occasioned by the fall of Satan and his demons.

SATYRS

seirim . ^{<031707>}Leviticus 17:7, "they shall no more offer ... sacrifices unto devils" (seirim) i.e. to the evil spirits of the desert, literally, "shaggy goats," hence applied to an object of pagan worship or a demon dwelling in the desert (^{<141115>}2 Chronicles 11:15; ^{<231321>}Isaiah 13:21; 34:14). At Mendes in Lower Egypt the goat was worshipped with foul rites. Israel possibly once shared in them. Compare ^{<062414>}Joshua 24:14,15; ^{<262308>}Ezekiel 23:8,9,21.

SAUL

Hebrew SHAUL

1. An early king of Edom (^{<013637>}Genesis 36:37,38). ^{<130624>} 1 Chronicles 6:24.

4. First king of Israel. The names Kish and Ner, Nadab and Abinadab, Baal and Mephibosheth, recur in the genealogy in two generations. The family extends to Ezra's time. If the Zimri of ^{<130942>}1 Chronicles 9:42 be the Zimri of 1 Kings 16 it is the last stroke of the family of Saul for the kingdom. Saul was son of Kish, son of Ner, son of Abiel or Jehiel. ^{<090901>}1 Samuel

9:1 omits Ner, the intermediate link, and makes Kish son of Abiel; [130833](#) 1 Chronicles 8:33 supplies the link, or Ner in 1 Chronicles is not father but ancestor of Kish ([130936](#) 1 Chronicles 9:36-39), and Ner son of Abi- Gibeon (father or founder of Gibeon, [130829](#) 1 Chronicles 8:29) is named only because he was progenitor of Saul's line, the intermediate names mentioned in 1 Samuel 9 being omitted. The proud, fierce, and self willed spirit of his tribe, Benjamin, is conspicuous in Saul (see Judges 19; 20; 21). Strong and swift footed ([100123](#) 2 Samuel 1:23), and outtopping the people by head and shoulders ([090902](#) 1 Samuel 9:2), he was the "beauty" or "ornament of Israel," "a choice young man," "there was none goodlier than he." Above all, he was the chosen of the Lord ([090917](#) 1 Samuel 9:17; 10:24; [102106](#) 2 Samuel 21:6). Zelah was Kish's burial place. Gibeah was especially connected with Saul. The family was originally humble ([091101](#) 1 Samuel

2.

[014610](#) Genesis 46:10.

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11:1,21), though Kish was “a mighty man of substance.” Searching for Kish’s donkeys three days in vain, at last, by the servant’s advice, Saul consulted Samuel, who had already God’s intimation that He would send at this very time a man of Benjamin who should be king. God’s providence, overruling man’s free movements to carry out His purpose, appears throughout the narrative. Samuel gave Saul the chiefest place at the feast on the high place to which he invited him, and the choice portion. Setting his mind at ease about his asses, now found, Samuel raised his thoughts to the throne as one “on whom was all the desire of Israel.” “Little then in his own sight” ([<091517>1 Samuel 15:17](#)), and calling himself “of the smallest of the tribes, and his family least of all the families of Benjamin” ([<090921>1 Samuel 9:21](#)), Saul was very different from what he afterward became in prosperity; elevation tests men ([<197318>Psalm 73:18](#)). Samuel anointed and kissed Saul as king. On his coming to the oak (“plain”) of Tabor, three men going with offerings to God to Bethel gave him two of three loaves, in recognition of his kingship. Next prophets met him, and suddenly the Spirit of God coming upon him he prophesied among them, so that the proverb concerning him then first began, “is Saul also among the prophets?” The public outward call followed at Mizpeh, when God caused the lot to fall on Saul. So modest was he that he hid himself, shunning the elevation, amidst the baggage. A band whose hearts God had touched escorted him to Gibeah, while the worthless despised him, saying “how shall this man save us?” (compare [<421414>Luke 14:14](#), the Antitype, meekly “He held His peace”; [<193813> Psalm 38:13](#)). N AHASH ’ S cruel threat against Jabesh

Gilead, which was among the causes that made Israel desire a king ([<090803>1 Samuel 8:3,19; 12:12](#)), gave Saul the opportunity of displaying his patriotic bravery in rescuing the citizens and securing their lasting attachment. His magnanimity too appears in his not allowing any to be killed of those whom the people desired to slay for saying “shall Saul reign over us?” Pious humility then breathed in his ascription of the deliverance to Jehovah, not himself ([<091112>1 Samuel 11:12,13](#)). Samuel then inaugurated the kingdom again at Gilgal.

In [<091301>1 Samuel 13:1](#) read “Saul reigned 40 years”; so [<441321>Acts 13:21](#), and Josephus “18 years during Samuel’s life and 22 after his death” (Ant. 16:14, section 9). Saul was young in beginning his reign ([<090902>1 Samuel 9:2](#)), but probably verging toward 40 years old, as his son Jonathan was grown up ([<091302>1 Samuel 13:2](#)). Ishbosheth his youngest son ([<130833>1 Chronicles 8:33](#)) was 40 at his death ([<100210>2 Samuel 2:10](#)), and as he is not mentioned among

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Saul's sons in [<091449>](#) 1 Samuel 14:49 he perhaps was born after Saul's accession.

In the second year of his reign Saul revolted from the Philistines whose garrison had been advanced as far as Geba (Jehu, N.E. of Rama), ([<091005>](#) 1 Samuel 10:5; 13:3) and gathered to him an army of 3,000. Jonathan smote the garrison, and so brought on a Philistine invasion in full force, 30,000 chariots, 6,000 horsemen, and a multitude as the sand. The Israelites, as the Romans under the Etruscan Porsenna, were deprived by their Philistine oppressors of all smiths, so that no Israelite save Saul and Jonathan had sword or spear ([<091319>](#) 1 Samuel 13:19-21). Many hid in caves, others fled beyond Jordan, while those ([600: <091315>](#) 1 Samuel 13:15) who stayed with Saul followed trembling. Already some time previously Samuel had conferred with Saul as to his foreseen struggle against the Philistines, and his going down to Gilgal (not the first going for his inauguration as king, [<091114>](#) 1 Samuel 11:14,15; but second after revolting from the Philistines) which was the most suitable place for gathering an army. Samuel was not directing Saul to go at once to Gilgal, as seen as he should go from him, and wait there seven days ([<091008>](#) 1 Samuel 10:8); but that after being chosen king by lot and conquering Ammon and being confirmed as king at Gilgal, he should war with the Philistines (one main end of the Lord's appointing him king, [<090916>](#) 1 Samuel 9:16, "that he may save My people out of the hand of the Philistines, for I have looked upon My people, because their cry is come unto Me"), and then go down to Gilgal, and "wait there seven days, until I come, before offering the holocaust."

The Gilgal meant is that in the Jordan valley, to which Saul withdrew in order to gather soldiers for battle, and offer sacrifices, and then advance again to Gibeah and Geba, thence to encounter the Philistines encamped at Michmash. Now first Saul betrays his real character. Self will, impatience, and the spirit of disobedience made him offer without, waiting the time appointed by Jehovah's prophet; he obeyed so far and so long only as obedience did not require crossing of his self will. Had he waited but an hour or two, he would have saved his kingdom, which was now transferred to one after God's own heart; we may forfeit the heavenly kingdom by hasty and impatient unbelief

(<232816>Isaiah 28:16). Saul met Samuel's reproof "what hast thou done?" with self justifying excuses, as if his act had been meritorious not culpable: "I saw the people scattered from me, and thou camest not within the days appointed (Samuel had come before their expiration), and the Philistines gathered themselves. ... Therefore said I, The Philistines will come down

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Saul should be in Hades by the morrow for his disobeying as to the Amalekites, while David, Amalek's destroyer ([<093017>1 Samuel 30:17](#)), should succeed.

On the morrow the Philistines followed hard upon Saul, the archers hit him; then Saul having in vain begged his armour bearer to slay him ([<093104>1 Samuel 31:4](#)) fell on his own sword, but even so still lingered until an Amalekite (of the very people whom he ought to have utterly destroyed) stood upon and slew him, and brought his crown and bracelet to David ([<100108>2 Samuel 1:8-10](#)). The Philistines cut off his head and fastened his body to the wall of Bethshan. The armour they put in the temple of Ashtaroth, the head in the temple of Dagon ([<093109>1 Samuel 31:9,10](#); [<131010>1 Chronicles 10:10](#)); the tidings of the slaughter of their national enemy they sent far and near to their idols and to the people. The inhabitants of Jabesh Gilead showed their gratitude to their former deliverer by bravely carrying off the bodies of him and his sons, and burning them, and burying the bones under a tree. His life is a sadly vivid picture of declension and deterioration until suicide draws a dark curtain over the scene. In his elegy David brings out all his good qualities, bravery, close union with Jonathan, zeal for Israel whose daughters Saul clothed in rich spoils; David generously overlooks his faults (2 Samuel 1). Years after he had the bones of Saul and Jonathan buried in Zelah in the tomb of Kish ([<102112>2 Samuel 21:12-14](#)). 5. Paul's original name. He was proud of his tribe Benjamin and the name Saul ([<441321>Acts 13:21](#)).

SAVIOUR

moshia' , Greek [soter](#) . S ALVATION from all kinds of danger and evil, bodily, spiritual, temporal, and eternal ([<400121>Matthew 1:21](#); [<490523>Ephesians 5:23](#); [<500320>Philippians 3:20,21](#)), including also the idea restorer and preserver, giver of positive life and blessedness, as well as saviour from evil ([<232601>Isaiah 26:1](#); [<100806>2 Samuel 8:6](#); [<236018>Isaiah 60:18](#); [61:10](#); [<19B825>Psalm 118:25](#)) ([see HOSANNA](#)), deliverer, as the judges were saviours (margin [<070309>Judges 3:9,15](#); [<160927>Nehemiah 9:27](#); Jeroboam II, [<121305>2 Kings 13:5](#); [<310121>Obadiah 1:21](#)). Isaiah, Joshua or Jeshua, Jesus, Hoshea, Hosea, are various forms of the is associated with the idea, and the term R EDEEMER (goel) implies how God can be just and at the same time a saviour of mall ([<234303>Isaiah 43:3,11](#); [45:15,21,24,25](#); [41:14](#); [49:26](#); [9:16,17](#); [<380909>Zechariah 9:9](#); [<280107>Hosea 1:7](#)). Man cannot save himself temporally or spiritually; Jehovah alone can save ([<184014>Job 40:14](#); [<193316>Psalm 33:16](#); [44:3,7](#); [<281304>Hosea 13:4,10](#)). The temporal

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so that his better feelings returned for the moment, and he acknowledged David's superiority in spirit and deed, and obtained David's promise not to destroy his seed (1 Samuel 24). Once again (1 Samuel 26), at Hachilah David spared Saul, though urged by Abishai to destroy him; the **see ALTASCHITH** of Psalm 57; 58; 59; refers to David's words on this occasion, "destroy not." David would not take vengeance out of God's hands (^{<193501>}Psalm 35:1-3; 17:4; 94:1,2,23; ^{<451219>}Romans 12:19). His words were singularly prophetic of Saul's doom, "his day shall come to die, or he shall descend into battle and perish." The "deep sleep from Jehovah" on Saul enabled David unobserved to take spear and cruse from Saul's bolster. From a hill afar off David appealed to Saul, "if thy instigation to (i.e. giving up to the manifestation of thine own) evil be from Jehovah, through His anger against thee for sin, let Him smell sacrifice" (Hebrew), i.e. appease God's wrath by an acceptable sacrifice; "but if thy instigators be men, they drive me out from attaching (Hebrew) myself to the inheritance of Jehovah (the Holy Land); now therefore let not my blood fall to the earth far away from the face of Jehovah," i.e. do not drive me to perish in a heathen land; contrast ^{<191604>}Psalm 16:4-6. Saul acknowledged his sinful "folly" (meaning wickedness in Scripture (**see MUTH-LABBEN**), and promised no more to seek his hurt, and blessed him.

The consultation with the witch at Endor preceded the fatal battle of Gilbea. Saul had "put away out of the land wizards," etc. But the law forbade them to live (^{<031931>}Leviticus 19:31;

20:27; <051810>Deuteronomy 18:10, etc.). He only took half measures, as in sparing the Amalekite king; “rebellion” ended in “witchcraft” (<091523>1 Samuel 15:23). He had driven away the only man, David, who could have saved him from the Philistines (1 Samuel 17; <100517>2 Samuel 5:17-22). He had killed all by whom he could have consulted Jehovah (1 Samuel 21; 22). How men’s own wickedness, by a retributive providence (<240219>Jeremiah 2:19), corrects them! She was mistress of a spirit (baalath-ob) with which the dead were conjured up to inquire of them the future. Either she merely pretended this, or if there was a demoniacal reality Samuel’s apparition differed so essentially from it that she started at seeing him, and then (what shows her art to be something more than jugglery) she recognized Saul; probably she fell into a state of clairvoyance in which she recognized persons, as Saul, unknown to her by face. Saul did not himself see Samuel with his eyes, but recognized that it was he from her description, and told him his distress; but Samuel told him it was vain to ask of a friend of God since Jehovah was become his enemy.

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and impressible, now prophesying with the prophets whose holy enthusiasm infected him, now jealous to madness of David whom he had loved greatly and brought permanently to court (<091621>1 Samuel 16:21; 18:2) and made his armour bearer; and all because of a thoughtless expression of the women in meeting the conquerors after the battle with Goliath, “Saul hath slain his thousands, David his ten thousands” (1 Samuel 17; 18:7). A word was enough to awaken suspicion, and suspicion was wrested into proof of treason, “what can he have more but the kingdom?” (see

<210404> Ecclesiastes 4:4; <202704>Proverbs 27:4). But David’s wise walk made Saul fear him (<091812>1 Samuel 18:12,14,15,29; <19A102>Psalm 101:2; 5:8). God raised up to David a friend, Michal, in his enemy’s house, which made Saul the more afraid. So, not daring to lay his own hand on him, he exposed him to the Philistines (<091817>1 Samuel 18:17-27); in righteous retribution, it was Saul himself who fell by them (<190915>Psalm 9:15,16). For a brief time a better feeling returned to Saul through Jonathan’s intercession for David (<091904>1 Samuel 19:4-6); but again the evil spirit returned, and Saul pursued David to Michal’s house, and even to Samuel’s presence at Naioth in Ramah. But Jehovah, “in whose hand the king’s heart is, to turn it wheresoever He will” (<202101>Proverbs 21:1), caused him who came to persecute to prophesy with the prophets. Yet soon after, because Jonathan let David go, Saul cast a javelin at his noble unselfish son, saying, “thou hast chosen the son of Jesse to thine own confusion, for as long as he liveth thou shalt not be established, nor thy

kingdom” (<092028>1 Samuel 20:28-33).

Saul’s slaughter of the priests at Nob, on **see DOEG ’S** (**see DAVID**) information, followed (1 Samuel 22), Saul upbraiding his servants as if conspiring with David and feeling no sorrow for the king; “yet can David, as I can (<090814>1 Samuel 8:14, compare <092207>1 Samuel 22:7), give every one of you fields and vineyards?” etc., thus answering to David’s picture of him (Psalm 53:7), “this is the man that trusted in the abundance of his riches,” etc. By slaying the priests, so that Abiathar alone escaped to David, Saul’s sin recoiled on himself, for Saul thereby supplied him whom he hated with one through whom to consult Jehovah, and deprived himself of the divine oracle, so that at last he had to have recourse to witchcraft, though he had himself tried to extirpate it (<092302>1 Samuel 23:2,9; 28:3-7, etc.). The Philistines, by whom Saul thought to have slain David, were the unconscious instruments of saving him from Saul at Mann (<092326>1 Samuel 23:26,27). David’s magnanimity at the cave of Engedi in sparing his deadly foe and only cutting off his skirt, when in his power, moved Saul to tears,

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saviour is the predominant idea in the Old Testament; the spiritual and eternal saviour of the whole man in the New Testament Israel's saviour, national and spiritual, finally ([<236211>Isaiah 62:11](#); [<451125>Romans 11:25,26](#)). Salvation is secured in title to believers already by Christ's purchase with His blood; its final consummation shall be at His coming again; in this sense salvation has yet "to be revealed" ([<600105>1 Peter 1:5](#); [<580928>Hebrews 9:28](#);

[<450510>Romans 5:10](#)). Salvation negatively delivers us from three things: (1) the penalty, (2) the power, (3) the presence of sin. Positively it includes the inheritance of glory, bliss, and life eternal in and with God our Saviour.

SCAPEGOAT

(See [ATONMENT](#), [DAY OF](#) ; and see [SIN OFFERING](#)).

SCARLET

argaman, the purple juice of the Tyrian shell fish, *Murex trunculus* (see [PURPLE](#) , see [TYRE](#)). Shani tolaath, an insect color from the cocci or semi- globular bodies as large as a split pea, black but dusted with a grey white powder, on evergreen oaks and other trees. The insect is of the order Homoptera, the females have a mouth able to pierce and suck plants. The Arabs call them kermes, from whence come our caroline and crimson. The full grown larva has the dye in greatest abundance. They yield their dye by infusion in water. The dye is fixed by a mordant, anciently alum, now solution of tin. The double dipping is implied in shunt, differently pointed in Heb.:

<230118>Isaiah 1:18, “though your sins be as scarlet (double dyed, deeply fixed so that no tears can wash them away; blood-colored in hue, i.e. of deepest guilt, <230115>Isaiah 1:15; the color of Jesus’ robe when bearing them, <402728>Matthew 27:28) they shall be as white as snow” (<195107>Psalm 51:7) (**see ATONEMENT, DAY OF**). Rahab’s scarlet thread was the type (<060218>Joshua 2:18).

Scarlet was also used in cleansing the leper (<031404>Leviticus 14:4). The Mishna says a band of twice dyed scarlet wool tied together the living bird, the hyssop, and the cedar, when dipped into the blood and water. Kurtz makes the scarlet wool symbolize vital health; but <230118>Isaiah 1:18 gives a contrary sense. A glaring, gorgeous color (<340203>Nahum 2:3); that of the spiritual whore or corrupt church, conformed to that of the beast or God- opposed world power on which she rides (Revelation 17; 18).

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SCEPTRE

shebet . Rod or staff of a ruler. In <070514>Judges 5:14 translated “out of Zebulun marchers with the staff of the writer” or numberer, who levied and mustered the troops, so a leader in general. <122519>2 Kings 25:19, “principal scribe of the host which mustered the people”; <142611>2 Chronicles 26:11; <190209> Psalm 2:9, “thou shalt break them with a rod of iron.” Whoever will not obey Thy loving seeptre, as the Good Shepherd, shall be crushed with an iron sceptre (<402144>Matthew 21:44; <270234>Daniel 2:34,35,44). The iron kingdom Christ’s iron sceptre shall break as clay. <19C503>Psalm 125:3, “the sceptre of the wicked (world power; Persia at this time) shall not rest (permanently) upon the lot of the righteous,” namely, on the Holy Land: a psalm written after the return from Babylon. Contrast Christ’s “right sceptre” (<194506>Psalm 45:6; <231103>Isaiah 11:3,4).

SCEVA

A chief priest, i.e. once having been high priest, or else chief of the priests at Ephesus, or of one of the 24 courses. His seven sons, Jews, exorcised demons in Jesus’ name, whereupon the demon-possessed leaped on two of them, and prevailed against them, so that they fled out of the house naked and wounded: (<441914>Acts 19:14-16; the Sinaiticus, Vaticanus, and Alexandrinus manuscripts read “prevailed against both”).

SCIENCE

[gnosis](#) , rather “knowledge falsely so-called” ([<540620>1 Timothy 6:20](#)). There was a true “knowledge,” a charism or gift of the Spirit, abused by some ([<460801>1 Corinthians 8:1; 12:8; 13:2; 14:6](#)). This was counterfeited by false teachers, as preeminently and exclusively theirs ([<510208>Colossians 2:8,18,23](#)). Hence arose creeds, “symbols” ([sumbola](#)), i.e. watchwords whereby the orthodox might distinguish one another from the heretical; traces of such a creed appear in [<540316>1 Timothy 3:16](#); [<550113>2 Timothy 1:13,14](#). The germs of the pretended [gnosis](#) were not developed into full blown gnosticism until the second century. True knowledge ([epignosis](#) , full accurate knowledge) Paul valued ([<500109>Philippians 1:9](#); [<510203>Colossians 2:3; 3:10](#)). He did not despise, but utilizes, secular knowledge ([<500408>Philippians 4:8](#); [<441728>Acts 17:28](#), etc.); and the progress made in many of the sciences as well as in the arts (as in that of design, manifested in the vases and other works of that description), was evidently very great.

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SCORPION

‘ akrab . Of the class Arachnida and order Pulmonaria. Common in the Sinai wilderness, typifying Satan and his malicious agents against the Lord’s people (<050815>Deuteronomy 8:15; <260206>Ezekiel 2:6; <421019>Luke 10:19). Rolling itself together it might be mistaken for an egg (<421112>Luke 11:12). Found in dry dark places amidst ruins, in hot climates. Carnivorous, breathing like spiders by lung-sacs, moving with uplifted tail. The sting at the tail’s end has at its base a gland which discharges poison into the wound from two openings. In <660903>Revelation 9:3,10, “the scorpions of the earth” stand in Contrast to the “locusts” from hell, not earth. The “five months” are thought to refer to the 150 prophetic days, i.e. years, from A.D. 612, when Mahomet opened his mission, to 762, when the caliphate was moved to Bagdad. In <112111>1 Kings 12:11 scorpions mean scourges armed with iron points. The sting of the common scorpion is not very severe, except that of *Buthus occitanus*.

SCRIBES

Copheerim , from caaphar to “write,” “order,” and “count.” (**See** **LAWYER**). The function was military in <070514>Judges 5:14 (**see** **SCEPTRE**), also in <245225>Jeremiah 52:25; <233318>Isaiah 33:18. Two scribes in Assyrian monuments write down the various objects, the heads of the slain, prisoners, cattle, etc. The scribe or royal secretary under David and Solomon (<100817>2 Samuel 8:17; 20:25; <110403>1 Kings 4:3)

ranks with the high priest and the captain of the host (compare <121210>2 Kings 12:10). Hezekiah's scribe transcribed old records and oral traditions, in the case of Proverbs 25--29, under inspiration of God. Henceforth, the term designates not a king's officer but students and interpreters of the law.

<240808>Jeremiah 8:8 in KJV means "the pen of transcribers is (i. e. multiplies copies) in vain." But Maurer, "the false pen of the scribes (persons skilled in expounding) has converted it (the law) into a lie," namely, by false interpretations.

Ezra's glory, even above his priesthood, was that "he was a ready scribe in the law of Moses which the Lord God of Israel had given," and "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments" (<150706>Ezra 7:6,10,12), "a scribe of the law of the God of heaven." The spoken language was Becoming Aramaic, so that at this time an interpretation of the Hebrew Scriptures, the basis of their national and religious restoration, was a primary necessity to the exiles just

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returned from Babylon ([<160808>Nehemiah 8:8-13](#)). Scribe maybe meant in [<211211> Ecclesiastes 12:11,12](#), “master of assemblies” under “one shepherd,” but the inspired writers are probably meant, “masters of collections,” i.e. associates in the collected canon, given ([<490411>Ephesians 4:11](#)) from the Spirit of Jesus Christ the one Shepherd ([<263724>Ezekiel 37:24](#); [<600502>1 Peter 5:2-4](#)). The “many books” of mere human composition are never to be put on a par with the sacred collection whereby to “be admonished.” “The families of scribes” had their own special residence ([<130255>1 Chronicles 2:55](#)). Ezra with the scribes probably compiled under the Holy Spirit, from authoritative histories, Chronicles ([<132929>1 Chronicles 29:29](#); [<140929>2 Chronicles 9:29](#); [13:22](#), “the commentary of the prophet Iddo”: Midrash).

Except Zadok no scribe but Ezra is named ([<161313>Nehemiah 13:13](#)). The scribes by whom the Old Testament was written in its present characters and form, and its canon settled, are collectively in later times called “the men of the great synagogue, the true successors of the prophets” (Pirke Aboth, i. 1). Their aim was to write nothing themselves but to let the sacred word alone speak; if they had to interpret they would do it only orally. The mikra’ , or careful reading of the text ([<160808>Nehemiah 8:8](#)) and laying down rules for its scrupulous transcription, was their study (compare copherim , in the Jerus. Gemara). Simon the Just (300-290 B.C.), last of the great synagogue, said, “our fathers taught us to be cautious in judging, to train many scholars, and to set a fence about the law.” But oral precepts, affecting eases of every day life not

especially noticed in the law, in time by tradition became a system of casuistry superseding the word of God and substituting ceremonial observances for moral duties (⁴⁰¹⁵⁰¹Matthew 15:1-6; 23:16-23). The scribes first reported the decisions of previous rabbis, the halachoth , the current precepts. A new code (the Mishna, repetition or second body of jurisprudence) grew out of them. Rabbinical sayings, Jewish fables (⁵⁶⁰¹¹⁴Titus 1:14), and finally the Gemara (completeness) filled up the scheme; and the Mishna and Gemara together formed the Talmud (instruction), the standard of orthodoxy for the modern Jew. The Old Testament too was “searched” (midrashim) for recondite meanings, the very search in their view entitling them to eternal life. Jesus warns them to “search” them very differently, namely, to find Him in them, if they would have life (⁴³⁰⁵³⁹John 5:39). The process was called [hagada] (opinion). The [Kabala] (received doctrine) carried mysticism further. The [gematria] (the Greek term for the exactest science, geometry, being applied to the wildest mode of interpreting) crowned this perverse folly by

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finding new meanings through letters supposed to be substituted for others, the last of the alphabet for the first, the second last for the second, etc. The Sadducees maintained, against tradition, the sufficiency of the letter of the law.

Five pairs of teachers represent the succession of scribes, each pair consisting of the president of the Sanhedrin and the father of the house of judgment presiding in the supreme court. The two first were Joses ben Joezer and Joses ben Jochanan (140-130 B.C.). Their separating themselves from defilement originated the name Pharisees. The Sadducee taunt was “these Pharisees would purify the sun itself.” Hillel (112 B.C.) is the best representative of the scribes; Menahem (probably the Essene Manaen: Josephus Ant. 15:10, section 5) was at first his colleague, But with many followers renounced his calling as scribe and joined Herod and appeared in public arrayed gorgeously. To this ^{<401108>}Matthew 11:8; ^{<420724>}Luke 7:24,25, may allude. The Herodians perhaps may be connected with these. Shammai headed a school of greater scrupulosity than Hillel’s (^{<410701>}Mark 7:1-4), making it unlawful to relieve the poor, visit the sick, or teach children on the Sabbath, or to do anything before the Sabbath which would be in operation during the Sabbath. (**See PHARISEES**). Hillel’s precepts breathe a loftier spirit: “trust not thyself to the day of thy death”; “judge not thy neighbour until thou art in his place”; “leave nothing dark, saying I will explain it when I have time, for how knowest thou whether the time will come?” (^{<590413>}James 4:13-15); “he who gums a good name gains it for himself, but he who gains a knowledge of the law gains

everlasting life” (compare <430539>John 5:39; <450213>Romans 2:13,17-24). A proselyte begged of Shammai instruction in the law, even if it were so long as he could stand on his foot. Shammai drove him away; but Hillel said kindly, “do nothing to thy neighbour that thou wouldest not he should do to thee; do this, and thou hast fulfilled the law and the prophets” (<402239>Matthew 22:39,40). With all his straitness of theory Shammai was rich and self indulgent, Hillel poor to the day of his death.

Christ’s teaching forms a striking contrast. The scribes leant on “them of old time” (<400521>Matthew 5:21,27,33); “He taught as one having authority and not as the scribes” (<400729>Matthew 7:29). They taught only their disciples; “He had compassion on the multitudes” (<400936>Matthew 9:36). They taught only in their schools; He through “all the cities and villages” (<400423>Matthew 4:23; 9:35). As Hillel lived to the age of 120 he may have been among the doctors whom Jesus questioned (<420246>Luke 2:46). His

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grandson and successor, Gamaliel, was over his school during Christ's ministry and the early part of the Acts. Simeon, Gamaliel's son, was so but for a short time; possibly the Simeon of ^{<420225>}Luke 2:25, of the lineage of David, therefore disposed to look for Messiah in the Child of that house. The scanty notice of him in rabbinic literature makes the identification likely; the Pirke Aboth does not name him. This school was better disposed to Christ than Shammai's; to it probably belonged Nicodemus, Joseph of Arimathea, and others too timid to confess Jesus (^{<431242>}John 12:42; 19:38; ^{<422350>}Luke 23:50,51). The council which condemned Him was probably a packed meeting, hastily and irregularly convened. Translated ^{<235308>}Isaiah 53:8, "He was taken away by oppression and by a judicial sentence," i.e. by an oppressive sentence; ^{<440833>}Acts 8:33, "in His humiliation His judgment was taken away," i.e., a fair trial was denied Him.

Candidate scribes were "chosen" only after examination (compare ^{<402016>}Matthew 20:16; 22:14; ^{<431516>}John 15:16). The master sat on a high chair, the elder disciples on a lower bench, the youngest lowest, "at his feet"

(^{<421039>}Luke 10:39; ^{<442203>}Acts 22:3; ^{<053303>}Deuteronomy 33:3; ^{<120438>}2 Kings 4:38); often in a chamber of the temple (^{<420246>}Luke 2:46), the pupil submitting cases and asking questions, e.g. ^{<421025>}Luke 10:25; ^{<402236>}Matthew 22:36. The interpreter or crier proclaimed, loud enough for all to hear, what the rabbi whispered "in the ear" (^{<401027>}Matthew 10:27). Parables were largely used. The saying of a scribe illustrates the

pleasant relations between master and scholars, “I have learned much from my teachers, more from my colleagues, most from my disciples.” At 30 the presiding rabbi admitted the probationer to the chair of the scribe by laying on of hands, giving him tablets whereon to write sayings of the wise, and “the key of knowledge”

(<421152>Luke 11:52) wherewith to open or shut the treasures of wisdom. He was then a **chaber** , or of the fraternity, no longer of “the ignorant and unlearned” (<440413>Acts 4:13), but, separated from the common herd, “people of the earth,” “cursed” as not knowing the law (<430715>John 7:15,49). Fees were paid them for arbitrations (<421214>Luke 12:14), writing bills of divorce, covenants of espousals, etc. Rich widows they induced to minister to them, depriving their dependent relatives of a share (<402314>Matthew 23:14; contrast <420802> Luke 8:2,3). Poverty however, and a trade, were counted no discredit to a scribe, as Paul wrought at tent making. Their titles, rab, rabbi, rabban, formed an ascending series in dignity. Salutations, the designation father, chief seats in synagogues and feasts, the long robes with broad blue zizith or fringes, the hems or borders, the phylacteries (tephillim), contrasted

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with Jesus' simple inner vesture (chitoon) and outer garment (himation), were all affected by them ([<402305>Matthew 23:5,6](#); [<421407>Luke 14:7](#)). Notwithstanding the self seeking and hypocrisy of most scribes, some were not far from the kingdom of God ([<411232>Mark 12:32-34,38,40](#); contrast [<411242> Mark 12:42-44](#)); some were "sent" by the Wisdom of God, the Lord Jesus ([<402334>Matthew 23:34](#); [<421149>Luke 11:49](#)). Christ's minister must be "a scribe instructed unto the kingdom of heaven" ([<401352>Matthew 13:52](#)); such were "Zenas the lawyer" and "Apollos mighty in the Scriptures" ([<560313>Titus 3:13](#)).

SCRIP

Shepherd's bag (yalquwt), [<091740>1 Samuel 17:40](#); [<120442>2 Kings 4:42](#) (tsiqlon) margin. In New Testament the leather wallet (fra) slung on the shoulder for carrying food for a journey; distinct from the purse (zone, literally, "girdle"; balantion, small bag for money): [<401009>Matthew 10:9,10](#); [<421004>Luke 10:4](#); [12:33](#). Unlike other travelers, the twelve and the seventy, when sent forth, were wholly dependent on God, having no provision for their journey; at other times they carried provisions in a bag and purse ([<422235>Luke 22:35,36](#); [<431206>John 12:6](#); [<410814>Mark 8:14-16](#)). The English "scrip," originally "script," related to "scrap," was used for food.

SCRIPTURES

(See BIBLE ; see CANON ; see INSPIRATION ; see OLD and

NEW TESTAMENTS). Appropriated in the Bible to the sacred writings (<122213>2 Kings 22:13; <194007>Psalm 40:7; <550315>2 Timothy 3:15,16, “the Scripture of truth”; <271021>Daniel 10:21; <150618>Ezra 6:18). Meetings for worship and hearing the word of the Lord are noticed in <260801>Ezekiel 8:1; 14:1,4; 33:31; and even earlier, <230112>Isaiah 1:12-15. Especially after the return from Babylon Ezra held such meetings, when the restored exiles yearned for a return to the law. Now the Jews read the Pentateuch once in every year, divided into 54 [parashas] or sections: and parts only of the prophets, [haphtaroth], shorter lessons read by a single individual, whereas the parasha is distributed among seven readers. Of the hagiographa the five megilloth are read on five annual fasts or feasts, not on the sabbath. “It is written” is the formula appropriated to holy writ. <143005>2 Chronicles 30:5,18, kakathuwb (as it is written); Greek [grafee](#) , [gegraptai](#) , [ta hiera grammata](#) (<400404>Matthew 4:4,6; 21:13; 26:24). The Hebrews, however, substituted mikra , “what is read,” for kethubim , which is applied to one division of Scripture, the

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hagiographa (^{<160808>}Nehemiah 8:8). **Grafee** in New Testament is never used of a secular writing. ^{<550315>}2 Timothy 3:15,16, “all Scripture (**pasa grafee** : every portion of ‘the Holy Scripture’) is God-inspired (not only the Old Testament, in which Timothy was taught when a child, compare ^{<451626>} Romans 16:26, but the New Testament according as its books were written by inspired men, and recognized by men having ‘discerning of spirits,’ ^{<461210>}1 Corinthians 12:10; 14:37), and (therefore) profitable,” etc. The position of the Greek adjectives, **theopneustos kai ofelimos** , inseparably connected, forbids making one a predicate the other an epithet, “every Scripture given by inspiration of God is also profitable,” as Eilicott translated In ^{<610120>}2 Peter 1:20,21, explain “no prophecy of Scripture proves to be (**ginetai**) of private (an individual writer’s uninspired) interpretation,” i.e. solution, and so origination. “Private” is explained “by the will of man,” in contrast to “moved by the Holy Spirit,” not in contrast to the universal church’s interpretation, as Rome teaches.

SCYTHIAN

^{<510311>} Colossians 3:11. More barbarian heretofore than the barbarians. The unity of the divine life shared in by all believers counterbalances differences as great as that between the polished “Greek” and the rude “Scythian.” Christianity is the true spring of sound culture, social and moral.

SEA

yam .

(1) The ocean in general ([<010102>](#)Genesis 1:2,10; [<053013>](#)Deuteronomy 30:13).

(2) The Mediterranean, with the article; “the hinder,” “western,” or “utmost sea” ([<051124>](#)Deuteronomy 11:24); “the sea of the Philistines,” “the great sea” ([<022331>](#)Exodus 23:31; [<043406>](#)Numbers 34:6,7).

(3) The Red Sea ([<021504>](#)Exodus 15:4).

(4) Inland lakes, as the Salt or Dead Sea.

(5) The Nile flood, and the Euphrates ([<231905>](#)Isaiah 19:5; [<245136>](#)Jeremiah 51:36). In [<052868>](#)Deuteronomy 28:68, “Jehovah shall bring thee into Egypt again with ships,” explain, thou didst cross the sea, the waves parting before thee, in leaving Egypt; thou shalt return confined in slave ships.

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SEA, MOLTEN

(See **LAVER**).

SEA MONSTER

[<250403>](#) Lamentations 4:3. Tannin , margin “sea calves.” Whales and other cetacean monsters are mammalian. Even they give “the breast” to their young; but the Jewish women in the siege, so desperate was their misery, ate theirs ([<250410>](#)Lamentations 4:10). [Tannin] is used vaguely for any great monster of the deep. True whales are occasionally seen in the Mediterranean.

SEA, THE SALT

Now the Dead Sea. Midway in the great valley stretching from Mount Hermon to the gulf of Akabah ([<011403>](#)Genesis 14:3; [<043403>](#)Numbers 34:3,12). “The sea of the plain” (Arabah): [<050317>](#)Deuteronomy 3:17; 4:49; [<060316>](#)Joshua 3:16. “The East Sea” ([<264708>](#)Ezekiel 47:8,10,11; [<290220>](#)Joel 2:20). “The former sea,” in opposition to “the hinder sea,” i.e. the Mediterranean, because in taking the four points of the sky the spectator faced the E., having it in front of him and the W. behind him ([<381408>](#)Zechariah 14:8). It is 40 geographical miles long by nine to nine and three quarters broad. Its surface is 1,292 ft. (or, according to Lynch, 1,316; it varies greatly at different seasons) below the Mediterranean level. Its greatest depth in the northern part is 1,308 ft. Its intense saltness, specific gravity, and buoyancy, are well known. The saltness is

due to masses of fossil salt in a mountain on its S.W. border, and to rapid evaporation of the fresh water which flows into it. Neither animals nor vegetables live in it. Its shores are encrusted with salt. Earthquakes (as in 1834 and 1837) throw up large quantities of bitumen, detached from the bottom, upon the southern shore. The great depth of the northern division does not extend to the southern. It was observed by Mr. Tyrwhitt Drake that the bottom is still subsiding. At the southern end the fords between Lisan and the western shore are now impassable, though but three feet deep some years ago; again the causeway between the Rijm el Bahr and the mainland has been submerged for 12 years, though previously often dry. Dr. Tristram's theory seems probable, that the valley was formed by a depression of the strata subsequent to the English chalk period. The area was filled by a chain of large lakes reaching to the sea. The depression continuing, the heat and the consequent evaporation increased, until there remained only the present three lakes,

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Merom, Galilee, and the Dead Sea which depends on evaporation alone for maintaining its level. Conder has traced the old shore lines of the ancient great lakes. The southern bay is shallow, and the shores marshy. It occupies probably what was originally the plain of Jordan, the vale of Siddim. Possibly the Jordan originally flowed on through the Arabah into the gulf of Akabah. The southern part of the sea, abounding in salt, bitumen, sulphur, and nitre, was probably formed at a recent date, and answers to the description of the valley of Siddim, “full of slime pits”

([<011410>](#)Genesis 14:10), and to the destruction of Sodom; etc., by fire and brimstone, and to the turning of Lot’s wife into a pillar of salt. Scripture, however, nowhere says that Sodom, etc., were immersed in the sea, but that they were overthrown by fire from heaven ([<052923>](#)Deuteronomy 29:23; [<244918>](#) Jeremiah 49:18; 50:40; [<360209>](#)Zephaniah 2:9; [<610206>](#)2 Peter 2:6). Josephus speaks of Sodomitis as burnt up, and as adjoining the lake Asphaltitis. Ancient testimony, the recent formation of the sea, its bituminous, saline, volcanic aspect, the traditional names (Usdum), and the traditional site of Zoar (called by Josephus Zoar of Arabia), the hill of salt traditionally made Lot’s wife, all favor the southern site for Sodom, etc. [<011310>](#)Genesis 13:10 is not to be pressed further than to mean that Lot from between Bethel and Ai saw enough to arrive at the conclusion that the Ciccar (circuit) of the Jordan, i.e. the whole valley N. and S., was fertile and well watered. The lake, comparatively small before, after Sodom’s destruction enlarged itself so as to cover the low valley land.

It forms an oval divided into two parts by a peninsula projecting from its eastern side, beyond which the southern lagoon, for ten miles (one fourth of the whole length) is shallow, varying from 12 feet in the middle to three at the edges. The northern bottom lies half a mile below the level of the coast at Jaffa, and more than two thirds of a mile below that of Jerusalem! the deepest depression on the earth. The surrounding region is in many places fertile, and teeming with animal and vegetable life; but every living thing carried by the Jordan into the waters dies. Their specific gravity exceeds that of any other water. A gallon weighs over 12 1/2 lbs. instead of 10, the weight of distilled water. Dr. Robinson could never swim before, but here could sit, stand, lie, or swim. It holds in solution ingredients six times those contained in common salt water: one third common salt (chloride of sodium) and two thirds chloride of magnesium. Of the rest chloride of calcium is the chief ingredient, besides silica, bitumen, and bromine in small quantities. The greasy look attributed to it exists in

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imagination only; it is transparent and generally clear. The lime and earthy salts, with the perspiration of the skin, make the water feel greasy. Sulphur springs abound around, and sulphur lies over the plains in layers or in fragments. Only in the district near wady Zurka have igneous rocks been found; the lake basin's formation is mainly due to the action of water. Before the close of the eocene period the sea flowed the whole length of the Ghor and Arabah connecting them with the Red Sea; it is in fact a pool left by the retreating ocean. It receives the Jordan at the northern end; Zurka Main on its E. side (anciently Callirrhoe, and perhaps the older En Eglaim), also the Mojib (Arnon) and the Beni Hemad; on the S. the Kurahy or el Ahsy; on the W. Ain Jidy. Besides it receives torrents, full in winter though dried up in summer. The absence of any outlet is one of its peculiarities; evaporation through the great heat carries off the supply from without. Owing to this evaporation a haze broods over the water. The mountain walls on either side run nearly parallel; the eastern mountains are higher and more broken by ravines than the western. In color they are brown or red, whereas the western are greyish. On the western side, opposite the peninsula separating the northern lake from the southern lagoon, stood Masada, now the rock Sebbeh, 1,300 ft. above the lake, where the Jewish zealots made their last stand against Sylva the Roman general, and slew themselves to escape capture, A.D. 71. On the western shore three parallel beaches exist, the highest about 50 ft. above the water. The Khasm Usdum or salt mount, a ridge five miles long, is at the S. W. corner. Its northern part runs S.S.E., then it bends to the right, then runs S.W.; 300 or 400 ft. high, of crystallized rock salt, capped with

chalky limestone. The lower part, the salt rock, rises abruptly from the plain at its eastern base. It was probably the bed of an ancient salt lake, upheaved during the convulsion which depressed the bed of the present lake. Between the northern end of Usdum and the lake is a mound covered with stones, Um Zoghal, 60 ft. in diameter, 10 or 12 high, artificial; made by some a relic of Sodom or of Zoar.

The N. and S. ends are not enclosed by highlands as the E. and W. are; the Arabah between the S. of the Dead Sea and the Red Sea is higher than the Ghor or Jordan valley; the valley suddenly rises 100 ft. at the S. of the Dead Sea, and continues rising until it reaches 1,800 ft. above the Dead Sea, or 500 above the ocean, at a point 35 miles N. of Akabah. The peninsula separating the northern lake from the southern lagoon is called Ghor el Mezraah or el Lisan (the Tongue: so <061502>Joshua 15:2 margin); it is

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ten geographical miles long by five or six broad. "The Tongue," Lisan, is probably restricted to the southern side of the peninsula. The peninsula is formed of post-tertiary aqueous deposits, consisting of friable carbonate of lime, mixed with sandy marl and sulphate of lime (gypsum); these were deposited when the water of the lake stood much higher than now, possibly by the action of a river from the quarter of wady Kerak forming an alluvial bank at its embouchure. It is now undergoing a process of disintegration. The torrents of the Jeib, Ghurundel, and Fikreh on the S., El Ahsy, Numeirah, Humeir, and Ed Draah on the E., Zuweirah, Mubughghik, and Senin on the W., draining about 6,000 square miles, bring down the silt and shingle which have filled up the southern part of the estuary. The *Stylophora pistillata* coral in the Paris Cabinet d'Hist. Naturelle was brought from the lake in 1837. Polygasters, polythalamiae, and phytolithariae were found in the mud and water brought home by Lepsius; the phosphorescence of the waters too betokens the presence of life. Lynch mentions that the birds, animals, and insects on the western side were of a stone color, undistinguishable from the surrounding rocks. The heat is what tries health rather than any miasma from the water. The lake is said to resemble Loch Awe, glassy, blue, and transparent, reflecting the beautiful colours of the encircling mountains; but the sterile look of the shores, the stifling heat, the sulphureous smell, the salt marsh at the S. end, and the fringe of dead driftwood, justify the name "Dead Sea."

SEAL

Used to stamp a document, giving it legal validity. Judah

probably wore his suspended from the neck over the breast (<013818>Genesis 38:18; Song 8:6; <183814> Job 38:14). As the plastic clay presents various figures impressed on it by the revolving cylinder seal (one to three inches long, of terra cotta or precious stone, such as is found in Assyria), as “it is turned,” so the morning light rolling on over the earth, previously void of form through the darkness, brings out to view hills, valleys, etc. Treasures were sealed up (<053234>Deuteronomy 32:34); the lions’ den in Daniel’s case (<270617>Daniel 6:17); so our Lord’s tomb (<402766>Matthew 27:66). Sealing up was also to ensure secrecy (<271204>Daniel 12:4; <660501>Revelation 5:1). The signet ring was the symbol of royal authority (<011204>Genesis 12:41,42; <170310>Esther 3:10; 8:10). Clay hardens in the heat, and was therefore used in Assyria and Babylon rather than wax, which melts. A stone cylinder in the Alnwick Museum bears the date of Osirtasin I, between 2,000 and 3,000 B.C. The Assyrian documents were often of baked clay, sealed while wet and burnt

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afterwards. Often the seal was a lump of clay impressed with a seal and tied the document. Such is the seal of Sabacho or So, king of Egypt (711 B.C.), found at Nimrud ([<121704>](#)2 Kings 17:4).

SEBA

([See SHEBA](#)). Son of Cush, i.e. Ethiopia ([<011007>](#)Genesis 10:7). A commercial and wealthy region of Ethiopia ([<197210>](#)Psalms 72:10; [<234303>](#)Isaiah 43:3; 45:14 “men of stature”). The Macrobian Ethiopians were reported to be the tallest and comeliest of men (Herodotus 3:20). Meroe, at the confluence of the Astaboras and Astapus, was called Seba, until Cambyses called it Meroe from his sister (Josephus, Ant. 2:10). Seba is distinct from Sheba, which is Semitic; Seba is Hamitic. The Sebaeans were an Ethiopian, ruling race, which dwelt about Meroe the capital, and were physically superior to the rest of the people. Shebek, or Sabacho or So, founded here an Ethiopian kingdom which ruled Egypt. Meru means an island in Egyptian; Meru-pet is “the island of Pet,” the bow, or else “Phut.” The Astaboras is the Atbara, the most northern tributary of the Nile, and the Astapus and Astasobas unite to form the Blue river; these bound the island Meroe.

SECACAH

One of Judah’s six cities in the midbar or wilderness bordering on the Dead Sea ([<061561>](#)Joshua 15:61).

SECHU

(the hill or eminence) ([<091922>](#)1 Samuel 19:22): Between Saul's dwelling place, Gibeah, and Samuel's, Ramah. It had "the great well" or cistern (bor). Now, according to some, Bir Neballa (the well of Neballa), containing a large pit.

SECUNDUS

Of Thessalonica. Along with Aristarchus accompanied Paul in his last journey from Greece to Jerusalem as far as Troas ([<442004>](#)Acts 20:4).

SEGUB

- 1.** Son of Hezron by Machir's daughter ([<130221>](#)1 Chronicles 2:21,22).
- 2.** The Bethelite. Hiel's youngest son. Died when Hiel set up the gates of accursed Jericho, as Joshua foretold ([<060626>](#)Joshua 6:26; [<111634>](#)1 Kings 16:34).

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SEIR, MOUNT

(“hairy, rugged”).

1. Named so from a Horite chief (^{<013620>}Genesis 36:20). Or probably Seir was his title, not proper name, given from the rugged rocky nature of the country, or from its abounding in bushes, in contrast to Halak “the smooth mountain.” Esau and the Edomite supplanted the previous occupants the **see HORITES** . Mount Seir is the high range from the S. of the Dead Sea to Elath N. of the gulf of Akabah, on the E. of the Arabah, or “the plain from Elath and Ezion Geber.” For as Israel moved from Mount Hor by way of that plain towards the Red Sea at Elath they “compassed Mount Seir” (^{<042104>}Numbers 21:4; ^{<050201>}Deuteronomy 2:1,8). When Israel was refused leave to go the direct route to Moab through Edom’s valleys (^{<042020>}Numbers 20:20,21) they marched circuitously round the mountains down the Arabah between the limestone cliffs of the Tih on the W. and the granite range of Mount Seir on the E. until a few hours N. of Akabah the wady Ithm opened a gap in the mountains, so that turning to their left they could march N. toward Moab (^{<050203>}Deuteronomy 2:3).

Mount Hor alone of the range retains the old name of the Horites; it overhangs Petra; now jebel Haroon or Mount Aaron, where he died and was buried. The southern part, jebel es Sherah, between Petra and Akabah, perhaps bears trace of the name “Self.” Jebal is now applied to the northern part of Mount Seir, answering to Gebal of ^{<198306>}Psalms 83:6,7; Geblah (i.e.

mountain) is the name for Mount Seir in the Samaritan Pentateuch and the Jerusalem targum. Jebal extends N. to the brook Zered (wady el Ahsi). “Mount Halak (‘naked’) that goeth up to Seir” (⁰⁶¹¹¹⁷Joshua 11:17) was the northern border of Seir, probably the line of white “naked” hills running across the great valley eight miles S. of the Dead Sea, dividing between the Arabah on the S. and the depressed Ghor on the N. Seir and Sinai are not in ⁰⁵³³⁰²Deuteronomy 33:2 grouped together geographically, but in reference to their being both alike scenes of God’s glory manifested in behalf of His people. The prophetic denunciation of Ezekiel 35, “Behold O Mount Seir, ... I will make thee most desolate ... I will lay thy cities waste ... perpetual desolations”: Burckhardt counted 40 cities in Jebal all now desolate.

2. A landmark N. of Judah (⁰⁶¹⁵¹⁰Joshua 15:10), W. of Kirjath Jearim and E. of Bethshemesh; the ridge between wady Aly and wady Ghurab. Now

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Mihsir, N.W. of Kesla or Chesalon. The resemblance in ruggedness to the southern Mount Seir may have given the name.

SEIRATH

Where Ehud fled after murdering Eglon, and gathered Israel to attack the Moabites at Jericho. In Mount Ephraim, a continuation of the rugged, bushy (like hair) hills which stretched to Judah's northern boundary ([<061510>](#)Joshua 15:10; [<070326>](#)Judges 3:26,27).

SELA

celah , “the rock,” Greek [petra](#) ([<121407>](#)2 Kings 14:7); [<231601>](#)Isaiah 16:1, translated “send ye the lamb (tribute) from Sela through the wilderness to the” king of Judah; Amaziah had subjected it ([<121407>](#)2 Kings 14:7). See for its rocky position [<070136>](#)Judges 1:36; [<142512>](#)2 Chronicles 25:12; [<310103>](#)Obadiah 1:3; [<042421>](#) Numbers 24:21; [<234211>](#)Isaiah 42:11; [<244916>](#)Jeremiah 49:16. The city Petra, 500 Roman miles from Gaza, two days' journey N. of the gulf of Akabah, three or four S. from Jordan. In Mount Seir, near Mount Hor; taken by Amaziah, and named Joktheel, i.e. subdued by God, man without God could not take so impregnable a place ([<196009>](#)Psalms 60:9; [<061538>](#)Joshua 15:38); afterward in Moab's territory. In the fourth century B.C. the Nabathaeans' stronghold against Antigonos. In 70 B.C. the Arab prince Aretas resided here. The emperor Hadrian named it Hadriana,

as appears from a coin.

It lay in a hollow enclosed amidst cliffs, and accessible only by a ravine through which the river winds across its site. A tomb with three rows of columns, a triumphal arch, and ruined bridges, are among the remains. Laborde and Linant traced a theater for sea fights which could be flooded from cisterns. This proves the abundance of the water supply, if husbanded, and agrees with the accounts of the former fertility of the district, in contrast to the barren Arabah on the W. Selah means a cliff or peak, contrasted with eben , a detached stone or boulder. The khazneh , “treasury,” in situation, coloring, and singular construction is unique. The facade of the temple consisted of six columns, of which one is broken. The pediment has a lyre on its apex. In the nine faces of rock are sculptured female figures with flowing drapery. (Palmer supposes them to be the tone muses with Apollo’s lyre above).

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SELA-HAMMAHLEKOTH

(the rock of divisions) (Targum, Midrash, Rashi), of escapes (Gesenius):

<092328> 1 Samuel 23:28. S.E. of Judah, in the wilderness of Maon, where David was on one side of the mountain, Saul on the other. A message announcing a Philistine invasion caused “divisions” in Saul’s mind, whether to pursue David still or go after the invaders. David narrowly escaped.

SELAH

Seventy-one times in the Psalms, three times in Habakkuk. From shelah , “rest.” A music mark denoting a pause, during which the singers ceased to sing and only the instruments were heard. Septuagint diapsalma, a break in the psalm introduced where the sense requires a rest. It is a call to calm reflection on the preceding words. Hence, in <190916>Psalm 9:16 it follows [eeiggaion](#) , “meditation.” The selah reminds us that the psalm requires a peaceful and meditative soul which can apprehend what the Holy Spirit propounds. Thus it is most suggestive, and far from being, as Smith’s Bible Dictionary alleges of this sense, “superfluous.” Delitsseh takes it from saalal “to lift up,” a musical forte, the piano singing then ceasing, and the instruments alone playing with execution an interlude after sentences of peculiar importance, so as to emphasize them.

SELED

<130230> 1 Chronicles 2:30.

SELEUCIA

Antioch's seaport. The Orontes passes Antioch, and falls into the sea near Seleucia, 16 miles from Antioch. Paul and Barnabas at their first missionary tour sailed from that port (<441304>Acts 13:4), and landed there on returning (<441426>Acts 14:26). Named from the great Alexander's successor, Seleucus Nicator, its founder, who died 280 B.C. The two piers of the old harbour still remain, bearing the names of Paul and Barnabas; the masonry is so good that it has been proposed to clear out and repair the harbour.

SEMACHIAH

<132607> 1 Chronicles 26:7.

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SEMEI

<420326> Luke 3:26.

SENAAH

<150235> Ezra 2:35; <160738> Nehemiah 7:38; 3:3. Eusebius and Jerome mention Magdal Senash, “great Senaah,” seven miles N. of Jericho.

SENEH

(“bush”). The southern of the two isolated rocks in the passage of Michmash, mentioned in Jonathan’s enterprise (<091404>1 Samuel 14:4,8), the nearer of the two to Geba. He made his way across from Geba of Benjamin to the Philistine garrison at Michmash over Seneh and Bozez, the rocks intervening. Seneh was named from the growth of thorn brushes upon it. The ridge between the two valleys (still called Suweineh and Buweizeh) has two steep sides, one facing the S. toward Geba (Seneh), the other facing the N. toward Michmash (Bozez). In going from Geba to Michmash, instead of going round by the passage of Michmash where the two valleys unite, Jonathan went directly across the ridge over the two rocks which lay between the passages or valleys.

SENIR

<130523> 1 Chronicles 5:23; <262705> Ezekiel 27:5. Wrongly changed to Shenir in

<050309> Deuteronomy 3:9,10; Song 4:8. (**See HERMON**).

SENNACHERIB

In the monuments Tzin-akki-irib, “Sin (the moon goddess) increases brothers,” implying Sennacherib was not the firstborn; or else “thanking the god for the gift.” Sargon’s son and successor. Ascended the throne 704

B.C., crushed the revolt of Babylon, and drove away Merodach Baladan, made Belibus his officer viceroy, ravaged the Aramaean lands on the Tigris and Euphrates, and carried off 200,000 captives. In 701 B.C. warred with the tribes on Mount Zagros, and reduced the part of Media previously independent. In 700 B.C. punished Sidon, made Tyre, Arad, and other Phoenician cities, as also Edom and Ashdod, tributary. Took Ashkelon, warred with Egypt, took Libnah and Lachish on the frontier; and having made treaty with Sabacus or So (the clay seal of So found in Sennacherib’s palace at Koyunjik was probably attached to this treaty), he marched

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against **see HEZEKIAH** of Judah who had thrown off tribute and intermeddled in the politics of Philistine cities against Sennacherib (^{<121813>}2 Kings 18:13). (**See ASSYRIA** ; **see NINEVEH**). Hezekiah's sickness was in his 14th year, but Sennacherib's expedition in his 27th, which ought to be substituted for the copyist's error "fourteenth." On his way, according to inscriptions (G. Smith, in Palestine Exploration Quarterly Statement, October 1872, p. 198), Sennacherib attacked Lulia of Sidon, then took Sidon, Zarephath, etc. The kings of Palestine mentioned as submitting to Sennacherib are Menahem of Samaria, Tubal of Sidon, Kemosh Natbi of Moab, etc. He took Ekron, which had submitted to Hezekiah and had delivered its king Padi up to him; Sennacherib reseated Padi on his throne. Sennacherib defeated the kings of Egypt and Ethiopia at Eltekeh. Sennacherib took 46 of Judah's fenced cities including Lachish, the storming of which, is depicted on his palace walls. He shut up Hezekiah, (building towers round Jerusalem,) who then submitted and paid 30 talents of gold and 800 of silver. Sennacherib gave part of Judah's territory to Ashdod, Ekron, Gaza, and Ashkelon. It was at his second expedition that the overthrow of his host by Jehovah's Angel took place (^{<121817>}2 Kings 18:17-37; 2 Kings 19). This was probably two years after the first, but late in his reign Sennacherib speaks of an expedition to Palestine apparently. "After this," in ^{<143209>}2 Chronicles 32:9, 17 years after his disaster, in 681 B.C., his two sons Adrammelech and Sharezer assassinated him after a reign of 22 years, and Esarhaddon ascended the throne 680 B.C. Esarhaddon's inscription, stating that he was at war

with his half brothers, after his accession, agrees with the Bible account of Sennacherib's assassination. Moses of Chorene confirms the escape of the brothers to Armenia, and says that part was peopled by their descendants. Sennacherib's second invasion of Babylon was apparently in 699 B.C.; he defeated a Chaldaean chief who headed an army in support of Merodach Baladan. Sennacherib put one of his own sons on the throne instead of Belibus. Sennacherib was the first who made Nineveh the seat of government. The grand palace at Koyunjik was his, covering more than eight acres. He embanked with brick the Tigris, restored the aqueducts of Nineveh, and repaired a second palace at Nineveh on the mound of Nebi Yunns. Its halls were ranged about three courts, one 154 ft. by 125 ft., another 124 ft. by 90 ft. One hall was 180 ft. long by 40 ft. broad; 60 ft. small rooms have been opened. He erected memorial tablet at the mouth of the nahr el Kelb on the Syrian coast, beside an inscription recording Rameses the Great's conquests six hundred years before; this answers to

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his boast that “he had come up to the height of the mountains, to the sides of Lebanon.”

SENUAH

<161109> Nehemiah 11:9; <130907>1 Chronicles 9:7.

SEORIM

<132408> 1 Chronicles 24:8.

SEPHAR

<011030> Genesis 10:30. Zafar or Dhafari, a seaport on the coast of Hadramaut. Pronounced by Arabs Isfor. A series of villages near the shore of the Indian Ocean, not merely one town. El Beleed or Hark’am, consisting of but three or four inhabited houses, on a peninsula between the ocean and a bay, is the ancient Zafar (Fresnel).

SEPHARAD

Jerusalem’s citizens, captives at Sepharad, shall return to occupy the city and southern Judaea (<310120>Obadiah 1:20). Jerome’s Hebrew tutor thought Sepharad was on the Bosphorus. Jerome derives it from an Assyrian word “limit,” i.e. scattered in all regions abroad (so <590101>James 1:1). The modern Jews think Spain. As Zarephath, a Phoenician city, was mentioned in the previous clause, Sepharad is probably some Phoenician colony in Spain or some other place in the far West (compare

<290306>Joel 3:6, to which Obadiah refers). C Pa Rad occurs before Ionia and Greece in a cuneiform inscription giving a list of the Persian tribes (see also Niebuhr, Reiseb. 2:31). Also in Darius' epitaph at Nakshi Rustom, 1:28, before Ionia in the Behistun inscription (i. 15). Thus, it would be Sardis (the Greeks omitting the ph) in Lydia. In favor of Spain is the fact that the Spanish Jews are called Sephardim, the German Jews Ashkenazim.

SEPHARVAIM

From southern Ava, Cuthah, and Hamath, the Assyrian king brought colonists to people Samaria, after the ten tribes were deported (<121724>2 Kings 17:24). Rabshakeh and Sennacherib (<121834>2 Kings 18:34; 19:13) boastingly refer to Assyria's conquest of Sepharvaim as showing the hopelessness of Samaria's resistance (<233619>Isaiah 36:19): "where are the gods of Hamath ...

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Sepharvaim? have they (the gods of Hamath and Sepharvaim) delivered Samaria out of my hand?” How just the retribution in kind, that Israel having chosen the gods of Hamath and Sepharvaim should be sent to Hamath and Sepharvaim as their place of exile, and that the people of Hamath and Sepharvaim should be sent to the land of Israel to replace the Israelites! (^{<200131>}Proverbs 1:31; ^{<240219>}Jeremiah 2:19). Sepharvaim is Sippara, N. of Babylon, built on both banks of Euphrates (or of the canal nahr Agane), from whence arises its dual form, -aim, “the two Sipparas.” Above the nahr Malka. The one Sippara was called Sipar-sa-samas, i.e. consecrated to Samas the sun god; the other, Sipar-sa-Anunit, consecrated to the goddess Anunit. The Sepharvites burned their children in fire to **see** **ADRAMMELECH** and **see** **ANAMMELECH** , the male and female powers of the sun; on the monuments Sepharvaim is called “Sepharvaim of the sun.” Nebuchadnezzar built the old temple, as the sacred spot where Xisuthrus deposited the antediluvian annals before entering the ark, from whence his posterity afterward recovered them (Berosus Fragm. 2:501; 4:280). Part of Sepharvaim was called Agana from Nebuchadnezzar’s reservoir adjoining. Sepharvaim is shortened into Sivra and Sura, the seat of a famed Jewish school. Mosaib now stands near its site. The name Sippara means “the city of books.” The Berosian fragments designate it Pantibiblia, (all books). Here probably was a library, similar to that found at Nineveh, and which has been in part deciphered by G. Smith and others.

SEPTUAGINT

Designated Septuagint The Greek version of Old Testament, made for the Greek speaking (Hellenistic) Jews at Alexandria. The oldest manuscripts in capitals (uncials) are the Cottonian (fragments) in British Museum; Vatican (representing especially the oldest text) at Rome; Alexandrian in British Museum, of which Baber in 1816 published a facsimile; Sinaitic at Petersburg. Alexandrian is of the fifth century, the others are of the fourth. The ancient text current before Origen was called “the common one”; he compared this with the versions of Aquila, Theodotion, and Symmachus, and marked the Septuagint with an obelos mark where he found superfluous words, and supplied deficiencies of Septuagint from those three, prefixing an asterisk.*

Its wide circulation among Hellenistic Jews before Christ providentially prepared the way for the gospel. Its completion was commemorated by a yearly feast at Alexandria (Philo, Vit. Mos. 2). Its general use is proved by

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the manner of its quotation in New Testament. The Jews in Justin Martyr's Apology questioned its accuracy. A letter of Aristeas to his brother Philocrates (Hody, Bibl. Text. Orig., 1705) describes the origin of Septuagint; King Ptolemy (Philadelphus), by the advice of his librarian Demetrius Phalereus, obtained from the high priest at Jerusalem 72 interpreters, six from each tribe; by conference and comparison in 72 days they completed the work. Aristobulus (second century B.C., in Clemens Alex. Strom.) says that, before Demetrius, others had made a translation of the Pentateuch and Joshua (the history of the going forth from Egypt, etc.). Aristeas' letter is probably a forgery of an Alexandrian Jew; nevertheless the story gave its title to the Septuagint (70, the round number for 72). The composition at Alexandria begun under the earlier Ptolemies, 280 B.C.; the Pentateuch alone at first; these are the main facts well established. The Alexandrian Macedonic Greek forms in the Septuagint disprove the coming of 72 interpreters from Jerusalem, and show that the translators were Alexandrian Jews. The Pentateuch is the best part of the version, being the first translated; the other books betray increasing degeneracy of the Hebrew manuscripts, with decay of Hebrew learning. The Septuagint translators did not have Hebrew manuscripts pointed as ours; nor were their words divided as ours. Different persons translated different books, and no general revision harmonized the whole. Names are differently rendered in different books. The poetical parts (except Psalms and Proverbs) are inferior to the historical. In the greater prophets important passages are misunderstood, as <230901>Isaiah 9:1,6; <242306>Jeremiah 23:6; Ezekiel and the lesser prophets are better. Theodotion's version of Daniel was

substituted for Septuagint, which was not used. The delicate details of the Hebrew are sacrificed in Septuagint, the same word in the same chapter being often rendered by differing words, and differing words by the same word, the names of God (Yahweh , **Kurios** , and ‘ Elohim , **THEos**) being confounded; and proper names at times being translated, and Hebrew words mistaken for words like in form but altogether different in sense (sh being mistaken for s, shin for sin, r for d, resh for daleth). Some of the changes are designed (**see OLD TESTAMENT**): <010202>Genesis 2:2, “sixth” for “seventh.” Strong Hebrew expressions are softened, “God’s power” for “hand,” “word” for “mouth”; so no stress can be laid on the Septuagint words to prove a point.

Use of Septuagint. Being made from manuscripts older far than our Masoretic text (from 280 to 180 B.C.), it helps towards arriving at the true

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text in doubtful passages; so <192216>Psalm 22:16, where Septuagint “they pierced” gives the true reading instead of “as a lion,” Aquila a Jew (A.D.

133) so translated “they disfigured”; (<191610>Psalm 16:10) “Thy Holy One” singular, instead of our Masoretic “Thy holy ones.” The Septuagint is an impartial witness, being ages before the controversy between Jews and Christians. In

<010408>Genesis 4:8 Septuagint has “and Cain said to Abel his brother, Let us go into the plain” or “field” (so Samaritan Pentateuch); but Aquila, Symmachus, Theodotion, and the Targum of Onkelos agree with our Hebrew. Of 350 quotations of the Old Testament in the New Testament only 50 differ materially from Septuagint Its language molded the conceptions of the New Testament writers and preachers. The Hebrew ideas and modes of thought are transfused into its Greek, which is wholly distinct from classic Greek in this. Expressions unknown to the latter are intelligible from Septuagint, as “believe in God,” “faith toward God,” “flesh,” “spirit,” “justify,” “fleshly mindedness.” “The Passover” includes the after feast and sacrifices (<051602>Deuteronomy 16:2), illustrating the question on what day Christ kept it (<431828>John 18:28).

SERAH

<014617> Genesis 46:17; <130730>1 Chronicles 7:30. S ARAH in <042646>Numbers 26:46.

<100817> 2 Samuel 8:17.

2. The high priest under king Zedekiah; taken by Nebuzaradan, captain of the Babylonian guard, and slain at Riblah ([<122518>](#)2 Kings 25:18; [<130614>](#)1 Chronicles 6:14; [<245224>](#)Jeremiah 52:24).

3. Son of Tanhumeth the Netophathite; came to the Babylonian viceroy Gedaliah to Mizpah, who promised security to the Jews who should dwell in the land, serving the king of Babylon ([<122523>](#)2 Kings 25:23; [<244008>](#)Jeremiah 40:8).

SERAI AH

1.

4.

[<130413>](#) 1 Chronicles 4:13,14.

[<130435>](#) 1 Chronicles 4:35.

[<150202>](#) Ezra 2:2; [<160707>](#)Nehemiah 7:7 Azariah.

5.

6.

7.

[<150701>](#) Ezra 7:1.

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8.

<161002> Nehemiah 10:2.

<161111> Nehemiah 11:11.

9.

<161201> Nehemiah 12:1,12.

11. Neriah's son, Baruch's brother (<245159>Jeremiah 51:59,61). Went with Zedekiah to Babylon in the fourth year of his reign. Jeremiah gave a special copy of the prophecy to Seraiah where with to console the Jews in their Babylonian exile. Though Seraiah was to cast it into the Euphrates, a symbol of Babylon's fate, he retained the substance in memory, to communicate orally to his countrymen. Calvin translated "when he went in behalf of Zedekiah," being sent to appease Nebuchadnezzar's anger at his revolt. "This Seraiah was a quiet prince," *menuchah* , from *nuwach* to be quiet (compare <132209>1 Chronicles 22:9, "a man of rest"). Seraiah was not one of the courtiers hostile to God's prophets, but quiet and docile, ready to execute Jeremiah's commission, notwithstanding the risk. Glassius translated "prince of *Menuchah*" (on the borders of Judah and Dan, called also *Menahath*), margin <130252>1 Chronicles 2:52. Maurer translated "commander of the royal caravan," on whom it devolved to appoint the resting places for the night.

SERAPHIM

<230602> Isaiah 6:2,3. God's attendant angels. Seraphim in <042106>Numbers 21:6 means the fiery flying (not winged, but rapidly moving) serpents which bit the Israelites; called so from the poisonous inflammation caused by their bites. Burning (from saraph to burn) zeal, dazzling brightness of appearance (<120211>2 Kings 2:11; 6:17; <260113>Ezekiel 1:13; <402803>Matthew 28:3) and serpent-like rapidity in God's service, always characterize the seraphim. Satan's serpent (nachash) form in appearing to man may have some connection with his original form as a seraph of light. The serpent's head symbolized wisdom in Egypt (<121804>2 Kings 18:4). Satan has wisdom, but wisdom not sanctified by the flame of devotion. The seraphim with six wings and one face differ from the cherubim with four wings (in the temple only two) and four faces (<260105>Ezekiel 1:5-12); but in <660408>Revelation 4:8 the four living creatures ([zooa](#)) have each six wings. The "face" and "feet" imply a human form. Seraphim however may conic from sar , "prince"

(<271013>Daniel 10:13); "with twain he covered his face, and with twain he covered his feet, and with twain He did fly." Two wings alone of the six were kept ready for instant flight in God's service; two veiled their faces as

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unworthy to look on the holy God or pry into His secret counsels which they fulfilled ([<020306>Exodus 3:6](#); [<180418>Job 4:18](#); [15:15](#); [<111913>1 Kings 19:13](#)). Those in the presence of Eastern monarchs cover the whole of the lower part of their persons (which the “feet” include). Service consists in reverent waiting on, more than in active service for, God. Their antiphonal anthem on the triune God’s holiness suggests the keynote of Isaiah’s prophecies, “Holy, holy, holy is Jehovah of hosts; the fullness of the whole earth (is) His glory” ([<192401>Psalm 24:1](#); [72:19](#)). Besides praising God they are secondly the medium of imparting spiritual fire from God to His prophet; when Isaiah laments alike his own and the people’s uncleanness of lips, in contrast to the seraphim chanting in alternate responses with pure lips God’s praises, and ([<230605>Isaiah 6:5-7](#)) with a deep sense of the unfitness of his own lips to speak God’s message to the people, one of the seraphim flew with a live coal which he took from off the altar of burnt offering in the temple court, the fire on it being that which God at first had kindled ([<030924>Leviticus 9:24](#)), and laid it upon Isaiah’s mouth, saying, “lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.” Thus he was inaugurated in office, as the disciples were by the tongues of fire resting on them, the sign of their speaking of Jesus in various languages; his unfitness for the office, as well as his personal sin, were removed only by being brought into contact with the sacrificial altar, of which Messiah is the antitype.

<014614> Genesis 46:14; <042626>Numbers 26:26.

SERGIUS PAULUS

Proconsul of Cyprus, when Paul and Barnabas visited it on their first missionary circuit (<441307>Acts 13:7). (**See CYPRUS** , **see PAUL** , **see PROVINCE** , **see DEPUTY** , **see ELYMAS**). He was at first under the influence of Elymas, but being “a prudent man” (i.e. intelligent and searching for the truth), he called for Barnabas and Paul, and having heard the word of God, and having seen the miraculous infliction of blindness on the sorcerer, “believed, being astonished at the (divine power accompanying the) doctrine of the Lord.”

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SERPENT

nachash . Subtle (^{<010301>}Genesis 3:1). The form under which Satan “the old serpent” tempted Eve (^{<661209>}Revelation 12:9; ^{<471103>}2 Corinthians 11:3). The serpent being known as subtle, Eve was not surprised at his speaking, and did not suspect a spiritual foe. Its crested head of pride, glittering skin, fascinating, unshaded, gazing eye, shameless lust, tortuous movement, venomous bite, groveling posture, all adapt it to be type of Satan. The “cunning craftiness, lying in wait to deceive,” marks the particular serpent rather than the serpent order generally. The serpent cannot be classed physically with the behemoth, the pachyderm and ruminant animals; “the serpent was crafty above every behemoth in the field” (^{<010301>}Genesis 3:1); nor physically is the serpent “cursed above others”; it must be Satan who is meant (**see DEVIL**). Wise in shunning danger (^{<401016>}Matthew 10:16). Poisonous: ^{<195804>}Psalms 58:4; 140:3, “they have sharpened their tongues” to give a deadly wound, “like a serpent” (^{<196403>}Psalms 64:3). Lying hid in hedges (^{<211008>}Ecclesiastes 10:8) and in holes of walls (^{<300519>}Amos 5:19). Their wonderful motion is effected by the vertebral column and the multitudinous ribs which form so many pairs of levers, enabling them to advance (^{<203019>}Proverbs 30:19); the serpent, though without feet or wings, trails along the rock (stony places being its favorite resort) wheresoever it will, leaving no impression of its way, light, gliding without noise, quick, and the mode unknown to us. The curse in ^{<010314>}Genesis 3:14 is mainly on Satan, but subordinately on the serpent his tool; just as the ox that gored a

man was to be killed, so the serpent should suffer in his trailing on the belly and being the object of man's disgust and enmity. They shall eat the dust at last (i.e. be utterly and with perpetual shame laid low), of which their present eating dust in taking food off the ground is the pledge (<236525>Isaiah 65:25; <330717> Micah 7:17; <234923>Isaiah 49:23; <197209>Psalm 72:9).

The nachash is the Naja haje. It “will bite without (i.e. unless you use) enchantment” (<211011>Ecclesiastes 10:11). In <042104>Numbers 21:4-9 the “fiery (causing inflammation by the bite) flying serpent” is the naja, which has the power of raising and bringing forward the ribs under excitement, so as to stretch the skin wing-like into a broad thin flattened disc, three or four times the width of the neck in repose, and then dart at its prey. Hindu mythology represents Krishna first as bitten in the foot, then as finally crushing the serpent's head beneath his feet; evidently a tradition from

<010315> Genesis 3:15.

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SERPENT, BRAZEN

<042104> Numbers 21:4-9; <430314> John 3:14,15. The apocryphal Wisdom (16:5-12) says “they were troubled for a small season that they might be admonished having a sign of salvation ... for he that turned himself toward it was not saved by the thing that he saw, but by Thee that art the Saviour of all.” The brazen serpent typified the Son of man, in that

(1) the brazen serpent had the form without the venom of the deadly serpent; just as Jesus was “in the likeness of sinful flesh” yet “without sin” (<450803>Romans 8:3), “made sin for us” though He “knew no sin” (<470521>2 Corinthians 5:21); the brazen serpent seemed the most unlikely means of curing the serpents’ bites; so the condemned One seemed most unlikely to save the condemned.

(2) The brazen serpent lifted up on the pole so as to be visible with its bright brass (which also is typical: <660115>Revelation 1:15) to the remotest Israelite answers to Jesus “evidently set forth before the eyes, crucified” (<480301>Galatians 3:1), so that “all the ends of the earth” by “looking unto” Him may “be saved” (<234522>Isaiah 45:22), “lifted up from the earth,” and so “drawing all men unto Him” (<431232>John 12:32-34).

(3) The cure of the body by looking naturally typifies the cure of the soul by looking spiritually; faith is the eye of the soul turned to the Saviour (<581202>Hebrews 12:2), a look from however far off saves

(<580725>Hebrews 7:25;

<490217> Ephesians 2:17; <440239>Acts 2:39); the bitten Israelite, however distant, by a look was healed. The serpent form, impaled as the trophy of the conqueror, implies evil, temporal and spiritual, overcome. Wisdom (of which the serpent is the symbol) obeying God is the source of healing; as wisdom severed from God envenoms and degrades man. Moses' serpent rod was the instrument of power overcoming the magicians' serpents

(<020710>Exodus 7:10-12). (**See NEHUSHTAN** on the worship of the relic; so the cross of Christ itself was perverted into an idol).

SERPENT CHARMING

(**See ADDER**). <211011>Ecclesiastes 10:11; <240817>Jeremiah 8:17.

SERUG

Reu's son, great grandfather of Abraham (as to his age **see CHRONOLOGY**); in the Hebrew 230 years, 30 before begetting Nahor,

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200 afterward; but in Septuagint 130 before begetting Nahor, making 330. One of many systematic variations lengthening the interval between the flood and Abraham from 292 to 1172, or as the Alexandrinus manuscript

1072. Epiphanius (Haer. 1:6, section 8) says Serug means “provocation,” and that idolatry began in his time, but confined to pictures, and that the religion of mankind up to his time was Scythic, after Serug and the building of the Babel tower it was Hellenic or Greek.

SERVANT

na’ar , meshareth . In our sense, a free, voluntary attendant, as Joshua of Moses ([Exodus 33:11](#); so [2 Kings 4:12,43; 5:20, 6:15](#) margin “minister”; [2 Samuel 13:17,18](#); [1 Kings 20:14,15](#)). ‘ Ebed on the other hand is a bondservant or slave.

SETH

[Genesis 4:25; 5:3](#); [1 Chronicles 1:1](#). Seth means “foundation,” being “appointed” in Abel’s place as ancestor of the promised Seed. Father of Enos = frailty; a name embodying his sense of man’s weakness, the opposite of the Cainites’ pride. This sense of frailty led the Sethites to calling on God in His covenant relation to His believing people; thus began the church as a people separated from the world, and its service of prayer and praise. While the Cainites, by erecting a city and inventing worldly arts, laid the foundation of the world

kingdom, the Sethites, by joint invocation of Jehovah's name i. e. His self manifestation towards man, founded the kingdom of God.

SEVEN

(**See NUMBER**). The Semitic has the word in common with the Indo- European languages; Hebrew sheba answering to Latin septem, Greek [hepta](#) .

SEVERAL HOUSE

<121505> 2 Kings 15:5. (**See UZZIAH**).

SHAALABBIN

A town in Dan (<061942>Joshua 19:42). (**See SHAALBIM**).

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SHAALBIM

(place of foxes or jackals). The common form for S HAALABBIM (<070135>Judges 1:35). Held by the Amorites, but at last reduced to be tributary by the house of Joseph. One of Solomon's commissariat districts (<110409>1 Kings 4:9). S HAALBONITE (<102332>2 Samuel 23:32) probably means a native of Shaalbim. <130247> 1 Chronicles 2:47.

2. Caleb's son by his concubine Maachah; father, i.e. founder, of Madmannah (<130249>1 Chronicles 2:49).

SHAARAIM

("two gateways"). A city assigned to Judah (<061536>Joshua 15:36; <091752>1 Samuel 17:52). In the **see SHEPPHELAH** . (<130431>1 Chronicles 4:31). (**See SHILHIM**). The Septuagint read Sakarim, which favors identifying Shaaraim with Tell Zekariah above the southern bank of the valley of Elah, a large hill with terraced sides and caves.

SHAASHGAZ

The eunuch in Xerxes' palace, who had charge of those women in the second house, i.e. who had been in to the king (<170214>Esther 2:14).

SHAAPH

1.

SHABBETHAI

1.

<151015> Ezra 10:15.

<161116> Nehemiah 11:16.

2.

SHACHIA

<130810> 1 Chronicles 8:10: Shabiah.

SHADDAI

(A LMIGHTY). (**See GOD**). Gesenius derives from shad , shaadad , “to be strong.” <231306>Isaiah 13:6 plays on similar sounds, “destruction from the Almighty,” shod (devastating tempest) from Shadday . Rashi and the

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Talmud (Chagiga, 12, section 1) from sh “He who is,” and day “all- sufficient.”

SHADRACH

The Chaldee for **see HANANIAH** (**see MESHECH**).
<581133>Hebrews 11:33,34.

SHAGE

<131134> 1 Chronicles 11:34. In <102333>2 Samuel 23:33 **see SHAMMAH** .

SHAHARAIM

<130808> 1 Chronicles 8:8. Father of many heads of houses whom his three wives bore to him. He begat in Moab, after he had sent them namely, Hushim and Baara his wives away; there he begat, with Hodesh his wife, Jobab, etc. He must have been in Moab a long time.

SHAHAZIMAH

A town of Issachar between Tabor and Jordan (<061922>Joshua 19:22).

SHALEM

<013318> Genesis 33:18,19. Rather “Jacob came in peace to the city of Shechem.” So Rashi and the Jewish commentators; and

Samaritan Pentateuch. But Septuagint, Vulgate, and Syriac as KJV There is a “Salim” still somewhat in the position required, three miles E. of Nablus (Shechem), i.e. between Shechem and the Jordan valley where at Succoth Jacob was just before (^{<013317>}Genesis 33:17). But Salim is not on any actual line of communication between Nablus and the Jordan valley. Moreover, if Shalem were Salim, Jacob’s well and Joseph’s tomb would have to be removed from their appropriate traditional site to a spot further E. and nearer Salim.

SHALIM, THE LAND OF

or Shaalim = “the land of foxes” or “jackals” (^{<090904>}1 Samuel 9:4), through which Saul passed, seeking Kish’s asses. Eastward from Shalisha, where on Van de Velde’s map we find Beni Mussah and Beni Salem. Between Shalisha and the land of Yemini (Benjamin?).

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SHALISHA

<090904> 1 Samuel 9:4. Between Mount Ephraim and Shalim. Keil makes Shalisha the country round Baal-Shalishah (<120442>2 Kings 4:42), 15 Roman miles N. of Diospolis (Lydda); according to Eusebius (Onom.) probably the country W. of Jiljilia where three wadies run into the one called Kurawa, from whence came the name Shalisha , i.e. threeland. There are ruins, Sirisia, Salita, Shilta, and Kefr thilth, all modifications of the Hebrew shalish “three.” In the shephelah.

SHALLECHETH, THE GATE

(“overturning”). <132616>1 Chronicles 26:16. Botcher translated “refuse door.” The gate was at the road of ascent from the middle valley of Jerusalem to the western side of the temple court. This ascending causeway is still existing, though hidden by the houses in the valley. So the Shallecheth gate is the bab Silsileh or Sinsleh, which enters the western wall of the Haram area opposite the southern end of the platform of the Dome of the Rock, 600 ft. from the S.W. corner of the Haram wall. (**See TEMPLE** , see **JERUSALEM**).

SHALLUM

(“retribution”).

1. Son of Jabesh; 15th king of Israel. Smote Zachariah, son of Jeroboam II, openly before the people (showing that their sympathies were with him), and seized the kingdom (<121509>2

Kings 15:9,10), thereby fulfilling the prophecy that Jehu's dynasty should last only to the fourth generation (<121030>2 Kings 10:30). Slain after a month's reign by Menahem, illustrating the retributive law (<402652>Matthew 26:52; <661310>Revelation 13:10).

2. The prophetess Huldah's husband (<122214>2 Kings 22:14); keeper of the priestly vestments (<143422>2 Chronicles 34:22).

<130240> 1 Chronicles 2:40,41.

4. King Josiah's fourth son in order, according to <130315>1 Chronicles 3:15; <242211> Jeremiah 22:11; by birth third son (**see JEHOAHAZ**).

3.

5.

<130425> 1 Chronicles 4:25.

6.

<150702> Ezra 7:2; <130612>1 Chronicles 6:12,13.

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<130713> 1 Chronicles 7:13; S HILLEM in <014624>Genesis 46:24;
<042504>Numbers 25:48,49.

<130917> 1 Chronicles 9:17; <150242>Ezra 2:42.

9. Son of Kore (<130919>1 Chronicles 9:19,31). From <130918>1 Chronicles 9:18 it seems Shallum, etc., were of higher rank than Shallum, Akkub, etc., who were “for the companies of the sons of Levi.”

<151042> Ezra 10:42.

13. Rebuilt the wall with his daughters (<160312>Nehemiah 3:12).

14. Jeremiah’s uncle (<243207>Jeremiah 32:7); perhaps the same as Shallum, Huldah’s husband.

7.

8.

10.

<142812> 2 Chronicles 28:12.

<151024> Ezra 10:24.

11.

12.

15.

<243504> Jeremiah 35:4.

SHALLUN

<160315> Nehemiah 3:15.

SHALMAI, CHILDREN OF

or S HAMLAI . <150246>Ezra 2:46; <160748>Nehemiah 7:48.

SHALMAN

S HALMANESER . <281014>Hosea 10:14 the ‘ eser common to Shalman with three other Assyrian kings is omitted, Tiglath Pileser, Esar-haddon, and Shar-ezer. No monuments of Shalman remain, because Sargon his successor, an usurper, destroyed them. The Assyrian canon agrees with Scripture in making Shalman king directly after Tiglath Pileser. Menander of Ephesus spoke of his warring in southern Syria and besieging Tyre five years (Josephus, Ant. 9:14). (**See HOSHEA** and **see SARGON**). Hoshea king of Israel revolted; then, on Shalman coming up against him, became his tributary servant, but conspired in dependence on So of Egypt, and withheld tribute. Shalman a second time invaded the Holy Land (723 B.C.). As Sargon claims the capture of Samaria he must have ended what Shalman began. Scripture (<111703>1 Kings 17:3-6, the general expression “the

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king of Assyria,” and <111809>1 Kings 18:9,10, “they took it,”) accords with this: “Shalman spoiled Beth Arbel in the day of battle.” G. Smith states that tablets prove the S.E. palace at Nimrud to be that of Shalmaneser, 860 B.C.

SHAMA

<131144> 1 Chronicles 11:44.

SHAMARIAH

<141119> 2 Chronicles 11:19.

SHAMED

or S HAMER . <130812>1 Chronicles 8:12.

SHAMER

1.

<130646> 1 Chronicles 6:46.

<130734> 1 Chronicles 7:34.

2.

SHAMGAR

Son of Anath, judge of Israel after Ehud, and immediately before Barak (^{<070506>}Judges 5:6,8; 3:31). Probably a Naphtalite, as Beth Anath was of Naphtali. This tribe took a foremost part in the war with Jabin (^{<070406>}Judges 4:6,10; 5:18). The tributary Canaanites (^{<070133>}Judges 1:33) combined with the Philistines against Israel, rendering the highways unsafe and forcing Israelite travelers into byways to escape notice. The villages were forsaken, and as in later times the oppressors disarmed Israel of all swords and spears (^{<070403>}Judges 4:3; ^{<091319>}1 Samuel 13:19,22). With an ox goad, his only weapon (compare ^{<071515>}Judges 15:15,16, an undesigned coincidence marking genuineness; ^{<091747>}1 Samuel 17:47,50; spiritually ^{<471004>}2 Corinthians 10:4; ^{<460127>}1 Corinthians 1:27) he slew 600 Philistines, thereby giving Israel deliverance from oppressors for a time. So he prepared the way for Deborah and Barak's more decisive blow. The inadequacy of the instrument renders Jehovah's might the more evident.

SHAMHUTH

^{<132708>} 1 Chronicles 27:8. "The I ZRAHITE " or "Zarhite" (^{<132713>}1 Chronicles 27:13); of the family of Zerah, son of Judah (^{<130204>}1 Chronicles 2:4,6). Called

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S HAMMOTH in <131127>1 Chronicles 11:27. Belonging to Harod, not “Hurorite” (a mistake of r for d); <102325>2 Samuel 23:25, “S HAMMAH the Harodite.”

SHAMIR (1)

(“a sharp point”).

1. A town in the mountains of Judah (<061548>Joshua 15:48); probably eight or nine miles S. of Hebron.

2. The judge Tola’s home and burial place in Mount Ephraim (<071001>Judges 10:1,2). Why Tola of Issachar dwelt there is uncertain; either for security from the Canaanites, or Issachar may have possessed some towns in the Ephraim mountains. Van de Velde identifies Shamir with Khirbet Sammer, a ruin in the mountains overlooking the Jordan valley, ten miles E.S.E. of Nablus.

SHAMIR (2)

<132424> 1 Chronicles 24:24.

SHAMMA

<130737> 1 Chronicles 7:37.

SHAMMAH

<013613> Genesis 36:13,17; <130137>1 Chronicles 1:37.

2. Jesse's third son, S HIMEA , S HIMEAH , S HIMMA (<091609>1 Samuel 16:9,13); present at David's anointing and at the battle with Goliath (<091713>1 Samuel 17:13).

3. One of David's three mighties; son of Agee the Hararite. Single handed he withstood the Philistines in a field of lentils ("barley" according to <131113>1 Chronicles 11:13,14,27, where also by a copyist's error Shammah is omitted and the deed attributed to Eleazar), when the rest fled before them and Jehovah by him wrought a great victory (<102311>2 Samuel 23:11,12).

4. (See SHAMHUTH).

<102332> 2 Samuel 23:32,33, instead of "Jonathan Shammah," should read "Jonathan son of Shage," or combining both as Kennicott suggests, "Jonathan son of Shamha" (<131134>1 Chronicles 11:34).

1.

5.

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SHAMMAI

<130228> 1 Chronicles 2:28,32.

2. Of Maon (<130244>1 Chronicles 2:44,45).

3. Brother of Miriam and Ishbah, all three being sons of” Bithiah the daughter of Pharaoh whom Mered took” (these words ought to be transposed after “Jalon”: <130417>1 Chronicles 4:17,18). (**See BITHIAH** , **see MERED** , and **see JEHUDIJAH**). <161117> Nehemiah 11:17; called also Shemaiah, father of Obadiah (<130916>1 Chronicles 9:16).

1.

SHAMMUA

1.

<041304> Numbers 13:4.

<131404> 1 Chronicles 14:4; Shimea in <130305>1 Chronicles 3:5.

2.

3.

4.

<161218> Nehemiah 12:18.

SHAMSHERAI

<130826> 1 Chronicles 8:26.

SHAPHAM

<130512> 1 Chronicles 5:12.

SHAPHAN

(the jerboa). <122203>2 Kings 22:3,12; <242908>Jeremiah 29:8; 36:10-12; 39:14; 40:5,9,11; 41:2; 43:6; <260811>Ezekiel 8:11. Sent by king Josiah, With the governor of the city and the recorder, to Hilkiah to take account of the money collected for repairing the temple. Hilkiah gave the discovered copy of the law to Shaphan who read it to the king. Josiah then sent Shaphan, etc., to Huldah the prophetess to inquire of the Lord His will. Shaphan must have been then an old man, for his son Ahikam was then a man of influence at court. Ahikam was Jeremiah's friend; hence Gemariah gives the prophet and Earuch a friendly warning to hide, and intercedes that Jehoiakim should not burn the roll (<243612>Jeremiah 36:12,19,25).

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SHAPHAT

(judge).

1.

<041305> Numbers 13:5.

<111916> 1 Kings 19:16,19.

2.

3.

<130322> 1 Chronicles 3:22.

<130512> 1 Chronicles 5:12.

<132729> 1 Chronicles 27:29.

4.

5.

SHAPHER, MOUNT

(“pleasant”). <043323>Numbers 33:23,24. Either jebel esh Shureif, 40 miles W. of Ras el Ka’a (near Rissah), or else jebel Sherafeh, a rocky promontory on the W. shore of the Elanitic gulf, near the southern limit of the Tih. The former is more likely (Speaker’s Commentary). Jebel Araif, a conical hill,

standing out at the S.W. corner of the wilderness of Ziu. The wady Shareif at the N. side may be a corruption of Shapher. Here is a broad pleasant valley, affording fine pasture (Imperial Dictionary).

SHARAI

<151040> Ezra 10:40.

SHARAR

<102333> 2 Samuel 23:33. S ACAR in <131135>1 Chronicles 11:35.

SHAREZER

(“the king protects”). Sennaetherib’s son and murderer, with Adrammelech. Moses of Chorene kills him Sanasar, and says the Armenian king to whom he fled gave him a tract of land where his descendants became numerous.

SHARON; SARON

<130516> 1 Chronicles 5:16; <233309>Isaiah 33:9, “the excellency (beauty) of Sharon” (<233502>Isaiah 35:2), <236510>Isaiah 65:10; Song 2:1, “the rose (narcissus) of Sharon,” famous for flowers and for pasture; <440935>Acts 9:35. The broad rich tract between the central mountains and the Mediterranean, stretching from Joppa or Jaffa northwards to Carmel. Half the width is of marl and alluvial

soil, the other half of old red semi-consolidated sand and shelly breccias. (**See PALESTINE**). The coast is marked by white sandhills; fine grain, well trimmed plantations, and long gentle swells of rich red and black earth, characterize Sharon. A second Sharon beyond Jordan is not meant in ^{<130516>1} Chronicles 5:16, as some have imagined. It is not said that the Gadites possessed cities in Sharon but only pastures of Sharon; these the Gadites sought for their herds as far as the Mediterranean coast. As intercourse was maintained between the cis-Jordanic Manassites and the trans-Jordanic Manassites, the Gadites with the latter might very well repair with their herds to the Sharon pastures, as the domain of cis-Jordanic Manasseh stretched into the plain of Sharon. Translated “and in all the pasture grounds of Sharon unto their outgoings” to the sea (^{<061709>}Joshua 17:9). David had his herds feeding in Sharon with Shitrai the Sharonite over them. Gesenius derives Sharon from jashar “straight,” “a plain country.” One of the earliest recorded travelers in this district was an Egyptian, whose papyrus has been lately transliterated; then as now agricultural pursuits prevailed here, and illustrations are still found of the Egyptian and Eastern plows.

SHARUHEN

A town in Judah allotted to Simeon (^{<061906>}Joshua 19:6). Called S HILHIM in 15:32, S HAARAIM in ^{<130431>1} Chronicles 4:31. The name may be preserved in Tell Sheriah, half way between Gaza and Beersheba, ten miles W. of the latter, Bir es Seba, at the head of wady Sheri’ah i.e. “the watering place.”

<014610> Genesis 46:10; <020615>Exodus 6:15; <042613>Numbers 26:13; <130424>1 Chronicles 4:24. Jewish tradition identifies Shaul with Zimri, “who did the work of the Canaanites in Shittim” (Targum Pseudo Jon., Genesis 46).

2. Shaul of Rehoboth by the river was one of the kings of Edom (<130148>1 Chronicles 1:48,49); S AUL in <013637>Genesis 36:37.

SHASHAI

<151040> Ezra 10:40.

SHASHAK

<130814> 1 Chronicles 8:14,25.

SHAUL

1.

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3.

<130624> 1 Chronicles 6:24.

SHAVEH, VALLEY OF

”The king’s dale,” where Melchizedek and the king of Sodom met Abraham (<011417>Genesis 14:17). There **see ABSALOM** reared for himself a pillar, to keep his name in remembrance; “Absalom’s place” (<101818>2 Samuel 18:18). The pyramidal monument, the northern one of the group of monuments W. of Olivet, is hardly “the pillar of Absalom,” for “the king’s dale” was an ‘ emeq , i.e. broad open valley, not a deep ravine as that of Kedron. Josephus says it was a column and of marble (Ant. 7:10, section

3), and erected, whereas the oldest and lowest part of the pyramidal monument is not “erected” but cut out, and this of the limestone of the hill. Its Ionic capitals and frieze ornamentation betray Roman or Grecian art. Josephus’ account however that it was “two stadia from Jerusalem agrees with the nearness of Shaveh valley to Salem or Jerusalem.

SHAVEH KIRIATHAIM

<011405> Genesis 14:5. The dwelling place of the Emim at Chedorlaomer’s incursion. The dale or valley (Shaveh) by which Kiriathaim was situated. Or “the valley of the two cities.” (**See KIRIATHAIM**).

SHAVSHA

David's scribe or secretary of state (<131816>1 Chronicles 18:16). S ERAIAH in

<100817> 2 Samuel 8:17. S HISHA in <110403>1 Kings 4:3. S HEVA in <102025>2 Samuel 20:25.

SHAWM

Prayerbook version of Psalms, instead of the Bible version, "cornet." A bass instrument like the clarinet, from German schalmeie a reed pipe, with the compass of an octave and the tone of a bassoon, but plaintive. On the manor house walls, Leckingfield, near Beverley, Yorkshire, is the following:

"A shawme maketh a swete sounde, for he tynythe the basse; It mountithe not to hye, but kepith rule and space.

Yet yf it be blowne with to vehement a wynde, It makithe it to mysgerverne out of his kinde."

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SHEAL

<151029> Ezra 10:29.

SHEALTIEL

<150302> Ezra 3:2,8; <161201>Nehemiah 12:1; <370101>Haggai 1:1,12,14; 2:2,23; <130317>1 Chronicles 3:17 S ALATHIEL . Father of Zerubbabel in a legal point of view (<420327>Luke 3:27; <400112>Matthew 1:12). Pedaiah was natural father of Zerubbabel (<130318>1 Chronicles 3:18,19). Shealtiel dying without male issue, Pedaiah by the Levirate law married his brother's widow (<052505>Deuteronomy 25:5-10; <402224>Matthew 22:24-28). Shealtiel was son of Jeconiah not by natural birth but by heritage only on his mother's side. <420327>Luke 3:27,31, makes Shealtiel son of Neri, a descendant of David, through Nathan not Solomon; probably Jeconiah, (besides the Zedekiah in <130316>1 Chronicles 3:16 who died childless), had another son, Assir, who left only a daughter, who, according to the law as to heiresses (<042708>Numbers 27:8; 36:8,9), married a man of her paternal tribe, namely, Neri, of David's family in Nathan's line. From this marriage sprang Shealtiel, Malchiram, and the other "sons," i.e. grandsons, of Jeconiah in <130317>1 Chronicles 3:17,18.

SHEARIAH

<130838> 1 Chronicles 8:38; 9:44.

SHEARING HOUSE

beth 'eqed . Between Jezreel and Samaria, where Jehu slew at the well or pit 42 of the royal family of Judah (<121012>2 Kings 10:12,14). Literally, “the place where shepherds bound sheep when about to shear them,” from 'aaqad “to bind.” Gesenius translated “the meeting place of shepherds.” In the Esdraelon or Jezreel plain, 15 Roman miles from Legio (Lejun): Eusebius, Onomasticon. The village Beit Kad, though exactly this distance, is not on the plain but S. of Mount Gilboa. Conder suggests 'Akadah as the site, on the western side of the great plain.

SHEAR JASHUB

(“a remnant shall return.”) Isaiah’s son who accompanied him in meeting Ahab. His name was a standing memorial to Ahaz, symbolizing the saving of the remnant of Judah when Israel was cast away (<230701>Isaiah 7:1-7; 10:20-

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22; 6:13), therefore that Pekah of Israel and Rezin of Damascus could not succeed.

SHEBA (1)

1. Son of Bichri a Benjamite, a man of Belial ([<102001>2 Samuel 20:1-22](#)). The tribe of Benjamin through Sheba sought to regain the ascendancy which it lost at Saul's fall. Judah alone remained faithful to David "from Jordan even to Jerusalem"; the rest of Israel followed Sheba. The division between Israel and Judah already had shown itself under Ishbosheth ([<100204>2 Samuel 2:4-9](#)), again at the close of Absalom's rebellion ([<101941>2 Samuel 19:41-43](#)), David felt the greatness of the crisis, "now shall Sheba do us more harm than did Absalom." Sheba traversed the country gathering followers, and finally aimed at fortifying himself in **see ABEL BETH MAACHAH** in the far N., which was probably connected with Absalom's rebellion through Maacah his mother, and was famed for worldly wisdom. A woman in it saved the city by cutting off and casting Sheba's head to Joab (see [<210914> Ecclesiastes 9:14,15](#)). (**See AMASA** and **see JOAB**).

2.

[<130513>](#) 1 Chronicles 5:13.

SHEBA (2)

from whom the country derives its name.

1. Grandson of Cush and son of Raamah (<011007>Genesis 10:7).
2. Son of Joktan (<011028>Genesis 10:28).
3. Grandson of Abraham by Keturah; son of Jokshan (<012503>Genesis 25:3). This is an instance of the intermingling of the early descendants of Shem and Ham.

S HEBA was a wealthy region of Arabia Felix or Yemen (<111001>1 Kings 10:1; <197210> Psalm 72:10,15, where “Sheba” is Joktanite, “SEBA” Cushite ; <180115>Job 1:15, the Keturahite Sheba, <180619>Job 6:19; <236006>Isaiah 60:6; <240620>Jeremiah 6:20;

<262722> Ezekiel 27:22, it was the Sheba son of Raamah and grandson of Cush that carried on the Indian traffic with Palestine in conjunction with the Keturahite Sheba (<290308>Joel 3:8). The Sabeans were famed for myrrh, frankincense, and cinnamon, their chief city being Mariaba (Strabo 16:777), named also Seba, the one being the city the other the fortress (near the famous dyke el ‘Arim, built to store water and avert mountain

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torrents). This was afterward the celebrated Himyeritic Arab kingdom, called from the ruling family of Himyer. The Cushite Sheba and his brother Dedan settled along the Persian gulf (**see RAAMAH**), but afterward were combined with the Joktanite Sabean kingdom. The buildings of Mariaba or Seba are of massive masonry, and evidently of Cushite origin. The Joktanites (Semites) were the early colonists of southern Arabia. The Himyerites Strabo first mentions in the expedition of A. Gellius (24 B.C.); the Arabs however place Himyer high in their list. Himyer may mean “the red man,” related to the Red Sea” and “Phoenician.” The kingdom probably was called “Sheba” (Seba = “turned red”), its reigning family Himyer; the old name was preserved until the founding of the modern Himyeritic kingdom about a century B.C.

“The queen of Sheba” (^{<111001>}1 Kings 10:1,2,10) ruled in Arabia, not Ethiopia, as the Abyssinian church allege; Sheba being in the extreme Sheba of Arabia, “she came (a distance of nearly a thousand miles) from the uttermost parts of the earth,” as then known, to hear the wisdom of Solomon (^{<401242>}Matthew 12:42; ^{<421131>}Luke 11:31). Four principal Arab peoples are named: the Sabeans, Atramitae or Hadramaut, Katabeni or Kahtan or Joktan, and the Mimaiei.

S H E B A . A town of Simeon (^{<061902>}Joshua 19:2). Possibly the S H E M A of ^{<061526>} Joshua 15:26. Now Saawe (Knobel). Or Sheba is a transcriber’s error, repeating the end of Beer-sheba; for the number of names in ^{<061902>}Joshua 19:2-6 including Sheba is 14, whereas 13 is the number stated, and in ^{<130428>}1

Chronicles 4:28 Sheba is omitted in the list of Simeon. But Conder (Palestine Exploration, January 1875) identifies Sheba with Tell el Seba, two miles of Beersheba, and on the line to Moladah (⁰⁶¹⁹⁰²>Joshua 19:2); its well is a quarter of a mile W. of it.

SHEBAH

or Shibeah, meaning seven and oath, oaths being ratified with sevenfold sacrifices (⁰¹²¹²⁸>Genesis 21:28,31). The well from which **see BEERSHEBA** was named (⁰¹²⁶³¹>Genesis 26:31-35), called from the oath between Isaac and the Philistines.

SHEBAM

A town in the land E. of Jordan, assigned to Reuben and Gad (⁰⁴³²⁰³>Numbers 32:3). The same as Shibmah or Sibmah.

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SHEBANIAH

1.

<160904> Nehemiah 9:4,5; 10:10.

<161004> Nehemiah 10:4; 12:14; Shechaniah in <161203>Nehemiah 12:3.

<161012> Nehemiah 10:12. 4. <131524>1 Chronicles 15:24.

SHEBARIM

<060705> Joshua 7:5. From sheber “a fracture,” stone quarries near the slope E. of the town (Keil), or else a spot where were fissures in the soil, gradually deepening until they ended in a precipice to the ravine by which Israel had come from Gilgal, “the going down” margin, Hebrew Ha-Morad .

SHEBER

<130218> 1 Chronicles 2:18,48.

2.

3.

SHEBNA

(See **HEZEKIAH** , whose treasurer or prefect, of the palace

Shebna was (<232215>Isaiah 22:15); also **see ELIAKIM**). For pride (<232216>Isaiah 22:16), luxury (<232218>Isaiah 22:18), oppression (in contrast to Eliakim a “father” to the inhabitants of Jerusalem, <232221>Isaiah 22:21), and alienation from God (contrasted with “God’s servant,” <232220>Isaiah 22:20), he was doomed to be “tossed” away as a ball. Repenting, he was only degraded to the lower post of scribe (<233603>Isaiah 36:3).

Whether the threat was finally fulfilled on himself, he apostatizing, or on his posterity, is uncertain. (**See TOMB**).

<132316> 1 Chronicles 23:16; 26:24; S HUBAEL in <132420>1 Chronicles 24:20.

<132504> 1 Chronicles 25:4, S HUBAEL in <132520>1 Chronicles 25:20; chief of the 13th order or band in the temple choir.

SHEBUEL

1.

2.

SHECANIAH

<132411> 1 Chronicles 24:11.

2. A priest under Hezekiah; distributed the priests’ daily portion; those on duty and those off duty alike received (<143115>2 Chronicles 31:15-19).

1.

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SHECHANIAH

1.

<130321> 1 Chronicles 3:21,22.

<150803> Ezra 8:3.

<150805> Ezra 8:5.

2.

3.

4.

<151002> Ezra 10:2.

<160329> Nehemiah 3:29.

<160618> Nehemiah 6:18.

<161203> Nehemiah 12:3.

SHECHEM (1)

(shoulder, or upper part of the back just below the neck); explained as if the town were on the shoulder of the heights dividing the waters that flow toward the Mediterranean on the W. and to the Jordan on the E.; or on a shoulder or ridge connected with Mounts Ebal and Gerizim. Also called

S ICHEM , S YCHEM , and S YCHAR (<430405>John 4:5; <062007>Joshua 20:7; <070909>Judges 9:9; <111225>1 Kings 12:25). Mount Gerizim is close by (<070907>Judges 9:7) on the southern side, Mount Ebal on the northern side. These hills at the base are but 500 yards apart. Vespasian named it Neapolis; coins are extant with its name “Flavia Neapolis”; now Nablus by corruption. The situation is lovely; the valley runs W. with a soil of rich, black, vegetable mold, watered by fountains, sending forth numerous streams flowing W.; orchards of fruit, olive groves, gardens of vegetables, and verdure on all sides delight the eye. On the E. of Gerizim and Ebal the flue plain of Mukhna stretches from N. to S. Here first in Canaan God appeared to Abraham (<011206>Genesis 12:6), and here he pitched his tent and built an altar under the oak or terebinth (not “plain”) of Moreh; here too Jacob re-entered the promised land (<013318>Genesis 33:18,19), and “bought a parcel of a field where he had spread his tent,” from the children of Hamor, Shechem’s father, and bequeathed it subsequently to Joseph (<014822>Genesis 48:22; <062432>Joshua 24:32; <430405>John 4:5); a dwelling place, whereas Abraham’s only purchase was a burial place. It lay in the rich plain of the Mukhna, and its value was increased by the well Jacob dug there. Joshua made “Shechem in Mount Ephraim” one of the six cities of refuge (<062007>Joshua 20:7). The suburbs in our Lord’s days reached nearer the entrance of the valley between Gerizim and Ebal than now; for

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the narrative in ^{<430430>}John 4:30,35, implies that the people could be seen as they came from the town toward Jesus at the well, whereas Nablus now is more than a mile distant, and cannot be seen from that point. Josephus (B. J. 3:7, section 32) says that more than 10,000 of the inhabitants were once destroyed by the Romans, implying a much larger town and population than at present. (**See DINAH** , **see HAMOR** , and **see JACOB** on the massacre by Simeon and Levi, Genesis 34.) Under Abraham's oak at Shechem Jacob buried the family idols and amulets (^{<013501>}Genesis 35:1-4). Probably too "the strange gods" or "the gods of the stranger" were those carried away by Jacob's sons from Shechem among the spoils (^{<013502>}Genesis 35:2; 34:26-29). The charge to "be clean and change garments" may have respect to the recent slaughter of the Shechemites, which polluted those who took part in it (Blunt, Undesigned Coincidences). Shechem was for a time Ephraim's civil capital. as Shiloh was its religious capital (^{<070902>}Judges 9:2; 21:19; ^{<062401>}Joshua 24:1,25,26; ^{<111201>}1 Kings 12:1).

At the same "memorial terebinth" at Shechem the Shechemites made Abimelech king (^{<070906>}Judges 9:6). Jotham's parable as to the trees, the vine, the fig, and the bramble, were most appropriate to the scenery; contrast the shadow of the bramble which would rather scratch than shelter, with ^{<233202>} Isaiah 32:2.

Abimelech destroyed Shechem and sowed it with salt (^{<070945>}Judges 9:45). From Gerizim the blessings, and from

Ebal the curses, were read ([<060833>Joshua 8:33-35](#)). At Shechem Joshua gave his farewell charge ([<062401>Joshua 24:1-25](#)). Joseph was buried there ([<062432>Joshua 24:32](#); [<440716>Acts 7:16](#)). At Shechem Rehoboam was made king by Israel ([<111201>1 Kings 12:1](#)); he desired to conciliate the haughty Ephraimites by being crowned there. Here, through his ill advised obstinacy, the Israelites revolted to Jeroboam, who made Shechem his capital. Mediaeval writers (Palestine Exploration Quarterly Statement, Jan. 1878, p. 27,28) placed the Dan and Bethel of Jeroboam's calves on Mounts Ebal and Gerizim. The following reasons favor this view.

(1) The ruins below the western peak of Gerizim are still called Lozeh or Luz, the old name of Bethel; a western spur of Ebal has a site Amad ed Din, (possibly Joshua's altar on Ebal,) bearing traces of the name Dan, and the hill is called Ras el Kady (judgment answering to the meaning of Dan).

(2) The Bethel of the calf was close to the palace of Jeroboam who lived in Shechem ([<300713>Amos 7:13](#); [<111225>1 Kings 12:25](#)).

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(3) The southern Bethel was in Benjamin ([<061822>Joshua 18:22](#)) and would hardly have been chosen as a religious center by Jeroboam who was anxious to draw away the people from Jerusalem ([<111228>1 Kings 12:28](#)).

(4) The southern Bethel was taken from Jeroboam by Abijah king of Judah ([<141319>2 Chronicles 13:19](#)), whereas the calf of Bethel was not destroyed but remained standing long after ([<121029>2 Kings 10:29](#)).

(5) The Bethel of the calf is mentioned in connection with Samaria ([<111332>1 Kings 13:32](#); [<122319>2 Kings 23:19](#); [<300401>Amos 4:1-4; 5:6](#)), and the old prophet at Bethel was of Samaria according to Josephus ([<122318>2 Kings 23:18](#)).

(6) The southern Bethel was the seat of a school of prophets, which is hardly consistent with its being the seat of the calf worship ([<120202>2 Kings 2:2,3](#)).

The “men from Shechem” ([<244105>Jeremiah 41:5](#)) who had paganly “cut themselves,” and were slain by Ishmael, were probably of the Babylonian colonists who combined Jehovah worship with their old idolatries. Shechem was the chief Samaritan city from the time of the setting up of the temple on Gerizim down to its destruction in 129 B.C., i.e. for about 200 years.

see **SYCHAR** is probably a corruption of Shechem; others make it a Jewish alteration, for contempt, from shecher “a lie.”

Jesus remained at Shechem two days and won many converts, the firstfruits, followed by a full harvest under Philip the evangelist (Acts 8; ⁴³⁰⁴³⁵John 4:35-43).

The population now is about 5,000, of whom 500 are Greek Christians, 150 Samaritans, and a few Jews. The main street runs from E. to W. The houses are of stone, the streets narrow and dark. Eighty springs are within or around Shechem. It is the center of trade between Jaffa and Beirut on one side, and the transjordanic region on the other. It has manufactures of coarse woolen fabrics, delicate silk, camel's hair cloth, and soap. Inscriptions from the Samaritan Pentateuch, of A.D. 529, which had been on the walls of a synagogue, have been found and read.

The well of Jacob lies one mile and a half E. of Shechem beyond the hamlet Balata; beside a mound of ruins with fragments of granite columns on a low hill projecting from Gerizim's base in a N.E. direction, between the plain and the opening of the valley. Formerly a vaulted chamber, ten feet square, with a square hole opening into it, covered over the floor in which

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was the well's mouth. Now the vault has in part fallen and covered up the mouth; only a shallow pit remains, half filled with stones and rubbish. The well was 75 feet deep at its last measurement, but 105 at Maundrell's visit in 1697. It is now dry almost always, whereas he found 15 feet of water. Jacob dug it deep into the rocky ground, its position indicating it was dug by one who could not rely for water on the springs so near in the valley (Ain Balata and Defneh), the Canaanites being their owners. A church was built round it in the fourth century, but was destroyed before the crusades. Eusebius in the early part of the fourth century confirms the traditional site; John 4 accords with it. Jesus in His journey from Jerusalem to Galilee rested at it, while "His disciples were gone away into the city to buy meat"; so the well must have lain before, but at some little distance from, the city. Jesus intended on their return to proceed along the plain toward Galilee, without visiting the city Himself, which agrees with the traditional site.

The so-called "tomb of Joseph," a quarter of a mile N. of the well in the open plain, in the center of the opening between Gerizim and Ebal, is more open to doubt. A small square of high walls surrounds a common tomb, placed diagonally to the walls; a rough pillar altar is at the head, and another at the foot. In the left corner is a vine whose branches "run over the wall" (^{<014922>}Genesis 49:22). Maundrell's description applies better to another tomb named from Joseph at the N.E. foot of Gerizim. However the phrase in ^{<013319>}Genesis 33:19, "a parcel of a field," ^{<062432>}Joshua 24:32, favors the site near Jacob's well, bechelqat hasadeh , a smooth level open cultivated land; in Palestine there is not to be found such a dead level, without the

least hollow in a circuit of two hours.

SHECHEM

1. Son of the Hivite **see HAMOR** (**see DINAH** and **see JACOB**) (<013319>Genesis 33:19; 34).

2.

<042631> Numbers 26:31; <061702>Joshua 17:2.

3.

<130719> 1 Chronicles 7:19.

SHECHINAH

S HEKINAH . Not found in the Bible but in the targums. From shakan “to dwell,” from whence comes mishkan “the tabernacle.” God’s visible manifestation in a cloudy pillar and fire; the glorious light, enveloped in a cloud and thence bursting forth at times (<021607>Exodus 16:7-10), especially

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over the mercy-seat or capporeth . ([See CLOUD](#) , [see PILLAR OF](#) , and

[<021321>](#) Exodus 13:21,22; 14:19,20). Its absence from Zerubbabel's temple is one of the five particulars reckoned by the Jews as wanting in the second temple. In the targums Shekinah is used as a periphrasis for God whenever He is said to "dwell" in Zion, between the cherubims, etc., to avoid the semblance of materialism. They anticipated the Shekinah's return under Messiah; [<370108>](#)Haggai 1:8 they paraphrase, "I will cause My Shekinah to dwell in it in glory"; [<380210>](#)Zechariah 2:10, "I will cause My Shekinah to dwell in the midst of thee," etc. The continued presence of the Shekinah down to Nebuchadnezzar's destruction of the temple seems implied in Joshua 3; 4; 6; [<196801>](#)Psalms 68:1, compare [<041035>](#)Numbers 10:35; [<19D208>](#)Psalms 132:8; 80:1; 99:1,7; [<031602>](#)Leviticus 16:2.

In the New Testament we find, corresponding to the Shekinah, "the glory of the Lord": [<420209>](#)Luke 2:9; compare [<053302>](#)Deuteronomy 33:2; [<440702>](#)Acts 7:2,53,55; [<580202>](#)Hebrews 2:2; 9:5; [<450904>](#)Romans 9:4 "the glory"; [<430114>](#)John 1:14, "the Word tabernacled ([eskeenosen](#)) among us, and we beheld His glory"; [<470406>](#) 2 Corinthians 4:6; 12:9, "that the power of Christ may tabernacle ([episkeenosee](#)) upon me"; [<662103>](#)Revelation 21:3. His coming again with clouds and fire is the antitype of this Shekinah ([<402664>](#)Matthew 26:64; [<422127>](#) Luke 21:27; [<440109>](#)Acts 1:9,11; 2 Thes. 1:7,8;

<660107>Revelation 1:7). Angels or cherubim generally accompany the Shekinah (<660407>Revelation 4:7,8; <196817> Psalm 68:17; <381405>Zechariah 14:5). In <010324>Genesis 3:24 is the earliest notice of the Shekinah as a swordlike flame between the cherubim, being the “Presence of Jehovah” from which Cain went out, and before which Adam and succeeding patriarchs worshipped.

SHEDEUR

<040105> Numbers 1:5; 2:10. Derived from Shadday , “the Almighty.”

SHEEP

<010402> Genesis 4:2. Abounded in the pastures of Palestine. Shepherds go before them and call them by name to follow (<431004>John 10:4; <197720>Psalm 77:20; 80:1). The ordinary sheep are the broad tailed sheep, and the Ovis aries, like our own except that the tail is longer and thicker, and the ears larger; called bedoween . Centuries B.C. Aristotle mentions Syrian sheep with tails a cubit wide. The fat tail is referred to in <030309>Leviticus 3:9; 7:3. The Syrian cooks use the mass of fat instead of the rancid Arab butter. The sheep symbolizes meekness, patience, gentleness, and submission

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([<235307>](#)Isaiah 53:7; [<440832>](#)Acts 8:32). (**See LAMB**).

Tsown means sheep”; ayil , the full-grown “ram,” used for the male of other ruminants also; rachel , the adult “ewe”; kebes (masc.), kibsah (fem.), the half grown lamb; seh , “sheep” or paschal “lamb”; char , “young ram”; taleh , “sucking lamb”;

‘ atod (Genesis 31 “ram”) means “he-goat”; imrin , “lambs for sacrifice.” The sheep never existed in a wild state, but was created expressly for man, and so was selected from the first for sacrifice. The image is frequent in Scripture: Jehovah the Shepherd, His people the flock ([<192301>](#)Psalm 23:1; [<234011>](#) Isaiah 40:11; [<242301>](#)Jeremiah 23:1,2; Ezekiel 34). Sinners are the straying sheep whom the Good Shepherd came to save (

[<19B9176>](#) Psalm 119:176; [<235306>](#) Isaiah 53:6; [<245006>](#)Jeremiah 50:6; [<421504>](#)Luke 15:4-6; [<431008>](#)John 10:8,11). False teachers are thieves and wolves in sheep’s clothing ([<400715>](#)Matthew 7:15). None can pluck His sheep from His hand and the Father’s ([<431027>](#)John 10:27-29).

SHEEP GATE

The Jerusalem gate N. of the temple ([<160301>](#)Nehemiah 3:1,32; 12:39). Between the tower of Meah and the chamber of the corner, or gate of the guard house or prison gate. (**See JERUSALEM**). “The pool near the sheep gate” (not “market,” [<430502>](#)John 5:2) was probably the present Hammam esh Shefa.

SHEEP MARKET

<430502> John 5:2; rather “sheep gate.”

SHEHARIAH

<130826> 1 Chronicles 8:26.

SHEKEL

(**See MONEY**). It is found inscribed only with the Samaritan character, the original form of the Hebrew. The lulab is a frequent symbol, namely, branches of the three trees in <032340>Leviticus 23:40, the palm, the myrtle, and the willow, carried at the feast of tabernacles. Also the citron fruit, and a palm tree between two baskets of fruit.

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SHELAH

1. Judah's youngest son by the Canaanite Shuah's daughter; ancestor of the S HELANITES ([<042620>](#)Numbers 26:20; [<013805>](#)Genesis 38:5,11,14,26; 46:12; [<130421>](#) 1 Chronicles 4:21-23).

2. Son of Arphaxad, the proper form for Salah ([<130118>](#)1 Chronicles 1:18,24). [<160330>](#) Nehemiah 3:30; probably the same as in [<160808>](#)Nehemiah 8:8, one of the priests who made the sacred perfumes and incense, "apothecaries."

3. Over "the treasuries" of Levitical tithes ([<161313>](#)Nehemiah 13:13). [<243713>](#) Jeremiah 37:13.

6. Meshelemiah or Shallum ([<132601>](#)1 Chronicles 26:1,14).

SHELEMIAM

1.

[<151039>](#) Ezra 10:39.

2.

4.

[<243703>](#) Jeremiah 37:3.

5.

7.

<151041> Ezra 10:41.

<243614> Jeremiah 36:14.

<243626> Jeremiah 36:26.

8.

9.

SHELEPH

Second of Joktan's sons (<011026>Genesis 10:26). Ptolemy (6:7) mentions the Salapeni among the ancient inhabitants of Arabia Felix. The geographer Yacut mentions the Es Sulaf or Beni es Silfan as inhabiting the Yemen. The traveler C. Niebuhr found them still in the Yemen, under the name Salfie, 60 miles S.W. of Senaa.

SHELESH

<130735> 1 Chronicles 7:35.

SHELOMI

<043427> Numbers 34:27.

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SHELOMITH

1. Married an Egyptian, a connection unfavourable for promotion of piety ([<470614>2 Corinthians 6:14,15](#)); their son was stoned for blasphemy ([<032411>Leviticus 24:11](#)).

[<132318>](#) 1 Chronicles 23:18; S HELOMOTH 24:22.

[<132625>](#) 1 Chronicles 26:25,26,28.

5. Son of Shimei, a Gershonite ([<132309>1 Chronicles 23:9](#)). The Gershonites numbered nine fathers' houses, six named after Laadan, and three after Shimei. The three sons of Laadan ([<132308>1 Chronicles 23:8](#)) and the three of Shimei ([<132309>1 Chronicles 23:9](#), descended from Libni and not elsewhere named) were heads of the fathers' houses of Laadan. The Shimei in [<132309>1 Chronicles 23:9](#) is distinct from the Shimei in [<132307>1 Chronicles 23:7](#). The sons of the Shimei in [<132307>1 Chronicles 23:7](#) are not enumerated until [<132310>1 Chronicles 23:10](#). Laadan and Shimei are not named in [<132307>1 Chronicles 23:7](#) as being sons of Gershon, but as founders of the two chief lilies of the Gershonites. [<150810> Ezra 8:10](#); but Septuagint read "of the sons of Bani, Shelomith the son of Josiphiah."

SHELUMIEL

[<040106>](#) Numbers 1:6; 2:12; 7:36,41; 10:19.

SHEM

Noah's oldest son, as the order implies (^{<010532>}Genesis 5:32; 6:10; 7:13; 9:18; 10:1; ^{<130104>}1 Chronicles 1:4). (**See HAM**).

Usually named first, but in

^{<011021>} Genesis 10:21 last, because from that point forward Scripture traces the history of his descendants. Translated “the elder brother of Japheth,” as Arabic, Syriac, and Vulgate. If “Japheth the elder” had been meant Hebrew idiom would have added “son,” “the elder son of Noah.” His descendants dwelt chiefly in western Asia, Shem of the Asiatic Japhethites, in an uninterrupted line from the Mediterranean to the mountains of Luristan and the Indian Ocean, Lydia, Palestine, Syria (Aram), Chaldaea (Arphaxad), Assyria (Asshur), Persia (Elam), northern and central Arabia (Joktan). Shem means in Hebrew name, and may have been a designation

2.

^{<130319>} 1 Chronicles 3:19.

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subsequently given him as the one of note or great name among Noah's sons; as Ham, the settler in the warm regions of Africa; Japheth, the one whose descendants spread most abroad (^{<010918>}Genesis 9:18-27). Noah's words after Shem's dutifulness in covering his father's shame, in filial reverence, with Japheth (compare the blessing, ^{<022012>}Exodus 20:12), "blessed be Jehovah, the God of Shem, and Canaan shall be his servant," not only bless God for putting the pious feeling into his heart, but prophesy that Jehovah should be especially the God of Shem, which was fulfilled in choosing Abraham and Israel his descendants as God's peculiar people. "Japheth shall dwell in the tents of Shem," fulfilled in part now, more fully hereafter (^{<236003>}Isaiah 60:3,5; ^{<490306>}Ephesians 3:6). All the Japhetic nations almost are believers in the God of Shem, even the Aryan races in Asia are tending toward Christianity. Others less probably (as ^{<010927>}Genesis 9:27 refers to Japheth's future rather than Shem's), "God shall dwell in the tents of Shem" (compare ^{<430114>}John 1:14, the Son of God "tented ([eskeenos](#)) among us"). The Hamitic Babel tower builders perhaps sneered at the religion of Shem the father of the faithful, the worshipper of "Jehovah God of Shem." "Go to, let us build us a city and tower ... let us make us a name" (shem).

Noah had reached 500 (in round numbers, strictly 502) years before the birth of his first son, Shem. When Shem was 98 and Noah 600 the flood came; two years later Shem the heir of the blessing (^{<010918>}Genesis 9:18-27) begat Arphaxad (^{<010532>}Genesis 5:32; 7:6; 11:10). He died at 600. Methuselah

and Shem were the two links between Adam and Isaac, so that the record of creation and man's fall came to Isaac on the testimony of the original chief actor, transmitted by only two intervening links.

S E M I T I C or S H E M I T I C L A N G U A G E S . Ethnologists, from the facts of language, divide the Semitic into five main branches, the Aramaean, the Hebrew, the Phoenician, the Assyrian or Assyro Babylonian, and the Arabian. Scripture in Shem's genealogy notices four out of the five: Asshur for the Assyrian, Aram for the Syrian or Aramaean, Eber for the Hebrew, and Joktan for the pure Arabic. Moses omits the Phoenicians, as they had not in his time yet made the movement which first brought them into notice, namely, from the shores of the Persian gulf to those of the Mediterranean (Herodotus i. 1). Moses adds to the Semitic races the Elamites and Ludites, concerning which ethnology says nothing. The Japhetic and Hamitic races are geographically contiguous; the Japhetic spread over the northern regions, Greece, Thrace, Scythia, Asia Minor,

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Armenia, Media; the Hamitic over all the southern and south western regions, N. Africa, Egypt, Nubia, Ethiopia, southern and south eastern Arabia and Babylonia; the Semitic are located in one region, namely, the central one intermediate between the Japhetic on the N. and the Hamitic upon the S. The intermediate position of the Shemites brought them in contact with the Japhetic races in Cappadocia, and on the other hand with the Hamitic in Palestine, in the Yemen (Arabia Felix), in Babylonia and Elymais. The harmony between Genesis 10 and ethnology strikingly confirms Scripture. The Scythic (Hamitic) race at a remote period overspread Europe, Asia, and Africa ([<011018>](#)Genesis 10:18,20); the Semitic and Aryan races subsequently occupied the places respectively assigned them by Providence in Canaan and elsewhere; but the Semitics were probably (as the Semitic Melchizedek exemplifies) in Canaan originally, and the Hamite Canaanites acquired their language. The dead languages of the Semitic are Ethiopic and Himyaritic (inscriptions), both related to Arabic dialects; Hebrew, Samaritan, Carthaginian Phoenician (inscriptions); Chaldee, Syriac, Assyrian (cuneiform inscriptions). (**See PHOENICIAN** , **see HEBREW**). Letters probably passed from the Egyptians to the Hebrews, who under divine guiding improved them ([<022404>](#)Exodus 24:4; 31:18; [<031928>](#)Leviticus 19:28; [<040523>](#)Numbers 5:23). The names of the letters, ‘aleph (an ox), gimel (a camel), lamedh (an ox-goad), teth (a snake), suit a nomadic people as the Hebrews, rather than a seafaring people as the Phoenicians; these therefore received letters from the Hebrews, not vice versa. Triliteral or bi-syllabic stems or roots are a distinctive mark of Semitic languages. The Indo-

Germanic have monosyllabic roots. The Arabic is now the richest of the Semitic languages; but Hebrew possesses in the bud all the contrivances which, if they had been duly developed, would have made it a rival of the present Arabic. The Aramaic has endured longer than Hebrew; but it is poor lexically and grammatically, needing frequent periphrases and particles in aid, and wanting in flexibility and harmony. Semitic lacks the Japhetic power of creating compound words, also the delicate shades and gradations of meaning observable in the latter class of languages. divine wisdom shows itself in choosing as the vehicle for the Old Testament revelation a language so solid, self contained, immovable, and reflective as Hebrew. The Aramaic was too coarse and vague, the Arabic too earthy. When the New Testament revelation for all mankind was to be given, a different vehicle with more flexibility and variety was needed. By that time the Japhetic had ripened fully, and Greek

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was the tongue so happily chosen for expressing with its wonderful variety, flexibility, and logical power the fully developed doctrines of the gospel.

SHEMA (1)

A town of Judah ([<061526>](#)Joshua 15:26), deriving its origin from Hebron, and in its turn colonizing Maon ([<130243>](#)1 Chronicles 2:43-45; [<061526>](#)Joshua 15:26). [<130508>](#) 1 Chronicles 5:8.

2. Of Benjamin: a head of the fathers of the inhabitants of Aijalon, who drove away the men of Gath ([<130813>](#)1 Chronicles 8:13,21); the same as Shimei and Shimhi.

SHEMA (2)

1.

3.

[<160804>](#) Nehemiah 8:4.

SHEMAAH

Margin Ha-smash: [<131203>](#)1 Chronicles 12:3.

SHEMAIAH

1. A prophet under Rehoboam, commissioned to charge the

king and his 180,000 warriors of Judah not to fight against their brethren of Israel, but to return every man to his house, instead of striving to regain northern Israel from Jeroboam (<111222>1 Kings 12:22; <141102>2 Chronicles 11:2), for that the severance is Jehovah's doing; so they desisted in obedience to the Lord. Upon Rehoboam and his people forsaking Jehovah, and building high places, standing images, and groves, God sent Shishak of Egypt against Jerusalem; he then took all the fenced cities, and Shemaiah told Rehoboam and his princes, "thus saith Jehovah, Ye have forsaken Me, therefore have I also left you in the hand of Shishak." The princes then humbled themselves, saying, The Lord is righteous (<195104>Psalm 51:4; <032643> Leviticus 26:43). When Jehovah saw they humbled themselves He declared by Shemaiah, "I will not destroy them but grant them some deliverance, and My wrath shall not be poured out on Jerusalem by the hand of Shishak" (see **REHOBAM**). Shemaiah wrote a chronicle of Rehoboam's reign.

<130322> 1 Chronicles 3:22. The words (<130321>1 Chronicles 3:21) "the sons of Rephaiah" to the end of the chapter are a genealogical fragment inserted

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subsequently; the copula is wanting before “the sons of Rephaiah”; their connection with Zerubbabel’s descendants who are mentioned before is not stated (¹⁶⁰³²⁹Nehemiah 3:29).

¹³⁰⁹¹⁶ 1 Chronicles 9:16; S HAMMUA , ¹⁶¹¹¹⁷Nehemiah 11:17.

¹⁵¹⁰³¹ Ezra 10:31.

15. Son of Delaiah; a prophet bribed by Sanballat and Tobiah to frighten Nehemiah (¹⁶⁰⁶¹⁰Nehemiah 6:10, etc.); Shemaiah pretended to be “shut up” through fear, his action corroborating his word, and proposed all should meet in the temple and shut its doors; Nehemiah heroically replied, “should such a man as I flee?” (compare ¹⁹¹¹⁰¹Psalms 11:1.) Shemaiah’s aim was to entrap Nehemiah into sinful fear, so as to have matter of “evil reproach” against him.

¹⁶¹²⁴² Nehemiah 12:42.

20. The Nehelamite, a false prophet at Babylon, who wrote urging Zephaniah the deputy priest to show his gratitude to God for his promotion to Jehoiada’s place by exercising his power in imprisoning Jeremiah as

3.

¹³⁰⁴³⁷ 1 Chronicles 4:37.

4.

<130504> 1 Chronicles 5:4.

<161115> Nehemiah 11:15,16.

5.

6.

7.

<131508> 1 Chronicles 15:8,11.

<132406> 1 Chronicles 24:6.

<132601> 1 Chronicles 26:1,4,6,7.

<142914> 2 Chronicles 29:14.

<150813> Ezra 8:13.

<150816> Ezra 8:16.

<151021> Ezra 10:21.

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14.

16.

<161008> Nehemiah 10:8; 12:6,18,35.

<161234> Nehemiah 12:34.

17.

18.

<161236> Nehemiah 12:36.

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“mad” (compare [<120911>](#)2 Kings 9:11; [<402123>](#)Matthew 21:23; [<442624>](#)Acts 26:24; [<431020>](#) John 10:20 the Antitype) and putting him in stocks, because he had recommended the Jewish captives at Babylon to build, plant, and settle there as for a long time, in opposition to those who flattered them with promises of a speedy release. Jeremiah on hearing Shemaiah’s letter read by Zephaniah, who was less prejudiced against him, declared from Jehovah, “Shemaiah shall not have a man to dwell among this people, neither shall he behold the good” (namely, the future restoration from Babylon), “because he caused you to trust a lie” and “hath taught rebellion against Jehovah,” namely, against God’s revealed will as to the time of the restoration ([<242924>](#)Jeremiah 29:24-32, compare [<242910>](#)Jeremiah 29:10; 28:16). [<143115>](#) 2 Chronicles 31:15.

23. A Levite at Josiah’s Passover ([<143509>](#)2 Chronicles 35:9); Conaniah his brother’s name occurs in Hezekiah’s time, as also Shemaiah, for the same names recur in different generations.

21.

[<141708>](#) 2 Chronicles 17:8.

22.

24.

[<242620>](#) Jeremiah 26:20.

[<243612>](#) Jeremiah 36:12.

25.

SHEMARIAH

1.

<131205> 1 Chronicles 12:5.

<151032> Ezra 10:32.

<151041> Ezra 10:41.

2.

3.

SHEMEBER

King of Zeboim; ally of the king of Sodom, when attacked by Chedorlaomer.

SHEMER

Owner of the hill which Omri bought for two silver talents. On it Omri built Samaria (Shomeron , Hebrew), named from Shemer Shomer, the form in <130732>1 Chronicles 7:32, answers better to the name Shomeron than Shemer (<111624>1 Kings 16:24).

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SHEMIDA

S HEMIDAH ([<130719>](#)1 Chronicles 7:19). Son of Gilead; ancestor of the S HEMIDAITES ([<042632>](#)Numbers 26:32), who obtained their lot among the male children of Manasseh ([<061702>](#)Joshua 17:2).

SHEMINITH

Psalm 6 and Psalm 12's title. Feminine of shemini , “the eighth” ([<022203>](#)Exodus 22:32); [<131521>](#)1 Chronicles 15:21, “the singers were appointed with harps on the sheminith to excel,” or “oversee.” Gesenius explains, the lowest of the three keys of the human voice, an octave or eighth below the treble; the bass sung by men; as “on alamoth” answers to the treble or female voice, as alamoth means. Hengstenberg takes it as indicating the time measured according to the number eight. Septuagint and Vulgate translated “concerning” or “for the eighth.”

SHEMIRAMOTH

1. A Levite of the second degree appointed to play with a psaltery on alamoth ([<131518>](#)1 Chronicles 15:18,20). In Asaph's division, who led with cymbals ([<131605>](#)1 Chronicles 16:5).

[<043420>](#) Numbers 34:20.

2. Samuel the prophet ([<130633>](#)1 Chronicles 6:33).

2.

<141708> 2 Chronicles 17:8.

SHEMUEL

1.

3.

<130702> 1 Chronicles 7:2.

SHEN

<090712> 1 Samuel 7:12. Samuel set up the memorial of the Lord's deliverance from the Philistines, the stone Ebenezer, between Mizpah and Shen, i.e. the teeth, a projecting point of rock (compare <091404>1 Samuel 14:4,5 margin).

SHENAZAR

Son of Shealtiel or Salathiel (<130318>1 Chronicles 3:18, Kimchi); rather, brother of Shealtiel, as the "also" with Malchiram proves (Keil).

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SHENIR

<050309> Deuteronomy 3:9; Song 4:8. Hebrew [**see SENIR**] (which see), the Amorite name for **see MOUNT HERMON** (<130523>1 Chronicles 5:23; <262705> Ezekiel 27:5).

SHEPHAM

On the eastern boundary of the promised land, between Haterenan where the northern boundary ends and Riblah (or Marbel, i. e. H AR -B AAL - H ERMON , <070303>Judges 3:3): <043410>Numbers 34:10,11.

SHEPHATHIAH

Hebrew [Shephatiah] = whom Jehovah defends. 1. <130908>1 Chronicles 9:8. 2. S HEPHATHIAH , David's fifth son, by Abital (<100304>2 Samuel 3:4). 3. A family of 372; returned with Zerubbabel (<150204>Ezra 2:4; <160709>Nehemiah 7:9); a second company of 80 under Zebadiah came up with Ezra (<150808>Ezra 8:8). 4. Among "the children of Solomon's servants" (<150257>Ezra 2:57). 5. <161104> Nehemiah 11:4. 6. Son of Mattan; urged Zedekiah to put Jeremiah to death, as weakening the hands of the men of war, by foretelling life to those who would go forth to the Chaldeans and death to those who should remain in the city (<243801>Jeremiah 38:1). 7. <131205>1 Chronicles 12:5. 8. <132716> 1 Chronicles 27:16. 9. <142102>2 Chronicles 21:2.

SHEPHELAH

Hebrew for KJV “the vale,” “the plain,” “the low country”; rather, as 1 Macc. 12:38 proves, the low hills between the central mountains and the seacoast plain, compare Seville; for Adida on the shephelah answers to Haditheh, which is not in the plain but the low hills. The valleys amidst the shephelah are seldom more than 300 ft. deep, and the slopes much more gradual. Eusebius says that the country about Eleutheropolis was still called shephelah. It is the district of rolling hills, not spurs or shoulders from the main range, but between this and the plain below. The article is always prefixed, the shephelah (ha-Shephelah), a marked physical feature of the land; like our phrase “the downs,” “the wolds” ([Zechariah 7:7](#); [Joshua 15:33](#); [Deuteronomy 1:7](#)). The divisions are mountain, hill = shephelah, and plain (Talmud, tract Shevith). Rabbi Jochanan says that from Bethhoron to Emmaus is mountain (har); from Emmaus to Lydda hill; and from Lydda to the sea plain. In [Joshua 15:33-47](#) the shephelah

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contains 42 cities with their dependent hamlets, many of them in the mountains. The shephelah is most fruitful, receiving, as it does, the soil washed down from the mountains behind by the winter rains; and here were extensive tracts of grain land, the references to which and to the flails and other agricultural instruments are frequently met with.

SHEPHERD

(**See SHEEP**). The nomadic state is one of the earliest stages of society, and was regarded as honourable even to a chief ([Genesis 4:2,20; 30:29 ff; Genesis 37](#)); chiefs' daughters did not disdain to tend flocks ([Genesis 29:6](#), etc.; [Exodus 2:19](#)). The long stay in Egypt elevated Israel from the nomadic to a settled life. The two and a half nomadic tribes received their portion in the outlying regions beyond Jordan (Numbers 32). As agriculture increased pasturage decreased, and was limited to particular spots, the border of the wilderness of Judah, Carmel ([1 Samuel 25:2](#)), Bethlehem ([1 Samuel 16:11](#); [Luke 2:8](#)), Tekoa ([Amos 1:1](#)), and Gedor ([1 Chronicles 4:39](#)). Hence the "shepherd's tent" came to symbolize desolation ([Ezekiel 25:4](#); [Zephaniah 2:6](#)). The shepherd's occupation was now no longer dignified ([Psalm 78:70](#); [2 Samuel 7:8](#); [Amos 7:14](#)).

The shepherd's office represents Jehovah's tender care of His people (Psalm 23; [Isaiah 40:11; 49:9,10](#);

<242303>Jeremiah 23:3,4; <263411>Ezekiel 34:11,12,23). Allusions occur to the exposure to heat and cold (<013140>Genesis 31:40), the precarious food (<300714>Amos 7:14), the husks of the carob (<421516>Luke 15:16), the attacks of beasts (<091734>1 Samuel 17:34; <233104>Isaiah 31:4; <300312> Amos 3:12), robbers (<013139>Genesis 31:39). The shepherd had a mantle of sheepskin with the fleece on (<244312>Jeremiah 43:12), a wallet for food (<091740>1 Samuel 17:40), a sling such as the Bedouin still carries, a staff to ward off foes and to guide the flock with its crook (<192304>Psalm 23:4; <381107>Zechariah 11:7; so Jehovah “lifts up His staff against” His people’s foes, <231001>Isaiah 10:1,24; His word is at once our prop of support and our defense against Satan). The shepherd, when far from home, had his light tent (Song 1:8), easily taken down and shifted (<233812>Isaiah 38:12). Towers were sometimes erected to spy a foe afar off, and to guard the flock (<142610>2 Chronicles 26:10; 27:4, compare “tower of **see EDAR** ,” <013521>Genesis 35:21; <330408>Micah 4:8).

His duty was to go before and call by name the sheep (<431004>John 10:4), watch it with dogs, a sorry animal in the East (<183001>Job 30:1), to search for

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stray sheep ([<263412>Ezekiel 34:12](#); [<421504>Luke 15:4](#)), to supply water, either at a stream or at troughs by wells ([<012907>Genesis 29:7](#); [30:38](#); [<020216>Exodus 2:16](#)), (so Jesus, [<192302>Psalm 23:2](#)), to bring back to the fold at evening and to reckon the sheep that none be missing (compare as to Jesus [<431809>John 18:9](#); [17:11,12](#); [10:28,29](#)), passing one by one “under the rod” ([<032732>Leviticus 27:32](#); [<243313>Jeremiah 33:13](#); [<262037>Ezekiel 20:37](#)), (i.e. you shall be counted as Mine, and subjected to My chastening discipline with a view to My ultimate saving of the elect, [<330714>Micah 7:14](#)), checking each sheep as it passed; to act as porter, guarding the entrance to the fold by night ([<431003>John 10:3](#)). The shepherds kept watches (plural in Greek, [<420208>Luke 2:8](#), not “slumbering,” [<340318>Nahum 3:18](#)) by turns at night, not on duty both night and day as Jacob ([<013140>Genesis 31:40](#)). Tenderness to the young and feeble was the shepherd’s duty, not to overdrive them ([<013313>Genesis 33:13](#)); so Jesus ([<234011>Isaiah 40:11,29](#); [<410631>Mark 6:31](#); [8:2](#); [4:33](#); [<431612>John 16:12](#)). There were chief and under shepherds ([<014706>Genesis 47:6](#); [<600504>1 Peter 5:4](#)), and hirelings not of the family ([<431011>John 10:11-13](#); [<092107>1 Samuel 21:7](#)). The shepherd had responsibility, and at the same time personal interest in the flock ([<093103>1 Samuel 31:39](#); [30:32](#); [<460907>1 Corinthians 9:7](#)). Playing on the pipe beguiled the monotony, and a feast at shearing time gave a yearly variety ([<091617>1 Samuel 16:17](#); [<013119>Genesis 31:19](#); [38:12](#); [<101323>2 Samuel 13:23](#)). Shepherds often contended with one another as to water ([<012617>Genesis 26:17-22](#); [<020217>Exodus 2:17](#)).

The Egyptian antipathy to shepherds (whom the monuments always represent as mean) was due to their being themselves agriculturists, whereas the neighbouring Arabs with whom they so often strove were nomads. The seizure of Lower Egypt by shepherd kings (Hyksos) for centuries aggravated this dislike, though the Hyksos were subsequent to Joseph (<014634>Genesis 46:34).

Princes, and even hostile leaders, are called shepherds:

<234428>Isaiah 44:28; <240208> Jeremiah 2:8; 3:15; 6:3;

<263402>Ezekiel 34:2; <330505>Micah 5:5. Teachers: <211211>

Ecclesiastes 12:11. Messiah: <014924>Genesis 49:24;

<198001>Psalm 80:1;

<381307> Zechariah 13:7; <431014>John 10:14; <581320>Hebrews 13:20.

SHEPHI

<130140> 1 Chronicles 1:40; S HEPHO in <013623>Genesis 36:23.

There is a hill Shafeh,

N. of Akaba.

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SHEPHUPHAN

Son of Bela, Benjamin's firstborn (^{<130805>}1 Chronicles 8:5). S EPHUPHAM , S HUPHAM (^{<042639>}Numbers 26:39); Shuppim in ^{<130712>}1 Chronicles 7:12,15; M UPPIM , ^{<014621>}Genesis 46:21, a transcriber's error probably for S HUPPIM , S HUPHAM .

SHERAH

Ephraim's daughter, founded the two Bethhorons and U ZZENSHERAH

(^{<130724>}1 Chronicles 7:24). Sherah as all heiress probably received these places as her inheritance, and caused them to be enlarged by her family.

SHEREBIAH

^{<150818>} Ezra 8:18,24. A Levite of the family of Mahli, son of Merari. One of the first ministers for the house of God who joined Ezra at the river Ahava. With Hashabiah, etc., he had charge of the vessels and gifts which the king, his lords, and all Israel, had offered. Sherebiah also assisted Ezra at the reading of the law, in making the people understand its sense (^{<160807>}Nehemiah 8:7). He took part in the confession and thanksgiving at the fast after the feast of tabernacles (^{<160904>}Nehemiah 9:4,5); and signed the covenant (^{<161012>}Nehemiah 10:12), and was over the psalmody (^{<161208>}Nehemiah 12:8,24).

SHERESH

<130716> 1 Chronicles 7:16.

SHEREZER

Sent with Regem Melech by the Jews of the country to “the house of God,” i.e. the congregation of priests at Jerusalem ministering at the altar, (the temple was not yet completed), to ask whether they should still observe the fast on the tenth day of the fifth month, the anniversary of the burning of the temple. Their fast had been a mere act of self imposed and hypocritical will worship, to please themselves, not the Lord (<380702>Zechariah 7:2).

SHESHACH

<242526> Jeremiah 25:26; 51:41; i.e. Babylon, from their goddess Shach reduplicated, as they named Misael Meshach. S HACE was the designation

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of a Babylonian feast to Shach, of five days' duration, during which unbridled license prevailed as at the Roman saturnalia. Slaves ruled their master, and one called zogan in each house in royal garments ruled the rest (^{<245139>}Jeremiah 51:39,57; ^{<232105>}Isaiah 21:5). Cyrus during it took Babylon; thus Jeremiah prophesies the concomitants of the capture. The Kabalistic system (Athbash, the first Hebrew letter being expressed by the last, the second by the last but one, etc.) would make Sheshach answer to Babel. But in ^{<245141>}Jeremiah 51:41 concealment cannot have been Jeremiah's object, for he mentions "Babylon" (^{<245142>}Jeremiah 51:42). It is not likely the Kabala was as yet invented.

SHESHAI

One of Anak's three sons at Hebron, driven out and slain by Caleb leading Judah (^{<041322>}Numbers 13:22; ^{<061514>}Joshua 15:14; ^{<070110>}Judges 1:10).

SHESHAN

Descended from Jerahmeel, Hezron's son, representing a chief family of Judah. Having no male issue, he gave his daughter in marriage to Jarha his Egyptian slave (^{<130231>}1 Chronicles 2:31,34,35).

SHESHAZZAR

see **ZERUBBABEL** 'S Persian or Babylonian name

(<150108>Ezra 1:8,11; 5:14,16). Prince (ha - nasi , the Jewish term for head of the tribe) and governor (pechah , the Persian Cyrus appointing him) of Judah. “Sheshbazzar laid the foundation of the house of God in Jerusalem” as Zechariah (<380409>Zechariah 4:9) foretold that Zerubbabel should do (compare <150111> Ezra 1:11 with <150201>Ezra 2:1,2). <042417> Numbers 24:17 translated “destroy all the children of tumult,” i. e. Moab’s fierce warriors (<021515>Exodus 15:15; <231504>Isaiah 15:4; 16:6). Sheth is related to shaon in the parallel “tumultuous ones,” Hebrew “children of tumult” (<244845>Jeremiah 48:45); others make Sheth a Moabite king.

SHETH

1. Seth in <130101>1 Chronicles 1:1.

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SHETHAR

In Xerxes' (Ahasuerus) third year (^{<170103>}Esther 1:3,4; compare ^{<150714>}Ezra 7:14).

SHETHAR BOZNAI

(“star of splendour”). A Persian officer commanding “on this side the river” under Tatnai the satrap, in Darius Hystaspes’ reign (^{<150503>}Ezra 5:3,6; 6:6,13). Shethar Boznai with Tatnai and the Apharsachites tried to hinder the building of the temple under Zerubbabel, writing to Darius (Ezra 5) that search should be made whether the decree of Cyrus for its restoration, which the Jews alleged, was to be found in the house of the rolls at Babylon. On its being found at Achmetha, or Ecbatana, Darius ordered the work to proceed, and that Shethar Boznai, etc., should help with contributions from the king’s goods, and with animal victims, and wheat, salt, wine, and oil. Shethar Boznai and the others thereupon did so speedily.

SHEVA

1. David’s scribe (^{<102025>}2 Samuel 20:25); S ERAIAH in ^{<100817>}2 Samuel 8:17; S HISHA in ^{<110403>}1 Kings 4:3; S HAVSHA in ^{<131816>}1 Chronicles 18:16.

2. Father or founder of Machbena and Gibeon (^{<130249>}1 Chronicles 2:49).

SHEWBREAD

“Bread of the faces” or “presence” of God (<022530>Exodus 25:30). “Bread of ordering” (<130932>1 Chronicles 9:32). “The continual bread” (<040407>Numbers 4:7). “Hallowed bread” (<092104>1 Samuel 21:4-6; <401204>Matthew 12:4; <580902> Hebrews 9:2 “the shewbread,” Greek “bread of setting forth”). The table was of acacia or “shittim wood,” two cubits long, one broad, one and a half high, overlaid with pure gold, with a golden crown to the border round about, to hinder any bread falling off (but see below): <022523>Exodus 25:23-30. The border was to be “of a handbreadth”; so in the sculpture on Titus’ Arch the slave’s hand that holds the table is just the breadth of the border. “The pure table” (<032406>Leviticus 24:6), both because of its unalloyed gold and because of the “pure offering” on it (<390111>Malachi 1:11). The table stood in the holy place on the N. side (<022635>Exodus 26:35). The 12 cakes of unleavened bread, arranged in two piles, with a golden cup of frankincense on each (Josephus Ant. 3:10, section 7), were renewed every sabbath, and

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the stale loaves given to the priests. They represented the 12 tribes before Jehovah perpetually, (see ^{<662112>}Revelation 21:12) in token that He was always graciously accepting His people and their good works, for whom atonement had been made by the victims on the altar outside. They were the national meat offering (^{<032405>}Leviticus 24:5-9). Each cake contained two tenths of an ephah, about six pounds and a quarter, of fine flour. The frankincense as a memorial was probably cast upon the altar fire as “an offering made by fire unto the Lord,” when the bread was removed from the table on the Sabbath.

Ahimelech stretched the law in giving the stale loaves to David’s men, as free from ceremonial defilement (^{<092104>}1 Samuel 21:4-6; ^{<401204>}Matthew 12:4), for they should have been eaten by the priests, in the holy place (^{<032405>}Leviticus 24:5-9). Bahr thinks the loaves symbolized the Holy One in His sanctuary as the Bread of life to His people (^{<430635>}John 6:35,47-51; ^{<400404>}Matthew 4:4; ^{<050803>}Deuteronomy 8:3). But the loaves were taken from Israel, not presented by God to them; and one loaf would suit his view rather than twelve (^{<461017>}1 Corinthians 10:17). Still, on their presenting themselves before Him in the bread symbol, He feeds them represented by their priests. As they are a bread offering to Him, so He gives Himself as the bread to feed them.

In ^{<140408>}2 Chronicles 4:8,19, ten tables are mentioned “whereon the shewbread was set,” i.e., Solomon made a number of tables, and one great golden one on which they set the loaves. In the parallel passage, ^{<110748>}1 Kings 7:48, “the table of gold” alone is mentioned, as in ^{<142918>}2 Chronicles 29:18.

“Ten” is the number also of the candlesticks. The tables were probably made of cedarwood overlaid with gold (see Josephus Ant. 8:3, section 7). As it is omitted in the list of articles restored from Babylon (<150109>Ezra 1:9-11), it was doubtless remade by Zerubbabel. Antiochus Epiphanes carried away the table of the second temple (2 Macc. 1:22). Anew one was made at the restoration of the temple by Judas Maccabeus (1 Macc. 4:49). Afterward Ptolemy Philadelphus presented a splendid table (Josephus Ant. 12:2, section 8,9). In the Arch of Titus, the sculptor in defiance of perspective exhibits the two ends. Speaker’s Commentary (<022523>Exodus 25:23-30) for “crown of gold” translated “moulding of gold”; for “border,” “a framing” which reached from leg to leg, to make the table firm, as well as to adorn it with a second moulding of gold; two fragments of such a framing appear half way clown the legs in the Titus’ Arch sculpture. “Over against the framing” the rings were “upon the four extremities (KJV ‘corners’) that were at the four (clawlike) feet,”

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answering to each corner of it. The staves were never taken out of the golden rings by which the ark was to be borne; so translated <040405>Numbers 4:5,6, “put the staves thereof in order,” not “put in,” they would need merely adjustment after motion (<022514>Exodus 25:14,15). The “dishes” or bowls were probably the measures for the meal used in the loaves. For “spoons” translated “cups” filled with frankincense, represented on Titus’ Arch. For “covers” and “bowls” and “to cover withal” translated “flagons and chalices, to pour out withal.” These were for the drink offering which accompanied every meat offering, for the shewbread was a true meat offering.

In <040407>Numbers 4:7 the Hebrew means “the shew table” or “table of the faces” or presence, namely, of God manifested. Similar is the phrase “the Angel of His presence” (<236309>Isaiah 63:9; <023314>Exodus 33:14,15; 23:20; <050437>Deuteronomy 4:37, “in His sight”). The “face” stands for the Person. “The bread of the face” on the table in the sanctuary symbolizes that man is admitted to God’s holy table and presence, seeing and being nourished by God in the person of Christ, the Bread of life. The priests, Israel’s representatives, alone ate this sacramental pledge in the Old Testament. The whole church as “priests unto God” offer themselves before God and are fed at the Lord’s table with the sacramental symbol of Christ’s body, our true food (<192305>Psalm 23:5; <422230>Luke 22:30; <461126>1 Corinthians 11:26). The continued renewal every Sabbath testified to the design of that holy day to renew men afresh to self dedication as in God’s immediate presence; as Israel by the candlestick appeared as a

people of enlightenment, and by the incense altar as a people of prayer. The frankincense always on the shewbread, and consumed when the bread was to be eaten, symbolized that prayer must ever accompany self dedication, and that the flame of love must kindle prayer when we are about to hold communion with and to be nourished by Him.

SHIBBOLETH

(“a stream” or “ear of grain”). The Ephraimites, unable to pronounce the aspirate (as indeed the Greeks also have no “sh” sound), said Sibboleth, and so were detected by the Gileadites under Jephthah at the passage of Jordan (^{<071206>}Judges 12:6).

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SHIBMAH; SIBMAH

Hebrew A town originally of Bashan, and called Sebam or Shebam ([Numbers 32:3](#)), but afterward assigned to Reuben who rebuilt it ([Numbers 32:3,38](#)). Famous for its vines ([Isaiah 16:8,9](#)). Now the ruin Es Sameh, four miles E. of Heshbon.

SHICRON

A landmark at the W. end of the northern boundary of Judah ([Joshua 15:11](#)); between Ekron and Jabneel.

SHIELD

([See ARMS](#)). Being of wood covered with leather, it might be burned ([Ezekiel 39:9](#)). In [Nahum 2:3](#), “the shield ... is made red,” the reference is to bull’s hide shields dyed red to strike terror into the foe, or rather to the red reflection of the sun’s rays from shields of bronze or copper, such as are found among the Assyrian remains. The surface was kept bright with oil, which preserved both the leather and the metal,

[Isaiah 21:5](#), “anoint the shield”: Isaiah warns the Babylonian revelers to prepare for instant self defense; offensive arms are not mentioned, as Cyrus would take them by surprise in the midst of a feast ([2 Samuel 1:21](#)). The shield was covered when not in use; [Isaiah 22:6](#), “Kir uncovered the shield,” i.e. took off for battle the leather cover

which protected the embossed figures from dust or injury. In <194709>Psalm 47:9, “the shields of the earth belong unto God,” the shields are the princes as protectors of their people (<280418>Hosea 4:18). Faith is our shield “above all” (<490616>Ephesians 6:16), i.e. to cover all that was put on before; but Sinaiticus and Vaticanus manuscripts read “IN all things.” Faith will certainly intercept (not only “ye may,” but “ye shall be able”) and so “quench all the fire-tipped darts of the evil one” (<600509>1 Peter 5:9; <620504>1 John 5:4,18). Fire darts were canes with tow and combustibles ignited on the head. to set fire to wood and tents.

SHIGGAION

From shaagah , “erred.” An erratic melody betokening excitement and agitation (Ewald). Hengstenberg refers it to the subject of the psalms, “the aberrations of the wicked” (<350301>Habakkuk 3:1). In consonance with this the Hebrew root of Shiggaion occurs in Saul’s address to David (<092621>1 Samuel 26:21), “behold I have played the fool and erred exceedingly” (compare

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<19B921> Psalm 119:21,118). Psalm 7 refers to David's being accused by Saul (the Benjamite, Cush the Ethiopian unchangeably black at heart toward David: <241323>Jeremiah 13:23; <300907>Amos 9:7; Cush similar to Kish, Saul's father) of plotting evil against him, whereas he returned good for evil in sparing Saul his deadly foe, when in his power (<092407>1 Samuel 24:7); "concerning the words" i.e. on account of the calumnies which men uttered against David to ingratiate themselves with the king, and which Saul gave ear to (<092409>1 Samuel 24:9; 26:19). These David rebuts (<190703>Psalm 7:3-5).

SHIHON

A town of Issachar (<061919>Joshua 19:19). Eusebius (Onomasticon) calls it "a villagenear Mount Tabor."

SHIHOR OF EGYPT

The black, turbid river (<061303>Joshua 13:3; 15:4,47; S IHOR is the less correct form): <131305>1 Chronicles 13:5. "Shihor which is before (i.e. E. of) Egypt." Not the Nile, which is called "the river" (haeor , <014101>Genesis 41:1,3; <020122> Exodus 1:22), and flowed not before but through the middle of Egypt. The Rhinocorura is meant, now wady el Arish, the nachal or "river of Egypt," Canaan's southern boundary toward Egypt, (<043405>Numbers 34:5). In <232303> Isaiah 23:3; <240218>Jeremiah 2:18; Sihor means the Nile.

SHIHOR LIBNATH

<061926> Joshua 19:26. A boundary of Asher. “Shihor” is not confined to the Nile exclusively. Not the Belus or glass river (Ptiny H. N. 5:19), now nahr Naman, which flows into the Mediterranean below Acre or Accho, for this is too far N. It must be S. of Carmel where Asher was bounded by Manasseh (<061710>Joshua 17:10), S. of Dor. Keil conjectures the nahr Zerka, three hours S. of Dor, Pliny’s “crocodile river”; its name “blue” may answer both to Shihor “black” and Libnath “white.”

SHILHI

<112242> 1 Kings 22:42.

SHILHIM

A city in the S. of Judah (<061532>Joshua 15:32). One of Simeon’s cities in <061906> Joshua 19:6 (**see SHARUHEN**); S HAARAIM in <130431>1 Chronicles 4:31.

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The Imperial Bible Dictionary connects Shilhim with Shiloah or Siloam from shaalach “send,” waters sent from a fountain ([<430907>John 9:7](#); [<160315>Nehemiah 3:15](#)), and identifies with el Birein, “the wells” four in number, each 25 or 30 ft. deep. The name appears in wady es Serum, which is near and contains “ruins of Serum,” khirbet es Seram.

SHILLEM

S HALLUM . [<130713>1 Chronicles 7:13](#). Ancestor of the S HILLEMITES ([<014624>Genesis 46:24](#); [<042649>Numbers 26:49](#)).

SHILOAH, WATERS OF

A soft flowing stream, S ILOAM . Isaiah ([<230806>Isaiah 8:6](#)) makes it represent the quiet confidence in Jehovah’s benignant sway, exercised through David’s line, to which he urged the Jews, in contrast to the overwhelming force of Assyria (like the flood of the Euphrates) which they sought as an ally. For twenty out of the twenty-four hours its flow is perfectly quiet; its action is intermittent and irregular during the other three or four hours. In summer the irregularity is only once in two or three days. Northern Israel too preferred Rezin of Syria, and Pekah, to alliance with Judah, represented by softly flowing Shiloah ([<230806>Isaiah 8:6,17,14](#)).

SHILOH (1)

<014910> Genesis 49:10. The Messianic interpretation is evaded by translated “until he (Judah) shall come to Shiloh,” Judah leading in the march (<040203>Numbers 2:3-9; 10:14); and when Israel came to Shiloh they pitched the tabernacle there (<061801>Joshua 18:1-10), and Judah’s principality ceased. But the town Shiloh did not exist in Jacob’s time, and Judah did not lose the preeminence there; nor indeed did Judah, but Moses and Aaron, lead Israel in the wilderness. Shiloh means the Peacemaker, “the Prince of peace” (<230906>Isaiah 9:6), from shalah “to be at peace.” Solomon (= peaceful) typically (Psalm 72), Messiah antotypically, fulfils the prophecy (Gesenius, Keil, etc.). The ancient versions, however, almost unanimously translated “He to whom, it belongs,” “He whose right it is”: <262127>Ezekiel 21:27 (Septuagint, Aqu., Symm., Syriac, Saad., Onk., Targum Jer., all except Vulgate and Pseudo Jon.). The letter yod (the i in Shiloh) is made an objection to this latter translation, but many Hebrew manuscripts and all Samaritan manuscripts are without the yod, which probably did not appear until the tenth century. The reading without the yod being the harder

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reading is the less likely to be spurious; the copyists would more probably insert than omit it. However, (as [sh] for the relative pronoun ‘asher is unknown in the Pentateuch, and “it (huw’) is due,” namely, the sceptre, would be needed), “the Peacemaker” is best, and so our Hebrew text requires as it has the yod. “Abraham rejoiced to see Messiah’s day, he saw it and was glad” ([<430856>John 8:56](#)); Jacob naturally expresses the same sure anticipation. The taxing ([<420201>Luke 2:1,2](#)) on the eve of Jesus’ birth definitely marked the passing of the sceptre (the tribal authority and royal prominence) and of the lawgiver (the Sanhedrin expounders of the law, literally, the ruler’s staff, mechoqeeq ; [<042118>Numbers 21:18](#)) from Judah, which virtually had begun some time before, and which was consummated only at Jerusalem’s overthrow by Rome. The Herods, though Rome’s creatures, exercised a quasi-native sovereignty in Judah just before and after Jesus’ birth. After Archelaus a Roman procurator for the first time was sent there. Keil’s view however is probably preferable: “the sceptre shall not depart from Judah ... until Shiloh come,” i.e. shall NEVER depart. “Until” (‘ ad kiy) is not exclusive ([<19B001>Psalm 110:1](#)); “and (until) to Him shall the willing obedience (as of a son yiqhath : [<203017>Proverbs 30:17](#)) of the peoples be.” Judah should bear the sceptre with “lion” courage until in the future Shiloh, sprung from Judah, the willing obedience of the nations came to Him, and His rule over the tribes was widened into the peaceful government of the world. Balaam refers to this prophecy of Jacob

([<042417>Numbers 24:17](#); [<231101>Isaiah 11:1-9](#);

[<380910>Zechariah 9:10](#); [<490214>Ephesians 2:14](#);

<660505>Revelation 5:5). “From between his feet” is explained by the versions, “from his posterity.” Rather it is the ruler’s staff resting between his feet when he sat, and inclining toward himself. When he spoke in public assemblies he held it in his hand (Keil).

SHILOH (2)

From shaalah “to rest.” The place at which Israel attained its state of rest, and where the Lord rested among them (<19D214>Psalm 132:14). Judges (<072119>Judges 21:19) describes its position as “on the N. side of Bethel (Beitin), on the E. side of the highway that goeth up from Bethel to Shechem (Nablus), and on the S. of Lebonah.” Now Seilun. The ark, which had been at Gilgal during the conquest of Canaan, was removed on the completion of the conquest to Shiloh where it remained from Joshua’s closing days to Samuel’s (<061801>Joshua 18:1-10; <071831>Judges 18:31; <090403>1 Samuel 4:3). Here Joshua divided by lot the part of the western Jordan land not yet allotted (<061951>Joshua 19:51). Shiloh fell within Ephraim

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(^{<061605>}Joshua 16:5,6). The animal feast of Jehovah when the daughters of Shiloh went forth in dances gave Benjamin, when threatened with extinction, the opportunity of carrying off wives (^{<072119>}Judges 21:19-23). At a distance of 15 minutes' walk is a fountain reached through a narrow dale; it flows first into a well, thence into a reservoir, from which herds and flocks are watered. Here the daughters of Shiloh would resort, the spectators could see their dances from the amphitheater of surrounding hills. Terraces are traceable at the sides of the rocky hills, once covered with verdure and productiveness. Though the scenery is not striking the seclusion was favorable to worship and religious study. In the rockhewn sepulchres may have been laid the remains of some of Eli's house. Here Eli judged Israel and died of grief at the capture of the ark by the Philistines. Here Hannah prayed and Samuel was reared in the tabernacle and called to the prophetic office (1 Samuel 1; 2; 3). The sin of Hophni and Phinehas caused the loss of the ark and God's forsaking of His tabernacle at Shiloh (called in spiritual sense "the house of God," though not of stone:

^{<071831>} Judges 18:31; ^{<100706>}2 Samuel 7:6; ^{<110302>}1 Kings 3:2), so that this became a warning beacon of God's wrath against those who sin in the face of high spiritual privileges (^{<240712>}Jeremiah 7:12; ^{<197860>}Psalms 78:60,61). Ahijah the prophet was here consulted by the messengers of Jeroboam's wife (^{<111129>}1 Kings 11:29; 12:15; 14:1,2). From Shiloh came the half pagan men, with offerings for the Lord's house, who had cut themselves, and whom Ishmael slew (^{<244105>}Jeremiah 41:5).

A tell or hill, surrounded by higher hills, rises from an uneven plain, with a valley on the south side. On the hill the tabernacle would be conspicuous from all sides. On the summit of the hill are the remains of what was once a Jewish synagogue, subsequently used as a mosque. On the lintel over the doorway, between two wreaths of flowers, is carved a vessel shaped like a Roman amphora, so closely resembling the “pot of manna,” as found on coins and in the ruins of the synagogue at Capernaum, that it doubtless formed part of the original building. There is a curious excavation in the rock which may have been the actual spot where the ark rested; for its guardians would select a place sheltered from the bleak winds of the highlands. The position of the sanctuary was central for the Israelites W. of Jordan. Major Wilson says northwards the tell at Seilun slopes down to a broad shoulder, across which a level court has been cut, 77 by 412 ft.; the rock is scarped to the height of five feet, evidently the site of the

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tabernacle. The mosque's title, the mosque of the Eternal, points to its original occupation by Jehovah's sanctuary.

SHILONI

<161105> Nehemiah 11:5, translated "the Shilohite," i.e; descendant of Shelah, Judah's youngest son; Shelani (<042620>Numbers 26:20) is changed to Shiloni; compare <130905>1 Chronicles 9:5.

SHILSHAH

<130737> 1 Chronicles 7:37.

SHIMEA

S HIMEAH .

1. David's brother (<102121>2 Samuel 21:21). Named also S HAMMAH , father of Jonathan and Jenadab ; distinct from S HAMMUA or S HAMMUAH , David's son by Bathsheba (<130305>1 Chronicles 3:5; 20:7 margin). <130630> 1 Chronicles 6:30. 3. <130639>1 Chronicles 6:39. 4. <130832>1 Chronicles 8:32, called also S HIMEAM (<130938>1 Chronicles 9:38).

SHIMEATH

<121221> 2 Kings 12:21; <142426>2 Chronicles 24:26.

SHIMEI

1. Son of Gershom, son of Levi (<132307>1 Chronicles 23:7,9,10 (see S HELOMITH (5)); <130617>1 Chronicles 6:17,29; <040318>Numbers 3:18; <381213>Zechariah 12:13). S HIMI in <020617>Exodus 6:17.

2. Son of Gera, a Benjamite, of Saul's house; at Bahurim, a marked spot on the way from the Jordan valley to Jerusalem, just within Benjamin; to this point Phaltiel followed Michal (<100316>2 Samuel 3:16). When David, fleeing from Absalom, reached the edge of the valley, between the road and Shimei's house, Shimei ran along the ridge over against the road, cursing and throwing stones and dust at him and his mighty men still as he went; and saying, "Come out, come out, thou bloody man and thou man of Belial the Lord hath returned upon thee all the blood of the house of Saul (referring to his hanging up Saul's sons for the Gibeonites, 2 Samuel 21, which in time preceded this; also to his general engagement in wars, <132208>1

2.

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Chronicles 22:8), and the Lord hath delivered the kingdom into the hand of Absalom thy son, and behold thou art taken in thy mischief because thou art a bloody man” (^{<101605>}2 Samuel 16:5-13). Abishai would have “taken off his head” then and there, as a “dead dog” presuming to “curse the king.” But David felt it was Jehovah’s doing: “let him curse, for the Lord hath bidden him; it may be that the Lord will look on shine affliction, and requite me good for his cursing.” An undesigned coincidence between David’s language in the history and in the independent psalms, a mark of genuineness (^{<19A917>}Psalm 109:17,28, “let them curse, but bless Thou”; ^{<192518>} Psalm 25:18, “look upon mine affliction,” etc.). Shimei wisely was the “first of the house of Joseph” to meet David on his victorious return over Jordan (compare spiritually our wisdom, ^{<421432>}Luke 14:32). A thousand Benjamites, and Ziba with his 15 sons and 20 servants, were with him. He fell down before the king, confessing his sin and begging David not to “impute iniquity” to him, or remember and take to heart his perversity; spiritually compare ^{<400525>}Matthew 5:25; ^{<193201>}Psalm 32:1-6. Again Abishai would have slain Shimei, but David felt his day of restoration to the kingdom was no day for avenging wrongs, and said “thou shalt not die.”

But on his deathbed David felt, though he forgave Shimei the personal wrong, yet that public justice required his punishment in some form, for David was not likely, in going to appear before God, to cherish revenge after having spared him twice when he might justly have slain him. To Solomon he committed the fulfillment of the duty unfulfilled by himself; “thou knowest

what thou oughtest to do unto him.” The impunity of Shimei as of Joab had brought the law into discredit, for Shimei was living in court favor at Jerusalem, “thou hast with thee Shimei” (<110208>1 Kings 2:8). Anticipating from Shimei’s restless spirit that he would attempt some fresh lawlessness, David says, “his hoar head bring thou down to the grave with blood.” However, as Solomon did not put him to death but gave him a chance of life, some understand “not” after “bring thou down,” taken from the former clause “hold him not guiltless,” and “bring not down his hoar head,” etc. So in <090203>1 Samuel 2:3, where two prohibitions come together, the negative is expressed only in the first clause and understood in the second. Solomon bound him on pain of death to build a house, and stay at Jerusalem, and not cross the Kedron which separated him from the road to his old abode at Bahurim. After the lapse of three years Shimei went after two slaves of his, who had fled to Achish of Gath. His breach of his own oath brought on him the king’s threatened penalty; he was slain by

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Benaiah. Thus he brought, “on his own head” his wickedness towards David which David had left unavenged; justice had its course so by “taking away the wicked from before the king, his throne was established in righteousness” ([<202505>Proverbs 25:5](#); [<110236>1 Kings 2:36-46](#); [<190716>Psalm 7:16](#); [<261719>Ezekiel 17:19](#)).

3. Faithful to Solomon in Adonijah’s rebellion ([<110108>1 Kings 1:8](#)); identified with Shimei son of Elah ([<110418>1 Kings 4:18](#)), Solomon’s commissariat officer in Benjamin; or with Shimei or Shammah, David’s brother, or Shammah the Ararite ([<102311>2 Samuel 23:11](#)).

4. Son of Pedaiah, Zerubbabel’s brother ([<130319>1 Chronicles 3:19](#)).

5. Son of Zacchur, a Simeonite ([<130426>1 Chronicles 4:26,27](#)); he had 16 sons and six daughters.

6. Son of Gog a Reubenite ([<130504>1 Chronicles 5:4](#)).

7. A Gershonite Levite, son of Jahath ([<130642>1 Chronicles 6:42](#)).

8. Son of Jeduthun, chief of the tenth division of singers ([<132517>1 Chronicles 25:17](#)).

9. The Ramathite, over David’s vineyards ([<132727>1 Chronicles 27:27](#)).

10. A Levite, of the sons of Heman; took part in the purification of the temple under Hezekiah ([<142914>2 Chronicles 29:14](#)).

11. The Levite, Cononiah's brother, having charge of the offerings, etc., under Hezekiah ([<143112>2 Chronicles 31:12,13](#)).

12. A Levite in Ezra's time ([<151023>Ezra 10:23](#)), married a foreign wife; also S EMIS .

13. Of the Hashum family, put away his foreign wife ([<151033>Ezra 10:33](#)).

14. Son of Bani, put away his foreign wife ([<151038>Ezra 10:38](#)).

15. Ancestor of Mordecai, son of Kish, of Benjamin ([<170205>Esther 2:5](#)).

SHIMEON

[<151031> Ezra 10:31](#).

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SHIMITES

<040321> Numbers 3:21; <381213>Zechariah 12:13.

SHIMMA; SHAMMAH

Jesse's third son (<130213>1 Chronicles 2:13; <091609>1 Samuel 16:9).

SHIMON

<130420> 1 Chronicles 4:20.

SHIMRATH

<130821> 1 Chronicles 8:21.

SHIMRITH

<142426> 2 Chronicles 24:26; S HOMER in <121221>2 Kings 12:21.

SHIMROM

Rather S HIMRON : <130701>1 Chronicles 7:1. S HIMRONITES , his descendants, <042624> Numbers 26:24.

SHIMRON MERON

One of the 34 kings conquered by Joshua (<061220>Joshua 12:20; 11:1). In <061915> Joshua 19:15 Shimron Meron appears

among the towns of Zebulun. The Talmud identifies Shimron Meron with Simuniyeh, W. of Nazareth. The Jewish traveler Hap-Parchi fixes it south of Mount Gilboa, at a village Dar Meron (Asher's Benj. 2:434).

SHIMSHAI

The scribe of Rehum, the royal prefect of Judaea; he joined in writing in Syriac to Artaxerxes to stop the building of the temple and city (^{<150407>}Ezra 4:7-24).

SHIMRI

1.

^{<130437>} 1 Chronicles 4:37.

^{<131145>} 1 Chronicles 11:45.

^{<142913>} 2 Chronicles 29:13.

2.

3.

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SHINAB

King of Admah; one of the five kings attacked by Chedorlaomer.

SHINAR

A region in Mesopotamia, the plain between the Tigris and Euphrates. Here the rebels against God's will built the Babel tower (^{<011102>}Genesis 11:2,3). Famed for its wheat (Herodotus 1:193). Derived from sheni "two" and ' ar or nahar "rivers."

SHIP

Among the earliest shipbuilders were the Phoenicians, whose commerce and voyages made them foremost in the maritime science of early ages, and traces of whose ships are frequently met with. (On P AUL ' S voyage **see EUROCLYDON** ; **see MELITA** ; **see CNIDUS** ; **see CRETE** ; **see FAIR HAVENS**). Paul was first in the Adramyttian coasting vessel from Caesarea to Myra; then in the large Alexandrian grain ship wrecked at Malta; then in another Alexandrian grain ship from Malta by Syracuse and Rhegium to Purcell. Luke shows accurate nautical knowledge, yet not professional, but of an observer, telling what was done but not the how or the why. Fourteen different verbs he uses of the progression of a ship, peculiar to himself and appropriate to each case:

pleoo , ^{<420823>}Luke 8:23; ^{<442103>}Acts 21:3; **apopleo** ,

<441304>Acts 13:4; 14:26; 20:15; 27:1; [bradupleoo](#) ,
<442707>Acts 27:7; [diapleoo](#) , <442705>Acts 27:5; [ekpleoo](#) ,
<441539>Acts 15:39; [katapleoo](#) , <420826>Luke 8:26; [hupopleoo](#) ,
<442704> Acts 27:4,7; [parapleoo](#) , <442016>Acts 20:16;
[euthudromeoo](#) , <441611>Acts 16:11; 21:1; [hupotrechoo](#) ,
<442716>Acts 27:16; [paralegomai](#) , <442708>Acts 27:8,13;
[feromai](#) , <442715>Acts 27:15; [diaferomai](#) , <442727>Acts 27:27;
[diaperaoo](#) , <442102>Acts 21:2.

Paul's ship, besides cargo of wheat, carried 276 persons, so she would be of 600 tons. Lucian (Ploion e Euche) describes an Alexandrian wheat ship, 180 ft. long (including end projections) by 45 ft. broad, i.e. 1,300 tons. The largest on record was Ptolemy Philopator's war galley, 420 ft. long by 57 ft. broad, under 5,000 tons. "The governor" in <590304>James 3:4 is the helmsman ([kuberneetes](#) ; the owner was [naukleeros](#)). There were two paddle rudders, one on each quarter, acting in a rowlock or through a porthole. As the helmsman used only one at a time, "the helm" is in the singular in <590304>James 3:4. In <442729>Acts 27:29,40, after letting go the four

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anchors at the stern, they lashed up both the rudder paddles lest they should interfere with the ground tackle. When they wished to steer again and the anchor ropes were cut (margin), they unfastened the lashings or bands of the paddles. The ship's run from Rhegium to Puteoli, 180 miles in two days, the wind being full from the S., illustrates the rate of sailing. The bow and the stern were much alike, except that on each side of the bow was painted "the sign" ([paraseemon](#)), as for instance "Castor and Pollux"

([<442811>Acts 28:11](#)). An eye was painted on each side of the bow; so Luke's phrase ([antofthalmein](#)), "bear up into," literally, "eye the wind" directly ([<442715>Acts 27:15](#)). The imperfect build of ships caused the need of "undergirders" to pass round the frame, at right angles to its length, when the planks were in danger of starting.

The anchors resembled ours, but had no flukes. Spiritually they symbolize the Christian hope ([<580619>Hebrews 6:19](#)). The soul is the ship; the world the sea; the bliss beyond the distant coast; hope resting on faith the anchor which prevents the vessel being tossed to and fro; the consolation through God's promise and hope is the cable connecting the ship and anchor. The soul clings, as one in fear of shipwreck, to the anchor, and sees not where the cable runs, where it is fastened; she knows it is fastened behind the veil which hides the future glory; if only she hold on to the anchor, she shall in due time be drawn in where it is, into the holiest, by the Saviour.

Anchoring by the stern, the ancients were prepared to anchor in

the gale such as Paul encountered; and Purdy (Sailing Directions, 180) says that the holding ground at Malta where Paul was wrecked is quite good enough to have secured the anchors and ship in spite of the severe night. In ^{<442740>}Acts 27:40, for “mainsail” translated “foresail,” which was needed to put the ship about and to run it aground. Vessels were propelled by oars as well as by sails (^{<262729>}Ezekiel 27:29; ^{<233321>}Isaiah 33:21; ^{<320113>}Jonah 1:13). Of the 32 parts or points of the compass card a modern ship will sail within six points of the wind. The clumsier ancient ship probably could sail within seven points. In a heavy gale the ship would lie to, with the right side to the storm, the object being not progress but safety; as under the lee of Clauda (^{<442714>}Acts 27:14-17). To anchor was impossible; to drift would have brought the ship to the fatal Syrtis off Africa. The wind was E.N.E. (Euraquilo); the direction of drift being W. by N., and the rate of drift one mile and a half an hour; the shipwreck must have been off Malta. Having no compass or charts, they seldom ventured voyaging in winter (^{<442709>}Acts 27:9), and the absence of visible sun or stars seriously embarrassed them

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(^{<442720>}Acts 27:20). In the intricate passages between islands and mainland they did not sail by night when the moon was dark (^{<442013>}Acts 20:13-16; 21:1). Thomson (Land and Book, 401-404) mentions seeing but one rickety boat on the sea of Galilee, which was once covered with fishermen's boats; contrast the fact that Josephus (B. J., 2:21, section 8-10) mentions his collecting here 280 boats, with four men in each.

SHIPHI

^{<130437>} 1 Chronicles 4:37.

SHIPHMITTE

Native of S HEPHAM ; Z ABDI (^{<132727>}1 Chronicles 27:27).

SHIPHRAH

From Egyptian cheper "to procreate," "prolific" (see PUAH , see MIDWIFE): ^{<020115>}Exodus 1:15-21.

SHIPHTAN

^{<043424>} Numbers 34:24.

SHISHA

^{<110403>} 1 Kings 4:3 (see SHAVSHA); ^{<131816>}1 Chronicles 18:16.

SHISHAK

Sheshonk I in the monuments; first sovereign of the Bubastite 22nd dynasty. He comes before us without the ancient name of Pharaoh; he probably was a bold adventurer who supplanted the previous dynasty. Hence arose his hostility to Solomon, who was allied to a daughter of the former Pharaoh. By comparing Manetho and the monuments with ¹⁴¹²⁰²2 Chronicles 12:2-9 and ¹¹¹¹⁴⁰1 Kings 11:40; 14:25-28, we infer that the first year of Shishak corresponds to Solomon's 26th year, about 988 B.C. (980: Hincks); and the 20th of Shishak when he invaded Judah (969 B.C.) to Rehoboam's fifth year. Zerah probably succeeded Shishak and attacked Judah before the 15th year of Asa. The name Shishak answers to Sheshach (Babylon), as Usarken and Tekerut, his successors, answer to Sargon and Tiglath, Semitic names; Namuret (Nimrod) too is a name of princes of this line. The tablet of Harpsen from the Serapeium (Lepsius) makes Shishak

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son of a chief named Namuret, whose ancestors are untitled and bear foreign names. Shishak took as the title of his standard “he who attains royalty by uniting the two regions of Egypt.” He married the heiress of the Rameses family; his son and successor took to wife the daughter of the Tanite 21st dynasty. A Pharaoh of the 21st dynasty took Gezer in Palestine from the Canaanites (^{<110916>}1 Kings 9:16) and gave it as a present to his daughter, Solomon’s wife. It was only late in his reign that Shishak could, like that Pharaoh, carry on foreign wars. Shishak early in his reign received Jeroboam the political exile, fleeing from Solomon, Jeroboam’s enemy, toward whom Shishak would feel only jealousy, having no He of affinity as the Pharaoh of the previous dynasty had. During Solomon’s powerful reign Shishak attempted no attack. The division of the tribes under **see REHOBOAM** gave Shishak the opportunity which he sought. With 1,200 chariots and 60,000 horsemen, and Lubim, Sukkiim and Cushim without number, he took Judah’s cities fortified by Rehoboam (^{<141105>}2 Chronicles 11:5-12) and came to Jerusalem (^{<141202>}2 Chronicles 12:2-4,5,9-12) (**see SHEMAIAH**). Shishak has recorded this expedition on the wall of the great temple at Karnak; there is a list of the countries, cities and tribes, ruled, conquered, or made tributary by him, including many Jewish names, Taanach, Rehob, Mahanaim, Gibeon, Bethhoron, Kedemoth, Aijalon, Megiddo, Ibleam, Almon, Shoco, one of Rehoboam’s fenced cities, etc. Telaim, Beth Tappuah, Golan, the circle of Jordan, the valley (‘ eemek), Beth Emek; ^{<061927>}Joshua 19:27), the Negeb or S. of Judah, Jerahmeelites, Rekem (Petra), and the Hagarites, are all specified;

- (1) the Levitical and Canaanite cities are grouped together;
- (2) the cities of Judah;
- (3) Arab tribes S. of Palestine.

Champollion reads in the inscription “the kingdom of Judah.” Brugsch objects that the “kingdom of Judah” would be out of place as following names of towns in Judah, the supposed equivalent of “kingdom”

(malkuwth) rather answers to king (melek). Shishak went to settle his protege, Jeroboam, in his northern kingdom, where he was endangered from the Levitical (¹⁴¹¹¹³2 Chronicles 11:13) and the Canaanite towns in northern Israel not being in his hands; these Shishak reduced and banded over to him. Shishak contented himself with receiving Rehoboam’s submission, and carrying away the accumulated temple treasures of David’s and Solomon’s reigns, the golden shields, etc.; and allowed him to

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retain Judah, lest Jeroboam should become strong. His policy was to leave the two petty kings as checks upon each other, letting neither gain strength enough to trouble himself. He was not strong enough to attack Assyria; so he contented himself with subjugating Palestine and the parts of Arabia bordering on Egypt, so as to make them an effectual barrier against Assyria's advance. An inscription in the Silsilis quarries mentions the cutting of stone for the chief temple of Thebes in Shishak's 22nd year. He appears in the temple at Thebes as "lord of both Upper and Lower Egypt." The lotus and the papyrus are both upon the shields carried before him; the "nine bows" follow, symbolizing Libya.

SHITRAI

<132729> 1 Chronicles 27:29.

SHITTAH

The acacia, perhaps the seyal, or Nilotica or Arabica. The ark, the staves, the shewbread table and staves, and the altars of burnt offering and incense, were made of shittah (Exodus 25; 26; 36--38). Isaiah foretells (<234119>Isaiah 41:19) God's planting it in the wilderness. The Egyptian saut. Many acacia trees grow on Sinai; they grow to the size of a mulberry tree. It was probably in the shittah or acacia that the flame appeared which did not burn the bush (Exodus 3). The gum arabic is obtained by incisions in the bark. The shittah boards of the tabernacle, ten cubits long and one and a half broad, were not necessarily one piece but formed of

pieces joined together. The acacia is not that so-called in England, the Robinia pseudo acacia, a N. American phant; but of the order Leguminosae, Mimoseae. Hard and durable wood. If the ark had been made in Palestine, oak or cedar would have been its material; its being said to be made of shittah, the wood of the wilderness, is an undesigned propriety and mark of truth (<022510>Exodus 25:10).

SHITTIM

(See SHITTAH , see ABEL SHITTIM).

SHIZA

<131142> 1 Chronicles 11:42.

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SHOA

<262323> Ezekiel 23:23 = rich (see PEKOD , see KOA).

Symbolical name for Babylon. Smith's Bible Dictionary takes it as a proper name, upon the sound of which Ezekiel plays. Pliny mentions a "Sue" in the rocky region W. of the Orontes range, near Gaugamela. Shua in Chaldee means "rock."

SHOBAB

1.

<100514> 2 Samuel 5:14; <130305>1 Chronicles 3:5; 14:4.

2.

<130218> 1 Chronicles 2:18.

SHOBACH

General of Hadarezer, king of the Syrians of Zoba. Commanded the army brought from beyond Euphrates after Syria's and Ammon's defeat before Rabbah. David crossed Jordan and defeated Shobach at Helam. Shobach fell on the battle field. S HOPHACH in <131916>1 Chronicles 19:16.

SHEBAI, CHILDREN OF

<150242> Ezra 2:42; <160745>Nehemiah 7:45.

SHOBAL

- 1.** Seir's second son, a "duke" or phylarch of the Horites (^{<013620>}Genesis 36:20,29).
- 2.** Prince or founder of Kirjath Jearim (^{<130250>}1 Chronicles 2:50,52). Soba (related to Shobal the founder of Kirjath Jearim) answers to it; for Kirjath Jearim is described as on the boundary of Judah, next Mount Seir, which is next to Chesalon. Kesla now answers to Chesalon, on the same ridge with Soba; and between the two is the mount called Saghir, evidently answering to Mount Seir. The thickets W. of Soba answer to Mount Jearim, "the hill of thickets." Baalah was another name of Kirjath Jearim, meaning "elevated," which is true of Soba. (Palestine Exploration Quarterly Statement, July 1878, p. 114.)
- 3.** Possibly the same as Haroeh, which maybe a corruption for Reaiah (^{<130401>}1 Chronicles 4:1,2). So 2 and 3 are identical.

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SHOBEK

<161024> Nehemiah 10:24.

SHOBI

Son of N AHASH (<101727>2 Samuel 17:27). Showed hospitality to David when fleeing from Absalom.

SHOCO

<141107> 2 Chronicles 11:7. S HOCHO in 28:18; S HOCHOH in <091701>1 Samuel 17:1. (**See SOCHO**).

SHOHAM

<132427> 1 Chronicles 24:27.

SHOMER

1. = see SHAMER .

2. Father of Jehozabad. **see SHIMRITH** is given as the mother in <142426>2 Chronicles 24:26. Keil conjectures that Shomer is a transcriber's error from omitting th, or else that Shomer was grandfather of Jehozabad.

SHOPHAN

A fortified town E. of Jordan, rebuilt by Gad (<043235>Numbers

32:35). Rather write Atroth Shopan, i.e. “Ataroth of the burrow,” to distinguish it from Ataroth in <043234>Numbers 32:34.

SHOSHANNIM

Titles of Psalm 45; Psalm 69; Psalm 80. The “upon” expresses the object of the psalm. In Psalm 60 the singular S HUSHAN occurs. Shoshannim means “lilies,” i.e. beautiful virgins. The beauty of the innocent, pure, lily like “virgins” (<194509>Psalm 45:9,14) is spiritual; for the other psalms of the authors of Psalm 45, namely, “the sons of Korah,” are all spiritual. In Psalm 80 S HOSHANNIM E DUTH is the “testimony” (<197805>Psalm 78:5; 81:5) which points out the lovely (lily like) salvation of the Lord. Hence, thrice is repeated “we shall be saved,” <198003>Psalm 80:3,6,19, and <198002>Psalm 80:2, “save us.” The lily is the enigmatic expression for loveliness. David delighted in enigmatic titles. S HUSHAN E DUTH (Psalm 60) is “the lily of

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testimony”; God’s promise (Genesis 49; Deuteronomy 33; [<042417>](#)Numbers 24:17-19) of Canaan to Israel (verse 6) is His lovely testimony, of which the assurance was already given in a partial deliverance (verses 4,5).

SHUA

A Canaanite of Adullam, father of Judah’s wife ([<130203>](#)1 Chronicles 2:3), who was therefore named Bathshua,” daughter of Shua.” [<012502>](#) Genesis 25:2.

2. Brother of Chelub ([<130411>](#)1 Chronicles 4:11). Ten of DeRossi’ s and Kennicott’s manuscripts read “Shuah son of Chelub,” another form of Caleb, the addition distinguishing him from Caleb, son of Hezron, and from Caleb the son of Jephunneh.

SHUAL

[<130736>](#) 1 Chronicles 7:36.

SHUAH

1.

SHUAL, THE LAND OF

[<091317>](#) 1 Samuel 13:17; from shual , jackal, or else “the hollow land.” Shual was the land where one of the three parties of Philistine marauders went ([<091317>](#)1 Samuel 13:17). In the

same direction as Ophrah, Taiyibeh; therefore N. of Michmash. Possibly “the land of Shalim” (<090904>1 Samuel 9:4). The wild region E. of Taiyibeh, containing a ravine named that of “hyenas.”

SHUBAEL

(See SHEBUEL).

SHUHAM

S HUHAMITES (<042642>Numbers 26:42,43). H USHIM in <014623>Genesis 46:23.

SHUHITE

Bildad, in <180211>Job 2:11. On the W. of Chaldaea, bordering on Arabia. Above Hit, on both sides of the Euphrates, occur in Assyrian inscriptions the Tsukhi, a powerful people. Conquered by Babylon they are counted by Ezekiel among the Chaldaean tribes. Descended from Shuah (1). Sohene in

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the Peutingerian tables designates the country on the Euphrates immediately above Babylonia.

SHALAMITE

(**See CANTICLES**). Feminine of Solomon, “prince of peace.” His bride, “daughter of peace,” accepting and proclaiming peace ([<235207>](#)Isaiah 52:7; [<490217>](#) Ephesians 2:17). Caught up in chariot like flight by her Lord to sit with Him in heavenly places ([<490206>](#)Ephesians 2:6), she is entreated by the daughters of Jerusalem “Return, return, O Shulamite” (Song 6:13). Compare as to the future rapture of the saints, [<520417>](#)1 Thessalonians 4:17; Elijah, [<120211>](#)2 Kings 2:11,12,16. There is a beautiful reciprocity of character, name, and blessedness between the heavenly Solomon and His Shulamite the redeemed church. “As He is, so are we in this world” ([<620417>](#)1 John 4:17); He “the living Stone,” they “lively stones” ([<600204>](#)1 Peter 2:4,5); He the Bridegroom, she the bride; He “a crowner glory and diadem of beauty” to her ([<232805>](#)Isaiah 28:5; [<390317>](#)Malachi 3:17), she “a crown of glory and a royal diadem” in His hand ([<236203>](#)Isaiah 62:3). “The company of two armies.” (Mahanaim, two camps) to be seen in the Shulamite (Song 6:13) are Christ’s family in heaven and that on earth conjoined in Him, the one militant the other at rest. Mahanaim was where the angels met Jacob (Genesis 32), the scene of his victorious wrestling in prayer with the Angel of the covenant. Though she is “peace” yet she has warfare here with the flesh within and foes without. Her strength and peace are Christ and His double hosts, in heaven and on earth, enlisted

on her side by prayer. Hence flow the graces in her which attract the daughters of Jerusalem. Not until toward the close does the bride receive her name Shulamite (Song 6:13), “the peace receiver.” In Song 8:10 margin she explains her name, “one that, found peace.” Not until her union with Solomon did she find it and received her name accordingly (^{<450501>}Romans 5:1). The reconciled one (^{<470519>}2 Corinthians 5:19,20; ^{<490214>}Ephesians 2:14).

SHUMATHITES

^{<130253>} 1 Chronicles 2:53.

SHUNEM

S HUNAMITE . A city of Issachar (^{<061918>}Joshua 19:18). The Philistines’ place of encampment before the battle of Gilboa (^{<092804>}1 Samuel 28:4). The residence of the Shunammite women (^{<120408>}2 Kings 4:8), amidst grainfields; connected

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with Mount Carmel. Abishag's home (1 Kings 1:3). "Five miles S. of Mount Tabor," in Eusebius' (Onom.) time called "Sulem." Rather eight Roman miles from Tabor. Now Solam, a village on the S.W. side of "little Hermon," jebel Duhy, three miles N. of Jezreel, five from Gilboa (Fukua), in view of the sacred site on Mount Carmel, amidst rich grainfields. It has a spring, without which the Philistines would not have encamped there.

SHUNI

S HUNITES ([<014616>Genesis 46:16](#); [<042615>Numbers 26:15](#)).

SHUPPIM

(See [HUPPIM](#) and see [MUPPIM](#)).

SHUR

Outside the eastern border of Egypt. Meaning "a wall." The strip of desert which skirts the wall-like range of jebel er Rahah (E. of Suez, the continuation of the range jebel et Tih northward toward the Mediterranean, still called by the Arabs jebel es Sur) as far S. as wady Gharandel. Hagar fleeing from Abraham, then in southern Palestine, reached a fountain "in the way to Shur" ([<011607>Genesis 16:7](#)). She was probably making for her country Egypt by the inland caravan route, the way by Star over jebel er Rahah as distinguished from the coast road by el Arish. Abraham settled for a time between the two deserts of Kadesh and Shur, and finally sojourned at Gerar ([<012001>Genesis 20:1](#)). In [<012518>Genesis 25:18](#) Shur is defined to be "before (i.

e. E. of) Egypt.” So ^{<091507>}1 Samuel 15:7; 27:8; Josephus (Ant. 6:7) makes it Pelusium, near the Nile’s mouth; others the N.E. part of the wilderness of Paran, now al Jifar. Gesenius makes Shur the modern Suez. Israel entered “the wilderness of Shur” when they had crossed the Red Sea (^{<021522>}Exodus 15:22,23). The wilderness of Shur is the whole district between the N.E. frontier of Egypt and Palestine, Shur being derived from the Egyptian Khar (occurring in a papyrus of the 19th dynasty), Kh and Sh being interchanged. In ^{<043308>}Numbers 33:8 the special designation occurs, “the wilderness of Etham” (at the northern extremity of the Bitter Lakes).

SHUSHAN

Named from its abundant lilies. Capital of Elam, Cissia, or Susiana. Asshur-bani-pal, Esarhaddon’s successor, in inscriptions says he took Shur

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and gives its ground plan sculptured (Layard Nin. 452), 600 B. C. In Belshazzar's last year Daniel was at Shushan in the palace (not actually, but transported in spirit) when he saw the vision (^{<270802>}Daniel 8:2). Cyrus' conquest transferred Shushan to Persia. Darius Hystaspes and the Achaemenian princes made it the capital. He founded the grand palace described in ^{<170105>}Esther 1:5,6. Near Persia, cooler than Babylon, and having excellent water, Shushan was a suitable metropolis of the Persian empire. The kings left it for Ecbatana or Persepolis only in the height of summer, and for Babylon in the depth of winter; here Alexander found twelve million and the regalia of the great king. After this it declined. Shushan lay between the two streams of the Eulaeus and the Shapur. Canals joined the two and so surrounded the citadel of Shushan. The Coprates or river of Dizful and the right branch of the Choaspes (Kerkhah) flowed a few miles E. and W. of the city. Hence arose its famed fertility. The Kerkhah water was so excellent that it was carried about with the great king on his journeys.

The ruins cover a space 6,000 ft. E. to W. by 4,500 from N. to S.; the circumference is about three miles. Spacious artificial mounds or platforms stand separated from one another. The western one, of earth, gravel, and sundried bricks, is smallest but loftiest, 119 ft. above the Shapur, an obtuse angled triangle, with corners rounded off and base facing E. The sides are so steep as to be unapproachable to horsemen except at three points; round the top is a space of 2,850 ft. This is probably the famous citadel (Herodot. 3:68; Polyb. 5:48,14; Strabo 15:3, section 2; Arrian Exp. Al. 3:16). S.E. of this western platform is

the great platform of 60 acres, the eastern face 3,000 ft. long. The third platform is N. of the other two, a square of 1,000 ft. each way. The three together form a lozenge pointing almost due N., 4,500 ft. long by 3,000 broad. E. of these is an irregular extensive but lower platform, as large as all the rest put together. Low mounds extend beyond to the Dizful river.

Sir F. Williams of Kars discovered the bases of three columns of the palace in the E. of the lozenge, 27 ft. 6 in. from center to center, similar to the great hall (Chel Minar) at Persepolis. Loftus (Chaldaeia Susiana) ascertained next the position of all the 72 pillars of the original palace. On the bases of four columns were found trilingual inscriptions in the three languages used by the Achaemenian kings at Behistun. E. Norris deciphered the first part: "says Artaxerxes, the great king, king of kings, king of the country, king of the earth, son of king Darius ... Darius was the

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son of king Artaxerxes ... Artaxerxes was son of Xerxes ... Xerxes was son of king Darius ... Darius was the son of Hystaspes the Achaemenian ... Darius my ancestor anciently built the temple; afterward it was repaired by Artaxerxes my grandfather. By Ormuzd's aid I placed the effigies of Tanaites and Mithra in this temple. May Ormuzd, Tanaites, and Mithra protect me, with the other gods, and all that I have done ..." The dimensions correspond almost to the hall at Persepolis, Susa's palace, 345 by 244 ft. N. and S. As Darius Hystaspes commenced the Susa palace, so Xerxes built that at Persepolis. Both consisted of a central hall 200 ft. square, i.e. 40,000 square ft. in area, only inferior to the Karnak hall, 58,300 square ft.; with 36 columns more than 60 ft. high; the walls at Persepolis are 18 ft. thick; three great porches stood outside, 200 ft. wide by 65 deep, supported by 12 columns. These were the palace audience halls; the western porch for morning audience, the eastern for the afternoon. The principal porch, the throne room, was to the N.

The central hall, called "temple" in the inscription as the king partook of the divine character, was used for such religious ceremonials as the king's coronation or enthroning, thanksgivings, and offerings to the gods for victories. It was unsuited for convivial festivities. "The king's gate" where Mordecai sat (^{<170221>}Esther 2:21) was a square hall, 100 ft. each way, resting on four central pillars, 150 or 200 ft. in front of the northern portico. The inner court where Esther begged Ahasuerus' favor (^{<170501>}Esther 5:1) was the space between the northern portico and "the king's gate"; the outer court was the space between the king's gate and the northern terrace wall.

“The royal house” (<170109>Esther 1:9) and “the house of the women” (<170209>Esther 2:9,11) were behind the great hall toward the S. or between the great hall and the citadel, communicating with it by a bridge over the ravine. “In the court of the garden of the king’s palace” in front of the eastern or western porch Ahasuerus “made a feast unto all the people ... seven days ... where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble” (<170105>Esther 1:5,6). The feast, was evidently out of doors, in tents put up in one of the palace courts. A tular or raised platform was above the palace roof, as at Persepolis, making the height above the artificial platform 120 ft., and above the plain, which was 60 ft. lower, 180 ft. The effect of such a stately central palace, elevated on a plateau, and rising above the outer subordinate buildings, interspersed with trees and shrubs, must have been magnificent.

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SHUTHELAH

S HUTHALHITES ([042635](#)>Numbers 26:35). Ancestor of Joshua ([130720](#)>1 Chronicles 7:20-27). Lord A. C. Hervey, viewing 1 Chronicles 7 as corrupt, restores the line of Shuthelah thus:

- (1) Joseph;
- (2) Ephraim;
- (3) Shuthelah;
- (4) Eran or Laadan;
- (5) Ammihud;
- (6) Elishama, captain of Ephraim ([040110](#)>Numbers 1:10);
- (7) Nun;
- (8) Joshua.

The affair with the men of Gath ([060720](#)>Joshua 7:20-27; 8:13) was probably after Israel's settlement in Canaan; and Ephraim and Shuthelah mean the individuals of their descendants who represented them as heads of the tribe or family. The Ephraimite settlements in the mountain district containing Bethoron, Gezer, and Timnath Serah, were suited for a descent on the Philistine plain containing Gath. Benjamin helped Ephraim against the men of Gath. The Ephraim who mourned for his sons Ezer and Elead was not the patriarch son of Joseph, but a descendant who bore Ephraim's name.

SIA, CHILDREN OF

[160747](#)> Nehemiah 7:47. S IAHA in Ezra, 2:44.

SIBBECAI

SIBBECHAI the HUSHATHITE . Of David's guard ([<102118>2 Samuel 21:18](#); [<132711>1 Chronicles 27:11](#)), eighth captain for the eighth month, of 24,000 ([<131129>1 Chronicles 11:29](#)). Of the Zarhite family of Judah. Fought singly with Saph or Sippal, the Philistine giant in the battle at Gezer or Gob ([<132004>1 Chronicles 20:4](#)). MEBUNNAI is a transcriber's mistake for Sibbecai, in

[<102327>](#) 2 Samuel 23:27.

SIBMAH

A town of Reuben, E. of Jordan ([<061319>Joshua 13:19](#)). (**See SHIBMAH**). In Moab's hands afterward it was famed for its grapes ([<231607>Isaiah 16:7-9](#)). [<244832>](#) Jeremiah 48:32, "thy plants are gone over the sea," i.e. shall be

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transported beyond sea to Cyprus and lands subject to Babylon; or else “they wandered through the wilderness, they are gone over the Dead Sea,” in wild luxuriance overrunning the wilderness round Moab and spreading round the sea so as to reach beyond to the other side. Sibmah was near Heshbon; “the lords of the pagan,” the Assyrian princes invading Moab, destroyed all the luxuriant vines.

SIBRAIM

A landmark N. of the Holy Land (^{<264716>}Ezekiel 47:16), between the boundary of Damascus and Hamath.

SICHEM

(**See SHECHEM**). ^{<011206>}Genesis 12:6, “the place of Sichem.” The town was not yet existing.

SIDDIM, THE VALE OF

^{<011403>} Genesis 14:3,8,10. Gesenius from the Arabic explains “a plain (emek) cut up by stony channels, which render it difficult of transit.” emek means a broad flat tract between hills, a suitable battle field for the four kings against five. It had many bitumen pits. Onkelos, Aquila, and Rashi make Siddim plural of sadeh , “a plain.” So Stanley “the valley of (cultivated) fields.” Aben Ezra derives Siddim from sid , “lime,” bitumen being used for lime (^{<011403>}Genesis 14:3). The words “which is the Salt Sea” imply that the Dead Sea in part now covers (probably at its Siddim end which is shallow and with shores incrustated

with salt and bitumen) the vale of Siddim. The plain is in part enclosed between the southern end of the lake and the heights which terminate the Ghor and commence the wady Arabah. In the drains of the Sabkhah are Gesenius' impassable channels. The form of the plain agrees with the idea of an emek . The Imperial Bible Dictionary makes Siddim a Hamitic word occurring in Egyptian monuments, the Shet-ta-n or land of "Sheth," part of the Rephaim who possessed that part of Palestine.

SIDON

("fishing town"); or Z IDON . <011009>Genesis 10:9,15; <061108>Joshua 11:8; 19:28; <070131> Judges 1:31. Sidon was in Asher (<232302>Isaiah 23:2,4,12). An ancient mercantile city of Phoenicia, in the narrow plain between Lebanon and the Mediterranean, where the mountains recede two miles from the sea; 20 miles N. of Tyre. Now Saida. Old Sidon stands on the northern slope of a

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promontory projecting a few hundred yards into the sea, having thus “a fine naturally formed harbour” (Strabo). The citadel occupies the hill behind on the south. Sidon is called (<011015>Genesis 10:15) the firstborn of Canaan, and “great Sidon” or the metropolis (<061108>Joshua 11:8). Sidonians is the generic name of the Phoenicians or Canaanites (<061306>Joshua 13:6;

<071807> Judges 18:7); in <071828>Judges 18:28 Laish is said to be “far from Sidon,” whereas **see TYRE** ; , 20 miles nearer, would have been specified if it had then been a city of leading importance. So in Homer Sidon is named, but not Tyre. Justin Martyr makes (<071803>Judges 18:3) Tyre a colony planted by Sidon when the king of Ascalon took Sidon the year before the fall of Troy. Tyre is first mentioned in Scripture in <061929>Joshua 19:29 as “the strong city,” the “daughter of Sidon” (<232312>Isaiah 23:12.) Sidon and Sidonians are names often subsequently used for Tyre, Tyrians. Thus Ethbaal, king of the Sidonians (<111631>1 Kings 16:31), is called by Menander in Josephus (Ant. 8:13, section 2) king of the Tyrians. By the time of Zechariah (<380902>Zechariah 9:2) Tyre has the precedence, “Tyrus and Sidon.” Sidon revolted from the yoke of Tyre when Shalmaneser’s invasion gave the opportunity. Rivalry with Tyre influenced Sidon to submit without resistance to Nebuchadnezzar. Its rebellion against the Persian Artaxerxes Ochus entailed great havoc on its citizens, Tennes its king proving traitor. Its fleet helped Alexander the Great against Tyre (Arrian, Anab. Al., 2:15). Augustus took away its liberties.

Its population is now 5,000. Its trade and navigation have left it for Beirut. It was famed for elaborate embroidery, working of metals artistically, glass, the blowpipe, lathe, and graver, and cast mirrors. (Pliny 36:26, H. N. 5:17; <110506>1 Kings 5:6, “not any can skill to hew timber like unto the Sidonians.”) Their seafaring is alluded to

(<232302>Isaiah 23:2). Self indulgent ease followed in the train of their wealth, so that “the manner of the Sidonians” was proverbial (<071807>Judges 18:7). Sidon had her own king (<242522>Jeremiah 25:22; 27:3). Sidonian women in Solomon’s harem seduced him to worship Ashtoreth “the goddess of the Sidonians” (<111101>1 Kings 11:1,4; <122313>2 Kings 23:13). Joel reproves Sidon and Tyre for selling children of Judah and Jerusalem to the Grecians, and threatens them with a like fate, Judah selling their sons and daughters to the Sabeans. So Ezekiel (<262822>Ezekiel 28:22-24) threatens Sidon with pestilence and blood in her streets, so that she shall be no more a pricking brier unto Israel. Jesus went once to the coasts of Tyre and Sidon

(<401521>Matthew 15:21). Paul touched at Sidon on his voyage from Caesarea to Rome (<442703>Acts 27:3); by Julius’ courteous permission Paul there “went unto his friends to refresh himself.” Tyre and Sidon’s doom shall be more

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tolerable in the day of judgment than that of those who witnessed Christ's works and teaching, yet repented not (⁴⁰¹¹²¹Matthew 11:21,22). On a coin of the age of Antiochus IV Tyre claims to be "mother of the Sidonians," being at that time the capital city.

SIHON

King of the Amorites. Shortly before Israel's approach he had dispossessed Moab of all their territory N. of Arnon. An Israelite poet celebrates Sihon's victory, glorifying Heshbon as the city from whence "a flame" went forth "consuming Ar of Moab," so that "Moab's sons their idol (Chemosh) rendered fugitives, and yielded his daughters into captivity unto Sihon"! then by a sudden startling transition the poet introduces Israel's triumph in turn over Sihon. "We (Israelites) have shot at them, Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, with fire even unto Medeba." Israel begged leave to pass peaceably through the Amorite land by the king's highway, but "Sihon gathered all his people" and came to Jahaz (between Dibon and Medeba) and fought against Israel and was defeated. Churlishness and unprovoked violence bring their own punishment (²⁰¹⁶¹⁸Proverbs 16:18; 18:12; ⁰⁴²¹²¹Numbers 21:21-31). So Israel gained all the Amorite territory, from the Arnon to the Jabbok. Josephus says that every man in the nation fit to bear arms fought in the Amorite army against Israel (Ant. 4:, section 2). The struggle was a desperate one; no mere human force enabled Israel, heretofore unused to warfare, to subdue so formidable a king and

conqueror as Sihon. Pride of conquest was his snare.

SIHOR

(See SHIHOR).

SILAS

Contracted form of S ILVANUS . A chief (Greek “leading”) man of the church at Jerusalem, a prophet (^{<441522>}Acts 15:22,32). His name from the Latin sylva, “a wood,” implies he was a Hellenistic Jew. He was (^{<441637>}Acts 16:37) a Roman citizen. Delegated by the Jerusalem council to accompany Paul and Barnabas with the decree for Antioch. Then he returned to Jerusalem (^{<441533>}Acts 15:33), for (^{<441534>}Acts 15:34) “notwithstanding it pleased Silas to abide there still” is an interpolation to account for ^{<441540>}Acts 15:40 (the Sinaiticus, Vaticanus, and Alexandrinus manuscripts omit ^{<441534>}Acts

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15:34). He doubtless revisited Antioch soon after his return to Jerusalem, so he was there chosen by Paul to be companion of his second missionary tour ([<441540>Acts 15:40--17:14](#)). He stayed behind with Timothy at Berea when Paul went on to Athens, but was charged to join him there with all speed ([<441715>Acts 17:15](#)). Silas, when he and Timothy (apparently together) came from Macedonia, found Paul at Corinth ([<441805>Acts 18:5](#)). Whether in the meantime he had joined Paul at Athens, and been sent thence to Thessalonica with Timothy ([<520302>1 Thessalonians 3:2](#)), and joined him again at Corinth, is not recorded. Paul notices his preaching at Corinth and associates his name with his own in the heading of the two epistles to the Thessalonians ([<470119>2 Corinthians 1:19](#); [<520101>1 Thessalonians 1:1](#); [<530101>2 Thessalonians 1:1](#)). Silas was the bearer of the first epistle of Peter ([<600512>1 Peter 5:12](#)) who designates him “a faithful brother unto you as I suppose.” The uncertainty is not as to Silas’s faithfulness to them (which is strongly marked by the article in the Sinaiticus and Alexandrinus manuscripts), but as to whether he or some other would prove to be the bearer of the epistle, addressed as it was to five provinces, all of which Silas might not reach. “By Silas that faithful brother, as I expect, I have written to you.” Silas probably stood in a close relation to the churches of Asia, having taken the oversight after Paul’s departure, and afterward went to Peter. Silas was a suitable messenger by whom to confirm Paul’s doctrine of “the true grace of God” in the stone churches ([<610316>2 Peter 3:16](#)). After Paul’s last journey to Jerusalem Silas no more appears as his companion. His connection with Peter began after that. “Exhorting and

confirming the brethren” seems to have been Silas’ forte (<441532>Acts 15:32). In the public witness for Christ confirmed by the Pythoness at Philippi, and in the scourging for His name’s sake, and the prayers and praises sung in the prison to God, and in the jailer’s conversion, Silas bore a part second only to Paul (<441619>Acts 16:19,25,29). So also at Thessalonica and Berea (<441704>Acts 17:4,10).

SILK

The English is derived by the change of r and l from sericum, the manufacture of the Chinese (Seres): <661812>Revelation 18:12. Aristotle in the fourth century B.C. is the first who positively mentions the import of the raw material to the island Cos in the Mediterranean (H. A. 5:19). In <203122> Proverbs 31:22 (shesh) translated “fine linen,” not silk. The texture silk was probably known much earlier in western Asia, considering its intercourse with the far East by various routes, namely, from southern China by India and the Persian gulf, or across the Indus through Persia, or

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by Bactria the route of central Asia, for the S INIM (<234912>Isaiah 49:12) are the Chinese. Meshi , the other Hebrew term for silk, occurs in <261610>Ezekiel 16:10,13, from maashah “to draw,” fine drawn silk (Pliny 6:20; 11:26, describes the manner). The Bombyx mori, the caterpillar of a sluggish moth, feeding on the mulberry tree, produces the oval-yellow cocoon of silk wound around its own body.

SILLA

<121220> 2 Kings 12:20. “The house of Mille which goeth down to Silla.” Evidently in the valley below **see MILLO** , but “the Mille” is the phrase elsewhere.

SILOAM, THE POOL OF

Shelach in <160315>Nehemiah 3:15, KJV “Siloah,” “Shiloah” (<230816>Isaiah 8:16), Siloam (<430907>John 9:7,11). Now Silwan. Every other pool has lost its Bible designation. Siloam, a small suburban tank, alone retains it. It is a regularly built pool or tank (bereekah) near the fountain gate, the stairs that go down from the city of David (S. of the temple mountain), the wall above the house of David, the water gate, and the king’s garden (compare <161237> Nehemiah 12:37 with <160315>Nehemiah 3:15). Josephus (B. J. 5:9, section 4; 4, section 1; 6, section 1; 12, section 2) places it at the end of the valley of Tyropeon, outside the city wall where the old wall took a bend eastward, and facing the hill on which was the rock Peristereon to the E. The adjoining

village Kefr Silwan on the other side of Kedron also retains the name Siloam. Silwan stands at the southern extremity of the temple mountain, known as “the Ophel.” It is partly hewn out of the rock, partly built with masonry, measuring 53 ft. long, 18 wide, 19 deep. A flight of steps descends to the bottom. Columns extend along the side walls from top to bottom. The water passes hence by a channel cut in the rock, and covered for a short way, into the gardens below which occupy the site of “the lower pool” or “the king’s pool” (¹⁶⁰²¹⁴Nehemiah 2:14). The fountain of the Virgin above is connected by a zigzag conduit, 1,750 ft. long cut through the rock, with a reservoir, an oblong basin, decreasing in size as it proceeds from 15 to three feet, in a cave entered by a small rock hewn archway. From this artificial cave at the west end of Siloam an open channel in the rock conveys the water into Siloam. The Virgin’s fountain (where the lamp here figured was found), 15 ft. long by six wide at the bottom, is on the opposite side of the valley from the Jewish burying

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ground where Kedron turns W. It is near the beginning of the projection of the temple hill called “Ophel.” It is named now also “the fountain of the mother of steps” (ayin ‘ um ‘ ed durag), because it is reached by two flights of 26 descending steps cut in the rock. It is a natural syphon, so that at times it is quite dry and in a short time rises beyond its ordinary limits. The term [kolumbeethra](#) in [<430907>John 9:7](#) implies “a pond for swimming.” R. Ishmael says of its source, the Virgin’s fountain, that there the high priest used to plunge. It was to Siloam that a Levite was sent with the golden pitcher on “the last and great day of the feast” of tabernacles. From Siloam he brought the water to be poured over the sacrifice in memory of the water at Rephidim. To it Jesus alluded when standing in the temple He cried, “if any man thirst let him come unto Me and drink,” etc. ([<430737>John 7:37-39](#)). He “sent” the blind man to wash the clay off his eyes in Siloam, which means “sent,” and he returned seeing. Messiah “the sent One”

([<420418>Luke 4:18](#); [<431036>John 10:36](#)) answers to the type Siloam the sent water ([<180510>Job 5:10](#); [<263104>Ezekiel 31:4](#)) that healed; He flows gently, softly, and healing, like Siloam fertilising and beautifying, not turbid as the winter torrent Kedron, nor sweeping destructively all before it as Euphrates (symbol of Assyria), but gliding on in its silent mission of beneficence ([<230806>Isaiah 8:6](#); [42:1-4](#); [40:11](#); [<471001>2 Corinthians 10:1](#)). Siloam was called so from sending its waters to refresh the gardens below, still the greenest spot about Jerusalem, and abounding in olives, figs, and pomegranates. The water for the

ashes of the red heifer also was taken from Siloam (Dach Talm. Babyl. 380). Into Siloam probably Hezekiah led by a subterranean aqueduct down the Tyropoeon valley the waters on the other side of the city when “he stopped the upper watercourse of Gihon and brought it straight down to the W. side of the city of David” (^{<143230>}2 Chronicles 32:30).

SILOAM, TOWER OF

^{<421304>} Luke 13:4. Probably connected with “the wall of the pool of Siloah by the king’s garden” (^{<160315>}Nehemiah 3:15); “at the wall’s bend to the S. above the fountain of Siloam” (Josephus B. J. 5:4, section 2) was probably a tower. Jotham “built much on the wall of Ophel” (^{<142703>}2 Chronicles 27:3); “Manasseh compassed about Ophel” (^{<143314>}2 Chronicles 33:14); a “tower lay (projecting) out” in Ophel (^{<160326>}Nehemiah 3:26); such a projection might easily fall.

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SILOAM, VILLAGE OF

The village Keir Silwan is at the foot of the third height of Olivet, at the spot where Solomon built the temples to Chemosh, Ashtoreth, and Milcom; “the mount of corruption,” E. (= “before”) of Jerusalem, the shrines being “on the right band,” i.e. S. of the mount called in the Vulgate “the mount of offense” ([1 Kings 11:7](#); [2 Kings 23:13](#)).

SILVER

Hebrew keceph , Greek [arguros](#) . The only one of the four metals, gold, silver, brass, and iron, not mentioned until after the deluge. Abraham paid Ephron for the cave of Machpelah “400 shekels of silver, current money with the merchant” ([Genesis 23:16](#)). By this time it had become a recognized standard of value and medium of exchange. It probably was not coined, but bars of silver were probably formed in conventional shapes and marked with some sign to note their weight. The thousand (“pieces” is not in the Hebrew) of silver given by Abimelech to Abraham probably indicate the value of the “sheep and oxen,” etc., which he gave ([Genesis 20:14-16](#)). (**See MONEY**). Silver was brought to Solomon in lavish abundance from Arabia and Tarshish (in plates like the Cingalese sacred writing tablets): [2 Chronicles 9:14,21](#); [1 Kings 10:21,27](#). Idols were generally wood inside, plated over with silver ([Jeremiah 10:9](#); [Isaiah 30:22](#); [40:19](#); [Hosea 13:2](#); [Habakkuk 2:19](#)). It

was used for women's ornaments, <012453>Genesis 24:53; cups, <014402>Genesis 44:2; sockets and chapiters of the pillars of the tabernacle, <022619>Exodus 26:19; 27:10; 38:17; the two trumpets, <041002>Numbers 10:2; the temple candlesticks, etc., <132815>1 Chronicles 28:15-17; the model shrines of Diana, <441924>Acts 19:24. There being mines ("vein") of silver and "dust of gold" is accurately noted in

<182801> Job 28:1 (**see METALS**). The Lord, with perfect wisdom and love, leaves His people in affliction till, their dross being purified, He sees them reflecting His holy image; just as a "refiner of silver" sits watching the melting silver until he sees his own image reflected, when he knows the silver has been long enough in the furnace and withdraws it (<390303>Malachi 3:3). (**See MINES** and **see LEAD**). Captain Burton's discovery of silver and gold and other metals in great abundance in the land of Midian, as well as the remains of ancient mine workings, remarkably confirms the Scripture account of Midian's wealth in the metals (<043109>Numbers 31:9,22,50-54;

<070824> Judges 8:24-26). A forger would never have ascribed this kind of wealth to a nomadic people. (**See MIDIAN** , **see PARAN**).

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SILVERLINGS

[<230723>](#) Isaiah 7:23. (**See PIECES OF SILVER**). “A thousand vines at 1,000 silverlings,” i.e. shekels (2s. 3d. each); a large price.

SIMEON

S IMON . 1. (**See LEVI**). Jacob’s second son by Leah, [<012933>](#)Genesis 29:33. From shaama , “hear”; as the birth of Reuben (see a son) her firstborn convinced Leah that God saw her, so that of Simeon that God heard her. Levi’s and Simeon’s slaughter of the Shechemites ([<013425>](#)Genesis 34:25,30) incurred Jacob’s reproof ([<014905>](#)Genesis 49:5-7). Judah and Simeon joined together in the conquest of southern Canaan ([<070103>](#)Judges 1:3,17). Joseph’s selection of Simeon as hostage for Benjamin’s appearance was perhaps due to his having been a leader in the brothers’ cruel attack (Genesis 37; 42:24).

Simeon’s families are enumerated ([<014610>](#)Genesis 46:10; [<042612>](#)Numbers 26:12- 14; [<130424>](#)1 Chronicles 4:24-43). At the census at Sinai Simeon numbered 59,300 ([<040123>](#)Numbers 1:23); it was then the most numerous after Judah and Daniel At Shittim it had become the smallest, numbering 22,200. The mortality consequent on the idolatry of Peor was a leading cause ([<042509>](#)Numbers 25:9,14). Zimri, slain in the act, was a prince of Simeon

(<042614>Numbers 26:14). Simeon was doomed by Jacob to be “scattered in Israel” (<014907>Genesis 49:7); its sins caused its reduction to such small numbers as found adequate territory within Judah (<061902>Joshua 19:2-9). Simeon was the “remnant” with Judah and Benjamin, which constituted Rehoboam’s forces (<111223>1 Kings 12:23). Still Simeon remained strong enough in Hezekiah’s days to smite the men of Ham with an expedition under 13 Simeonite princes, and to occupy their dwellings “at the entrance of (rather, as Keil, ‘westward from’) Gedor to the E. side of the valley”

(<130434>1 Chronicles 4:34-43). The Simeonites “found the Meunim” (not as KJV, <130441>1 Chronicles 4:41, “habitations”) (**see MAON**) there besides the Hamites (whether Egyptians, Cushites, or Canaanites). The Meunim were connected with Maan, a city near Petra, E. of wady Musa, nomads. Five hundred Simeonites undertook a second expedition under four chiefs, sons of Shimei, against the remnant of Amalek that had escaped from Saul and David (<091448>1 Samuel 14:48; 15:7; <100812>2 Samuel 8:12) to the mountains of Idumea; they smote them utterly, and dwelt in their place, and were there at the date of the composition of 1 Chronicles, i.e. after the return from

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Babylon. Simeon is omitted in Moses' blessing, possibly because of the idolatry of Peor. Simeon in the wilderness marched south of the tabernacle, with Reuben and Gad, sons of Zilpah, maid of Leah, Simeon's mother. The Canaanitess mother of Shaul (^{<014610>}Genesis 46:10) and the Horite father of Shaphat the spy from Simeon (^{<041305>}Numbers 13:5) indicate the laxness of Simeon in marriage connections, from whence sprang his paganish degeneracy. Their villages and 18 or 19 cities lay round the well Beersheba in Judah's extreme south. Simeon stands first of the tribes appointed to bless the people on Mount Gerizim (^{<052712>}Deuteronomy 27:12). Though cities of Simeon were among those to which David sent presents of the Amalekite spoils, and though Ziklag was David's own property, received from Achish king of the Philistines who had wrested it from Simeon (^{<092706>}1 Samuel 27:6; 30:26, etc.), yet Simeon and Judah were few in numbers at his installation at Hebron (^{<131223>}1 Chronicles 12:23-37), and Simeon more than Judah. Some men of Simeon were apparently settled in the northern kingdom of Israel after the disruption (^{<141509>}2 Chronicles 15:9; 34:6). Simeon is between Issachar and Benjamin, not beside Judah, in ^{<264825>}Ezekiel 48:25. Simeon is also in ^{<660707>}Revelation 7:7. ^{<420330>} Luke 3:30.

3. PETER . The Hebrew form of the Greek Simon used by James; the most Hebraistic of the twelve (^{<441514>}Acts 15:14). Sinaiticus and Alexandrinus manuscripts read "Symeon" (^{<610101>}2 Peter 1:1), but Vaticanus "Simon." His mentioning his original name accords with his design in 2 Peter, to warn

against coming false teachers (2 Peter 2) by setting forth the true “knowledge” of Christ on the testimony of the original apostolic eye witnesses like himself. This was not required in 1 Peter.

<420225> Luke 2:25-32. “Just and devout, waiting (like the dying Jacob,

<014918> Genesis 49:18) for the consolation of Israel” (promised in Isaiah 40), and having upon him “the Holy Spirit,” who “revealed that he should not see death before he had seen the Lord’s Christ.” When Jesus’ parents brought Him into the temple to redeem Him as the firstborn with five shekels according to the law (<041815>Numbers 18:15), and to present Him to the Lord, Simeon took Him up in his arms, and blessing God said, “Lord, now Thou dost let Thy servant depart in peace (not a prayer, but a thanksgiving; again like Jacob, <014630>Genesis 46:30); for mine eyes (not another, <181927>Job 19:27) have seen (<620101>1 John 1:1) Thy (<232816>Isaiah 28:16; <420306> Luke 3:6) salvation: which Thou hast prepared before the face of all

2.

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people (the universality of the gospel): a light to lighten the Gentiles (^{<230902>}Isaiah 9:2), and (not only light, but also) the glory of Thy people Israel” (^{<236001>}Isaiah 60:1-3). He is mentioned so vaguely, “a man in Jerusalem,” that Lightfoot’s view is hardly correct that he was president of the Sanhedrin and father of Gamaliel (^{<440534>}Acts 5:34-40) who took so mild a view of Christianity, and that because of his religious opinions Simeon is not mentioned in the Mishna. Rabban Simeon’s grandfather was of the family of David; he succeeded his father Hillel as president, A.D. 13; at the feet of his son Gamaliel Paul was brought up. But the Simeon of Luke 2 would scarcely have trained his son a Pharisee; Simeon was a common name. Christ’s advent brings to view some of His hidden ones, as Simeon and Anna, who, unknown to the world, were known to Him as yearning for Him.

5. Brother, i.e. cousin, of Jesus (^{<401355>}Matthew 13:55; ^{<410603>}Mark 6:3). Probably the apostle Simeon Zelotes, “the zealot” (^{<420615>}Luke 6:15; ^{<440113>}Acts 1:13) for the honour of the law and the Israelite theocracy. Called “the Canaanite” (not the nation, but **Kananaios** , in Chaldee equivalent to the Greek **Zeelotees** ; “zealot,” ^{<401004>}Matthew 10:4; ^{<410318>}Mark 3:18). Tenth among the twelve in Luke, but eleventh in Matthew and Mark. Eusebius from Hegesippus makes Simeon son of Clopas to succeed James in the bishopric of the Jerusalem church which was removed to Pella. He was martyred in his 120th year, under Trajan, A.D. 107, as David’s descendant who might claim the throne and give trouble to the Romans.

6. Father of Judas Iscariot (^{<430671>}John 6:71; 12:4; 13:2,26).

7. “The leper,” cleansed probably by Jesus. In his house at Bethany Mary anointed the Lord’s feet (^{<402606>}Matthew 26:6, etc.; ^{<411403>}Mark 14:3). He was probably father of Martha, Mary, and Lazarus; perhaps for a time he was away through leprosy, so that he is not named in ^{<421038>}Luke 10:38 where the house is called Martha’s house, nor John 11, but in ^{<411403>}Mark 14:3. (**See LAZARUS**).

8. “The Pharisee” in whose house the sinful, but forgiven, woman anointed Jesus’ feet. Uncharitableness, ignorance, and pride prompted his thought, “this man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner.” Christ shinned His own knowledge by answering Simon’s unexpressed thought; His holiness, by not only being undefiled by her touch, but also sanctifying her by His touch; His judicial power, as One more than “a prophet,” by justifying her

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and condemning him (^{<420736>}Luke 7:36-50; 18:9-14). By the parable of the debtor forgiven 500 pence loving the creditor more than the one forgiven only 50, Christ showed that her warm and demonstrative love flowed from consciousness of forgiveness, his want of love from his fancy that he needed but little God's forgiveness. Where little or no love is shown, little or no sense of forgiveness (which answers to her "faith," ^{<420750>}Luke 7:50) exists to prompt it. Her sins, though many, were forgiven, not on account of her love, but as the moving cause of her love; the "for" in ^{<420747>}Luke 7:47 is evidential, her much love evidenced her much forgiveness and much sense of it.

9. Of Cyrene; attending the Passover "from the country, father of Alexander and Rufus" (known to Roman Christians, ^{<451613>}Romans 16:13, for whom Mark wrote); impressed to bear after Christ the cross to Golgotha, when the Lord Himself had sunk under it (^{<431917>}John 19:17; ^{<411521>}Mark 15:21; ^{<422326>} Luke 23:26). An honourable ignominy.

10. T H E T A N N E R with whom Simon lodged at Joppa (^{<440943>}Acts 9:43; 10:6,32). As rigid Jews regarded the business as unclean, Peter's lodging there shows already a relaxation of Judaism. His house was near the seaside for the convenience of the water. By the Sultan's order the old walls of Jaffa (Joppa) have been lately removed. In cutting a gate through a water battery at an angle of the sea wall built by Vespasian, and directly in front of the reputed house of Simon the tanner on the rocky bluff above, the men came on three oval

shaped tanner vats hewn out of the natural rock and lined with Roman cement, down near the sea, and similar to those in use 18 centuries ago. Probably no more than one tanner would be living in so small a place as Joppa; so that the tradition is confirmed that here was the house of Simon with whom Peter lodged when he received the call of Cornelius.

11. Simeon Magus. The Samaritan who practiced magic, “bewitching the people of Samaria, giving out that he himself was some great one,” so that all said “this is the power of God which is called great” (so the Sinaiticus, Vaticanus, and Alexandrinus manuscripts). Born at the Samaritan village (Gittim, according to Justin Martyr), Simeon was converted nominally and baptized through Philip at Sichem or Sychar, where Christ’s ministry (John 4) had already prepared the way. Josephus (Ant. 20:7, section 2) records that Simeon was Felix’ tool to seduce Drusilla away from her husband Azizus, king of Emesa. The Pseudo Clemens represents him as disciple,

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then successor, of Dositheus the gnostic heresiarch. The *Recognitiones* and *Clementina* report fabulous controversies between Simeon and Peter. His followers report his saying “I am the word of God, the paraclete, omnipotent,” in fact the incarnation of the word (the Logos, Philo and

<430101> John 1:1). Simeon, viewing baptism as the initiation into communion with some powerful spirit through whom he could do greater wonders than before, was baptized. His case shows that the apostles could not always infallibly read motives, and that the grace symbolized in baptism is not indifferently conferred on all as Romanists teach giving sacraments a magic power as if they could profit without faith. Simeon, subsequently seeing extraordinary powers of the Holy Spirit conferred through laying on of Peter’s and John’s hands on those already baptized, and supposing that their bestowal was by the outward act independently of the inward disposition, desired to buy the power of conferring such gifts (from whence comes our term simony); evidently Simeon himself had not received the gifts, not having yet presented himself. Peter said “thy money perish with thee” (<460613>1 Corinthians 6:13; <510222>Colossians 2:22), undesignedly in coincidence with Peter’s language in the independent epistle (<600107>1 Peter 1:7); so “thou hast neither part, nor lot,” etc.; compare <600104>1 Peter 1:4 “inheritance,” literally, lot (*kleeros*); “thy heart is not right (in motives and ends) in the sight of God; repent ... if perhaps the thought ... may be forgiven,” implying his sin verged toward the unpardonable one (<401231>Matthew 12:31). God, not the apostles, in Peter’s view

could absolve; compare ^{<432023>}John 20:23. “For I perceive thou art in the gall,” etc.

(^{<581215>}Hebrews 12:15). Simeon in his prayer, “pray that none of these things which ye have spoken come upon me,” shows that fear of punishment, not hatred of sin, influenced him as Pharaoh (^{<020808>}Exodus 8:8).

SIMRI

S HIMRI . ^{<132610>}1 Chronicles 26:10. Though not the firstborn, his father made him chief.

SIN (1)

(**See EXODUS**). Pelusium (^{<263015>}Ezekiel 30:15,16), the strength of Egypt, its frontier fortress on the N.E. in contrast to No or Thebes at the far S. of Egypt. From sin , “muddy,” as Pelusium comes from **flos** “mud,” “day.” So the Arab Teeneh from teen, “mud.” But Lepsius explains Pelusium the Philistine town, the last held by the shepherd dynasty (?). A Sallier papyrus

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records a great battle at Sin between Rameses and the Sheta; here too was the alleged deliverance of Sethos from Sennacherib, mice gnawing by night the Assyrians' bowstrings and shield straps. Herodotus says that Sethos' statue with a mouse in his hands stood in Vulcan's temple, and an inscription, "look on me and learn to reverence the gods." Ezekiel's prophecy "Sin shall have great pain" was fulfilled in the Persian Cambyses' great cruelty to the Egyptians after conquering Psammenitus near Pelusium. Ochus here defeated Nectanebos, the last native king.

SIN, WILDERNESS OF

Which Israel reached after leaving the encampment by the Red Sea (^{<043311>}Numbers 33:11). Their next stage was Rephidim: **see EXODUS** ^{<021601>} Exodus 16:1; 17:1. Sin wilderness is the desert sandstone tract, Debbet er Ramleh, extending across the peninsula from wady Nasb in a S.E. direction between the limestone district of et Tih and the granite of the central formation, Sinai. The journey from Elim, or even from the Red Sea, could be performed in a day. The Egyptians working the copper mines at Sarbut el Khadim would keep the route in good order. Israel moved by detachments; and only at the wilderness of Sin "all the congregation" assembled for the first time. (**See PARAN**). Distinct from the wilderness of Zin.

SIN (2)

Viewed as **chatha** ', "coming short of our true end," the glory of God (^{<450323>}Romans 3:23), literally, missing the mark; Greek

[hamartanoo](#) . ‘awen , “vanity,” “nothingness”; after all the scheming and labour bestowed on sin nothing comes of it. “Clouds without water” ([650112](#)>Jude 1:12; [202208](#)>Proverbs 22:8; [240205](#)>Jeremiah 2:5; [450820](#)>Romans 8:20). Pasha’ rebellion, namely, against God as our rightful king. Rasha’ “wickedness,” related to rash “restlessness”; out of God all must be unrest ([235720](#)>Isaiah 57:20,21); “wandering stars” ([650113](#)>Jude 1:13). Maal , “shuffling violation of duty,” “prevarication” ([131013](#)>1 Chronicles 10:13). ‘aashaam , “guilt,” incurring punishment and needing atonement, Ra , “ill,” “ruin,” the same word for “badness” and “calamity” literally, breaking in pieces. Awal , “evil,” “perversity.” Amal , “travail”; sin is weary work ([350213](#)>Habakkuk 2:13). Avah , “crookedness,” “wrong,” a distortion of our nature, disturbing our moral balance. Shagah , “error.” abar , “transgression through anger”; “sin is the transgression of the law,” i.e. God’s will ([620304](#)>1 John 3:4). Sin is a

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degeneracy from original good, not an original existence, creation, or generation; not by the Creator's action, but by the creature's defection (^{<210729>}Ecclesiastes 7:29). As God is love, holiness is resemblance to Him, love to Him and His creatures, and conformity to His will. Selfishness is the root of sin, it sets up self and self will instead of God and God's will.

The origination of man's sin was not of himself, but from Satan's deceit; otherwise man's sin would be devilish and ineradicable. But as it is we may be delivered. This is the foundation of our **see REDEMPTION** (**see SAVIOUR** and **see ATONEMENT**) by Christ. Original sin is as an hereditary disease, descending from the first transgressor downward (^{<195105>}Psalm 51:5). National sins are punished in this world, as nations have no life beyond the grave (^{<201434>}Proverbs 14:34). The punishment of the individual's sins are remedial, disciplinary, and deterrent in this world; and judicially retributive in the world to come. (See, on eternal punishment, **see HELL**). The Greek **aionios** represents the Hebrew **olam** and **ad** ; **olam** , hidden, unlimited duration; **ad** , applied to God's eternity and the future duration of the good and destruction of the wicked (^{<190905>}Psalm 9:5; 83:17; 92:7).

The objections are:

- 1.** That, the length of punishment is out of all proportion with the time of sin. But the duration of sin is no criterion of the duration of punishment: a fire burns in a few minutes records thereby lost for ever; a murder committed in a minute entails cutting off from life for ever; one act of rebellion entails

perpetual banishment from the king.

2. That the sinner's eternal punishment would be Satan's eternal triumph. But Satan has had his triumph in bringing sin and death into the world; his sharing the sinner's eternal punishment will be the reverse of a triumph; the abiding punishment of the lost will be a standing witness of God's holy hatred of sin, and a preservative against any future rebellion.

3. That the eternity of punishment involves the eternity of sin. But this, if true, would be no more inconsistent with God's character than His permission of it for a time; but probably, as the saved will be delivered from the possibility of sinning by being raised above the sphere of evil, so the lost will be incapable of sinning any more in the sense of a moral or immoral choice by sinking below the sphere of good. **4.** That eternal vengeance is inconsistent with God's gospel revelation of Himself as love.

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But the New Testament abounds in statements of judicial vengeance being exercised by God ([<451219>Romans 12:19](#); [<581030>Hebrews 10:30](#); [<520406>1 Thessalonians 4:6](#); [<530108>2 Thessalonians 1:8](#)).

SIN OFFERING

([See SACRIFICE](#) ; [see ATONEMENT](#) ; [see LEPROSY](#)). As chatteth , [hamartia](#) , is the sin offering, so asham (implying negligence), lutron , is the trespass offering. ([See SIN](#)). The trespass offering was a forfeit for the violated rights of others, whether of Jehovah as head of the nation or of a fellow man. It related to the consequence of sin more immediately than to sin itself in the sinner's heart. Its connection with the consecration of the leper, and reconsecration of the Nazarite, expressed the share each has in sin's consequences, disease, death, and consequent defilement ([<030514>Leviticus 5:14; 14; 15](#)). It was less connected with the conscience than the sin offering ([<030403>Leviticus 4:3](#)). There was no graduation of offerings according to the worshipper's circumstances. It was accompanied with pecuniary fine, one fifth besides the value of the injury done, in fact "fine offerings" ([<040505>Numbers 5:5-8](#)). None of the blood was put on the altar horns, as in the sin offering. The victim was a ram instead of a female sheep or goat. In [<235310>Isaiah 53:10](#) translated "when His soul shall have made an offering for sin" (asham , a trespass offering, [<402028>Matthew 20:28](#), "a ransom for many," [lutron anti polloon](#)), He voluntarily laying down His life ([<431017>John 10:17,18](#); [<490502>Ephesians 5:2](#);

<580914>Hebrews 9:14). (On the ceremonies of the **see DAY OF ATONEMENT**). The later Jews, instead of setting the scapegoat free in the wilderness, led it to a high precipice called Sook (narrow) and dashed it down. This was done to avoid the recurrence of what once occurred, namely, the scapegoat came back to Jerusalem, which was thought a bad omen. Lieut. Conder has discovered the spot, the hill el Muntar, half a mile beyond the well of Suk beside the ancient road from Jerusalem. The ridge still is named Hadeidun, answering to the Hebrew name of the district, Hidoodin (sharp). A tabernacle was erected at every space of 2,000 cubits, to evade the law of the Sabbath day's journey, for they led the scapegoat out on the Sabbath; after eating bread and drinking water the conductor of the goat could go on to the next tabernacle; ten stages were thus made between Seek and Jerusalem, in all six and a half miles to el Muntar, from whence the conductor caught the first sight of the great desert. Beside the well probably was the tenth tabernacle, to which he returned after precipitating the goat, and where he

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sat until sundown, when he might return to Jerusalem.
(Palestine Exploration Quarterly Statement, July 1878, p. 118).

Sins of ignorance, rather of inadvertence. <210506>Ecclesiastes 5:6; 10:5; <580907> Hebrews 9:7, “errors,” Greek “sins of ignorance.” <030402>Leviticus 4:2, in contrast to presumptuous sins entailing (ipso facto, whether the crime incurred civil punishment or not) the being cut off (<041522>Numbers 15:22,30; <191912> Psalm 19:12,13; <581026>Hebrews 10:26,27; <200213>Proverbs 2:13-15; <023114> Exodus 31:14; <030720>Leviticus 7:20; <401231>Matthew 12:31; <620516>1 John 5:16; <440317> Acts 3:17; <490418>Ephesians 4:18; <600114>1 Peter 1:14; <421248>Luke 12:48).

SINAI

(**See EXODUS**). The peninsula of Sinai is a triangular tract, bounded on the W. by the gulf of Suez, on the E. by the gulf of Akabah, and on the N. by a line drawn from Gaza through Beersheba to the S. of the Dead Sea. There are three divisions:

- (1) the southernmost, the neighbourhood of Sinai;
- (2) the desert of et Tih, the scene of Israel’s wanderings;
- (3) the Negeb, or south country, the dwelling of Abraham, Isaac, and Jacob. Near ‘Ain Hudherah (Hazereth) Mr. Palmer (Palestine Exploration Quarterly Statement, January, 1871) discovered Erweis el Ebeirig, which he believed to be the

remains of an Israelite camp. The tombs outside he identified as the Kibroth Hattaavah, “graves of lust” ([041131](#)>Numbers 11:31); the extensive remains betoken a large assemblage of people. Farther on the stone huts scattered over the hills and country, Arabic “Nawamis” (mosquitos), were probably Amalekite dwellings. Proceeding N. the explorers reached ‘Ain Gadis or Kadesh, with a wady of the same name running from it beside a large plain. ‘Ain Gadis is on the frontier of the Negeb or south country, which is now waste through neglect of the water supply, but bears traces of former cultivation arid ruins of many cities. Eshcol, where the spies went, lay not far off from Kadesh in the vine abounding district on the way to Hebron; the hill sides are covered with small stone heaps, on which the vines were trained. To the north stand el Meshrifeh or Zephath “the watchtower,” and Sbaita, all built of stone, without timber, “the city of the Zephath,” afterward called Hormah ([070117](#)>Judges 1:17). The route lies then through the Amorite hills to Ruhaibeh, with the remains of an old well, the troughs being of great size

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and antiquity, the Rehoboth well of Isaac; near it Shutnet, or Sitnah. Then Beersheba with three wells, one dry, the other two full of water.

Sinai stands in the center of the peninsula which lies between the two horns of the Red Sea. It is a wedge shaped mass of granite and porphyry platonc rocks, rising almost 9,000 ft. above the sea. On the S.W. lies a wide alluvial plain, coasting the gulf of Suez; on the E. side, coasting the Akabah gulf, the plain is narrow. There are three chief masses:

(1) The N.W. cluster, including five-peaked Serbal, 6,342 ft. above the sea.

(2) The E. and central mass, jebel Katherin its highest point, 8,063 ft. above the sea; jebel Musa, at the south end, about 7,000 ft.

(3) The S.E. close to (2), Um Shaumer its highest point. Ras Sufsafeh, the northern end of (2), with the vast plain er Rahab (the wilderness of Sinai) for Israel below, is the Mount Sinai of the law. Horeb is the N. part of the Sinaitic range. At the foot of Ras Sufsafeh are alluvial mounds, which exactly correspond to the “bounds” set to restrain the people. In the long retiring sweep of er Rahab the people could “remove and stand afar off,” for it extends into the side valleys. Moses, coming through one of the oblique gullies at the side of Res Sufsafeh on the N. and S., might not see the camp, though hearing the noise, until he emerged from the wady ed Deir or the wady Leja on the plain (^{<023215>}Exodus 32:15-19).

SINIM

<234912> Isaiah 49:12. The people of southern China. An inland commercial route ([see SILK](#)) connected the extreme East with the West very early. The Sinims and the Scythians interchanged commodities as the Chinese and Russians do now. Sinae was the name of the Chinese traders. Their town was Thinae, one of the great emporiums in western China, now Thsiu or Tin in the province of Schensi. In the eighth century B.C. the Sinae became independent in western China, their princes reigning there for 650 years before they attained dominion over the whole land; in the third century B.C. the dynasty of Tsin (from whence came “China”) became supreme over the empire. The Chinese “came from far,” (distinct from “the N. and the W.”), namely, from the far East, answering the requirements of

<234912> Isaiah 49:12. The western part becoming first known to India, the name of this part was given to the whole. The Chinese seldom call themselves so,

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being in the habit of giving themselves high sounding titles, or else naming themselves from the reigning dynasty.

SINITE

A tribe of Canaan ([011017](#)>Genesis 10:17). In the Lebanon district Strabo mentions Sinna (16:2, section 18); Jerome that near Area was Sinum, Sini (Quaest.,. Hebrew in Genes.).

SION, MOUNT

A name of Mount **see HERMON** . [050448](#)>Deuteronomy 4:48, “lofty,” “upraised.” Different from Zion. Shenir and Sirion mean the glittering breastplate of ice.

SIPHMOOTH

One of David’s haunts in southern Judah, to which he sent of the Amalekite spoil ([093028](#)>1 Samuel 30:28).

SIPPAI

Of the sons of the Rephaim or giants, slain by Sibbechai ([132004](#)>1 Chronicles 20:4). **see SAPH** in [102118](#)>2 Samuel 21:18.

SIRAH, THE WELL OF

Whence Joab recalled Abner to murder him at Hebron ([100316](#)>2 Samuel 3:16,26). On the northern road from Hebron

by which Abner would naturally return through Bahurim to Mahanaim. Ain Sara, a spring and reservoir on the western side of the ancient northern road, one mile out of Hebron, may represent Sirah. Sirah and Sara mean alike “withdrawn,” referring to the fact that the spring is withdrawn. from the high road at the end of a little alley with dry stone walls, under a stone arch (Palestine Exploration Quarterly Statement, July, 1878, p. 121).

SIRION

The Sidonian name for **see HERMON** (<050309>Deuteronomy 3:9; <192906>Psalm 29:6).

SISAMAI

<130240> 1 Chronicles 2:40.

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SISERA

1. Captain of the host of **see JABIN** (**see JAEL** ; **see BARAK** ; **see DEBORAH** ; **see KISHON**), the Canaanite king who reigned in H AZOR . Sisera resided in **see HAROSHETH** of the Gentiles . His doom was a standing reference in after times (<091209>1 Samuel 12:9; <198309>Psalm 83:9). The curdled milk, still offered by Bedouin as a delicacy to guests, is called leben. It is not only refreshing to the weary, but also strongly soporific, and Jael's aim would be to cast Sisera into a sound sleep. In <070520>Judges 5:20, "the stars in their courses fought against Sisera," the reference is not only to the storm of hail beating in the enemy's face which Josephus describes, but also to the falling meteoric stars of autumn which descended as the defeated host fled by night. (Palestine Exploration Quarterly Statement, July 1878, p. 115,116). The divine approval of the faith of Jael in killing Sisera involves no approval of her treachery. So in the case of Gideon, Samson, Jephthah, God in approving their faithful zeal in executing His will gives no sanction to the alloy of evil which accompanied their faith (<581132>Hebrews 11:32). From this great enemy sprang Israel's great friend, Rabbi Akiba, whose father was a Syrian proselyte of righteousness; he was standard bearer to Bar Cocheba in the Jewish war of independence (Bartolucci 4:272).

2. One of the Nethinim who returned with Zerubbabel (<150253>Ezra 2:53; <160755> Nehemiah 7:55). Canaanite captives were dedicated to help the Levites in the heavier work of the temple.

SITNAH

<012621> Genesis 26:21. The same root as Satan. Now Shutnet. The second of the two wells dug by Isaac in the valley of Gerar, which the herdsmen of the place strove for as theirs. On the left of the wady Ruhaibeh is the small valley Shutneh er Ruhaibeh, preserving the name. Palmer suggests that the great well in wady Sadi is Isaac's. (Palestine Exploration Society, "Our Work.")

SLAVE

Hired service was little known anciently; slavery was the common form of service. But among the Hebrews the bond service was of a mild and equitable character; so much so that ebed , "servant," is not restricted to the bond servant, but applies to higher relations, as, e.,g., the king's prime

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minister, a rich man's steward, as Eliezer (<011502>Genesis 15:2; 24:2), God's servant (<270917>Daniel 9:17). Bond service was not introduced by Moses, but being found in existence was regulated by laws mitigating its evils and restricting its duration. Man stealing was a capital crime (<052407>Deuteronomy 24:7); not only stealing Israelites, but people of other nations (<022116>Exodus 21:16). The Mosaic law jealously guarded human life and liberty as sacred. Masters must treat Hebrew servants as hired servants, not with rigour, but with courteous considerateness as brethren, and liberally remunerate them at the close of their service (<051512>Deuteronomy 15:12-18; <032539>Leviticus 25:39-41). <022102>Exodus 21:2 provided that no Israelite bound to service could be forced to continue in it more than six years. Leviticus supplements this by giving every Hebrew the right to claim freedom for himself and family in the jubilee year, without respect to period of service, and to recover his land. This was a check on the oppression of the rich (<243408>Jeremiah 34:8-17). Property in foreign slaves might be handed down from father to son, so too the children born in the house (<011414>Genesis 14:14; 17:12). Some were war captives (<043106>Numbers 31:6,7,9; <052014> Deuteronomy 20:14); but Israelites must not reduce to bondage Israelites taken in war (<142808>2 Chronicles 28:8-15). The monuments give many illustrations of the state of the Israelites themselves reduced to bondage by foreign kings to whom they were delivered for their rebellion. Others were enslaved for crime (<022203>Exodus 22:3, like our penal servitude), or bought from foreign slave dealers

(<032544>Leviticus 25:44), so they were his property
(<022121>Exodus 21:21). The price was about 30 or 40 shekels
(<022132>Exodus 21:32; <032703>Leviticus 27:3,4;
<381112>Zechariah 11:12,13;
<402615> Matthew 26:15). The slave was encouraged to become a
proselyte
(<021244>Exodus 12:44). He might be set free (<022103>Exodus
21:3,20,21,26,27). The law guarded his life and limbs. If a
married man became a bondman, his rights to his wife were
respected, she going out with him after six years' service. If as
single he accepted a wife from his master, and she bore him
children, she and they remained the master's, and he alone went
out, unless from love to his master and his wife and children he
preferred staying
(<022106>Exodus 21:6); then the master bored his ear (the
member symbolizing willing obedience, as the phrase "give
ear" implies) with an awl, and he served for ever, i.e. until
jubilee year (<032510>Leviticus 25:10; <051517>Deuteronomy
15:17); type of the Father's willing Servant for man's sake
(compare
<235005> Isaiah 50:5; <194006>Psalm 40:6-8; <581005>Hebrews 10:5;
<502007>Philippians 2:7). A Hebrew sold to a stranger
sojourning in Israel did not go out after six years, but did at the
year of jubilee; meantime he might be freed by himself

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or a kinsman paying a ransom, the object of the law being to stir up friends to help the distressed relative. His brethren should see that he suffered no undue rigour, but was treated as a yearly hired servant ([<032547>Leviticus 25:47-55](#)). Even the foreigner, when enslaved, if his master caused his loss of an eye or tooth, could claim freedom ([<022106>Exodus 21:6](#); [<031920>Leviticus 19:20](#)). He might be ransomed. At last he was freed at jubilee. His murder was punished by death ([<032417>Leviticus 24:17,22](#); [<043531>Numbers 35:31-33](#)). He was admitted to the spiritual privileges of Israel: circumcision ([<011712>Genesis 17:12](#)), the great feasts, Passover, etc. ([<021243>Exodus 12:43](#); [<051610>Deuteronomy 16:10](#); [29:10-13](#); [31:12](#)), the hearing of the law, the Sabbath and jubilee rests. The receiver of a fugitive slave was not to deliver him up ([<052315>Deuteronomy 23:15,16](#)). Christianity does not begin by opposing the external system prevailing, but plants the seeds of love, universal brotherhood in Christ, communion of all in one redemption from God our common Father, which silently and surely undermines slavery. Paul's sending back Onesimus to Philemon does not sanction slavery as a compulsory system, for Onesimus went back of his own free will to a master whom Christianity had made into a brother. In [<460721>1 Corinthians 7:21-24](#) Paul exhorts slaves not to be unduly impatient to cast off even slavery by unlawful means ([<600213>1 Peter 2:13-18](#)), as Onesimus did by fleeing. The precept (Greek) "become not ye slaves of men" implies that slavery is abnormal ([<032542>Leviticus 25:42](#)). "If called, being a slave, to Christianity, be content; but yet, if also (besides spiritual freedom) thou canst be free (bodily, a still additional good,

which if thou canst not attain be satisfied without, but which if offered despise not), use the opportunity of becoming free rather than remain a slave.” “Use it” in verse 23 refers to freedom, implied in the words just before, “be made free” (<610219>2 Peter 2:19).

SLIME

chemar . Septuagint “asphalte,” bitumen (<011103>Genesis 11:3). Herodotus (i.

179) mentions that hot bitumen and burned bricks were used for building the walls of Babylon; the bitumen from the river Is falling into Euphrates not far from Babylon. As the bitumen is found only here and there among the ruins, chiefly toward the basement, it was probably used only where they wished to counter. act moisture. The Dead Sea, from its abounding in asphalte, is called “the Asphalte Lake.” The vale of Siddim was full of pits of it (<011410>Genesis 14:10). Moses’ mother made the ark watertight with pitch and “slime” (asphalte; Speaker’s Commentary <020203>Exodus 2:3, makes

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it mud to bind the papyrus stalks together, and to make the surface smooth for the infant).

SLING

(**See ARMS**). ^{<091740>}1 Samuel 17:40. Smooth stones were preferred. The Benjamites' expertness with it was famed (^{<072016>}Judges 20:16; ^{<131202>}1 Chronicles 12:2). Suited for skirmishing, and for striking the besieged (^{<120301>}2 Kings 3:25; ^{<142614>}2 Chronicles 26:14). Two strings attached to a leather center, the hollow receptacle of the stone, composed it. ^{<092529>}1 Samuel 25:29, "the soul of thine enemies Itc will hurl away in the cup (kaph) of the sling." It was swung round the head, then one string was let go and the stone hurled out. Image of sudden and violent removal (^{<241018>}Jeremiah 10:18). Translated ^{<380915>}Zechariah 9:15, "they (the Jews) shall tread under foot the sling stones" hurled at them by the foe, and falling harmless at their feet (^{<184128>}Job 41:28). Their foes shall be as such sling stones when fallen under foot; in contrast to God's people (^{<380916>}Zechariah 9:16), "the (precious) stones of a crown." In ^{<202608>}Proverbs 26:8, "as he that bindeth a stone in a sling" (margemah , distinct from qela' a sling), the stone bound is useless to the slinger; so "honour" is useless when "given to a fool" (Ewald). Maurer translated "hurleth." Chald., Syriac, and Arabic support KJV; the Vulgate supports margin, "as he that putteth a precious stone in an heap of stones." KJV is best.

SMYRNA

A city on the coast of Ionia, at the head of the gulf, having a well sheltered harbour; N. of Ephesus; beautified by Alexander the Great and Antigonus, and designated “the beautiful.” Still flourishing, and under the same name, after various vicissitudes, and called “the Paris of the Levant,” with large commerce and a population of 200,000. The church here was one of the seven addressed by the Lord (⁶⁶⁰²⁰⁸Revelation 2:8-11). Polycarp, martyred in

A.D. 168, 86 years after conversion, was its bishop, probably “the angel of the church in Smyrna.” The Lord’s allusions to persecutions accord with this identification. The attributes of Him “which was dead and is alive” would comfort Smyrna under persecution. The idol Dionysus at Smyrna was believed to have been killed and come to life; in contrast to this lying fable is Christ’s title, “the First and the Last, which was dead and is alive”

(⁶⁶⁰²⁰⁸Revelation 2:8). As death was to Him the gate of life, so it is to His people. Good “works,” “tribulation,” “poverty” owing to “spoiling of

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goods,” while she was “rich” in grace (contrast Laodicea, “rich” in her own eyes and the world’s, poor before God), were her marks. The Jews in name, really “the synagogue of Satan,” blasphemed Christ as “the Hanged One.” At Polycarp’s martyrdom they clamoured with the pagan for his being cast to the lions; the proconsul opposed it, but, impotent to restrain the fanaticism of the mob, let them hang him to the stake; the Jews with their own hands carried logs for the pile which burned him. The theater where he was burned was on a hill facing the N. It was one of the largest in Asia. Traces of it may be seen in descending from the northern gateway of the castle. A circular letter from the church of Smyrna describes his martyrdom. When urged to recant he said, “four-score years and six I have served the Lord, and He never wronged me; how then can I blaspheme my King and Saviour?” The accuser, the devil, cast some of the Smyrna church into prison, and “it had tribulation ten days,” a short term ([012455](#)>Genesis 24:55; [041119](#)>Numbers 11:19), whereas the consequent joy is eternal (many Christians perished by wild beasts or at the stake because they refused to throw incense into the fire to sacrifice to the genius of the emperor): a sweet consolation in trial. Ten is the number of the world powers hostile to the church ([661301](#)>Revelation 13:1). Christ promises Smyrna “a crown of life” (compare [590112](#)>James 1:12; [550408](#)>2 Timothy 4:8 “of righteousness,” [600504](#)>1 Peter 5:4 “of glory”) in reward for “faithfulness unto death.” The allusion is to the crown-wearing ([stefanofori](#)), leading priests at Smyrna. It was usual to present the superintending priest with a crown at the end of his year of office; several persons of both sexes are called “crown bearers”

in inscriptions. The ferocity of the populace against the aged Polycarp is accounted for by their zealous interest in the Olympian games celebrated here, in respect to which Christianity bore an antisocial aspect. Smyrna (= myrrh) yielded its perfume in being bruised to death. Smyrna's faithfulness is rewarded by its candlestick not having been wholly removed; from whence the Turks call it "infidel Smyrna." Persecuted Smyrna and **see PHILADELPHIA** are the only churches which the Lord does not reprove.

SNAIL

chomet (<031130>Leviticus 11:30). Rather "a lizard." Some think the Stello lacerta. The Chaldee means "to bow down"; the Muslims kill it, as though it mimicked them at prayers. The shablul in <195808>Psalm 58:8 is a "snail" or slug (limax), which delights in the damp night; but in the hot sunshine, as it crawls over a dry surface and moistens the way with its secretion, its moisture melts away.

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SNOW

See **PALESTINE** , Climate, at the end.

SO

The Egyptian king to whom Hoshea, Israel's last king, applied in the ninth year of his reign for help, when casting off the obligation to pay tribute to Assyria (^{<121704>}2 Kings 17:4). So did not venture to encounter the Assyrian king Shalmaneser, but deserted his protege, as Egyptian kings often did (^{<233003>}Isaiah 30:3; 36:6). Israel was conquered and Samaria taken. Egyptian monuments illustrate Scripture; precisely in Hoshea's time a change occurs in the Egyptian dynasties. Manetho's 25th or Ethiopian dynasty extended its influence into Lower Egypt in 725 B.C. So or Seveh answers to Sabacho of Manetho, and Shebek I of the hieroglyphics. A little later So contended with Sargon in southern Palestine. A seal of fine clay, impressed from the bezel of a metallic finger ring, an oval two inches long by one wide, bears the image, name, and titles of Sabacho. Some make So the first Sabacho, others Sabacho II. Tirhakah or Tehrak, the third and last of the dynasty, is thought to have put So to death. Sabaku (according to G. Smith's deciphering) married the sister of Tirhakah who helped Hezekiah against Sennacherib; at Sabaku's death Tirhakah succeeded, Sabaku's son being set aside.

SOAP

borit . (**See FULLER**). <240222>Jeremiah 2:22. Vegetable alkali or potash. Many plants yielding alkalies exist in Palestine and around: hubeibet (Salsola kali) with glass-like leaves near the Dead Sea; ajram near Sinai, pounded for use as soap; the gilloom or soap plant of Egypt; and the heaths near Joppa. The Saponaria officinalis and Mesembryanthemum nodiflorum (<180930>Job 9:30; <230125> Isaiah 1:25). Hebrew for “purely” “as alkali (purifies).”

SOCHO

<130418> 1 Chronicles 4:18. Heber was “father,” founder, or colonist of Socho in the low hill region of Judah. Now Shuweikeh, in the western part of the low hills of Judah, on the southern slope of the wady Sumt, nearly half a mile above the bed of the wady, a natural terrace, green in spring, dotted with grey ruins. S OCHOH in <110410>1 Kings 4:10. S OCOH in <061535>Joshua 15:35. Between Socho and Azekah the Philistines were posted for the battle

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wherein Goliath fell ([<091701>](#)1 Samuel 17:1). Rehoboam fortified it after the disruption ([<141107>](#)2 Chronicles 11:7). Taken by the Philistines in Ahaz' reign ([<142818>](#)2 Chronicles 28:18).

2. Also in Judah; now Shuweibeh ([<061548>](#)Joshua 15:48), ten miles S.W. of Hebron.

SODI

[<041310>](#) Numbers 13:10.

SODOM

Chief of the group Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar ([<011019>](#)Genesis 10:19; 13:3,10-13; 19; [<421729>](#)Luke 17:29; [<610206>](#)2 Peter 2:6; [<650104>](#) Jude 1:4-7; [<410611>](#)Mark 6:11; [<401015>](#)Matthew 10:15; [<052923>](#)Deuteronomy 29:23). (**See GOMORRAH**). Palmer and Drake traversing the Negeb in a S.E. direction, as far as Mount Hor, made a detour to jebel (mount) Madherah. At its summit and base are blocks of stone, of which the Arabs say: “a people once dwelt there, to whom travelers came seeking hospitality; but the people did to them a horrible deed, wherefore the Almighty in anger rained down stones, and destroyed them from off the face of the earth.” Sodom is interpreted “burning” or else “vineyard” (Gesenius), “fortification” (Furst). Abraham could see the smoke of the burning cities from near Hebron. The Lord over night

announced to him Sodom's doom, at some spot on the way from Mamre or Hebron toward Sodom, to which he had accompanied the angels ([<011816>Genesis 18:16](#)). Tradition says the spot was Caphar Berucha, from which the Dead Sea is visible through a ravine. Long ranges of hills intervene between Hebron and Sodom, but from the hill over Hebron or Mamre through a gap in the chain the whole district of the Jordan valley is visible. Lot at first pitched only towards Sodom, not until afterward did he go further south to Sodom itself ([<011312>Genesis 13:12](#); [14:12](#); and [<011403>Genesis 14:3](#) says expressly the vale of Siddim is the Salt Sea). This favors the S. of the Dead Sea site for Sodom, etc., which the traditional names confirm.

SODOMITES.

Not inhabitants of Sodom, but those “devoted” (qedeeshim) to unnatural lust in Ashtoreth's honour, as a religious rite!
([<052317>Deuteronomy 23:17](#);

[<111424>](#) 1 Kings 14:24; [<122307>](#)2 Kings 23:7; [<183614>](#)Job 36:14
margin) There were

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women similarly “desecrated” to lust as a religious rite (<013821>Genesis 38:21,22; <280414>Hosea 4:14; translated <112238>1 Kings 22:38), “the dogs licked his blood while the harlots (zonot) were bathing in the pool” early in the morning, as their custom was. So Septuagint

SOLOMON

Shlomoh in Hebrew. Second child of David by Bathsheba. Josephus makes Solomon last born of David’s sons (Ant. 7:14, section 2). His history is contained in <101224>2 Samuel 12:24,25; <132206>1 Chronicles 22:6-16; 1 Kings 1-- 11; 2 Chronicles 1--9. The leading events of his life were selected, under inspiration: namely, his grandeur, extensive commerce, and wisdom, etc.

(<110910>1 Kings 9:10--10:29), from “the book of the Acts of Solomon”; his accession and dedication of the temple (1 Kings 1--8:66) from “the book of Nathan the prophet”; his idolatry and its penal consequences (chap. 11) from “the book of Ahijah the Shilonite and the visions of Iddo the seer.” Psalm 72 was his production under the Spirit. Its objective character accords with Solomon’s other writings, whereas subjective feeling characterizes David’s psalms. Solomon’s glorious and wide kingdom typifies Messiah’s. The Nile, Mediterranean, and Euphrates, were then Israel’s bounds (<110421>1 Kings 4:21; <140926>2 Chronicles 9:26) as promised in <011518> Genesis 15:18; <051124>Deuteronomy 11:24. From thence Messiah is to reign to the ends of the earth (verse 8; <230905>Isaiah 9:5,6; Isaiah 11;

<380910> Zechariah 9:10; see <330504>Micah 5:4; <042419>Numbers 24:19).

“The song of degrees,” i.e. for Israelites going up to the great feasts at Jerusalem (Psalm 127), was also Solomon’s. It has no trace of the sadness which pervades “the songs of degrees” without titles, and which accords with the post captivity period. The individual comes into prominence here, whereas they speak more of the nation and church. The theme suits Solomon who occupied chiefly the domestic civic territory. The main thought answers to <201022>Proverbs 10:22, “so God giveth His beloved sleep,”

i.e. undisturbed repose and wealth without the anxieties of the worldly, in a way they know not how (<410427>Mark 4:27). So God gave to His beloved S. in sleep (Hengstenberg supplies “in”); <400625>Matthew 6:25,34. Jedidiah (“beloved of Jehovah,” <19C702>Psalm 127:2) was his God-given name (<196005>Psalm 60:5). Solomon evidently refers (<196002>Psalm 60:2) to his own experience (<110305>1 Kings 3:5-13; 4:20-25), yet in so unstudied a way that the coincidence is evidently undesigned, and so confirms the authenticity of

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both psalm and independent history. ([See PROVERBS](#) , [see CANTICLES](#) , and [see ECCLESIASTES](#)).

His name “Solomon,” peaceful, was given in accordance with the early prophecy that, because of wars, David should not build Jehovah’s house, but that a son should be born to him, “a man of rest,” who should build it ([<132209>1 Chronicles 22:9](#); compare the fulfillment [<110425>1 Kings 4:25; 5:4](#), and the Antitype [<401129>Matthew 11:29](#); [<19D208>Psalm 132:8-14](#); [<231110>Isaiah 11:10; 9:6](#); [<490214> Ephesians 2:14](#)). His birth was to David a pledge that God is at peace with him. Jehovah commissioned Nathan (“sent by the hand of Nathan”), and Nathan called David’s son Jedidiah “for Jehovah’s sake,” i.e. because Jehovah loved him. Jehovah’s naming him so assured David that Jehovah loved Solomon. Jedidiah was therefore not his actual name, but expressed Jehovah’s relation to him ([<101224>2 Samuel 12:24,25](#)). Tradition makes Nathan the prophet his instructor, Jehiel was governor of the royal princes ([<132732>1 Chronicles 27:32](#)). Jehovah chose Solomon of all David’s sons to be his successor, and promised to be his father, and to establish his kingdom for ever, if he were constant to His commandments ([<132805>1 Chronicles 28:5,6,7](#)). Accordingly David swore to Bathsheba that her son should succeed. She pleaded this at the critical moment of [see ADONIJAH](#) ’S rebellion ([<110113>1 Kings 1:13,17,30](#)). By the interposition of Nathan the prophet, Zadok the priest, Benaiah, Shimei, and Rei, David’s mighty men, Solomon was at David’s command taken on the king’s own mule to Gihon, anointed, and proclaimed king. Solomon would have spared [see ADONIJAH](#) but for his

incestuous and treasonous desire to have Abishag his father's concubine; he mercifully spared the rest of his brothers who had joined Adonijah. **see ABIATHAR** he banished to Anathoth for treason, thus fulfilling the old curse on Eli ([<090231>1 Samuel 2:31-35](#)). Joab the murderer he put to death, according to his father's dying charge, illustrating Solomon's own words, [<210812> Ecclesiastes 8:12,13](#). Shimei fell by breaking his own engagement on oath. Solomon's reverent dutifulness to his mother amidst all his kingly state appears in the narrative ([<110212>1 Kings 2:12](#); [<022012>Exodus 20:12](#); [<194509> Psalm 45:9](#); [<200108>Proverbs 1:8; 4:3; 6:20; 10:1](#)).

The ceremonial of coronation and anointing was repeated more solemnly before David and all the congregation, with great sacrifices and glad feastings, Zadok at the same time being anointed "priest"; and Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel ([<132920>1 Chronicles 29:20-25](#)). He was "yet young and tender" ([<132901>1](#)

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Chronicles 29:1; 22:5; <110307>1 Kings 3:7; “I am but a little child,” <200403> Proverbs 4:3); perhaps 20 years of age: as Rehoboam was 41 at his accession and Solomon had reigned 40 years, Rehoboam must have been born before Solomon’s accession (<111142>1 Kings 11:42; 14:21). Solomon loved the Lord who had first loved him (see **JEDIDIAH**): <110303>1 Kings 3:3. He walked in David’s godly ways but there being no one exclusive temple yet, he sacrificed in high places, especially at the great high place in Gibeon, where was the tabernacle with its altar, while the ark was in Zion. After his offering there a thousand burnt offerings God in vision gave him his choice of goods. In the spirit of a child (see <460214>1 Corinthians 2:14) he asked for an understanding heart to discern between good and bad (compare <590105>James 1:5; 3:17; <550317>2 Timothy 3:17; <200203>Proverbs 2:3-9; <197201> Psalm 72:1,2; <580514>Hebrews 5:14). God gave him, besides wisdom, what he had not asked, riches, honour, and life, because he made wisdom his first desire (<590403>James 4:3; <620514>1 John 5:14,15; <210116>Ecclesiastes 1:16; <400633> Matthew 6:33; <490320>Ephesians 3:20; <200302>Proverbs 3:2,16; <199116>Psalm 91:16). His wise decision as to the owner of the living child established his reputation for wisdom. His Egyptian queen, Pharaoh’s daughter, is distinguished from “the strange women” who seduced him to idolatry (<111101>1 Kings 11:1), and no Egyptian superstitions are mentioned. Still he did not let her as a foreigner stay in the palace of David, sanctified as it was by the presence of the ark, but assigned her a dwelling in the city of David and then brought her up out of the city of David to the palace he had built for her (<140811>2 Chronicles

8:11; <110924>1 Kings 9:24; 3:1). **see GEZER** was her dowry. Toward the close of his reign God chastised him for idolatry because, beginning with latitudinarian toleration of his foreign wives' superstitions, he ended with adopting them himself; retaining at the same time what cannot be combined with idolatry, Jehovah's worship (<262039>Ezekiel 20:39; 1 Kings 11). **see JEROBOAM** "lifted up his hand against the king, and fled to Shishak (of a new dynasty) of Egypt"; **see REZON** of Zobah on the N.E. frontier and **see HADAD** the Edomite became his adversaries, Solomon otherwise had uninterrupted peace.

Among his buildings were the famous **see TADMOR** or Palmyra in the wilderness, to carry on commerce with inland Asia, and store cities in Hamath; Bethhoron, the Upper and the Nether, on the border toward Philistia and Egypt; Hazor and Megiddo, guarding the plain of Esdraelon; Baalath or Baalbek, etc. (On <111028>1 Kings 10:28 **see LINEN** , and on <111029>1 Kings 10:29 **see HORSE**) Tiphseh (Thapsacus) on the Euphrates (<110424>1

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Hystaspes' time, when the satrapial system was introduced of governing the provinces on a common plan by officers of the crown, the universal system of great empires was an empire consisting of separate kingdoms, each under its own king, but paying tribute or presents to the one suzerain, as Solomon. The Tyrian historians on whom Dios and Menander base their histories (Josephus, Apion 1:17) confirm Hiram's connection with Solomon, and state that letters between them were preserved in the Tyrian archives and fix the date as at the close of the 11th century B.C., and the building of the temple 1007 B. C. Menander (in Clem. Alex., Strom. 1:386) states that Solomon took one of Hiram's daughters to wife, so "Zidonians" are mentioned among his wives (^{<111101>}1 Kings 11:1). At first sight it seems unlikely Israel could be so great under David and Solomon for half a century in the face of two mighty empires, Egypt and Assyria. But independent history confirms Scripture by showing that exactly at this time, from the beginning of the 11th to the close of the 10th century B.C., Assyria was under a cloud, and Egypt from 1200 B.C. to Shishak's accession 990 B. C. Solomon was prematurely "old" (^{<111104>}1 Kings 11:4), for he was only about 60 at death.

SOLOMON'S PORCH

^{<431023>} John 10:23. A portion of the temple which according to Josephus (B. J. 5:5, section 1; Ant. 20:9, section 7) remained from Solomon's time. It rose from a great depth, occupying part of the valley, and supported by a wall 400 cubits high, formed of immense stones, some 20 cubits long. The Chaldaeans spared it, perhaps for its strength and beauty. Our Lord walked in its

shelter in winter.

SOLOMON'S SERVANTS

i.e. slaves. (**See SOLOMON**) Canaanites, living until Solomon's time in comparative freedom, were forced to slaves' work in the stone quarries, and degraded below the Nethinim ("given" or dedicated to the Lord, as the Gibeonites were; hewers of wood and drawers of water for the sanctuary, [<060923>](#) Joshua 9:23): [<110513>](#)1 Kings 5:13-18; 9:20,21; [<140807>](#)2 Chronicles 8:7,8; [<132202>](#)1 Chronicles 22:2. Their "children" or descendants discharged menial offices in the temple on the return from Babylon ([<150255>](#)Ezra 2:55-58; [<160757>](#)Nehemiah 7:57-60). Their names betray their Canaanite origin: only 392, in contrast with Solomon's 150,000.

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knew botany, from the lowly hyssop (probably the tufty wall moss, *Orthotrichum saxatile*, a miniature of the true and large hyssop) to the stately cedar. He also spoke of the results of his observations in the natural history of beasts, birds, creeping things, and fish.

As an autocrat, Solomon was able to carry on his magnificent buildings and works, having an unbounded command of wealth and labour. But the people's patience was tried with the heavy taxes and levies of provisions

(^{<090815>}1 Samuel 8:15; ^{<110421>}1 Kings 4:21-23) and conscriptions required (^{<110513>}1 Kings 5:13). Thus by divine retribution the scourge was being prepared for his apostasy through his idolatrous mistresses. God declared by His prophet His purpose to rend the kingdom, except one tribe, from his son (^{<111109>}1 Kings 11:9, etc.). One trace of the servitude of the "hewers of stone" existed long after in the so-called children or descendants of "S OLOMON ' S

S ERVANTS " attached to the temple (^{<150255>}Ezra 2:55-58; ^{<160757>}Nehemiah 7:57,60); inferior to the **see NETHINIM** , hewers of wood (^{<110513>}1 Kings 5:13-15,17,18; 9:20,21; ^{<140807>}2 Chronicles 8:7,8; ^{<132202>}1 Chronicles 22:2), compelled to labour in the king's stone quarries. His apostasy was the more glaring, contrasted with God's goodness in appearing to him twice, blessing him so much, and warning him so plainly; also with his own former scrupulous regard for the law, so that he would not let his Egyptian queen remain in the neighbourhood of the ark; and especially with his devout prayer

at the dedication. See the lesson to us, <461012>1 Corinthians 10:12.

Solomon probably repented in the end; for Chronicles make no mention of his fall. Again **see ECCLESIASTES** is probably the result of his melancholy, but penitent, retrospect of the past; “all is vanity and vexation of spirit”: it is not vanity, but wisdom as well as our whole duty, to “fear God and keep His commandments.” God having made him His Jedidiah (beloved of Jehovah) “visited his transgression with the rod, nevertheless His lovingkindness He did not utterly take from him” (<198930>Psalm 89:30-36). As the Song of Solomon represents his first love to Jehovah in youth, so Proverbs his matured experience in middle age, Ecclesiastes the sad retrospect of old age. “Solomon in all his glory” was not arrayed as one of the “lilies of the field”: a reproof of our pride (<400629>Matthew 6:29).

The sudden rise of the empire under David and Solomon, extending 450 miles from Egypt to the Euphrates, and its sudden collapse under Rehoboam, is a feature not uncommon in the East. Before Darius

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His might and greatness of dominion permanently impressed the oriental mind; Solomon is evidently alluded to in the Persian king Artaxerxes' answer, "there have been mighty kings over Jerusalem which have ruled overall countries beyond the river; and toll, tribute, and custom was paid unto them." The queen of **see SHEBA**' S (Arabian tradition calls her Balkis) visit illustrates the impression made by his fame, which led "all the earth to seek to hear his wisdom which God had put in his heart"; she "hearing of his fame concerning the name of Jehovah" (i.e. which he had acquired through Jehovah's glorification of Himself in him) brought presents of gold, spices, and precious stones. Josephus attributes to her the introduction of the balsam for which Judaea was afterward famed (^{<111001>}1 Kings 10:1-25). Northern Arabia was at this time ruled by queens not kings, but she probably came from southern Arabia or Arabia Felix. Like the wise men coming to the Antitype, she came with a great train, and with camels laden with presents, in search of Heaven-sent wisdom (^{<200106>}Proverbs 1:6; ^{<400201>}Matthew 2:1), "to prove Solomon with hard questions" (chidah , pointed sayings hinting at deep truths which are to be guessed; very common in Arabic literature), and to commune with him of all that was in her heart; compare as to these "hard questions" ^{<203018>}Proverbs 30:18, etc., ^{<203015>} Proverbs 30:15,16; ^{<071412>}Judges 14:12-19; also Josephus (Ant. 8:5, section 3) quotes Phoenician writers who said that Solomon and Hiram puzzled one another with sportive riddles; Hiram at first had to pay forfeits, but was ultimately the winner by the help of a sharp Tyrian lad Abdemon. The queen of Sheba confessed that she believed not

the report until her own eyes saw its truth, yet that half was not told her, his wisdom and prosperity exceeded the fame which she had heard (compare spiritually

<430146> John 1:46; 4:42). Her coming to Solomon from so far condemns those who come not to Him who is infinitely greater, Wisdom itself, though near at hand, and needing no long pilgrimage to reach Him (<401242>Matthew 12:42; <200834> Proverbs 8:34). He is the true “Prince of peace,” the Jedid-jah “the well beloved of the Father.” “God gave Solomon wisdom (chokmah , ‘practical wisdom’ to discern the judicious course of action), and understanding (tebunah), keenness of intellect to solve problems), and largeness of heart (large mental capacity comprising varied fields of knowledge) as the sand,” i.e. abundant beyond measure (<110429>1 Kings 4:29). He excelled the famous wise men of the East and of Egypt (<231911>Isaiah 19:11; 31:2; <440722>Acts 7:22). Of his 3,000 proverbs we have a sample in the Book of **see PROVERBS** ; of his 1,005 songs we have only the Song of Solomon (its five divisions probably are referred to in the odd five), and Psalm 72 and Psalm 127. He

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SON

Used also for descendant. Figuratively too to express the characteristic: Barnabas means son of consolation; “sons of Belial,” i.e. of worthlessness, children generally having their father’s characteristic; “son of oil,” abounding in oil or fruitfulness ([<230501>](#)Isaiah 5:1 margin).

SON OF GOD

Applied in the plural to the godly **see SETH** ’S descendants (not angels, who “neither marry nor are given in marriage,” [<422035>](#)Luke 20:35,36), “the salt of the earth” heretofore, amidst its growing corruption by the Cainites. When it lost its savour (“for that he also (even the godly seed) is become flesh” or fleshly) by contracting marriages with the beautiful but ungodly, God’s Spirit ceased to strive with man, and judgment fell ([<010602>](#)Genesis 6:2-4). In [<180106>](#)Job 1:6; 2:4, angels. In [<198206>](#)Psalms 82:6 “gods ... sons of the Highest,” i.e. His representatives, exercising, as judges and rulers, His delegated authority. A fortiori, the term applies in a higher sense to “Him whom the Father sanctified and sent into the world” ([<431035>](#)John 10:35). Israel the type was Son of God ([<020422>](#)Exodus 4:22,23; [<281101>](#)Hosea 11:1). Faith obeying from the motive of love constitutes men “sons of God”

([<240304>](#)Jeremiah 3:4; [<280110>](#)Hosea 1:10). Unbelief and disobedience exclude from sonship those who are sons only as

to spiritual privileges (^{<053205>}Deuteronomy 32:5; Hebrew). “It (the perverse and crooked generation) hath corrupted itself before Him (^{<230104>}Isaiah 1:4), they are not His children but their blemish,” i.e. “they cannot be called God’s children but the disgrace of God’s children” (^{<450908>}Romans 9:8; ^{<480326>}Galatians 3:26). The doctrine of regeneration or newborn sonship to God by the Spirit is fully developed in the New Testament (^{<430112>}John 1:12,13; 3:3,5; ^{<620301>}1 John 3:1-3; ^{<450815>}Romans 8:15; ^{<480405>}Galatians 4:5,6).

The Son of God, Antitype to Israel, is co-equal, co-eternal, co-essential (consubstantial) with the Father; by eternal generation (^{<510115>}Colossians 1:15), “begotten far before every creature” (Greek), therefore not a creature. So ^{<200822>}Proverbs 8:22 (Hebrew), “Jehovah begat (qananiy related to Greek [gennaoo](#)) Me in the beginning of His way (rather omit ‘in’; the Son Himself was ‘the Beginning of His way,’ ‘the Beginning of the creation of God,’ ^{<660314>}Revelation 3:14) from everlasting ... or ever the earth was ... I was by Him as One brought up with Him. I was daily His delight, rejoicing always before Him” (^{<200822>}Proverbs 8:22-31; ^{<430101>}John 1:1-3). The

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Son was the Archetype from everlasting of that creation which was in due time to be created by Him. His distinct Personality appears in His being “by God ... brought up with God,” not a mere attribute; “nursed at His side”; “the only begotten Son who is in the bosom of the Father”; to be “honoured as the Father” ([<430118>](#)John 1:18; 5:20). Raised infinitely above angels; “for to which of them saith God, Thou art My Son, this day (there is no yesterday or tomorrow with God, His ‘today’ is eternity from and to everlasting) have I begotten Thee?” and “Thy throne, O God, is forever and ever” (Hebrews 1; [<190207>](#)Psalm 2:7; 45:6,7). His divine Sonship from everlasting was openly manifested by the Father’s raising Him from the dead ([<441333>](#)Acts 13:33; [<450104>](#)Romans 1:4; [<660105>](#)Revelation 1:5). Nebuchadnezzar called Him “the Son of God,” unconsciously expressing a truth the significance of which he imperfectly comprehended ([<270325>](#)Daniel 3:25). The Jews might have known Messiah’s Godhead from [<194506>](#)Psalm 45:6,7, and [<230906>](#) Isaiah 9:6, “a Son ... the mighty God, the Everlasting Father”;

([<230704>](#)Isaiah 7:4) Immanuel “God with us”; ([<330502>](#)Micah 5:2) “whose goings forth have been from of old, from everlasting.” The Scripture-asserted unity of God was their difficulty ([<050604>](#)Deuteronomy 6:4), and also the palpable woman-sprung humanity of Jesus. Their supposing John the Baptist to be Messiah ([<420315>](#)Luke 3:15) shows they did not expect Messiah or Christ to be more than man ([<402242>](#)Matthew 22:42-45). To Jesus’ question, “what think ye of Christ, whose Son is He?” the Pharisees answered not the

Son of God, but “the Son of David,” and could not solve the difficulty,” how then doth David in the Spirit call Him Lord?” in Psalm 110, “Jehovah said unto my Lord” (‘ Adonay), etc., i. e. the Lord of David, not in his merely personal capacity, but as Israel’s Representative, literal and spiritual. Jesus quotes it “Lord,” not “my Lord,” because Jehovah addresses Him as Israel’s and the church’s Lord, not merely David’s. Had the Pharisees believed in Messiah’s Godhead they could have answered: As man Messiah was David’s son, as God He was David’s and the church’s Lord. The Sanhedrin unanimously (<411464>Mark 14:64) condemned Him to death, not for His claim to Messiahship but to Godhead (<431907>John 19:7;

<422270> Luke 22:70,71, “art Thou the Son of God?” etc., <422301>Luke 23:1;

<402663> Matthew 26:63-66). So contrary to man’s thoughts was this truth that, Jesus says, not flesh and blood, but the Father revealed it to Peter (<401617>Matthew 16:17). The Jews thrice took up stones to kill Him for blasphemy

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(1) in unequivocally claiming God to be peculiarly “His own Father” ([idion patera](#)): <430515>John 5:15. Again,

(2) in claiming divine pre-existence, “before Abraham was created (began to be, [genesthai](#)), I am” ([eimi](#)): <430858>John 8:58,59. And

(3) in saying, “I and the Father are one” ([hen](#) , one essence, not person):

<431030> John 10:30,31,33. The apostles preached His divine Lordship as well as Messiahship (<440236>Acts 2:36). His acknowledged purity of character forbids the possibility of His claiming this, as He certainly did and as the Jews understood Him, if the claim were untrue; He never would have left them under the delusion that He claimed it if delusion it were. But the Jews from <051301> Deuteronomy 13:1-11 (some thought Jesus specially meant, “if the son of thy mother entice thee,” for He had a human mother, He said, but not a human father) inferred that His miracles, which they could not deny, did not substantiate His claim, and that their duty was to kill with holy zeal One who sought to draw them to worship as divine another beside God. They knew not that He claimed not to be distinct God, but One with the Father, One God; they shut their eyes to <051815>Deuteronomy 18:15, etc., and so incurred the there foretold penalty of rejecting Him. His miracles they attributed to Satan’s help (<401224>Matthew 12:24,27; <410322>Mark 3:22; <421115>Luke 11:15; <430720>John 7:20; 8:48; <401025>Matthew 10:25). Men may commit awful sins in fanatical zeal for God,

with the Scriptures in their hands, while following unenlightened conscience; conscience needs to be illuminated by the Spirit, and guided by prayerful search of Scripture. The Jews ought to have searched the Scriptures and then they would have known. Ignorance does not excuse, however it may palliate, blind zeal; they might have known if they would. Yet Jesus interceded for their ignorance (⁴²²³³⁴Luke 23:34; ⁴⁴⁰³¹⁷Acts 3:17; 13:27). Deniers of Jesus' Godhead on the plea of God's unity copy the Jews, who crucified Him because of His claim to be God. The Ebionites, Cerinthians, and other heretics who denied His Godhead, arose from the ranks of Judaism. The arguments of the ancient Christian apologists, Justin Martyr, Tertullian, etc., against the Jews, afford admirable arguments against modern Socinians; the Jews sinned against the dimmer light of the Old Testament, Socinians against the broad light of both Old and New Testament The combination in One, the Son of God and the Son of man, was such as no human mind could have devised. The Jews could not ascend to the idea of Christ's divine Sonship, nor descend to the depth of Christ's sufferings as the Son of man; so they invented the figment of two Messiahs to reconcile the seemingly opposite prophecies, those of

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His transcendent glory and those of His exceeding sufferings. The gospel at once opposes the Jews' false monotheism by declaring Christ to be the co- equal Son of God, and the pagan polytheism by declaring the unity of God.

SON OF MAN

Others are “sons of men” ([<182506>Job 25:6](#); [<19E403>Psalm 144:3](#); [146:3](#); [<235112>Isaiah 51:12](#); [56:2](#)). God addresses Daniel ([<270817>Daniel 8:17](#)) once, Ezekiel so about 80 times, to remind him of his human lowliness and frailty, as “man lower than the angels,” though privileged to enjoy visions of the cherubim and of God Himself, “lest he should be exalted through the abundance of the revelations” ([<471207>2 Corinthians 12:7](#)). The divine Son appeared to him “as the appearance of a man above upon the throne” ([<260126>Ezekiel 1:26](#)). As others are “sons of God,” but He “the Son of God,” so others are “sons of man” ([<260201>Ezekiel 2:1,3](#)) but He “the Son of man” ([<401613>Matthew 16:13](#)), being the embodied representative of humanity and the whole human race; as on the other hand He is the bodily representative of “all the fullness of the Godhead” ([<510209>Colossians 2:9](#)). Ezekiel, as type of “the Son of man” whose manifestation he records, is appropriately designated “son of man.” The title “the Son of man” implies at once Messiah’s lowliness and His exaltation in His manifestations as T H E R EPRESENTATIVE M AN respectively at His first and second comings; His humiliation on the one hand ([<190804>Psalm 8:4-8](#); [<401613>Matthew 16:13](#); [20:18,28](#)) and His exaltation on the other hand, just “because He is the Son of

man”: <270713>Daniel 7:13,14, Hebrew not Ben ish or Adam , son of a hero or of man generically viewed, but Ben enosh , “Son of man,” frail and abject, marking the connection of His humiliation and exaltation as man (<501405>Philippians 2:5-11; <402664>Matthew 26:64; <430527>John 5:27). He comes again as man to reinstate man in his original glory, never to be dispossessed of it. He is now set down on the throne of God as the Son of God. That is a throne which His saints cannot share; therefore He shall assume another throne, made “His” in order that they may sit down on it with Him (<660321>Revelation 3:21). The kingdom shall be “under the whole heaven,” on earth (<270718>Daniel 7:18,27); He shall reign with them as the Son of man, Head of the new creation, and Restorer of man’s lost inheritance. Because as man He established His and the saints’ title to the kingdom at the cost of His own blood, as man He shall judge and reign. It is fit that He who as the Son of man was judged by the world should judge the world. <660509>Revelation 5:9,10; <190804>Psalm 8:4-8; <580206>Hebrews 2:6-8; <461521>1 Corinthians 15:21,22-28,45,47. The title “the Son of man” in the New Testament Jesus alone uses, and of Himself, except Stephen in dying, “I

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see the Son of man standing on the right hand of God,” referring not to His humiliation on earth but to His heavenly exaltation (compare ^{<431223>}John 12:23,34; 6:62; 3:13; ^{<440756>}Acts 7:56); standing to assist, plead for (^{<19A931>}Psalms 109:31), and receive the dying martyr. Stephen speaking “full of the Holy Spirit” repeats Jesus’ prophecy before the council, foretelling His exaltation as the Son of man; only there it is “sitting on the right hand of power,” because there majestic repose, here rising to His servant’s help, is the thought. Stephen’s assertion stirred their rage, that Jesus who had been crucified for claiming to be “the Son of God” stands at God’s right hand as being “the Son of man.” Another exception is John so calls Him in apocalyptic vision (^{<660113>}Revelation 1:13; 14:14), corresponding to the Old Testament apocalypse (^{<270713>}Daniel 7:13). The Son of God in eternity became the Son of man in time, whose manhood shall be glorified with His Godhead to eternity. The two titles together declare the whole truth as to His one Person, “whom do men say that I, the Son of man, am? ... Thou art the Christ, the Son of God. ... Blessed art thou, Bar-Jona” (son of Jonah), etc. As truly as thou art son of Jonah I am at once “the Son of man” and “the Son of God” (^{<401618>}Matthew 16:18). The two are again combined in Caiaphas’ question as to His being the Son of God, and His affirmative answer and further revelation, “nevertheless, besides ... ye shall see the Son of man sitting on the right hand of power,” etc. (^{<402663>}Matthew 26:63,64; 24:30; 25:31,32; ^{<411461>}Mark 14:61,62). As the Son of man He was Lord of the Sabbath, “for the Sabbath was made for man” whose Representative Head He is (^{<410228>}Mark

2:28). As the Son of man He suffered for sin (<401712>Matthew 17:12), and as the Son of man He hath power on earth to forgive sins (<400906>Matthew 9:6). As the Son of man He had not where to lay His head (<400820>Matthew 8:20); as the Son of man “He hath on His head a golden crown” (<661414>Revelation 14:14). Every eye shall see Him (<660107>Revelation 1:7), but only “the pure in heart shall see God”

(<400508>Matthew 5:8). “The Son of God became the Son of man that you who were sons of men might be made sons of God” (Augustine, Serm. 121). Jesus is one of our race, yet above the whole race, the One Man in whom mankind finds its unity, the turning point of history at the close of the old and the beginning of the new era. His absolute relation to mankind requires an absolute relation to God. He could be the Son of man only because He is the Son of God. He alone fully realizes the ideal of man, as well as that of God, combining too in His manhood all the exquisite graces of woman with the powers of man.

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SOOTHSAYERS

(See **DIVINATION**). Old Saxon for “sayers of the truth.”

SOPATER

”Son of Pyrrhus” (in the Sinaiticus, Vaticanus, Alexandrinus manuscripts), of Berea, was one of Paul’s companions on his return from Greece to Asia, after his third missionary journey ([<442004>](#)Acts 20:4).

SOPHERETH, CHILDREN OF

[<150255>](#) Ezra 2:55; [<160757>](#)Nehemiah 7:57.

SORCERERS

(See **DIVINATION**). From sortiarii, divining by lots.

SOREK

A wady (Hebrew nachal) where dwelt Delilah ([<071604>](#)Judges 16:4). Near Gaza probably ([<071621>](#)Judges 16:21). Sorek means a choice kind of vine with dusky colored grapes. The Arabic now expresses a purple grade of Syria, noted for small raisins, soft minute pips, and red wine. Named from plantations of this vine; so Masrekah ([<013636>](#)Genesis 36:36). Porter identifies Sorek with wady Surar (Hebrew “pebbles”), the drain of the western Judaeen hills, running as a broad fiat valley

through the lower hills and reaching the sea at Yebneh. The valley separates the rugged mountains of the 'Arkub from the low rolling hills of the shephelah, beyond which is the Philistine plain. The valley of Sorek joins the great gorge which bounded Judah on the N.; at the junction lie the ruins of Bethshemesh on a knoll. On the south is **see TIMNATH** , where Samson slew the lion; on the north are Sur'a and Eshu'a, the ancient Zoreah and Eshtaol. Beit Atab (rock Etam) is two miles westward; on the N. side of the valley is a chapel dedicated to neby Samit, a name related to Samson.

SOSIPATER

<451621> Romans 16:21. Possibly the full form of Sopater
(<442004>Acts 20:4).

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SOSTHENES

A Jew, “ruler of the synagogue,” after Crispus on conversion had ceased to be so. Probably ringleader of the spiteful Jews who with one accord made insurrection against Paul, and brought him to Gallio’s judgment seat. When Gallio would not be made the tool of their spite, but drove them from his judgment seat, the Greeks or Gentiles, seeing the deputy’s feeling which they sympathized with, against the Jewish bigots, seized Sosthenes and beat him before Gallio’s judgment seat; and Gallio cared for none of these things, i.e. refused to interfere, being secretly pleased that the mob should second his own contempt for the fanatical Jews. But in ^{<460101>}1 Corinthians 1:1 we find Sosthenes under very different circumstances, no longer against Paul, but associated with him in saluting the Corinthian Christians. Whence arose the change? Paul probably showed Christian sympathy for an adversary in distress; the issue was the conversion of Sosthenes. Saul the persecutor turned into Paul the apostle, and Sosthenes the ringleader of persecution against the apostle, were two trophies of grace that, side by side, would appeal with double power to the church at Corinth. Paul designates “our brother” in a way implying that Sosthenes was well known to the Corinthians, though at the time of writing he must have been with Paul at Ephesus.

SOTAI, CHILDREN OF

^{<150255>} Ezra 2:55; ^{<160757>}Nehemiah 7:57.

SOUTH

The designation of a large district of [see JUDAH](#) ([see PALESTINE](#)); the Negeb. Palmer (Desert of Exodus) notices how accurately ^{<241319>}Jeremiah 13:19 has been fulfilled, “the cities of the South shall be shut up, and none shall open them.” Walls of solid masonry remain; fields and gardens surrounded with goodly walls, every sign of human industry, remains of wells, aqueducts, reservoirs; mountain forts to resist forays of the sons of the desert; desolated gardens, terraced hill sides, and wadies dammed to resist the torrent; ancient towns still called by their names, but no living being, except the lizard and screech owl, amidst the crumbling walls. In

^{<070116>} Judges 1:16 it is called “the wilderness of Judah South of Arad”; a strip of hilly country, running from the Dead Sea westward across Palestine, obliquely to the S.W. This tract is separated from the hills of Judaea or the mountains of Hebron by the broad plain of Beersheba (wady el Malih, “the

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valley of Salt”) extending from the Dead Sea westward or S.W. to the land of Gerar. The cities were 29 ([<061521>](#)Joshua 15:21-32); some of the names are not of distinct cities, but compound names. The land is now at rest, enjoying its Sabbath, because it did not rest in the Jews’ Sabbaths ([<032634>](#)Leviticus 26:34,35,43). Besides the application of “the Negeb” to the whole district there are ethnological and geographical subdivisions; the Negeb of the Cherethites, the Negeb of the Kenites, the Negeb of Judah the Negeb of Arad, the Negeb of Jerahmeel. The Negeb of Caleb was a subdivision of, or identical with, the Negeb of Judah, as appears from [<093014>](#)1 Samuel 30:14,16; 25:2,3; compare with [<062111>](#)Joshua 21:11,12). The low country N. and W. of Beersheba was the Negeb of the Cherethites. The Negeb of Judah was South of Hebron in the outposts of Judah’s hills; Tel Zif, Main, and Kurmul (Carmel), ruined cities, mark the Negeb of Caleb. Tel Arad marks the Negeb of the Kenites reaching to the S.W. of the Dead Sea. The Negeb of Jerahmeel lay between wady Rukhmeh (corruption of Jerahmeel) in the N., and wadies el Abaydh, Marreh, and Madarah, in the South. The Amalekites (in [<041425>](#)Numbers 14:25) dwelt in the valley and yet “in the hill,” for their land was a plateau, the sense of sadeh “country” in [<011407>](#) Genesis 14:7; compare [<092708>](#)1 Samuel 27:8. Some lived in the hills, others in the fertile lower level to which the wadies debouch; so now the Azazimeh.

SOUTH RAMOTH

or R AMATH O F T HE S OUTH . Bordering on the desert S. of

Judah; resorted to by David toward the close of his wanderings, and rewarded with a share of the Amalekite spoil (<093027>1 Samuel 30:27).

SOWER

(**See AGRICULTURE**). <19C606>Psalm 126:6; Hebrew “he goeth, going and weeping, bearing the draught of seed (i.e. seed to be drawn out by him from the seed basket, Amos 9:13 margin) coming he shall come with rejoicing (joyous cry), bearing his sheaves”; the long continued sorrow and the consequent longer joy are happily expressed by the repetitions. The spiritual sowing is illustrated in <201118>Proverbs 11:18; <401319>Matthew 13:19,24; <470906> 2 Corinthians 9:6; <480607>Galatians 6:7. Heavenly reward and hell are not arbitrary, but the natural and necessary development of the seed of holiness and that of sin respectively.

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SPAIN

Solomon's fleet visited Spain, then named Tarshish (the Greek "Tartessus"). In classic times the name "Spain" came into use, traceable to the Basque Ezpana, i.e. on the edge of Europe. The Iberian language (from whence the country derived one of its names and its river Iberus or Ebro was designated) was the original of the Basque. <451524>Romans 15:24,28, Paul's intention to visit Spain may imply that a Christian church was already founded there. As to the early introduction of Christianity, compare Irenaeus 1:3 and Tertullian, Adv. Judg., 7.

SPARROW

Related to Hebrew tsipor , imitation of the sound made by it, "tzip" (<198403>Psalm 84:3 (**see BIRD**), <031404>Leviticus 14:4-7 margin). On the meaning of the rite in cleansing leper's, one [tsippor] killed, the other dipped in its blood and let loose alive, Cowper writes:

"Dipped in his fellow's blood, The living bird went free; The type, well understood, Expressed the sinner's plea; Described a guilty soul enlarged, And by a Saviour's death discharged."

Its commonness gives point to Jesus' remark,

"Are not two sparrows sold for a farthing ... one of them shall not fall on the ground without your Father. ... Fear ye not therefore ye

are of more value than many sparrows” (<401029>Matthew 10:29,31; <421206> Luke 12:6,7).

There are one hundred different species of the passerine order in Palestine.

SPEARMEN

dexiolaboi (<442323>Acts 23:23). Light-armed troops, as distinguished from bowmen and targeteers; derived from their grasping the weapon with the right hand which the others could not. Alexandrinus manuscript reads **dexioboloi** , “hurlers with the right hand.” So Syriac version. Escorted Paul to Caesarea from Jerusalem by night. Distinguished from the heavy armed legionaries (**stratitai**), who only went as far as Antipatris, and from the cavalry who went forward to Caesarea. They accompanied these latter, and

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were evidently so lightly armed as to be able to keep pace on the march with the mounted soldiers.

SPICES

basam . Not pungent, as pepper, ginger, etc., but aromatic woods, seeds, or gums (Song 6:2; 5:1). Balsam or balm of Gilead, *Amyris opobalsamum*; a tropical plant that grew in the plains of Jericho and the hot valleys of southern Palestine. KJV translated not basam , but tseri or tsoi , “ **see BALM** ” . The balm of Gilead tree is not more than 15 ft. high, with straggling branches and scanty foil age. The balsam is procured from the bark by incision, and from the green and ripe berries. The nekoth , “spicery”

<013725> Genesis 37:25, is the storax or gum of the styrax tree (Speaker’s Commentary). Arabic nekaat, the gum exuding from the tragacanth (*astragalus*); when exposed to the air it hardens into lumps or worm-like spires (Smith’s Bible Dictionary). In <122013>2 Kings 20:13 margin, “house of spicery” expresses the original design of the house; but it was used ultimately for storing Hezekiah’s other “precious things.” Sammim , a general term for aromatics used in preparing the holy anointing oil. Certain Levites especially “oversaw the frankincense and spices” (<130929>1 Chronicles 9:29,30). Myrrh and aloes were among the spices wrapped with Jesus’ body (<431939>John 19:39,40; compare also <141604>2 Chronicles 16:4; <411601>Mark 16:1; <422356>Luke 23:56; 24:1).

SPIDER

‘ akabish . <180814>Job 8:14, “the hypocrite’s trust shall be a spider’s web,” namely, frail and transitory, notwithstanding its ingenuity; the spider’s web sustains it, the hypocrite’s trust will not sustain him. Hypocrisy is as easily swept away as the spider’s web by the wind; it is as flimsy, and is woven out of its own inventions, as the spider’s web out of its own bowels.

<235905> Isaiah 59:5, “they weave the spider’s web ... their webs shall not become garments”; the point is the thinness of the garment, as contrasted with what is substantial (<201118>Proverbs 11:18). When a spider attacks a fly it plunges its two fangs into its victim, and through them (being tubular) injects poison. In <203028>Proverbs 30:28 translated semamith , “the gecko (lizard) taketh hold with her hands, and is in kings’ palaces.” it can run over smooth surfaces noiselessly in an inverted position, as flies on a ceiling. But the spider’s characteristic is not this, but to weave a web; it is in cottages rather than “palaces.” The gecko teaches, as much as the spider

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taught Robert Bruce, the irresistible power of perseverance. The spider's spinning organs serve as both hands and eyes (Kirby, Bridgwater Treatise, 2:186).

SPIES

According to ^{<041302>}Numbers 13:2, Moses sent the spies into Canaan at the command of God; but according to ^{<050122>}Deuteronomy 1:22 at the suggestion of the people. The seeming discrepancy disappears thus; the people begged that they should be sent; Moses laid their request before God, who thereupon gave the command. In the historical book, Numbers, God's command alone is mentioned; but in Deuteronomy, which treats of the people's conduct toward God, Moses reminds them that the request which eventuated in their fathers' rebellion and death in the wilderness, emanated from themselves. The generation whom Moses addressed in Deuteronomy needed to be warned by the fate of their fathers. Moses treats fathers and children as one people.

SPIKENARD

nard , meaning the stalk; so our spike-nard, Arabic sunbul. Song 1:12; 4:13,14. Of it the ointment with which Mary anointed Jesus was made; it was so costly that Judas and other disciples murmured at the waste (^{<411403>}Mark 14:3-5; ^{<431203>}John 12:3-5), its worth being 300 denarii, about 9 British pounds 7s. 6d. A valerian, with roots of strong odor, acting on the nerves Nardostachys jatamansi (Sanskrit, "locks of hair," from the shaggy hair on the

stem). Brought from distant India it suggested our Lord's declaration, "wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In lands distant as India, from whence it came, shall her gift of it to her Lord be told.

SPIRIT

Hebrew ruach , Greek [pneuma](#) . Man in his normal integrity ("whole," [holokleeron](#) , complete in all its parts, <520523>1 Thessalonians 5:23) consists of "spirit, soul, and body." The spirit links man with higher intelligences, and is that highest part receptive of the quickening Holy Spirit (<461547>1 Corinthians 15:47). The soul (Hebrew nephesh , Greek [psuchee](#)) is intermediate between body and spirit; it is the sphere of the will and affections. In the unspiritual the spirit is so sunk under the animal soul

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(which it ought to keep under) that such are “animal” (“seasonal,” having merely the body of organized matter and the soul, the immaterial animating essence), “having not the spirit” ([<650119>](#)Jude 1:19; [<590315>](#)James 3:15; [<460214>](#)1 Corinthians 2:14; 15:44-48; [<430306>](#)John 3:6). The unbeliever shall rise with an animal (soul-animated) body, but not, like the believer, with a spiritual (spirit-endued) body like Christ’s ([<450811>](#)Romans 8:11). The soul is the seat of the appetites, the desires, the will; hunger, thirst, sorrow, joy; love, hope, fear, etc.; so that [nephesh] is the man himself, and is used for person, self, creature, any: a virtual contradiction of materialism, implying that the unseen soul rather than the seen body is the man. “Man was made” not a living body but “a living soul.” “The blood, the life,” links together body and soul ([<031711>](#)Leviticus 17:11).

SPIRIT, THE HOLY

(See **THE HOLY GHOST**),

SPIRITS IN PRISON

[<600318>](#) 1 Peter 3:18,19. The argument is, Be not afraid ([<600314>](#)1 Peter 3:14,17) of suffering for well doing even unto death, for death in the flesh leads to life in the spirit as in Christ’s case, who was put to death in the flesh but quickened in spirit (i.e. in virtue of His divine nature: [<450103>](#)Romans 1:3,4; [<461545>](#) 1 Corinthians 15:45; [<471304>](#)2 Corinthians 13:4) in which (as distinguished from in person) He went in the person

of Noah (compare <600111>1 Peter 1:11) “a preacher of righteousness” (<610205>2 Peter 2:5; He went not locally but as <490217> Ephesians 2:17, “He came and preached peace,” namely, by His ministers) and preached unto the spirits in prison, namely, the antediluvian unbelievers; their bodies seemed free, but their spirits were in prison (<19E109>Psalm 141:9) and they like “prisoners shut up in the prison” just as the fallen are judicially regarded as in chains of darkness, though for a time at large on the earth (<610204>2 Peter 2:4; <232418>Isaiah 24:18,22,23, 61:1; <010711>Genesis 7:11, referred to in <232418>Isaiah 24:18). “His Spirit” long “strove” with them, but ceased to do so because even the seed of the godly Seth proved “flesh” and quenched the Spirit (<010603>Genesis 6:3).

SPONGE

<402748> Matthew 27:48; <411536>Mark 15:36; <431929>John 19:29; <196921>Psalm 69:21. Found on rocks in deep water in the Levant and the parts of the Mediterranean which wash the Grecian Isles.

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SPRINKLE

Namely, with blood to atone for guilt, as the high priest did ([<030406>Leviticus 4:6; 16:14,19](#)), or with water for purifying ([<041918>Numbers 19:18-21; <440233>Acts 2:33](#)). So Messiah ([<235215>Isaiah 52:15; <580913>Hebrews 9:13,14; <600102>1 Peter 1:2](#)). Many were astonished at Him; so shall He sprinkle many nations, even kings shall shut their mouths in dumb awe (compare [<451625>Romans 16:25,26](#), and [<451521>Romans 15:21](#) with [<235214>Isaiah 52:14,15](#)).

STACHYS

A Christian at Rome saluted by Paul in [<451609>Romans 16:9](#) with the epithet “my beloved.”

STACTE

The Septuagint Greek term from [stazoo](#) “to drop.” One ingredient in the holy perfume ([<023034>Exodus 30:34](#)), nataph ; also in [<183627>Job 36:27](#). Literally, anything that drops, as e.g. the purest myrrh, that drops as a tear spontaneously from the tree. Storax or Styrax officinale of Syria is probably meant. The leaves resemble those of the poplar, downy beneath, with sweet-scented snow-white flowers clustered on the ends of the branches. It grows about 20 ft. high; the reddish yellow gum resin which exudes from the bark contains benzoic acid; the Hindus burn the benzoin in their temples.

STAR GAZERS

<234713> Isaiah 47:13. (See DIVINATION , see ASTROLOGERS).

STAR OF THE WISE MEN

Matthew 2. (See MAGI). Smith's Bible Dictionary ably disproves the theory of its being a conjunction of Jupiter and Saturn which took place thrice in 7 B.C. (i.e. three years before Jesus' birth, for the B.C. dates from the fourth year after His birth), May, September, and December, answering to the seven months which would intervene between the beginning and the end of the wisemen's journey. Tacitus, Suetonius, and Josephus in their statements as to the universal expectation then prevalent of some great One about to appear in the East refer to Vespasian long after Christ. The star was probably a meteoric body employed by the God of nature to be His instrument in the world of revelation, to guide the wise men to the

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divine Messiah. Curiously a star appeared in September, 1604, between Mars and Saturn, after a conjunction of Saturn and Jupiter in Pisces, but at a shorter interval than the star of the Magi after the conjunction in 7 B.C.

STATER

(**See MONEY**). ^{<401724>}Matthew 17:24-27, Greek.

STEEL

^{<241512>} Jeremiah 15:12. Rather copper, which being mixed with “iron” by the Chalybes near the Euxine Pontus formed the hardest metal, “the northern iron and the steel.” “Shall (ordinary) iron break” this? No more can the Jews break the hardier Chaldees of the N. So in ^{<182024>}Job 20:24; ^{<191834>}Psalms 18:34, translated “brass” or “copper.” Bronze was anciently used for strengthening arms.

STEPHANAS

A Christian at Corinth whose household, “the firstfruits of Achaia,” Paul baptized (^{<460116>}1 Corinthians 1:16; 16:15-17). In ^{<451605>}Romans 16:5 oldest manuscripts read “Asia” for Achaia. Fortunatus and Achaicus were probably of this household. By joining Paul at Ephesus they with Stephanas supplied means of communion between Paul and the Corinthians, taking his letter back with them. They refreshed his spirit as representatives of the absent Corinthians, they helped

and laboured with him. So Paul urges the Corinthians, “acknowledge ye them,” by a kindly welcome recognizing their true worth. The partisans of Apollos, Cephas, and Christ, might possibly receive them coldly as having been baptized by Paul, hence he “beseeches” the Corinthians in their behalf. They had “addicted themselves to the ministry of the saints” voluntarily ([2 Corinthians 8:4; 9:1](#)), namely, to their temporal relief ([Romans 15:25](#); [Hebrews 6:10](#)).

STEPHEN

The first of the seven appointed to minister as a [see DEACON](#) in distributing alms, so that the Grecian widows should not be neglected while the Hebrew widows were served (Acts 6; 7). His Grecian name (meaning crown; by a significant coincidence he was the first who received the crown of martyrdom) and his anti-Judaistic speech indicate that he was a Hellenist ([see GRECIAN](#)) or Greek speaking foreign Jew as contrasted with a home born Hebrew speaking Jew. “He did great miracles and

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wonders among the people,” in confirmation of the gospel. He was, like the rest of the seven, “of honest report, full of the Holy Spirit and wisdom”; also “full of faith and power,” so that the disputants of the synagogue of the Libertines, Cyrenians, Alexandrians, Cilicians, all like himself Grecian Jews, “were not able to resist the wisdom and the spirit by which he spoke.” So they charged him before the Sanhedrin by suborned witnesses with speaking against Moses and God, the temple and the law, and asserting that, Jesus of Nazareth should destroy the temple and change the customs that Moses had delivered. Doubtless, he showed that Jesus really “fulfilled” the law while setting aside that part of its letter which was designed to continue only until the gospel realized its types. His Hellenistic life away from the temple and its rites made him less dependent on them and readier to comprehend the gospel’s freedom from legal bonds. The prophets similarly had foretold the superseding of the legal types and the temple by the Antitype ([<240704>](#)Jeremiah 7:4; 31:31-34). His judges looking steadfastly on him “saw his face as it had been the face of an angel,” like that of Moses after talking with God on the mountain ([<023429>](#)Exodus 34:29- 35; [<470318>](#)2 Corinthians 3:18; [<210801>](#)Ecclesiastes 8:1). They were at first awestruck, as the band that fell backward at Jesus’ presence in Gethsemane. Then the high priest appealed to Stephen himself as Caiaphas had to Jesus. His speech is not the unconnected narrative that many suppose, but a covert argument which carries his hearers unconsciously along with him until at the close he unveils the drift of the whole, namely, to show:

(1) That in Israel's past history God's revelation of Himself was not confined to the holy land and the temple, that Abraham had enjoyed God's revelations in Mesopotamia, Haran, and Canaan before he possessed a foot of the promised land; so also Israel and Moses in the strange land of Egypt, and in Midian and Sinai, which was therefore "holy ground" (^{<440733>}Acts 7:33), and in the wilderness 40 years.

(2) That in their past history from the first the same failure to recognize their true friends appeared as in their present rejection of the great Antitype Messiah and His ministers: "ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did so do ye"; so the brethren toward Joseph, the Israelites towards Moses (^{<440709>}Acts 7:9,35,40), and worst of all toward God, whom they forsook for a calf and for Moloch.

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(3) That God nevertheless by ways seeming most unlikely to man ultimately exalted the exile Abraham, the outcast slave Joseph, and the despised Moses to honour and chiefship; so it will be in Messiah's case in spite of the humiliation which makes the Jews reject Him.

(4) That Solomon the builder of the temple recognized that which the Jews lose sight of, namely, that the Most High dwelleth not in temples made with hands, as though His presence was confined to a locality ([1 Kings 8:27](#); [2 Chronicles 2:6; 6:18](#)), and which Jehovah through Isaiah ([Isaiah 66:1](#)) insists on. Therefore spiritual worship is the true worship for which the temple was but a preparation.

The alleged discrepancies between the Old Testament and Stephen's speech are only in appearance. He under the Holy Spirit supplements the statements in [Exodus 7:7](#), Moses "fourscore years old" at his call, 40 years in the wilderness, 120 at his death ([Deuteronomy 29:5; 31:2; 34:7](#)), by adding that he was 40 at his visiting his Israelite brethren and leaving Egypt for Midian, and stayed there 40 ([Acts 7:23-30](#)). Also he combines, as substantially one for his immediate object, the two statements ([Genesis 15:16](#)), "after that they shall come here (to Canaan) again," and [Exodus 3:12](#), "ye shall serve God upon this mountain" (Horeb), by [Acts 7:7](#), "after that they shall come forth and serve Me in this place" (Canaan). Israel's being brought forth to worship Jehovah in Horeb, and subsequent worshipping Him in Canaan

their inheritance, were but different stages in the same deliverance, not needing to be distinguished for Stephen's purpose. Moses' trembling (^{<440732>}Acts 7:32) was a current belief which Stephen endorses under the Spirit. Again as to ^{<440715>}Acts 7:15,16, "Jacob and our fathers were carried over into Sychem, and laid in the sepulchre that Abraham bought of Emmor," Stephen with elliptical brevity refers to six different chapters, summing up in one sentence, which none of his hearers could misunderstand from their familiarity as to the details, the double purchase (from Ephron the Hittite by Abraham, and from Hamor of Shechem by Jacob: ^{<012316>}Genesis 23:16; 33:19), the double burial place (Machpelah's cave and the ground at Shechem), and the double burial (Jacob in Machpelah's cave: ^{<015013>}Genesis 50:13, and Joseph in the Shechem ground of Jacob, ^{<015025>}Genesis 50:25; ^{<021319>}Exodus 13:19; ^{<062432>}Joshua 24:32). The burials and purchases were virtually one so far as his purpose was concerned, namely, to show the faith of the patriarchs and their interest in Canaan when to the eye of sense all seemed against the fulfillment of God's promise; Stephen hereby implying that, however visionary Jesus' and His

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people's prospects might seem, yet they are as certain as were the patriarchs' prospects when their only possession in Canaan was a tomb. These seeming discrepancies with the Old Testament are just what a forger would avoid, they confirm, the genuineness of S.'s speech as we have it. So as to other supplementary notices in it as compared with Old Testament ([<440702>Acts 7:2](#) with [<011201>Genesis 12:1](#); [<440704>Acts 7:4](#) with [<011132>Genesis 11:32](#); [<440714>Acts 7:14](#) with [<014627>Genesis 46:27](#); [<440720>Acts 7:20](#) with [<020202>Exodus 2:2](#); [<440722>Acts 7:22](#) with [<020410>Exodus 4:10](#); [<440721>Acts 7:21](#) with [<020210>Exodus 2:10](#); [<440753>Acts 7:53](#) with [<053302>Deuteronomy 33:2](#); [<440742>Acts 7:42,43](#) with [<300526>Amos 5:26](#)).

The fascination with which at first Stephen's beaming heavenly countenance had overawed his stern judges gave place to fury when they at last saw the drift of his covert argument. Perceiving their resistance to the truth he broke off with a direct charge: "ye stiffnecked (with unbending neck and head haughtily thrown back), and (with all your boast of circumcision) uncircumcised in heart and ears (which ye close against conviction!), ye do always resist the Holy Spirit" (compare [<160929>Nehemiah 9:29,30](#)); with all your phylacteries "ye have not kept ([efulaxate](#)) the law," of which you boast. They were cut to the heart (Greek: sawn asunder) and gnashed on him with set teeth. But Stephen, full of the Holy Spirit," strained his eyes with steadfast look into heaven" ([atenisas](#) , the same word as describes the disciples' look after the ascending Saviour: [<440110>Acts 1:10](#)). There he saw

“standing (to help (^{<19A931>}Psalm 109:31), plead for and receive him, not as elsewhere sitting in majestic repose) the Son of man” (a phrase used elsewhere in New Testament by Jesus Himself). The members of the council, remembering probably the use of similar language by Jesus when on trial before them (^{<402664>}Matthew 26:64), being at all events resolved to treat as blasphemy Stephen’s assertion of the divine exaltation of Him whom they had crucified, cried aloud, stopped their ear’s (unconsciously realizing Stephen’s picture of them: ^{<440751>}Acts 7:51; ^{<195804>}Psalm 58:4), ran upon him with one accord (contrast “with one accord,” ^{<440424>}Acts 4:24), and cast him out of the city (as was the custom in order to put out from the midst of them such a pollution: ^{<112113>}1 Kings 21:13; ^{<420429>}Luke 4:29; ^{<581312>} Hebrews 13:12) and stoned him, all sharing in the execution, the witnesses casting the first stones (^{<051309>}Deuteronomy 13:9,10; 17:7; ^{<430807>}John 8:7), after having stripped off the outer garments for greater ease in the bloody work, and laid them at the feet of Saul who thereby signified his consent to Stephen’s execution (^{<440801>}Acts 8:1; 22:20). The act was in

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violation of Roman authority, which alone had power of life or death, a sudden outbreak as in ^{<430859>}John 8:59. Like Jesus in his recognition of the glory of “the Son of man,” he also resembled his Lord in his last two cries, the second uttered on bended knee to mark the solemnity of his intercession, “Lord Jesus (as Jesus had invoked the Father), receive my spirit.” “Lord lay not this sin to their charge” (^{<422334>}Luke 23:34,46). Thus Stephen was laid “asleep” (the term for death after Jesus’ pattern: ^{<431111>}John 11:11, compare ^{<053116>}Deuteronomy 31:16; ^{<271202>}Daniel 12:2; ^{<461518>}1 Corinthians 15:18,51). Devout proselytes, a class related to the Hellenists to whom Stephen belonged, carried him to his burial and made great lamentation over him. His holy day is put next after Christmas, the martyr having the nearest place to the great Sufferer. It is the Lord’s becoming man to die for man that nerves man to be willing to die for the Lord. The gate opening on the descent to the valley of the Kedron is called Stephen’s gate.

Stephen was first of the earliest Christian ministry, “the archdeacon,” as the Eastern church calls him. To Stephen first the name “martyr” is applied (^{<442220>}Acts 22:20). The forerunner of Paul, whose conversion was the first fruit of his prayer for his murderers; among the pricks of conscience which Saul vainly strove to resist (^{<440905>}Acts 9:5) the foremost was remorse at the remembrance of the part he took in the last touching scene of the holy martyr’s execution. The first martyr foreran the first apostle of the Gentiles; Stephen anticipated that worldwide universality of spirit which Paul advocated everywhere in

opposition to the narrow prejudices of Judaism.

STOCKS

(1) Mahpeketh , ^{<242002>}Jeremiah 20:2; 29:23, from hapak “rack”; our “pillory”; the word implies the body was bent, the arms and neck as well as the leg being confined. Prisons had usually a chamber for the purpose called “the house of the pillory” (^{<141610>}2 Chronicles 16:10, KJV “prison house”). The other Hebrew term,

(2), sad , is our “stocks” (^{<181327>}Job 13:27; 33:11; ^{<441624>}Acts 16:24), in which the feet alone are confined; the Roman nervous, which could be made at the jailer’s will an instrument of torture by drawing asunder the feet;

(3) ^{<200722>} Proverbs 7:22, rather “a fetter”; akasim , used for “the tinkling ornaments on women’s feet” in ^{<230316>}Isaiah 3:16-18. The harlot’s tinkling foot ornaments excite the youth’s passions, all the while he knows not that

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her foot ornaments will prove his feet fetters; “to love one’s fetters, though of gold, is the part of a fool” (Seneca). He sports with and is proud of his fetters as if they were an ornament, or put on him in play.

STOICS

<441718> Acts 17:18,29. The pantheists of antiquity, as the Epicureans were the atheists. Zeno of Citium founded the Stoic school, 280 B.C. The painted stoa or portico where he taught originated the name. Cleanthes and Chrysippus succeeded; Seneca popularized their tenets; Epictetus (A.D. 115), as a Stoic, gives their purest specimens of pagan morality; and the emperor Marcus Aurelius tried to realize them in his public conduct. But egotism and pride are at the root, whereas humility is at the foundation of Christianity. Individual autonomy is their aim, faith in the unseen God is the Christian’s principle. The Stoic bows to fate, the Christian rests on the personal providence of the loving Father. The Stoics had no notion of bodily resurrection, it is the Christian’s grand hope. In common with the Stoics Paul denied the Epicurean notion of the world’s resulting from chance, and a God far off and indifferent to human acts and sorrows; for, as the poet Aratus says, “in God we live, and move, and have our being”; but he agreed with the Epicureans, God “needs” nothing from us; but he rejects both Stoic and Epicurean doctrines in proclaiming God as the personal Giver to all of all they have, and the Creator of all, of one blood, and the providential Determiner of their times and places, and their final Judge; inferring the sinful absurdity of idolatry from the spiritual nature of God, which is

that wherein man reflects His likeness as His child (not in visible body), and which cannot be represented by any outward image.

STOMACHER

pthigil . <230324>Isaiah 3:24. A broad platted girdle; Septuagint “a tunic inwoven with purple stripes.”

STONES

large and long, but not high, are the characteristic of Jewish architecture (<411301>Mark 13:1). Robinson mentions one 24 ft. long by six broad, and only three high (Res. 1:233, note 284). Flint stones were used as knives for circumcising (<020425>Exodus 4:25; <060502>Joshua 5:2,3 margin). Stones were consecrated as memorials to God by anointing, as that at Bethel (<012818>Genesis 28:18). The Phoenicians similarly called meteoric stones

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baetylia, and worshipped them. <235706>Isaiah 57:6, “among the smooth stones of the stream is thy portion” (i.e. thy gods, <191604>Psalm 16:4,5). Gesenius translated “in the bore places of the valley,” but what follows confirms KJV, “even to them hast thou poured a drink offering”; compare <032601> Leviticus 26:1, “image of stone,” margin figured stone.

The “white stone” in <660217>Revelation 2:17 is a glistering diamond, the Urim (light answering to “white”) borne by the high priest within the breastplate (choshen) of judgment, with the twelve tribes’ names on the twelve precious stones, next the heart. None but the high priest knew the name written upon it, perhaps “Jehovah.” He consulted it in some divinely appointed way. In our Christian dispensation the highpriest’s peculiar treasure, consultation of God’s light and truth, belongs to all believers as spiritual priests. If the reference be to Greek ideas, the white conveys the idea of acquittal, the stone that of election.

In <381203>Zechariah 12:3 “I will make Jerusalem a burdensome stone ... all that burden themselves with it shall be cut to pieces,” alluding to the custom of testing youths’ strength by lifting a massive stone (<402144>Matthew 21:44). The Jews “fell” on Messiah “the rock of offense and were broken”; the rock shall fall on antichrist who “burdens himself with it” by his assault on the restored Jews, and “grind him to powder” (Zechariah 13; 14). Christians are “living stones” built up as a spiritual temple on Christ “the chief corner stone” (<490220>Ephesians 2:20-22; <600204>1 Peter 2:4-8).

STONES, PRECIOUS

(See [AGATE](#) , see [CARBUNCLE](#) , etc.) Josephus' nomenclature for the stones in the high priest's breastplate is confirmed by the Vulgate of Jerome, at a time when the breastplate was still open for inspection in the Temple of Concord, situated in the Forum.

STOOLS

abnaim . [Exodus 1:16](#) ([Jeremiah 18:3](#), where a potter's wheel is meant); literally, two stones. A peculiar seat such as is represented on monuments of the 18th Egyptian dynasty, and is still used (Lane) by Egyptian midwives. Gesenius however refers it to the laver in which the newborn child was washed, and in which Persian kings used to cause sons of female relatives to be drowned immediately after birth (Thevenot, Itin. 2:98).

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STORK

Four feet high, with jet black wings and bright red beak and legs ([<380509>Zechariah 5:9](#)). Chacidah , the white stork, Ciconia, alba, unclean because of its unclean feeding ([<031119>Leviticus 11:19](#)). From Hebrew chacid , “dutiful,” “piously affectionate.” The black stork is more common in the East (but Septuagint translated “heron”). Its confiding nature toward man, its utility in clearing away offal and reptiles, its attachment to its young, and kindness to the old and feeble, its grave contemplative look, and its predilection for pinnacles of temples, mosques, and churches, have made it in all ages an object of man’s special regard and protection; so that in Thessaly it was a capital crime to kill a stork (Pliny, H. N. 10:21). In the burning of Delft formerly, and more lately in the battle of Friedland, a mother stork, having vainly tried to extricate her young, perished in the flames herself. The stork punctually observes “her appointed times” of migration at the end of March and beginning of April; in Holland she remains until October. Storks’ nests, unless disturbed, are rebuilt for generations on the same site ([<240807>Jeremiah 8:7](#)). Regularly they return every spring from their winter abodes in sunnier climes, but God’s people will not return to Him even when “the winter” of His wrath is past and He invites them back to “the spring” of His favor. They build their large nests in lofty trees, in the absence of lofty towers and ruins, to which their liking for man’s society attracts them ([<19A417>Psalm 104:17](#)). (On [<183913>Job 39:13](#) see **OSTRICH**).

STRAIN

<402324> Matthew 23:24. Rather (from a misprint) “strain out a gnat,” as in Tyndale’s, Cranmer’s, the Bishops’, and the Genevan Bible. An image from minute care in straining wines to clear them; ye are punctilious about trifles, but reckless about enormities.

STRANGER

A foreigner settled among the covenant people, without Israelite citizenship, but subject to Israel’s laws, and having a claim to kindness and justice (<021249>Exodus 12:49; <032422>Leviticus 24:22; 19:34, 25:6;

<050116> Deuteronomy 1:16; 24:17,18,19; 10:18,19; 16:11,14; 26:11). (**See PROSELYTES**). In contrast to one “born in the land,” not transplanted, “ ezech .” Geer , toshab : geer implies the stranger viewed in respect to his foreign origin, literally, one turned aside to another people; [toshab]

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implies his permanent residence in the land of his origin.
Distinguished from the “foreigner,” *nakri*, who made no stay in Israel. The stranger included the “mixed multitude” from Egypt ([Exodus 12:38](#)); the Canaanites still remaining in Palestine and their descendants, as Uriah the Hittite and Araunah the Jebusite, Doeg the Edomite, Ittai the Gittite; captives in war, fugitives, and merchants, amounting under Solomon to 153,600 males ([2 Chronicles 2:17](#)), one tenth of the population. Strictly, the stranger had no share in the land. It is to be a peculiarity of restored Israel that the stranger shall inherit along with the native born ([Ezekiel 47:22](#)). Still anomalies may have been tolerated of necessity, as that of Canaanites (on conversion to the law) retaining land from which Israel had been unable to eject their forefathers. Strangers were excluded from kingship. Though tolerated they must not violate the fundamental laws by blaspheming Jehovah, breaking the sabbath by work, eating leavened bread at the Passover, infringing the marriage laws, worshipping Moloch, or eating blood ([Leviticus 24:16; 18:26; 20:2; 17:10,15; Exodus 20:10; 12:19](#)). If the stranger were a bondservant he had to be circumcised ([Exodus 12:44](#)). If free he was exempt, but if not circumcised was excluded from the Passover ([Exodus 12:48](#)); he might eat foods ([Deuteronomy 14:21](#)) which the circumcised stranger might not eat ([Leviticus 17:10,15](#)). The liberal spirit of the law contrasts with the exclusiveness of Judaism after the return

from Babylon. This narrowness was at first needed, in order to keep the holy seed separate from foreign admixture (Nehemiah 9; 10; 13; Ezra 10). But its degeneracy into proud, morose isolation and misanthropy our Lord rebukes in His large definition of “neighbour” in the parable of the good Samaritan (^{<421036>}Luke 10:36).

The law kept Israel a people separate from the nations, yet exercising a benignant influence on them. It secured a body of 600,000 yeomen ready to defend their own land, but unfit for invading other lands, as their force was ordained to be of infantry alone. Interest from a fellow citizen was forbidden, but from a stranger was allowed, subject to strict regard to equity. The hireling was generally taken from strangers, the law guarded his rights with tender considerateness (^{<052414>}Deuteronomy 24:14,15). (**See NETHINIM and see SOLOMON’S SERVANTS**).

STRAW

teben . The Egyptians reaped grain close to the ear, afterward they cut the straw close to the ground and laid the straw by Pharaoh refused this straw

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to Israel, who therefore had to gather the short stubble left;
translated

<020512> Exodus 5:12, “gather (qash) stubble for the straw,” i.e. to be prepared as straw chopped small; so the old versions and Targum Onkelos.

STREET

rechob . A broad open space, as the courtyard, the space near the gate devoted to public business (<051316>Deuteronomy 13:16), or before t he temple (<151009>Ezra 10:9; <170406>Esther 4:6). Particular trades gathered in certain quarters, as “the bakers’ street” (<243721>Jeremiah 37:21). Chuts is a narrow street (<200516>Proverbs 5:16; <240501>Jeremiah 5:1) in contrast to the broad street, rechob . Shuq like chuts is seemingly the narrow street distinguished from “the broad way,” rechob , in Song 3:2. <421421>Luke 14:21 [plateia](#) and [rume](#) , “the streets and lanes.” But shuq etymology means a place of concourse, and rume is applied to the “straight” street of Damascus (<440911>Acts 9:11).

SUAH

<130736> 1 Chronicles 7:36.

SUCCOTH

(booths), from saakak “to entwine” or “shelter.”

1. Jerome places it “beyond Jordan” (Quaest. Hebrew). In [<061327>](#)Joshua 13:27,28 Succoth is assigned to Gad. The mention of the “house” and “booths” marks that Jacob stayed there for long, in contrast to his previous pilgrim life in tents, Succoth lay on the route between Pentel ([see PENUEL](#)) on the E. of Jordan and Shechem on the W. of Jordan ([<013230>](#)Genesis 32:30; 33:17,18) ([see SHALEM](#)) Subsequently, in Gideon’s days Succoth had 77 chiefs and elders (zeqeenim , sheikhs, i.e. headmen, literally, old men). See also [<110746>](#)1 Kings 7:46; [<140417>](#)2 Chronicles 4:17. The Talmud makes Succoth a district (so [<196006>](#)Psalm 60:6, “the valley of Succoth”) as well as a town, called Ter’alah; this corresponds to the tell or mound Der’ala, thickly strewn with pottery, in the great plain N. of the Jabbok, one mile from the river and three miles from where it leaves the hills. Close by is a smaller mound with ruins. The Bedouin say a city existed formerly on the large mound. E. of tell Der’ala is the ford of the Jabbok, “Mashra’a Canaan,” i.e. Canaan’s crossing. The route into Canaan which the nomadic tribes, as Midian, always took (“the way of them that dwell in tents,” [<070811>](#)Judges 8:11) was along the course of the Jabbok and so

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across Jordan opposite Bethshean, thence spreading over the Esdraelon plain. Gideon (<070804>Judges 8:4-17) in pursuing Midian took the same course in reverse order until he reached Succoth. The men of Succoth, as living on this great army route between Canaan and the East, and having regard only to self and no concern for Israel's deliverance and no compassion for the sufferings of Gideon's gallant little band, would give no bread to their brethren lest they should incur the vengeance of Midian; nay more, they added insolence to unkindness. As then they classed themselves with the wicked, of whom thorns are the symbol, their retributive punishment was to be chastised with thorns of the wilderness (the strongest thorns:

<230506> Isaiah 5:6; 27:4; Amos 1:3; <102306>2 Samuel 23:6,7). See Palestine Exploitation Quarterly Statement, April 1878, p. 81.

2. Israel's first camping place after leaving Egypt, half way between Rameses and Etham, Succoth of the Birket Timseh (the lake of crocodiles) on the road which led by the shortest way to the edge of the wilderness. Possibly from Hebrew [sukowt](HSN-0000) "booths," but probably from the Egyptian sechet or sochet, the domain of an officer of state in Lower Egypt not far from Memphis, in the time of Chufu (<021237>Exodus 12:37; 13:20; <043305>Numbers 33:5,6).

SUCCOTH BENOTH

<121730> 2 Kings 17:30. Hebrew "the tents of daughters," i.e. in which they prostituted themselves to the Babylonian goddess of love (Herodotus i.

109), or else “small shrines containing images of female deities.” But, as the parallelism to Nergal and Ashima require a deity, Succoth Benoth is probably Zirbanit, called wife of the Babylonian idol Merodach, and “queen” of Babylon. Thus Succoth “tents” would be a Hebrew mistranslation of Zir as if related to Jarat, whereas it means “supreme”; or Succoth is the Hamitic for Zir (Sir H. Rawlinson). The people of Hani (2000 B. C.), according to G. Smith’s reading of an inscription, defeated the Babylonians, and carried away the image of Zirat Banit = Succoth Benoth.

SUCHATHITES

A family of scribes at Jabez (^{<130255>}1 Chronicles 2:55).

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SUKKIIMS

Part of Shishak's army in invading Judah (^{<141203>}2 Chronicles 12:3). "Dwellers in tents" (Gesenius); possibly an Arab tribe S. of Palestine, subdued by Shishak. However, their mention along with the Lubim and Cushim may suggest that they were rather Africans.

SUN

^{<010114>} Genesis 1:14 translated "let there be luminaries," literally, light bearers. Genesis only tells what the sun, moon, and stars are in relation to the earth. When the mists were dispelled, and the seas confined within bounds, the heavenly bodies assumed their natural functions, marking days and nights, seasons and years, and God appoints the sun to rule the day and the moon the night. "Let them be for signs," as eclipses, portents of extraordinary events (^{<400202>}Matthew 2:2; ^{<422125>}Luke 21:25) and divine judgments (^{<290230>}Joel 2:30; ^{<241002>}Jeremiah 10:2; ^{<402429>}Matthew 24:29), and indicating the four quarters of the heavens (^{<195001>}Psalms 50:1) and also the changes in the weather; "and for seasons, days, and years." The sun regulated the length of the Israelite year by the recurrence of Pentecost at a fixed agricultural season, namely, when the grain was ripe. The person facing the rising sun faced the E.; so "before," "forward," meant the E.; "behind," "backward," meant the W.; "on the left hand" meant the N."; "on the right" the S.

(<182308>Job 23:8,9). Shemesh , “sun,” expresses the stupor produced on the beholder by his overwhelming brilliancy; chammah and cherec are poetical names implying his heat. Sun worship was the earliest idolatry (<183126>Job 31:26,27); Ra was the sun god in Egypt; On was the city of the sun worship (<244313>Jeremiah 43:13; Hebrew), Bethshemesh “house of the sun,” Greek Heliopolis. Joshua’s causing the sun to stand still phenomenally virtually proclaimed his God Jehovah to be Lord of the sun and all creation, in the face of pagandom. The valley of Ajalon is still called wady el Mikteleh, “the valley of slaughter.” The Phoenician Baal; the Ammonite Moloch and Milcom; the Syrian Hadad; latterly the Persian Mithras (Zoroaster previously had reformed the worship). The sun images were called in Hebrew chammanim (<032630>Leviticus 26:30; margin <141405>2 Chronicles 14:5; 34:4), stone statues to solar Baal or Baal Haman in Carthaginian inscriptions. The temple at Baalbek was dedicated to the worship of the sun. Manasseh introduced direct sun worship (<122103>2 Kings 21:3,5). Josiah destroyed by fire (the very element which was worshipped) the chariots, and removed the horses consecrated to the sun (<122305>2 Kings 23:5,11,12).

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The housetop was the place of sun altars and incense burning ([<360105>Zephaniah 1:5](#)). Worship was directed to the rising sun ([<260816>Ezekiel 8:16,17](#)); they used to hold a bunch of tamarisk branches (barsom) to their nose at daybreak, while singing hymns to the rising sun (Strabo, 1:15, section 733). The horses sacred to the sun, and used in processions to meet the rising sun, were kept at the entering in of the house of Jehovah in the portico (as Gesenius explains parwarim in [<122311>2 Kings 23:11](#), not “suburbs”) at the western side of the outer temple court. An insult to the only true God, in His own house!

Spiritually, God’s law is the sun ([<191907>Psalm 19:7](#)). He is a Sun to cheer; and “the Sun of righteousness,” from whom we receive all righteousness, by imputation for justification, and by impartation for sanctification ([<390402>Malachi 4:2](#); [<660116>Revelation 1:16](#)).

SUPPER

(See [MEALS](#)).

SURETISHIP

Person for person ([<014309>Genesis 43:9](#)). The hand was given in token of undertaking the office or becoming responsible for a debt ([<181713>Job 17:13](#); [<200601> Proverbs 6:1](#); [<19B9122> Psalm 119:122](#); [<233814>Isaiah 38:14](#)): “undertake (harbeeni) for me,” Hebrew “be surety for me.” Christ is the “surety

([enguos](#)) of a better testament” ([<580722>Hebrews 7:22; 9:11-15](#)); [<243021>Jeremiah 30:21](#), “who is this that engaged his heart to approach unto Me?” literally, pledged his life, a thing unique: Messiah alone made His life responsible for ours. “Heart” implies the courage it needed to undertake such a tremendous suretiship; the question implies admiration at His union of Godhead and manhood qualifying Him for the work.

SUSANCHITES

[<150409>](#) Ezra 4:9,10. Descendants of some of the nations planted by Asnapper in Samaria. Inhabitants of Susiana or Susa.

SUSANNA

(“lily”). One of the women who ministered to the Lord Jesus ([<420803>Luke 8:3](#)).

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SUSI

<041311> Numbers 13:11.

SWALLOW

deror , from darar , free, spontaneous motion (<198403>Psalm 84:3). (**See BIRD**). ‘ Agur is probably the crane, from ga’ar to chatter, as Latin grus is related to garrio, in <233814>Isaiah 38:14, and sus (the Italian zisilla) the swallow: “like a swallow or a crane.” In <202602>Proverbs 26:2 the sense is “as the bird (sparrow) by wandering, as the swallow (deror) by flying, never lights upon us, but flies to the winds, so the curse for which we have given no just cause shall not come” to hurt us; contradicting the common superstition that a curse brings its fulfilment, however undeserved; nay Providence shields His people from Satan’s and his agents’ malice. Balaam could not curse Israel whom God had blessed (<052305>Deuteronomy 23:5), nor Shimei David, nay God requited David good instead (<101605>2 Samuel 16:5- 12; <19A928>Psalm 109:28).

SWAN

tinshemet . <031118>Leviticus 11:18; <051416>Deuteronomy 14:16. (**See SEPTUAGINT**). Unclean as food. Probably an unclean feeder (which the swan is not, feeding on vegetable foods) is meant; either the ibis, or also the Porphyrio hyacinthinus, the purple gallinule or sultana waterhen, with rich dark blue plumage, and brilliant red beak and legs, and

extraordinarily long goes, with which it grasps its food and carries it to its mouth.

SWEAT, BLOODY

(See AGONY).

SWIM

The orientals swam anciently in the manner their descendants swim, hand over hand. So the Assyrian sculptures represent swimmers. This illustrates

<232511> Isaiah 25:11, “He shall spread forth His hands in the midst of them (the foes), as he that swimmeth spreadeth forth ... to swim” (compare

<380503> Zechariah 5:3) the swimmer beating down with his hands, i.e. bringing down each hand forcibly.

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SYCAMINE TREE

[<421706>](#) Luke 17:6; distinct from the SYCAMORE ([<421904>](#) Luke 19:4; Septuagint in Old Testament translated the latter however sycamine, meaning the Egyptian sycamine). The sycamine is the mulberry tree (*morus*) cultivated for supplying food for the silkworm caterpillars. Slow growing; but attaining large size, and stretching deep roots, so that it would require strong force to “pluck it up by the root.”

SYCAMORE

[<421904>](#) Luke 19:4. Often planted by the wayside for shade. Tristram (Land of Israel) found an old sycamore at the broken aqueduct of Herod’s Jericho. The fig mulberry or sycamore fig ([<300714>](#) Amos 7:14). (**See SYCAMINE**). The size of a walnut tree; the leaves heart shaped, downy underneath and fragrant; the fruit growing in clusters on little sprigs from the trunk. Amos was a gatherer employed about sycamore fruit (Hebrew); but Septuagint makes him a “puncturer (*knizon*) of sycamore fruit.” Pliny says they made an incision in the fruit when of a certain size, and on the fourth day it ripened. The KJV is compatible with the Hebrew. If not gathered, it spoils by gnats. It is inferior to the fig. The tree is always green, and bears fruit often throughout the year, so that it is of much value to the poor. The wood, though porous, is durable, and suffers neither from moisture nor heat; Egyptian mummy coffins of it are sound after entombment for thousands of years. The destruction of sycamore trees by hailstones was among Egypt’s

heavy losses (margin ^{<197847>}Psalm 78:47). David had an overseer over his sycamore trees (^{<132628>}1 Chronicles 26:28; compare also ^{<111027>} 1 Kings 10:27).

SYCHAR

^{<430405>} John 4:5. Shechem or Nablus (Jerome Quaest. ^{<014822>}Genesis 48:22) corrupted into Sichem, Sychar. Some think it an intentional corruption, as if from sheker “falsehood,” or shikor “drunkard” (^{<232801>}Isaiah 28:1,7), due to Jewish bigotry against the Samaritans. It is objected that Jacob’s well at the entrance into the valley is a mile and a half from Shechem, and that it is unlikely the woman, if belonging to Shechem, would go so far for water when plenty was nearer at hand; but Robinson conjectures the town had extensive suburbs anciently which reached to near Jacob’s well. The woman probably went to this well, irrespectively of distance, just because it was Jacob’s; her looking for “Messiah” is in consonance with this, besides

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the well was deep and the water therefore especially good. However Sychar may have been close to the well; and (Thomson, Land and Book, 31) the present village, Aschar, just above Jacob's well, on the side of Ebal and on the road by which caravans pass from Jerusalem to Damascus, and by which doubtless Jesus passed between Judaea and Galilee, may answer to Sychar. So Jerome and Eusebius (Onomasticon) make S. "before," i.e. E. of, Neapolis (Shechem) by the field of Joseph with Jacob's well. The Bordeaux pilgrim (A.D. 333) puts Sechar or Sychar a Roman mile from Sychem, which he makes a suburb of Neapolis. "A city of Samaria called Sychar" is language not likely to be used of the metropolis Shechem; moreover the name Sychem occurs ^{<440716>}Acts 7:16. On the other hand "called" suits the idea that Sychar is a Jewish nickname for Shechem. Lt. Conder favors Aschar, which is the translation of the Samaritan Iskar, not from the Hebrew "drunkard," but from a Hebrew Aramaic root meaning "to be shut up." This derivation and the description in ^{<430405>}John 4:5,6 answer accurately to Aschar. Jacob's well is at the point where the narrow vale of Shechem broadens into the great plain; it is 2,000 yards E. of Nablus (Shechem), which is hidden from it. The tomb of Joseph is a third of a mile northeastward, thence a path ascends to Aschar which is visible from Jacob's well. (Palestine Exploration Quarterly Statement, July 1877, p. 149).

SYCHEM

In **see STEPHEN** 's speech, <440716>Acts 7:16. He tells us that the other patriarchs as well as Joseph were buried there (<062432>Joshua 24:32).

SYENE

Properly Seveneh or Sebennytus in the eastern delta (the Heracleopolis of Manetho, called from Hercules the local god), meaning a key or opening, a Syene Egyptian town. "From Migdol to Syene," i.e. from the fortress near Pelusium on the N. of Suez to Syene in the far S. toward Ethiopia (Ezek 29:10; 30:6); not as KJV "from the tower of Syene." The shepherd kings had Syene for their chief city, from whence they are called Sebennyte Pharaohs.

SYNAGOGUE

Hebrew eedah , "a congregation" or "appointed solemn meeting," in the Pentateuch; qaahaal , a meeting called, represents **ekklesia** " **see CHURCH** ".

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In the New Testament synagogue (Greek) is used of the Christian assembly only by the most Judaic apostle ([<590202>](#)James 2:2). The Jews' malice against Christianity caused Christians to leave the term "synagogue" to the Jews ([<660209>](#)Revelation 2:9). The first hints of religious meetings appear in the phrases "before the Lord," "the calling of assemblies" ([<230113>](#)Isaiah 1:13). The Sabbaths were observed from an early time by gatherings for prayer, whether at or apart from the tabernacle or temple ([<092005>](#)1 Samuel 20:5; [<120423>](#)2 Kings 4:23). Jehoshaphat's mission of priests and Levites ([<141707>](#)2 Chronicles 17:7-9) implies there was no provision for regular instruction except the septennial reading of the law at the feast of tabernacles ([<053110>](#)Deuteronomy 31:10-13). In [<197404>](#)Psalm 74:4,8 (compare [<245213>](#)Jeremiah 52:13,17, which shows that the psalm refers to the Chaldaean destruction of the sanctuary) the "congregations" and "synagogues" refer to the tabernacle or temple meeting place between God and His people; "mo'eed mo'adee" in the psalm is the same word as expresses "the tabernacle of congregation," or meeting between God and His people, in [<023307>](#)Exodus 33:7, compare [<022942>](#) Exodus 29:42,43. So in [<250206>](#)Lamentations 2:6, "He (the Lord) hath destroyed His places of assembly." But the other places of devotional meetings of the people besides the temple are probably included. So [<19A732>](#) Psalm 107:32, "the congregation of the people ... the assembly of the elders" ([<150301>](#)Ezra 3:1).

The prophets' assemblies for psalmody and worship led the way

(<090912>1 Samuel 9:12; 10:5; 19:20-24). Synagogues in the strict and later sense are not mentioned until after the desecration of the temple by Antiochus Epiphanes. The want of the temple in the Babylonian captivity familiarized the exiles with the idea of spiritual worship independent of locality. The elders often met and sat before the prophet, Ezekiel to hear Jehovah's word (<260801>Ezekiel 8:1; 11:15,16; 14:1; 20:1); in <263331>Ezekiel 33:31 the people also sit before him to hear. Periodic meetings for hearing the law and the prophets read were customary thenceforth on the return (<150815>Ezra 8:15; <160802>Nehemiah 8:2; 9:1; <380705>Zechariah 7:5; <441521>Acts 15:21). When the Jews could not afford to build a synagogue they built an oratory ([proseuchee](#)) by a running stream or the seashore (<441613>Acts 16:13). The synagogue was the means of rekindling the Jewish devotion and patriotism which shone so brightly in the Maccabean struggle with Antiochus. The synagogue required no priest to minister; this and the reading of the Old Testament prepared the way for the gospel.

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Sometimes a wealthy Jew or a proselyte built the synagogue ([<420705>Luke 7:5](#)). The kibleh or direction was toward Jerusalem. The structure, though essentially different from the temple (for it had neither altar nor sacrifice), resembled in some degree that of the temple: the ark at the far end contained the law in both; the lid was called the kopereth or mercy-seat; a veil hung before it. Here were “the chief seats” sought by the Pharisees and the rich ([<402306>Matthew 23:6](#); [<590202>James 2:2,3](#)). In the middle was a raised platform on which several could be together, with a pulpit in the middle for the reader to stand in when reading and to sit when teaching. A low partition separated men on one side from women on the other. Besides the ark for the law (torah) there was a chest for the haphtaroth or roll of the prophets.

In the synagogue a college of elders was presided over by the chief or ruler of the synagogue ([<420703>Luke 7:3](#); [8:41,49](#)). The elders were called [parnasi y m](#) , “pastors,” “shepherds” ([<490411>Ephesians 4:11](#); [<600501>1 Peter 5:1](#)), ruling over the flock ([<540517>1 Timothy 5:17](#); [<581307>Hebrews 13:7](#)); they with the ruler managed the affairs of the synagogue and had the power of excommunication. The officiating minister was delegate (sheliach , answering to the term apostle, “sent”) of the congregation, the forerunner of “the angel (messenger sent) of the church” ([<660120>Revelation 1:20](#); [2:1](#)). The qualifications required were similar to those of a bishop or presbyter; he must be of full age, father of a family, apt to teach ([<540301>1 Timothy 3:1-7](#); [<560106> Titus 1:6-9](#)). The [chazzan](#) or “minister”

(<420416>Luke 4:16-20, where Christ by rising indicated that as a member of the synagogue at Nazareth. He desired to undertake the office of maptir or reader of the lesson from the prophets, and was at once permitted owing to His fame) answered to our deacon or subdeacon; besides getting the building ready for service he acted as schoolmaster during the week. There were also the ten **batlani** y **m** or men of leisure, permanently making up a congregation (ten being the minimum to constitute a congregation), that no single worshipper might be disappointed; also acting as alms collectors. Three were **archisunagogai** , “chiefs of the synagogue”; then also the “angel” or “bishop” who prayed publicly and caused the law to be read and sometimes preached; and three deacons for alms; the interpreter of the old Hebrew Testament, who paraphrased it; also the theological schoolmaster and his interpreter (Lightfoot, Horae. 4:70).

The government of the church evidently came from the synagogue not from the Aaronic priesthood. So also did the worship; with the addition of

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the new doctrines, the gifts of the Spirit, and the supper of the Lord; fixed liturgical forms, creeds, as the shema , “Hear O Israel,” etc.

([<050604>](#)Deuteronomy 6:4), and prayers, the kadish , shemoneh ‘ esreh , berachoth ; (compare brief creeds, [<540316>](#)1 Timothy 3:16; [<550113>](#)2 Timothy 1:13, the Lord’s prayer (Luke 11), the “order” ([<461440>](#)1 Corinthians 14:40);) the teaching out of the law, which was read in a cycle, once through in three years. The prophets were similarly read as second lessons; the exposition

(derash) or “word of exhortation” followed ([<441315>](#)Acts 13:15; 15:21). The psalms were selected to suit the special times; the times of prayer

(shacharit , minchah , ‘ arabit) were the third, sixth, and ninth hours

([<440301>](#)Acts 3:1; 10:3,9); so in Old Testament, [<195517>](#)Psalms 55:17; [<270610>](#)Daniel 6:10. Clemens Alex. (Strom.) and Tertullian (Orat. 25) state the same in the church of the second century. Sunday, Wednesday, and Friday were the devotional days of the synagogue as of the church. The custom of ending the Saturday Sabbath with a feast formed the connecting link between the seventh day Jewish sabbath and the first day,

Christian Lord’s day and Lord’s supper ([<461120>](#)1 Corinthians 11:20; [<660110>](#)Revelation 1:10). Preparatory ablutions ([<581022>](#)Hebrews 10:22; [<431301>](#)John 13:1-15; Tertullian, Orat. 11), standing in prayer, not kneeling ([<421811>](#)Luke 18:11; Tertullian 23), the arms stretched out (Tertullian 13), the face toward the E. (Clemens Alex., Strom.), the Amen in

responses (<461416>1 Corinthians 14:16), the leaping as if they would rise toward heaven in the Alexandrian church (Clemens Alex., Strom. 7:40) as the Jews at the tersanctus of Isaiah 6 (Vitringa 1100, Buxtorf 10), are all reproductions of synagogue customs. However the Hebrew in prayer wears the talith drawn over his ears to the shoulders (a custom probably later than apostolic times), whereas the Christian man is bareheaded (<461104>1 Corinthians 11:4).

The synagogue officers had judicial power to scourge, anathematize, and excommunicate (<401017>Matthew 10:17; <411309>Mark 13:9; <421211>Luke 12:11; 21:12; <431242> John 12:42; 9:22): so the church (<460601>1 Corinthians 6:1-8; 16:22; <480108> Galatians 1:8,9; <460505>1 Corinthians 5:5; <540120>1 Timothy 1:20; <401815>Matthew 18:15-18); also to seize and send for trial before the Sanhedrin at Jerusalem (<440902>Acts 9:2; 22:5).

The Great Synagogue (<410703>Mark 7:3 “the elders”; <400521>Matthew 5:21,27,33, “they of old time”) is represented in the rabbinical book, Pirque Aboth, of the second century A.D., to have succeeded the prophets, and to have been succeeded by the scribes, Ezra presiding; among the members Joshua, the high priest Zerubbabel, Daniel, the three children Haggai, Zechariah,

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Malachi, Nehemiah, Mordecai; their aim being to restore the crown or glory of Israel, the name of God as great, mighty, and terrible ([<270904>Daniel 9:4](#); [<243218>Jeremiah 32:18](#); [<050721>Deuteronomy 7:21](#)); so they completed the Old Testament canon, revising the text, introducing the vowel points which the Masorete editors have handed down to us, instituting the feast purim, organizing the synagogue ritual. Their motto, preserved by Simon highpriest, was “set a hedge about the law.” (**See SCRIBES**). The only Old Testament notice of anything like such a body is [<160813>Nehemiah 8:13](#), “chiefs of the fathers of all the people, the priests; and the Levites ... Ezra the scribe” presiding. The likelihood is that some council was framed at the return from Babylon to arrange religious matters, the forerunner of the Sanhedrin. Vitringa’s work on the synagogue, published in 1696, is the chief authority. In the last times of Jerusalem 480 synagogues were said to be there (see [<440609>Acts 6:9](#)). Lieut. Conder found by measurement (taking the cubit at 16 in.) that a synagogue was 30 cubits by 40, and its pillars 10 ft. high exactly.

There are in Palestine eleven specimens of synagogues existing; two at Kefr Bir’im, one at Meiron, Irbid, Tell Hum, Kerazeh, Nebratein, two at El Jish, one at Umm el ‘Amed, and Sufsaf. In plan and ornamentation they are much alike. They are not on high ground, nor so built that the worshipper on entering faced Jerusalem, except that at Irbid, The carved figures of animals occur in six out of the eleven. In all these respects they betray their later origin, as vitally differing from the known form of synagogue and tenets of the earlier Jews. Their erection began

probably at the close of the second century, the Jews employing Roman workmen, at the dictation of Roman rulers in the time of Antoninus Pius and Alexander Severus, during the spiritual supremacy of the Jewish patriarch of **see TIBERIAS** . Their date is between A.D. 150 and 300 (Palestine Exploration Quarterly Statement, July 1878, p. 123).

SYNTYCHE

(See **EUODIAS**).

SYRACUSE

A great city in the E. of Sicily. Paul arrived there from Melita (Malta) on his way to Rome (^{<442812>}Acts 28:12). A convenient place for the Alexandrian grain ships to touch at, for the haven was good and the water from the fountain Arethusa excellent. The prevalent wind in this part of the

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Mediterranean, the W.N.W., would carry the vessel from Malta round the

S. of Sicily to the eastern shore on which lay Syracuse. They waited three days there for the wind, then by a circuitous course, necessitated by the direction of the wind, reached Rhegium.

SYRIA

Septuagint Greek for Hebrew ‘Aram, fifth of Shem’s sons. Aram means the high land N.E. of the Holy Land, extending from the Jordan and the sea of Galilee to the Euphrates; the term means high. In Genesis Aram- Naharaim, i.e. Aram between the two rivers, is Mesopotamia, part of which is Padan Aram; and Laban who lived there is called the Aramaean or Syrian. Syria is by some derived from Assyria, by others from Tyre, as if Tsyria; by Ritter from Shur, the wilderness into which Israel passed out of Egypt (^{<012518>}Genesis 25:18; ^{<021522>}Exodus 15:22; ^{<092708>}1 Samuel 27:8), from whence the name was extended over all Syria. The Hebrew Aram begins on the northern border of Palestine, and thence goes northward to Mount Taurus, westward to the Mediterranean, eastward to the Khabour river. Divided into Aram or Syria of Damascus, Aram or Syria of Zobah (the tract between Euphrates and Coelosyria), Aram or Syria Naharaim (of the two rivers), i.e. Padan Aram or Mesopotamia, the N.W. part of the land between the Tigris and Euphrates. On the W. two mountain chains run parallel to one another and to the coast from the latitude of Tyre to that of Antioch, namely, Lebanon and Antilebanon; Lebanon the western chain at its southern end

becomes Bargylus. Mount Amanus, an offshoot of Taurus, meets the two long chains at their northern extremity, and separates Syria from Cilicia. The valley between Lebanon and Antilebanon is the most fertile in Syria, extending 230 miles, and in width from 8 to 20 miles. The southern portion is Coelosyria and Hamath. The Litany in this valley (el Bukaa) flows to the S.W.; the Orontes (nahr el Asi, i.e. the rebel stream) flows to the N. and N.E. for 200 miles; the Barada of Damascus is another river of Syria. The Syrian desert is E. of the inner chain of mountains, and S. of Aleppo; it contains the oasis of Palmyra, and toward its western side the productive plain of Damascus. The chief towns were Antioch, Damascus, Tadmor or Palmyra, Laodicea, Hamath (Epiphaneia), Hierapolis, Heliopolis or Baalbek in Coelosyria, Chalybon or Aleppo, Apamea, and Emesa.

Hamites, as the Hittites (the Khatti in the monuments), first occupied Syria. Then a Shemite element entered from the S.E., e.g. Abraham,

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Chedorlaomer, Amraphel. In early times Syria was divided among many petty “kings,” as Damascus, Rehob, Maacah, Zobah, Geshur, etc. ^{<111029>}1 Kings 10:29, “kings of Syria”; ^{<120706>}2 Kings 7:6, “kings of the Hittites.” Joshua fought with the chiefs of the region of Lebanon and Hermon (^{<061102>}Joshua 11:2-18). David conquered Hadadezer of Zobah, the Syrians of Damascus, Bethrehob. Rezon of Zobah set up an independent kingdom at Damascus, in Solomon’s time. Damascus became soon the chief state, Hamath next, the Hittites with Carchemish their capital third. Scripture and the Assyrian records remarkably agree in the general picture of Syria. In both the country between the middle Euphrates and Egypt appears parceled out among many tribes or nations; in the N. the Hittites, Hamathites, Phoenicians, and Syrians of Damascus; in the S. the Philistines and Idumeans. Damascus in both appears the strongest state, ruled by one monarch from one center; Hamath with its single king is secondary (^{<121913>}2 Kings 19:13; ^{<131809>}1 Chronicles 18:9). In contrast with these two centralized monarchies stand the Hittites and the Phoenicians, with their several independent kings (^{<111029>}1 Kings 10:29; 20:1). Chariots and infantry, but not horsemen, are their strength. The kings combined their forces for joint expeditions against foreign countries. Egypt and Assyria appear in both in the background, not yet able to subdue Syria, but feeling their way toward it, and tending toward the mutual struggle for supremacy in the coveted land between the Nile and the Euphrates (G. Rawlinson, Hist. Illustr. of Old Testament). Syria passed under Assyria (Tiglath Pileser slaying Rezin and carrying away the people of Damascus to Kir),

Babylon, and Graeco Macedonia successively. At Alexander's death Seleucus Nicator made Syria head of a vast kingdom, with Antioch (300 B.C.) as the capital. Under Nicator's successors Syria gradually disintegrated. The most remarkable of them was Antiochus IV (Epiphanes), who would have conquered Egypt but for the mediation of Rome (A.D. 168). Then he plundered the Jewish temple, desecrated the holy of holies, and so caused the revolt of the Jews which weakened the kingdom. The Parthians under Mithridates I overran the eastern provinces, 164 B.C. Syria passed under Tigranes of Armenia, 83 B.C., and finally under Rome upon Pompey's defeat of Mithridates and Tigranes his ally, 64 B.C.

In 27 B.C. at the division of provinces between the emperor and the senate Syria was assigned to the emperor and ruled by legates of consular rank. Judaea, being remote from the capital (Antioch) and having a restless people, was put under a special procurator, subordinate to the governor of

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Syria, but within his own province having the power of a legate. (See **BENHADAD** ; see **AHAB** ; see **HAZAEEL** on the wars of the early kings of Syria).

Abilene, so-called from its capital Abila, was a tetrarchy E. of Antilibanus, between Baalbek and Damascus. Lysanias was over it when John began baptizing (^{<420301>}Luke 3:1), A.D. 26. Pompey left the principality of Damascus in the hands of Aretas, an Arabian prince, a tributary to Rome, and bound to allow if necessary a Roman garrison to hold it (Josephus, Ant. 14:4, section 5; 5, section 1; 11, section 7). Under Augustus Damascus was attached to Syria; Caligula severed it from Syria and gave it to another Aretas, king of Petra. At Paul's conversion an "ethnarch of king Aretas" held it (^{<471132>}2 Corinthians 11:32).

SYROPHOENICIAN

^{<410726>} Mark 7:26; the woman is a remarkable case of faith outside of Israel, and of Jesus' exceptional healing beyond the precincts of the elect nation, His special sphere; parallel to Elijah's ministration to the widow of Zarephath (^{<420426>}Luke 4:26,27). Mark terms her a "Greek," i.e. a Gentile; Matthew (^{<401522>}Matthew 15:22) "a woman of Canaan," i.e., like the Phoenicians her countrymen, she was a descendant of Canaan the accursed race, yet she became blessed by Jesus through faith. Syrophenicia is the northern end of the long strip, Phoenicia, and had Tyre for its capital.

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text, introducing the vowel points which the Masorete editors have handed down to us, instituting the feast purim, organizing the synagogue ritual. Their motto, preserved by Simon high priest, was “set a hedge about the law.” (**See SCRIBES**). The only Old Testament notice of anything like such a body is <160813>Nehemiah 8:13, “chiefs of the fathers of all the people, the priests; and the Levites ... Ezra the scribe” presiding. The likelihood is that some council was framed at the return from Babylon to arrange religious matters, the forerunner of the Sanhedrin. Vitranga’s work on the synagogue, published in 1696, is the chief authority. In the last times of Jerusalem 480 synagogues were said to be there (see <440609>Acts 6:9). Lieut. Conder found by measurement (taking the cubit at 16 in.) that a synagogue was 30 cubits by 40, and its pillars 10 ft. high exactly.

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SYRIA

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Zobah, the Syrians of Damascus, Bethrehob. Rezon of Zobah set up an independent kingdom at Damascus, in Solomon's time. Damascus became soon the chief state, Hamath next, the Hittites with Carchemish their capital third. Scripture and the Assyrian records remarkably agree in the general picture of Syria. In both the country between the middle Euphrates and Egypt appears parcelled out among many tribes or nations; in the N. the Hittites, Hamathites, Phoenicians, and Syrians of Damascus; in the S. the Philistines and Idumeans. Damascus in both appears the strongest state, ruled by one monarch from one center; Hamath with its single king is secondary (<121918>2 Kings 19:18; <131809>1 Chronicles 18:9). In contrast with these two centralized monarchies stand the Hittites and the Phoenicians, with their several independent kings (<111029>1 Kings 10:29; 20:1). Chariots and infantry, but not horsemen, are their strength. The kings combined their forces for joint

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expeditions against foreign countries. Egypt and Assyria appear in both in the background, not yet able to subdue Syria, but feeling their way toward it, and tending toward the mutual struggle for supremacy in the coveted land between the Nile and the Euphrates (G. Rawlinson, Hist. Illustr. of Old Testament). Syria passed under Assyria (Tiglath Pileser slaying Rezin and carrying away the people of Damascus to Kir), Babylon, and Graeco- Macedonia successively. At Alexander's death Seleucus Nicator made Syria head of a vast kingdom, with Antioch (300 B.C.) as the capital. Under Nicator's successors Syria gradually disintegrated. The most remarkable of them was Antiochus IV (Epiphanes), who would have conquered Egypt but for the mediation of Rome (A.D. 168). Then he plundered the Jewish temple, desecrated the holy of holies, and so caused the revolt of the Jews which weakened the kingdom. The Parthians under Mithridates I overran the eastern provinces, 164 B.C. Syria passed under Tigranes of Armenia, 83 B.C., and finally under Rome upon Pompey's defeat of Mithridates and Tigranes his ally, 64 B.C.

In 27 B.C. at the division of provinces between the emperor and the senate Syria was assigned to the emperor and ruled by legates of consular rank. Judaea, being remote from the capital (Antioch) and having a restless people, was put under a special procurator, subordinate to the governor of Syria, but within his own province having the power of a legate. (**See BENHADAD** , **see AHAB** , **see HAZAEL** on the wars of the early kings of Syria).

Abilene, so-called from its capital Abila, was a tetrarchy E. of

Antilibanus, between Baalbek and Damascus. Lysanias was over it when John began baptizing (^{<420301>}Luke 3:1), A.D. 26. Pompey left the principality of Damascus in the hands of Aretas, an Arabian prince, a tributary to Rome, and bound to allow if necessary a Roman garrison to hold it (Josephus, Ant. 14:4, section 5; 5, section 1; 11, section 7). Under Augustus Damascus was attached to Syria; Caligula severed it from Syria and gave it to another Aretas, king of Petra. At Paul's conversion an "ethnarch of king Aretas" held it (^{<471132>}2 Corinthians 11:32).

SYROPHOENICIAN

^{<410726>} Mark 7:26; the woman is a remarkable case of faith outside of Israel, and of Jesus' exceptional healing beyond the precincts of the elect nation, His special sphere; parallel to Elijah's ministrations to the widow of Zarephath (^{<420426>}Luke 4:26,27). Mark terms her a "Greek," i.e. a Gentile;

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Matthew (^{<401522>}Matthew 15:22) “a woman of Canaan,” i.e., like the Phoenicians her countrymen, she was a descendant of Canaan the accursed race, yet she became blessed by Jesus through faith. Syrophenicia is the northern end of the long strip, Phoenicia, and had Tyre for its capital.

T

TAANACH

(“sandy soil”). An old city of Canaan. Joshua conquered its king ([<061221>](#)Joshua 12:21). It was afterward assigned to Manasseh ([<130729>](#)1 Chronicles 7:29), and became a Levitical city ([<131711>](#)1 Chronicles 17:11,12; 21:25). Israel failed to drive out its aboriginal occupants ([<070127>](#)Judges 1:27), The scene of Barak’s victory was not Taanach or Megiddo, but Mount Tabor, near the sources of the Kishon, three miles W. of Mount Tabor (el Mujahiyeh, “the spring head”): [<070407>](#)Judges 4:7-14. Barak had all the advantage of a rush down the hill upon the foe in the plain, as Napoleon had in his battle of Mount Tabor; had the battle been in Taanach he would have had to come the whole width of the plain to attack from low ground the foe on the spurs of the hills far away from the main bed of the Kishon. “In Taanach” ([<070519>](#)Judges 5:19) must be a general name for the district of which Taanach is the capital; or else must be translated “sandy soil,” which abounds all over the plain. “The waters of Megiddo” in [<070519>](#)Judges 5:19 are those of the stream Jalud, supplied from springs round Mejedda, a ruin near Beisan (Bethsheart). (Palestine Exploration Quarterly Statement, January 1877, p. 13-20.) Taanach and Megiddo ([<110412>](#)1 Kings 4:12) were the chief towns of the fertile tract which forms the western part of the great Esdraelon valley. Now Ta’annuk, a small village with ruins on a flat tell,

an hour and a quarter S.E. of Megiddo.

TAANATH SHILOH

On the border of Ephraim (⁰⁶¹⁶⁰⁶Joshua 16:6); = the approach of Shiloh, (Gesenius), the futurity of Shiloh (Kurtz). Hengstenberg also identifies it with Shiloh (= rest after Canaan was subdued; the Jerusalem Talmud, Megillah i., identifies Tanhath Shiloh with Shiloh), making Taanath the old Canaanite name and Shiloh the new Hebrew name. But Eusebius (Onom., Thenath) makes it ten Roman miles from Neapolis (Sichem) on the way to Jordan, probably the Thena of Ptolemy v. 16, section 5, named with Neapolis as the two chief towns of Samaria; now Tana, Ain Tana, ruins S.E. of Nablus where are large cisterns (Robinson, Bibl. Res., 295; Ritter 15:871).

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TABBAOTH, CHILDREN OF

<150243> Ezra 2:43, <160746> Nehemiah 7:46.

TABBATH

S. of Abel Meholah. Conjectured (Smith's Bible Dictionary) to be Tubukhat Fahil, or terrace of Fahil, a natural bank 600 ft. high, with a long flat top, embanked over against the western face of the mountains E. of the Jordan (<070722> Judges 7:22).

TABEAL; TABELL

Hebrew. A Syrian-like name. The scheme of Rezin of Syria and Pekah of Israel was to set up Tabeal's son as a vassal king instead of Ahaz, in Judah. A party in Jerusalem (<230705> Isaiah 7:5,6; 8:6,9,12) favored the project.

TABEEL

A Syrian officer under the Persian government, who joined in writing from Samaria against Jerusalem to Artaxerxes or Pseudo Smerdis (<150407> Ezra 4:7).

TABERAH

("burning"). A place in the wilderness of Paran where a fire from Jehovah consumed many Israelites at the outer edge of the camp, for their murmurings (<041103> Numbers 11:3;

<050922>Deuteronomy 9:22). It was close by Kibroth Hattaavah, and not a separate encampment; it therefore is not enumerated in <043316>Numbers 33:16.

TABERING

<340207> Nahum 2:7: Nineveh's maids "tabering upon their breasts," i.e. beating on them as on a tambourine. The tabor, tabret, or timbrel is the tambourine, a musical instrument beaten as a drum.

TABERNACLE

Hebrew mishkan , ' ohel ; Greek [skeenee](#) . A miniature model of the earth, as Israel was a pattern to all nations. The earth shall at last be the tabernacle of God's glory, when He will tabernacle with men (<662103>Revelation 21:3). Mishkan is from shakan "to dwell," a poetical word, from from whence comes shekinah . As ohel represents the outward tent of black goats' hair

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curtains, so mishkan is the inner covering, the curtain immediately on the boards; the two are combined, “the tabernacle of the tent” ([Exodus 39:32; 40:2,6,29](#)). “House” (bet) applies to the tabernacle when fixed in Canaan, Israel’s inheritance; originally appearing in Beth-el; finally designating the church of the New Testament ([1 Timothy 3:15](#).) Qodesh and miqdash , “sanctuary,” are applied to

- (1) the whole tabernacle ([Exodus 25:8](#)),
- (2) the court of the priests ([Numbers 4:12](#)), and
- (3) in the narrowest sense to the holy of holies ([Leviticus 4:6](#)).

The same tabernacle was in the wilderness and in Shiloh; the external surroundings alone were changed ([Psalm 78:60; Joshua 18:1; 1 Samuel 3:15](#)). The inner mishkan (Greek [naos](#)) was the same, surrounded by an outer covered space into which “doors” led. Samuel slept, not in the inner mishkan , but in one of the outer chambers. The whole, including the outer chambers, was called heeykal (Greek [hieron](#)), “palace.” The predominating color was sky blue ([Exodus 25:4; 26:4; 28:28,31,37](#)); the curtain, loops, veil, high priest’s lace of the breastplate, ephod robe, mitre lace. The three colors employed, blue, scarlet, and purple, were the royal colors and so best suited to the tabernacle, the earthly palace of Jehovah.

The three principal parts of the tabernacle were the mishkan , “the D W E L L I N G P L A C E ”; the tent, ‘ ohel ; the covering, mikseh . The materials for the mishkan were a great cloth of woven work figured with cherubim, measuring 40 cubits by 28, and a quadrangular enclosure of wood, open at one end, 10 cubits high, 10 wide, and 30 long. The size of the cloth appears from the number and dimensions of the ten breadths (“curtains”) of which it consisted (<022601>Exodus 26:1-6,26-28; 36:31-33). The **see VEIL** was 10 cubits from the back, according to Philo and Josephus. T H E T E N T was the great cloth of goats’ hair, 44 cubits by 30, and five pillars overlaid with gold, and furnished with golden hooks (waw), used as to the veil and the tent curtains; taches, “ qeres ,” belong to the tabernacle cloth and the tent cloth of the sanctuary, <022606>Exodus 26:6,33), from which hung the curtain that closed the entrance. The covering was of rams’ and tachash (skins of marine animals, as seals: **see BADGER**) skins.

Fergusson ably shows that an ordinary tent sheltered the inner mishkan . The common arrangement makes

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(1) the fabric unsightly in form and the beauty of its materials mainly concealed; also

(2) drapery could not be strained over a space of 15 feet without heavily sagging, and a flat roof could not keep out rain; also

(3) the pins and cords essential to a tent would hardly have place if the curtains were merely thrown over the woodwork and hung down on each side; also

(4) the name “tent” implies a structure in that shape, not flat roofed; also

(5) the five pillars in front of the mishkan would be out of symmetry with the four pillars of the veil, and the middle of the five pillars would stand needlessly and inconveniently in the way of the entrance. The five are quite appropriate to the entrance to a tent; the middle one, the tallest, supporting one end of a ridge pole, 60 ft. long. The heads of the pillars were joined by connecting rods (KJV “fillets”) overlaid with gold ([Exodus 36:38](#)). There were five bars for each side of the structure, and five for the back, the middle bar alone of the five on each wall reached from end to end

([Exodus 26:28](#)), as here shown. The red rams’ skins covering was over the goats’ hair, and the tachash skins above this ([Exodus 26:14](#)). The tent cloth was laid over the tabernacle cloth so as to allow a cubit of tent cloth extending on each side in excess of the tabernacle cloth; it extended two cubits at the back and front ([Exodus 26:13, 36:9,13](#)). The roof angle was probably a right angle; then every

measurement is a multiple of five cubits, except the width of the tabernacle cloth, 21 cubits, and the length of the tent cloth, 44 cubits. Each side of the slope would be about 14 cubits, half the width of the tabernacle cloth. The slope extends five feet beyond the wooden walls, and five from the ground. The tent cloth would hang down one cubit on each side. The tent area (judging from the tabernacle cloth) thus is 10 ft. by 21 ft.; the tent cloth overhanging at the back and front by two cubits, i.e. half a breadth. The wooden structure within the tent would have a space all around it of five cubits in width; here probably were eaten the sacrificial portions of meat not to be taken outside, here too were spaces for the priests, like the small apartments round three sides of the temple. The five pillars must have stood five cubits apart.

Each chief measurement of the temple was just twice that of the tabernacle. The holiest place, a square of ten cubits in the tabernacle (according to inference), was 20 cubits in the temple; the holy place in each case was a

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or standard of Reuben. This seeming discrepancy is reconciled a few verses after: the tabernacle's less sacred parts, the outside tent, etc., set out between the first and second camp; but the holy of holies, the ark and altar, did not set out until after the second camp. The reason was that those who bore the outside tabernacle might set it up ready for receiving the sanctuary against its coming ([Numbers 10:14-21](#)). No forger in an age long before modern criticism was thought of would invent such a coincidence under seeming discrepancy.

TABERNACLES, FEAST OF

([See FEASTS](#)). Hasukoth , “feast of in-gathering”; [haciyp](#) ([Exodus 23:16](#)); Greek [skénofgia](#) ([John 7:2](#)). Third of the three great feasts; from Tisri 15 to 22 ([Leviticus 23:34-43](#)); commemorating Israel's passage through the desert. Thanksgiving for harvest ([Deuteronomy 16:13-15](#)). The rites and sacrifices are specified, [Numbers 29:12-38](#). The law was read thereat publicly on the sabbatical year ([Deuteronomy 31:10-13](#)). Kept with joy on the return from Babylon (Nehemiah 8); compare the contemporary [Psalm 118:14,15,19,20,22-27](#), in undesigned coincidence, alluding to the feast, the joy, the building of the walls, and setting up of the gates; [Zechariah 4:7-10; 3:9; 14:16,17](#). The earlier celebration under Zerubbabel was less formal and full according to the law ([Ezra 3:4](#)); therefore it is unnoticed in the statement ([Nehemiah 8:17](#)) that since Joshua's days until then (when the later celebration under Nehemiah, which was fuller

and more exact., took place) it had not been so kept. The people in the wilderness dwelt in tents, not booths (sukot). The primary design was a harvest feast kept in autumn bowers, possibly first in Goshen. The booth, like the tent, was a temporary dwelling, and so suited fairly to represent camp life in the desert. So Hosea (<281209>Hosea 12:9) uses “tabernacles” or “tents” for “booths,” when speaking of the feast; the booth was probably used at times in the desert, when at certain places they made a more permanent stay during the forty years. It commemorated, with thanksgiving for the harvest which was the seal of their settlement in a permanent inheritance, their transition from nomadic to agricultural life. Its popularity induced Jeroboam to inaugurate his Bethel calf worship with an imitation feast of tabernacles on the 15th day of the eighth month, “which he devised of his own heart” (<111232>1 Kings 12:32,33), possibly because the northern harvest was a little later, and he wished to break off Israel from the association with Judah by having a different month from the seventh, which was the legal month. In Jerusalem

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the mountain (^{<580805>}Hebrews 8:5). **see BEZALEEL** (See) of Judah and **see AHOLIAB** of Dan were divinely qualified for the work (^{<023103>}Exodus 31:3) by being “filled with the Spirit of God in wisdom, understanding, knowledge, and all workmanship.” The sin as to the golden calf delayed the execution of the design of the tabernacle. Moses’ own “tent” (not mishkam , “tabernacle”) in this transition stage was pitched far off from the camp (to mark God’s withdrawal from apostate Israel) as “the tent of meeting” provisionally, to which only Moses the mediator and his faithful minister Joshua were admitted (^{<023303>}Exodus 33:3-11). Another outline law was given, another withdrawal of Moses to an interview alone with God followed. The people gave more than enough materials (^{<023602>}Exodus 36:2,5,6), and their services as workmen and workwomen (^{<023525>}Exodus 35:25). The tabernacle was now erected on the first day of the second year from the exodus, no longer “far off,” but in the midst of the camp. Israel was grouped round the royal tabernacle of the unseen Captain of the host, in definite order, His bodyguards immediately around, the priests on the eastern side, the other three Levite families on the other three sides; Judah, Zebulun, Issachar, outside on the E.; Ephraim, Manasseh, Benjamin on the W.; Dan, Asher, Naphtali on the N.; Reuben, Simeon, Gad on the S. The cloud, dark by day, fiery red by night, rested on the tabernacle so long as Israel was to stay in the same encampment; it moved when Israel must move (^{<024036>}Exodus 40:36-38; ^{<040915>}Numbers 9:15-23). Jehovah’s name, the I AM, distinguishing the personal Creator from the creature, excludes pantheism and idolatry, as

conversely the seemingly sublime inscription on Isis' shrine at Sais, identifying the world and God, involves both: "I am all that has been, and is, and shall be, and my veil no mortal has withdrawn" (Clemens Alex. de Isaiah et Osir., 394).

Moses' authorship of the Pentateuch is marked by the fact that all his directions concerning impurity through a dead body relate to a tent such as was in the wilderness, nothing is said of a house; but in the case of leprosy a house is referred to ([Numbers 19:11,14,21](#); [Leviticus 13:47-59](#)). As to the Levites' service (Numbers 3--4) of the tabernacle, exact details as to the parts each family should carry on march are given, such as none but an eye-witness would detail. The tabernacle with the camp of the Levites was to set forward between the second and third camps ([Numbers 2:17](#)); but Numbers 10 says after the first camp had set forward the tabernacle was taken down, and the sons of Gershon and Merari set forward bearing the tabernacle, and afterward the second camp

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functions belonging to Israel in relation to the world, but declined through slowness of faith ([Exodus 19:6](#); [20:19](#); [Deuteronomy 5:27,28](#)), Jehovah keeps for them against Israel's restoration ([Isaiah 61:6](#); [66:21](#)). The tabernacle represents God dwelling in the midst of Israel, and Israel drawing nigh to God through atonement and with offerings, prayers, and praises. Christ's body is "the antitypical tabernacle which the Lord pitched, not man" ([Hebrews 8:2](#)). Through His glorified body as the tabernacle Christ passes into the heavenly holy of holies, God's immediate presence, where He intercedes for us. His manhood is the "tabernacle of meeting" between us and God, for we are members of His body ([Ephesians 5:30](#)). [John 1:14](#), "the Word was made flesh and tabernacled among us." The "veil's" antitype is His rent flesh, or suffering humanity, through which He passed in entering the heavenly holiest for us ([Hebrews 5:7](#); [10:19,20](#)). His body is the temple ([John 2:19](#)). The tabernacle or temple is also a type of the church founded on Christ, the meeting place between God and man ([Ephesians 2:18-22](#)). As 10 (= 1 + 2 + 3 + 4) the number for completeness predominates in the tabernacle itself, so five the half of ten, and the number for imperfection, predominates in the courts; four appearing in the perfect cube of the holiest expressed worldwide extension and divine order. The shittim or acacia, wood implied incorruption and imperishableness of divine truth. As the court represents the Jewish dispensation, so the holy place the Christian and the holiest place the glorified church. The church having passed through the outer court, where atonement has been once for all

made, ministers in the holy place, as consisting of king priests (<600205>1 Peter 2:5,9; <660106>Revelation 1:6; 5:10) without earthly mediator, with prayer, praise, and the light of good works; and has access in spirit already (<581019>Hebrews 10:19), and in body finally, into the heavenly holiest. In another point of view the court is the body, the holy place the soul, the holiest the spirit.

The tabernacle was fixed at Shiloh (<061801>Joshua 18:1). Then the ark was taken by the Philistines, and returned to Baale or Kirjath Jearim; then the tabernacle was at Nob and Gibeon until the temple was built (1 Samuel 4; 1 Samuel 6; <092101>1 Samuel 21:1; <131305>1 Chronicles 13:5; 16:39; <100602>2 Samuel 6:2,17).

The tabernacle was made in strict accordance with the pattern God revealed to Moses' mind; nothing was left to the taste and judgment of artificers (<022509>Exodus 25:9,40). It answered to the archetype in heaven, of which the type was showed by God to Moses (mentally it is probable) in

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the booths were built on the roofs, in house courts, in the temple court, and in the street of the water gate and of the Ephraim gate. They were made of boughs of olive, palm, pine, myrtle, and of her trees of thick foliage. From the first day of the feast to the seventh the Israelites carried in their hands “the fruit (margin) of goodly trees, branches of palm, thick trees, and willows” (^{<032340>}Leviticus 23:40). In one hand each carried a bundle of branches (called *luwlab* or “palm” in rabbiical Hebrew) and in the other a citron (*hadar* , “goodly trees”). The feast of tabernacles, like Passover, began at full moon on the 15th day of the month; the first day was a day of holy convocation; the seven days of the feast were followed by an eighth day, forming no part of it (^{<032334>}Leviticus 23:34-36; ^{<042935>}Numbers 29:35), a day of holy convocation, “a solemn assembly” (‘ *atsereth*), or, as the Hebrew denotes, “a closing festival” (^{<140709>}2 Chronicles 7:9).

On each of the seven days the offering consisted of two rams, 14 lambs a year old, with 13 bulls on the first day, 12 on the second, and so on until on the seventh there were only seven, the whole amounting to 70 bulls; but on the ‘ *atsereth* only one bull, one ram, and seven lambs. The booths or, according to Jewish tradition, huts of boards on the sides covered with boughs on the top, were occupied only the seven days, not on the ‘ *atsereth* .

The feast of tabernacles is referred to in ^{<430702>}John 7:2,37; 8:12. Jesus alludes to the custom of drawing water from Siloam

in a golden goblet and pouring it into one of the two silver basins adjoining the western side of the altar, and wine into the other, while the words of ^{<231203>}Isaiah 12:3 were repeated, in commemoration of the water drawn from the rock in the desert; the choir sang the great hallel , and waved palms at different parts of Psalm 118, namely, verses 1,25,29. Virtually Jesus said, I am the living Rock of the living water. Coming next day at daybreak to the temple court as they were extinguishing the artificial lights, two colossal golden candlesticks in the center of the temple court, recalling the pillar of fire in the wilderness, Jesus said, “I am the Light of the world” (^{<430801>}John 8:1,2,12). As the sun by natural light was eclipsing the artificial lights, so Jesus implies, I, the Sun of righteousness, am superseding your typical light. “The last great day of the feast” is the atsereth , though the drawing of water was on previous days not omitted. Joy was the prominent feature, from whence the proverb, “he who has never seen the rejoicing at the pouring out of the water of Siloam has never seen joy in his life” (Succah 5:1). The feast was called Hosanna, “save we beseech Thee.” Isaiah 11

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refers to the future restoration of Israel; the feast of tabernacles connected with chapter 12 doubtless will have its antitype in their restored possession of and rest in Canaan, after their long dispersion; just as the other two great feasts, Passover and Pentecost, have their antitype respectively in Christ's sacrifice for us, and in His writing His new law on our hearts at Pentecost. Jewish tradition makes Gog and Magog about to be defeated on the feast of tabernacles, or that the seven months' cleansing shall end at that feast (^{<263912>}Ezekiel 39:12). Rest after wanderings, lasting habitations after the life of wanderers, is the prominent thought of joy in the feast, alike in its former and in its future celebration.

TABITHA

Aramaic, corresponding to Hebrew tsebiah , “a female gazelle,” Dorcas (^{<440936>}Acts 9:36), the emblem of beauty. The Christian woman at Joppa, “full of good works and alms deeds” (as making coats and garments for poor widows, compare ^{<183119>}Job 31:19,20), who was raised from the dead by Peter's prayer and words under the Spirit, “Tabitha, arise.” Many in consequence believed in the Lord. Peter's miraculous cure of Aeneas at Lydda was what led Tabitha's believing friends to send so far, that he should come to them, with the hope of God's power working by him even on the dead. After Christ's example in the case of Jairus' daughter, “Peter put them all forth,” and prayed (compare ^{<431141>}John 11:41,42), and then when he felt he had obtained his request spoke the word of power, and gave her his hand to lift her up (^{<400925>}Matthew

9:25; <410540>Mark 5:40,41).

TABLETS

(See **AMULET**).

TABOR

= height, mound (tabar related to tsabar).

<198912> Psalm 89:12, “the N. and S. Tabor (i.e. the W.) and Hermon (E. of Jordan) shall rejoice,” etc. Their existence and majestic appearance are a silent hymn to their Creator’s praise; the view from Tabor comprises as much of natural beauty and sacred interest as any in the Holy Land. Accurately corresponding to its name; a large isolated mound-like mountain, 1865 ft. high, N.E. of Esdraelon plain. On the W. however a narrow ridge connects it with the hills of Nazareth, which lies six or eight

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miles off due W. The southern end of the lake of Galilee lies 12 miles off to the E. It consists of limestone; thick stone; thick forests of oak, etc., cover the sides, affording covert to wolves, boars, lynxes, and reptiles.

The summit is a mile and a half in circuit, surmounted with a four-gated fortress' ruins, with an Arabic inscription on one of the gateways recording its building or rebuilding by the sultan Abu Bekr. Named among Issachar's boundaries ([<061922>Joshua 19:22](#)), but the fortified city at Mount Tabor's base may be meant there. ([See CHISLOTH TABOR](#)). From Tabor Barak descended with his 10,000 men into the plain, at Deborah's command, and conquered Sisera at the Kishon ([<070406>Judges 4:6-15](#)). ([See KEDESH](#)). Here Zebah and Zalmunna slew Gideon's brothers ([<070818>Judges 8:18,19](#)). Herder makes Tabor to be meant when Hoses says of Issachar and Zebulun ([<053319>Deuteronomy 33:19](#)), "they shall call the people unto the mountain, there they shall offer sacrifices of righteousness." The open glades on the summit would form a suitable sanctuary, and were among "the high places" which ensnared Israel in idolatry; so [<280501>Hosea 5:1](#), "a net spread upon Tabor." Jewish tradition states that liers in wait in Tabor and Mizpah intercepted and murdered Israelites going from the northern kingdom up to Jerusalem to worship in Jehovah's temple (compare [<280502>Hosea 5:2](#)).

[<244618> Jeremiah 46:18](#), "as Tabor is among the mountains," i.e. as it towers high and unique by itself, so Nebuchadnezzar is one not to be matched as a foe. The large, beveled stones among the

ruins at the top belong to Roman times.

The Lord's transfiguration Jerome and others assigned to Tabor. But the buildings on Tabor (see Josephus, B.J. 4:1, section 8, and <130677>1 Chronicles 6:77) are inconsistent, with the solitude "apart" of which the narrative (<401701>Matthew 17:1,2) speaks. Moreover, the transfiguration took place near Caesarea Philippi; this fact, and the reference to the "snow," accord best with Mount Hermon being the scene (<410827>Mark 8:27; 9:1-3).

2. The city of the Merarite Levites (<130677>1 Chronicles 6:77). (See **CHISLOTH TABOR** , <061912>Joshua 19:12).

3. "The plain of Tabor." Eelon, rather "the oak of Tabor" (<091003>1 Samuel 10:3). Identified by Ewald with the oak of Deborah (= Tabor differently pronounced), Rebekah's nurse (<013508>Genesis 35:8), and the palm of Deborah the prophetess (<070405>Judges 4:5; the distance from Rachel's sepulchre at Bethlehem is an objection), and the oak of the prophet of Bethel (<111314>1 Kings 13:14).

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TABRETS

Tambourines. “The workmanship of thy tabrets was prepared in thee, in the day that thou wast created,” i.e. no sooner wast thou created than, like Adam, thou wast surrounded with tabrets, the emblem of Eden-like joys
(<262813>Ezekiel 28:13).

TABRIMON

= good **see RIMMON** . A Syrian god. Father of Benhadad I,
(<111518>1 Kings 15:18).

TACHE

= clasp, to unite two opposite loops. <022606>Exodus 26:6,33,
qeres , used only as to the tabernacle cloth and the tent cloth;
but “hook,” waw , is used only of the veil and of the tent
curtain.

TACHMONITE

(**See JASHOBEAM**).

TADMOR

<140804> 2 Chronicles 8:4. Built by Solomon in the wilderness.
Tamar, Hebrew (<110918>1 Kings 9:18), meaning “the city of
palms,” corresponding to Palmyra from palma “a palm.”

Solomon fixed on the site, an oasis in the desert which lies between Palestine and Babylonia, as the commercial entrepot between Jerusalem and Babylon. Subsequently, it linked Rome and Parthia by the mutual advantages of trade. In Trajan's time it fell under Rome. Called by Hadrian, who rebuilt it, Hadrianopolis. Under the emperor Gallienus the Roman senate made Odenathus, a senator of Palmyra, its king for having defeated Sapor of Persia. On Odenathus' assassination his widow Zenobia assumed the title Queen of the East, but was conquered and made captive (A.D. 273) by the emperor Aurelian. Merchants from the English factory at Aleppo, at the close of the 17th century, visited it, and reported their discoveries (Philos. Transact., A.D. 1695, vol. 19, 83). Aglibelus and Melachbelus, i.e. the summer and the winter sun, are named in one inscription (Bochart, Geogr. Sacr., 2:8, section 811). Long lines of Corinthian columns still remain, producing a striking effect; probably of the second and third centuries A.D. A fragment of a building bears Diocletian's name. There are remains of walls of Justinian's time. Robert Wood's "The

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Ruins of Palmyra,” a folio with splendid engravings (A.D 1753), is the best work on Tadmor; see also chap. 11 of Gibbon’s “Decline and Fall of the Roman Empire.”

TAHAN

[<042635>](#) Numbers 26:35; [<130725>](#)1 Chronicles 7:25.

[<130624>](#) 1 Chronicles 6:24,28,33.

TAHATH

1.

[<130720>](#) 1 Chronicles 7:20.

3. Grandson of 2; but Burrington makes him son of Ephraim, and slain by the men of Gath in a raid on cattle ([<130720>](#)1 Chronicles 7:20,21). Also Tahath 2 is Tahan.

TAHATH

A stage in Israel’s desert march between Makheloth (Nakhel) and Tarah (Tawarah) ([<043326>](#)Numbers 33:26). Meaning lower or below. If a district it is probably the mountain region of the Tyahah Arabs, the jebel et Tih.

TAHPANHES

A city on the Tanitic branch of the Nile, in Lower Egypt, called

by the Greeks Daphne. On the N.E. border, near Pelusium, of which it was the outpost; therefore soon reached from Palestine by Johanan (<244307>Jeremiah 43:7,9). Pharaoh had there a “palace” being built or repaired in the prophet’s time, with bricks made of clay in a “brick kiln” at the entry. Of the same materials, Jeremiah foretells, should the substructure of Nebuchadnezzar’s throne be built, implying that Nebuchadnezzar’s throne should be raised on the downfall of Pharaoh’s throne: <244614>Jeremiah 46:14, “publish in Migdol (E.) ... Noph (S.), ... T.” (W.); here Jews were dwelling (<244401>Jeremiah 44:1). In <233004>Isaiah 30:4 it is “Hanes” by contraction. In

<240216> Jeremiah 2:16 “the children of Noph (Memphis, the capital) and Tahapanes” (with which the Jews came most in contact) represent the Egyptians generally, who under Pharaoh Necho slew the king of Judah, Josiah, at Megiddo, and deposed Jehoahaz for Eliakim or Jehoiakim (<122329>2 Kings 23:29,30,33-35). Called from the goddess Tphnet. Now Tel Defenneh.

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TAHPENES

Wife of the Pharaoh (conjectured to be Psusennes of the Tanitic line) who received Hadad the Edomite, when fleeing from David (^{<111119>}1 Kings 11:19). Her sister married Hadad.

TAHREA

^{<130941>} 1 Chronicles 9:41. T AREA in ^{<130835>}1 Chronicles 8:35.

TAHTIM-HODSHI, LAND OF

A corrupt text, ^{<102406>}2 Samuel 24:6, which not even the Septuagint or Syriac help toward understanding. Visited by Joab in taking the census, between Gilead and Dan Jaan; therefore is E. of Jordan.

TALENT

(**See MONEY**). Attic talent = 193 British pounds, 15 shillings. The Hebrew talent was 3,000 shekels; if the shekel is 2 shillings, 6 pence = 375 British pounds. Hebrew kibbar , “a globe.”

TALITHA CUMI

Aramaic, “damsel, arise”; Christ’s words to Jairus’ daughter (^{<410541>}Mark 5:41). From talah “a lamb.”

TALMAI

= “furrows”.

1. One of the three giant sons of Anak slain at Hebron or Kirjath Arba (their dwelling place at the time of the spies, [Numbers 13:22](#)) by the men of Judah under Caleb ([Judges 1:10](#); [Joshua 15:14](#)).

2. Of the Geshur royal family, son of king Ammihud; father of David’s wife Maacah ([2 Samuel 13:37](#)); grandfather of Absalom. David formed the unfortunate connection doubtless in his invasion of the Geshurites ([1 Samuel 27:8](#); [2 Samuel 3:3](#)). His passion for beauty at all costs bore its bitter fruits. Talmai harboured Absalom, the beautiful son of a beautiful mother, when fleeing after murdering his brother Amnon.

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TALMON

<161119> Nehemiah 11:19; <130917>1 Chronicles 9:17; <150242>Ezra 2:42, “the children of Talmon”; <160745>Nehemiah 7:45; 11:19.

TAMAH

the children of. <160755>Nehemiah 7:55, <150253>Ezra 2:53.

TAMAR

= “a palm”.

1. (**See JUDAH**). Her importance in the narrative (<013806>Genesis 38:6-30) lies in her being the instrument (though in an incestuous way) of saving from extinction the family and tribe from which Messiah was to spring. Er and Onan were dead; and Judah’s wife Bathshun. Shelab alone remained; and Judah’s parental fears for him, lest if joined to Tamar he too like his brothers should die, were preventing Judah from giving him as the tribe law required (<052505>Deuteronomy 25:5; <402224>Matthew 22:24) to Tamar. She took the desperate measure of helping herself by incest. Pharez and Zarah were her sons by Judah; and a fruitful race followed, God not sanctioning but overruling evil to His own good purpose (<450305>Romans 3:5-8; <080412>Ruth 4:12,22; <400103>Matthew 1:3).

2. Daughter of David and Maacah; the handsome **see**

ABSALOM 'S beautiful sister; forced by **see AMNON** at his bad friend **see JONADAB** 'S abominable suggestion (2 Samuel 13; <130309>1 Chronicles 3:9). Beauty is a snare unless grace accompany and guard it (<203130>Proverbs 31:30). Tamar excelled in baking palatable cakes (lebibah , “heartcakes,” with spices as “cordials”). Amnon availed himself of this to effect his design, as if he wished to see the exquisite grace with which she baked before his eyes. She remonstrated at his force, dwelling twice on such baseness being wrought “in Israel,” where a higher law existed than in pagandom. Yet such was the low opinion she, in common with the rest of David’s children, formed of the king’s foolish fondness for his offspring that she believed it would outweigh his regard for the law of God against incest (<031809>Leviticus 18:9,11). Amnon was his oldest, son, from whom he would not withhold even a half sister! Each prince, it appears, had his own establishment, and princesses were not above baking; the king’s daughters in their virginity were distinguished by “garments of divers colours.”

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3. Absalom's sole surviving child, beautiful as her aunt and father; married Uriel of Gibeah, and bore Maachah, wife of Rehoboam king of Judah (^{<111502>}1 Kings 15:2; ^{<141120>}2 Chronicles 11:20-22, 13:2), and mother of Abijah (^{<101407>}2 Samuel 14:7).

TAMAR

A spot S.E. of Judah (^{<264712>}Ezekiel 47:12; 48:28). A day's journey S. of Hebron toward Elam (Elath on the Red Sea), according to the Onomasticon.

TAMMUZ

From tamzuwz , "melted down," referring to the river Adonis fed by the melted snows of Lebanon, also to the sun's decreasing heat in winter, and to Venus' melting lamentations for Adonis. Tammuz was the Syrian Adonis (Jerome), Venus' paramour, killed by a wild boar, and according to mythology permitted to spend half the year on earth and obliged to spend the other half in the lower world. An annual feast was kept to him in June (Tammuz in the Jewish calendar) at Byblos, when the Syrian women tore off their hair in wild grief, and yielded their persons to prostitution, consecrating the hire of their infamy to Venus; next followed days of rejoicing for his return to the earth. The idea fabled was spring's beauties and the river's waters destroyed by summer heat (the river Adonis or nahr Ibrahim in spring becomes discolored with the heavy rains swelling the streams from Lebanon, which discoloration superstition attributed to Tammuz' blood); or else the earth

clothed with beauty in the half year while the sun is in the upper hemisphere, and losing it when he descends to the lower (^{<260814>}Ezekiel 8:14). Instead of "weeping for Tammuz," the idol of beauty and licentiousness, the women ought to have wept for the national sins. Christian women, instead of weeping over fictitious tales of morbid love and carnal sorrows, ought to consecrate their fine sensibilities to the active promotion of the glory of Him who is altogether lovely, and whose bitter and unmerited sufferings should call forth our tears of grateful and glowing love. Imitate Mary who, when all others were gone, stood at the crucified Lord's sepulchre weeping, and so had her tears dried up by the risen Saviour Himself (^{<432011>}John 20:11-16). Isis' relation to Osiris in Egypt was the same as that of Venus to Adonis. Adoni means my lord, like Baali. Constantine suppressed the worship for its profligacy.

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TANACH

<062125> Joshua 21:25. (See TAANACH).

TANHUMETH

<244008> Jeremiah 40:8; <122523>2 Kings 25:23.

TANIS

(See ZOAN).

TAPHATH

= a drop. Solomon's daughter, wife of the son of Abinadab, Solomon's commissariat officer in Dor (<110411>1 Kings 4:11).

TAPPUAH

= apple.

1. A city of Judah in the shephelah or low hilly region (<061534>Joshua 15:34); on the lower slopes of the hills, 12 miles W. of Jerusalem.

2. On Ephraim's border, not far from the Mediterranean, "T HE L AND O F Tappuah," in the territory of Ephraim but belonging to Manasseh

(<061608>Joshua 16:8; 17:8). Having a good spring it is called En Tappuah

(<061707>Joshua 17:7). Near the torrent Kanah.

TAPPUAH

A son of Hebron (^{<130243>}1 Chronicles 2:43); perhaps the meaning is a place near Hebron where one of Hebron's sons settled, from whence the family took its name. Smith's Bible Dictionary makes Tappuah colonized by the men of Hebron, the same place as **see BETH TAPPUAH** . But the continuation of the genealogy, and Korah being never mentioned as a place, requires Hebron to be a person.

TARAH

A stage in Israel's march between Tahath (jebel et Tih) and Mithcah (^{<043327>}Numbers 33:27). The region possibly of the Tawarah Arabs.

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TARALAH

In Benjamin. <061827>Joshua 18:27.

TARES

<401324> Matthew 13:24-30. **Zizanon** , Arabic, zowan, Hebrew zownin ; zan means “nausea.” Not our vetch, but darnel; at first impossible to distinguish from wheat or barley, until the wheat’s ear is developed, when the thin fruitless ear of the darnel is detected. Its root too so intertwines with that of the wheat that the farmer cannot separate them, without plucking up both, “till the time of harvest.” The seed is like wheat, but smaller and black, and when mixed with wheat flour causes dizziness, intoxication, and paralysis; *Lolium temulentum*, bearded darnel, the only deleterious grain among all the numerous grasses. French, ivraie, “tipsy grass,” from whence our harmless “rye grass” is named. Hollow professors, having the form without the reality of godliness, nay, even hurtful and bad (<232913>Isaiah 29:13; <401508>Matthew 15:8; <410706>Mark 7:6; <263331>Ezekiel 33:31). None but the Lord of the harvest can distinguish the seeming from the real. The attempt to forestall His judgment for the sake of securing a pure church has always failed, and has only tended to foster spiritual pride and hypocrisy. Trench makes the “tares” into degenerate wheat (Parables, 91); sin is not a generation but a degeneracy.

TARPELITES

<150409> Ezra 4:9. Colonists planted in Samaria after Israel's deportation by Assyria. Conjectured to be the Tapyri, a Median tribe E. of Elymais (Ptolemy vi. 2, section 6), or the Tarpetes, a Maeotic race (Strabo, 11:495).

TARSHISH

Tartessus (as Asshur became Athur, Bashan, Batanoea), a Phoenician city

S. of Spain; the portion of Spain known to the Hebrews (<197210>Psalm 72:10). "The kings of Tarshish ... kings of Sheba," i.e. the wealthy Tarshish in the far W. and Sheba in the S.E. Tarshish was a dependency of Phoenician Tyre.

<232306>Isaiah 23:6,10 ("pass through thy land as a river, O daughter of Tarshish," i.e. Tartessus and its inhabitants would now that Tyre's strength was disabled pour forth as waters, no longer kept working mines for the parent city), 14,18;

<262615>Ezekiel 26:15,18; 27:12. "Tarshish was thy (Tyre's)

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merchant ... with silver, iron, tin, and lead, they traded in thy fairs.” Tarshish was famed for various metals exported to Tyre; most of them were drawn from Spain and Portugal, tin possibly from Cornwall or from Lusitania or Portugal. “Ships of Tarshish” are mentioned often: ^{<194807>}Psalm 48:7, “Thou brakest the ships of Tarshish with an east wind,” alluding with undesigned coincidence to the event recorded ^{<142036>}2 Chronicles 20:36,37; “Jehoshaphat joined himself with Ahaziah king of Israel to make ships to go to Tarshish ... in Ezion Geber ... because ... the Lord hath broken thy works,” i.e. wrecked thy ships. The ships of Tarshish built at Ezion Geber on the Elanitic gulf of the Red Sea (^{<112248>}1 Kings 22:48) were intended by Jehoshaphat to trade with Africa and India; but a copyist in ^{<142036>}2 Chronicles 20:36 makes them go to Tarshish. It is possible they were carried across the land to the Mediterranean, but more likely that “ships of Tarshish” mean large vessels, as our phrase “East Indiamen” does not imply the destination but the size; the copyist mistook the phrase for the destination. So in ^{<110926>}1 Kings 9:26; 10:22; ^{<140921>}2 Chronicles 9:21: the “peacocks” point to India, for southern Asia and the isles of the eastern archipelago are their native home. The names too are of Sanskrit etymology, tukki, related to Tamil Iota, “the tailed bird,” i.e. peacock. So “apes,” kaph, related to Sanskrit kapi. The Greeks received the peacock from Persia, as the Greek [taos] is the Persian tans. Strabo makes the Boetis or Guadalquivir (great stream) be called Tartessus. An island, a town, and a region bore the name. (On ^{<011004>}Genesis 10:4, which Rawlinson refers to **see TARSUS** , see, at the close).

TARSUS

<440911> Acts 9:11; 22:3; 21:39. Paul's birthplace and early residence. Capital of Cilicia, in a plain on the river Cydnus at the foot of the passes northward over Mount Taurus into Cappadocia and Lycaonia. Through these passes a road led to Lystra and Iconium (Acts 14), another road by the Amanian and Syrian gates eastward to Antioch. Founded by Sennacherub of Assyria; the Greeks too took part in its colonisation (Strabo xiv. 673), Xenophon mentions it (Tarsoi in the Ariabasis). Julius Caesar rewarded Tarsus for fidelity, and Augustus made it a free city, i.e. governed by its own laws and magistrates and free from tribute, but without Roman citizenship, which Paul must have acquired in some other way. Ranked by Strabo above Athens and Alexandria for its school of literature and philosophy; Athenodorus, Augustus' tutor, the grammarians Artemidorus and Diodorus, and the tragedian Dionysides belonged to Tarsus. Here Paul

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received providentially that training which adapted him for dealing with the polished Greeks on their own ground, quoting Aratus a Cilician poet, Epimenides a Cretan, and Menander the Athenian comedian. He resided in Tarsus at intervals after his conversion (⁴⁴⁰⁹³⁰Acts 9:30; 11:25); after his first visit to Jerusalem and before his ministry with Barnabas at Antioch, and doubtless at the commencement of his second and third missionary journeys (⁴⁴¹⁵⁴¹Acts 15:41; 18:23).

G. Rawlinson thinks Tarshish in ⁰¹¹⁰⁰⁴Genesis 10:4 can scarcely designate Tartessus, founded not until after Moses, but Tarsus in Cilicia; though said to be founded by Sennacherib, an old settlement doubtless preceded his colony. Thus, Tarshish in ⁰¹¹⁰⁰⁴Genesis 10:4 will represent the Cilicians or the Greeks in Cilicia; it is associated with Kittim or Cyprus, which was near.

TARTAK

Idol of the Avvite colonists planted by Esarhaddon in Samaria (¹²¹⁷³¹2 Kings 17:31). Worshipped under the form of a donkey (Talmud Bab. Sanhedrin, 63 b.). In Egyptian hieroglyphics the donkey symbolizes Tartak (Plutarch Isaiiah and Os. 14). Tartak may be of Persian origin, meaning the prince of darkness, belonging to the under world or some planet of ill fortune. The Carmanians worshipped Mars with a donkey (¹²¹⁷³¹2 Kings 17:31). In Pehlevi tar thakh means deep darkness, hero of darkness.

TARTAN

Next to the Assyrian king in apparent rank. The commander-in-chief, who commanded his armies in his absence (^{<232001>}Isaiah 20:1). One sent against Ashdod by Sargon, distinct from Sennacherib's tartan (^{<121817>}2 Kings 18:17). After the tartan came the rubsaris , “chief eunuch,” who had right of near approach to the king's person, and introduced strangers and attended to his comforts; then the rabshakeh , “chief cupbearer,” representing his master in embassies.

TATNAI

A Persian satrap “on this side,” i.e. the Jewish side, of the Euphrates (^{<150305>}Ezra 3:5,6; 6:6,13). (**See SHETHAR BOZNAI**).

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TAXES

(**See PUBLICAN**). Each Israelite paid a half shekel as “atonement money” for the service of the tabernacle, the morning and evening sacrifice, the incense, wood, shewbread, red heifers, scapegoat, etc. (^{<023013>}Exodus 30:13). This became an annual payment on the return from Babylon; at first only a third of a shekel (^{<161032>}Nehemiah 10:32); afterward a half, the didrachma (^{<401724>}Matthew 17:24); paid by every Jew wherever in the world he might be (Josephus Ant. 18:9, section 1). Under kings the taxes were much increased: a tithe of the soil’s produce and of cattle (^{<090815>}1 Samuel 8:15,17); forced military service, a month every year (verse 12; ^{<110922>}1 Kings 9:22; ^{<132701>} 1 Chronicles 27:1); gifts, nominally voluntary but really imperative (like the Old English “benevolences”), and expected, as at the beginning of a reign or in war (^{<091027>}1 Samuel 10:27; 16:20; 17:18). Import duties on foreign articles (^{<111015>}1 Kings 10:15); monopolies of commerce; gold, linen from Egypt (^{<110928>}1 Kings 9:28; 10:28); the first cuttings of hay, “the king’s mowings” (^{<300701>}Amos 7:1). Exemption from taxes was deemed an ample reward for military service (^{<091725>}1 Samuel 17:25). The taxes, not the idolatry, of Solomon caused the revolt under his son; and Adoram, as over the tribute, was the chief object, of hatred (^{<111204>}1 Kings 12:4,18). The Assyrian and Egyptian conquerors imposed heavy taxes on the Israelite and Jewish kings, Mendhem, Hoshea, Hezekiah, Josiah (^{<121520>}2 Kings 15:20; 17:4; 18:14; 23:35).

Under the Persian Darius Hystaspes each satrap had to pay a fixed sum which he levied from the people with extortion. Judaea had to provide for the governor's household daily maintenance, besides 40 shekels a day (¹⁶⁰⁵¹⁴>Nehemiah 5:14,15). The three sources of revenue were:

(1) the mindah or “measured payment” or “toll,” i.e. direct taxes;

(2) the excise on articles of consumption, “tribute,” belo ;

(3) “custom” (halak), payable at bridges, fords, and stations on the road (¹⁵⁰⁴¹³>Ezra 4:13,20). The priests, Levites, singers, porters, and Nethinim were exempted by Artaxerxes (7:24). The distress of the people by taxes and forced service is pathetically described (¹⁶⁰⁹³⁷>Nehemiah 9:37). They mortgaged their lands to buy grain, and borrowed money at one per cent per month, i.e. 12 percent per year, to pay the king's tribute; failing payment they became slaves to their creditors.

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When Judaea fell under Rome, the taxes were farmed, namely, the dues ([telos](#)) at harbours and city gates, and the poll tax (census or epikephalaion); the lawfulness of the latter alone the rabbis questioned

([<402217>](#)Matthew 22:17). Judas of Galilee raised a revolt against it (Josephus Ant. 18:1, section 6; B.J. 2:8, sec. 1).

Besides there was a property tax, the registry and valuation for which took place at Christ's birth and was completed by Quirinus ([see CYRENIUS](#)) after Archelaus' deposition ([<420201>](#)Luke 2:1,2). The Christian's rule is [<402221>](#)Matthew 22:21; [<451307>](#)Romans 13:7.

TAXING

[<420201>](#) Luke 2:1,2. ([See JESUS CHRIST](#) , [see CYRENIUS](#) , [see CENSUS](#)).

TEBAH

[<012224>](#) Genesis 22:24.

TEBALIAH

[<132611>](#) 1 Chronicles 26:11.

TEBETH

([See MONTH](#)).

TEHINNAH

Father or founder of In Nahash (city of Natash, probably father of Abigail, and step sister of David: <101725>2 Samuel 17:25; <130216>1 Chronicles 2:16); Eshton's son; of Judah, of the men of Rechab (<130412>1 Chronicles 4:12).

TEIL

‘ eelah . (**See OAK**). Royle makes it the terebinth pistacia, from whence comes the pistachio nut and Chio turpentine.

TEKOA

<101402> 2 Samuel 14:2. A town of Judah (<141106>2 Chronicles 11:6). Six Roman miles from Bethlehem, (to the S.E.,) which was six miles S. of Jerusalem. Tekoa was thus 12 from Jerusalem (Eusebius), but only nine by a shorter route (Jerome). The wise woman whom Joab suborned to persuade David to restore Absalom belonged to Tekoa (2 Samuel 14). Rehoboam fortified

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it ([<141106>2 Chronicles 11:6](#)). It was Amos' birthplace. Jeremiah, warning Judah to flee southward from the enemy advancing from the N.

([<240601>Jeremiah 6:1](#)), plays upon the sound tikehu Tekoa, "blow the trumpet in Tekoa." The derivation taaqa' "to strike" alludes to the stakes struck into the ground to secure the tents of the shepherds who roamed in "the wilderness of Tekoa," which was E. of the town or cluster of pastoral tents. Ira, one of David's thirty mighties, was a Tekoite ([<102326>2 Samuel 23:26](#)). The Tekoites repaired the wall under Nehemiah ([<160305>Nehemiah 3:5,27](#)); but "their nobles put not their necks to the work of their Lord." Contrast [<160406>Nehemiah 4:6](#), "the people had a mind to work" ([<070528>Judges 5:28](#); [<510302>Colossians 3:28](#)). **see AMOS** ' familiarity with the Tekoa desert and the danger of a shepherd's life affected his style.

In the lists of Judah ([<130224>1 Chronicles 2:24; 4:5](#)) Ashur, Hezron's posthumous son and Caleb's brother, is mentioned as father, i.e. founder or prince, of Tekoa. Now Teku'a; within sight of "the Frank mountain," the site of Herod's castle, formerly **see BETHHACCEREM** ; broken columns, heaps of bevelled stones, cisterns, and square foundations of houses, mark the site which is on a broad topped hill, with the remains of a square tower at the N.E.; it commands the view of the level range of the Moabite mountains, affording frequent glimpses of the Dead Sea.

TEL-ABIB

The hill or mound Abib. The place of Ezekiel's residence among the Jewish captives in Babylonia, on the Chebar, a branch of the Euphrates ([Ezekiel 3:15](#)); the nahr Malcha, Nebuchadnezzar's royal canal.

TEL-HARSA, TEL-HARESHA

A Babylonian town from which certain Jews who "could not show ... whether they were of Israel" returned to Judaea with Zerubbabel ([Ezra 2:59](#); [Nehemiah 7:61](#)). Meaning "hill of the wood" (Gesenius).

TEL-MELAH

Connected with Telharsa and Cherub (Chiripha, in Ptolemy). Thelme (Ptolemy 5:20) or "hill of salt," a city of the low salt district near the Persian gulf (Gesenius).

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TELAH

[<130725>](#) 1 Chronicles 7:25.

TELAIM

Where Saul numbered his host before attacking Amalek ([<091504>](#)1 Samuel 15:4). Same as Telera probably. Septuagint and Josephus read Gilgal; but no Hebrew manuscript sanctions this.

TELLSSAR

[<233712>](#) Isaiah 37:12. T HELASAR , [<121912>](#)2 Kings 19:12. “Hill (or sanctuary) of Asshur”; a place wrested from the children of Eden by Assyria. Somewhere in western Mesopotamia; associated with Gozan, Haran, and Rezep, in the hill country above the upper Mesopotamian plain, from which rises the river Khabour. The targum on [<011012>](#)Genesis 10:12 understands Tellssar to be Resen.

TELEM

A city in the extreme S. of Judah ([<061524>](#)Joshua 15:24). ([See TELAIM](#)). Conjectured to be Kubbet el Baul, bordering on the Dhullam Arabs.

TELEN

<151024> Ezra 10:24. T ALMON , <161225> Nehemiah 12:25.

TEMA

= desert land. Ishmael's ninth son (<012515>Genesis 25:15).

Founder of an Arab tribe in the northern Arabia Deserta, on the border of the Syrian desert

(<180619>Job 6:19); "the troops of Tema" are the caravans on the direct road anxiously "looking for" the return of their companions gone to look for water; the failure of it in the wady and the disappointment depict Job's disappointment at not finding comfort from his friends whose professions promised so much (<232114>Isaiah 21:14; <242523>Jeremiah 25:23). Teyma, a small town, preserves the name (Themme in Ptolemy 5:19, section 6); commanded by the castle El Ablak of a Jew Samuel (A.D. 550), attributed by tradition to Solomon, now in ruins; originally meant to protect the caravan route on the N. of Arabia. Compare <012515>Genesis 25:15, "sons of Ishmael, by their towns and castles." The Hebrew however for "castles" may mean "hamlets"; see Speaker's Commentary, <043110>Numbers 31:10; from

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tor “a row,” namely, of rude dwellings, of stones piled one on another and covered with tent cloths, like the devars in Algeria.

TEMAN

= on the right. So south to one facing east. Son of Eliphaz, Esau’s son ([<013611>Genesis 36:11](#)); a duke of Edom. The southern part of Idumea. Habakkuk ([<350303>Habakkuk 3:3](#)) confirms this southern position, from which as the starting point in the region of Mount Paran the Holy One’s coming is northwards. [<262513>Ezekiel 25:13](#) translated “I will make it desolate from Teman (in the S.) ever, to Dedan (in the N.W.); they shall fall by the sword,” i.e. the whole land of Edom. Famed for wisdom: [<244908>Jeremiah 49:8](#), “is wisdom no more in Teman?” etc.; compare [<110430>1 Kings 4:30](#), and for “mighty men” [<310108>Obadiah 1:8,9](#). Eliphaz the Temanite is mentioned as a wise man in [<180211>Job 2:11; 22:1](#). Eusebius and Jerome mention Teman as a town 15 miles from Petra, and a Roman post.

TEMENI

[<130406>](#) 1 Chronicles 4:6.

TEMPLE

([See JERUSALEM](#) and [see TABERNACLE](#)). David cherished the design of superseding the tent and curtains by a permanent building of stone ([<100701>2 Samuel 7:1,2](#)); God praised him

for having the design “in his heart” (<110818>1 Kings 8:18); but as he had been so continually in wars (<110503>1 Kings 5:3,5), and had “shed blood abundantly” (<132208>1 Chronicles 22:8,9; 28:2,3-10), the realization was reserved for **see SOLOMON** his son. The building of the temple marks an era in Israel’s history, the nation’s first permanent settlement in peace and rest, as also the name Solomon,” man of peace, implied. The site was the threshing floor of Araunah the Jebusite, whereon David by Jehovah’s command erected an altar and offered burnt offerings and peace offerings (<102418>2 Samuel 24:18-25; <132118>1 Chronicles 21:18-30, 22:1); Jehovah’s signifying by fire His acceptance of the sacrifice David regarded as the divine designation of the area for the temple. “This is the house of the Lord God, and this is the altar ... for Israel” (<140301>2 Chronicles 3:1). “Solomon began to build the house of Jehovah at Jerusalem in Mount Moriah (Hebrew in the mount of the vision of Jehovah) where He appeared unto David in the place that David had prepared in the threshing floor of Ornan the Jebusite.” Warren identifies the “dome of the rock” with Ornan’s

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threshing floor and the temple altar. Solomon's temple was there in the Haram area, but his palace in the S.E. of it, 300 ft. from N. to S., and 600 from E. to W., and Solomon's porch ran along the E. side of the Haram area. The temple was on the boundary line between Judah and Benjamin, and so formed a connecting link between the northern and the southern tribes; almost in the center of the nation. The top of the hill having been leveled, walls of great stones (some 30 ft. long) were built on the sloping sides, and the interval between was occupied by vaults or filled up with earth. The lower, bevelled stones of the wall still remain; the relics of the eastern wall alone being Solomon's, the southern and western added later, but still belonging to the first temple; the area of the first temple was ultimately a square, 200 yards, a stadium on each side, but in Solomon's time a little less. Warren makes it a rectangle, 900 ft. from E. to W., and 600 from N. to S. "The Lord gave the pattern in writing by His hand upon David," and "by His Spirit," i.e. David wrote the directions under divine inspiration and gave them to Solomon (^{<132811>}1 Chronicles 28:11-19). The temple retained the general proportions of the tabernacle doubled; the length 60 cubits (90 ft.), the breadth 20 cubits (30 ft.): ^{<110602>}1 Kings 6:2;

^{<140303>} 2 Chronicles 3:3. The height 30 cubits, twice the whole height of the tabernacle (15 cubits) measuring from its roof, but the oracle 20 cubits (double the height of the tabernacle walls, 10 cubits), making perfect cube like that of the tabernacle, which was half, i.e. ten each way; the difference between the height of the oracle and that of the temple, namely, ten cubits, was occupied by the upper rooms mentioned in ^{<140309>}2

Chronicles 3:9, overlaid with pure gold. The temple looked toward the E., having the most holy place in the extreme W. In front was a porch as broad as the temple, 20 cubits, and ten deep; whereas the tabernacle porch was only five cubits deep and ten cubits wide. Thus, the ground plan of the temple was 70 cubits, i.e. 105 ft., or, adding the porch, 80 cubits, by 40 cubits, whereas that of the tabernacle was 40 cubits by 20 cubits, i.e. just half. In ^{<140304>}2 Chronicles 3:4 the 120 cubits for the height of the porch is out of all proportion to the height of the temple; either 20 cubits (with Syriac, Arabic and Septuagint) or 30 cubits ought to be read; the omission of mention of the height in ^{<110603>}1 Kings 6:3 favors the idea that the porch was of the same height as the temple, i.e. 30 cubits . Two brazen pillars (Boaz = strength is in Him, and Jachin = He will establish), 18 cubits high, with a chapter of five cubits -- 23 cubits in all -- stood, not supporting the temple roof, but as monuments before the porch (^{<110715>}1 Kings 7:15-22). The 35 cubits instead of 18 cubits, in ^{<140315>}2 Chronicles 3:15, arose from a copyist's error

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(confounding [yah] = 18 with [lah] = 35 cubits). The circumference of the pillars was 12 cubits or 18 ft.; the significance of the two pillars was eternal stability and the strength of Jehovah in Israel as representing the kingdom of God on earth, of which the temple was the visible pledge, Jehovah dwelling there in the midst of His people.

Solomon (^{<110605>}1 Kings 6:5,6) built against the wall of the house stories, or an outwork consisting of three stories, round about, i.e. against the longer sides and the hinder wall, and not against the front also, where was the porch. Rebates (three for the three floors of the side stories and one for the roof) or projecting ledges were attached against the temple wall at the point where the lower beams of the different side stories were placed, so that the heads of the beams rested on the rebates and were not inserted in the actual temple wall. As the exterior of the temple wall contracted at each rebate, while the exterior wall of the side chamber was straight, the breadth of the chambers increased each story upward. The lowest was only five broad, the second six, and the third seven; in height they were each five cubits. Winding stairs led from chamber to chamber upward (^{<110608>}1 Kings 6:8). The windows (^{<110604>}1 Kings 6:4) were made “with closed beams” Hebrew, i.e. the lattice work of which could not be opened and closed at will, as in dwelling houses (^{<121317>}2 Kings 13:17). The Chaldee and rabbiical tradition that they were narrower without than within is probable; this would adapt them to admit light and air and let out smoke. They were on the temple side walls in the ten cubits’ space whereby the temple walls, being 30

cubits high, out-topped the side stories, 20 cubits high. The tabernacle walls were ten cubits high, and the whole height 15 cubits, i.e. the roof rising five cubits above the internal walls, just half the temple proportions: 20 cubits, 30 cubits, 10 cubits respectively.

The stone was made ready in the quarry before it was brought, so that there was neither hammer nor axe nor any tool heard in the house while it was building (¹¹⁰⁶⁰⁷1 Kings 6:7). In the Bezetha vast cavern, accidentally discovered by tapping the ground with a stick outside the Damascus gate at Jerusalem, evidences still remain of the marvelous energy with which they executed the work; the galleries, the pillars supporting the roof, and the niches from which the huge blocks were taken, of the same form, size, and material as the stones S.E. of the Haram area. The stone, soft in its native state, becomes hard as marble when exposed to the air. The quarry is 600 ft. long and runs S. E. At the end are blocks half quarried, the marks of the chisel as fresh as on the day the mason ceased; but the temple was

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TEN COMMANDMENTS

(See LAW).

TENT

‘ ohel , “tabernacle “; mishkan , “dwelling”; sukkak , “booth”; qubbah , “recess” (<042508>Numbers 25:8). The characteristic dwelling of the keepers of cattle, the nomadic races, of whom Jabal was the father (<010420>Genesis 4:20). The stay of Israel in Egypt weaned them from tent life and trained them for their fixed home in Canaan. The pastoral tribes Reuben, Gad, and half Manasseh, still in part retained the tent life E. of Jordan (<062208>Joshua 22:8). The phrase “to your tents, O Israel,” remained as a trace of the former nomadic state, when the nation was no longer so (<111216>1 Kings 12:16). Agriculture was sometimes associated with tent life, as in Isaac’s case (<012612>Genesis 26:12), and probably in Heber’s case (<070411>Judges 4:11-22). Hazerim (<050223>Deuteronomy 2:23) is not a proper name, but means nomadic “villages” or “enclosures,” a piece of ground surrounded with a rude fence, in which tents were pitched and cattle tethered at night for safety from marauders; or as the Yezidee tent in Syria, a stone wall five feet high, roofed with goats’ hair cloth raised on long poles. So Hazar-adder in the S. and Hazar-erran in the N. (<043404>Numbers 34:4,9.) Some tents are circular, resting on one central pole; others square on several poles. The better kind are oblong, and divided by a curtain into an outer apartment for the males and an inner one for the females. Hooks are fixed in

the poles to hang articles on (^{<232223>}Isaiah 22:23,24). To the rain-proof goats' hair covering a cloth is sewn or twisted round a stick, to the ends of which are tied leather loops. To these loops one end of the tent ropes is fastened, the other being tied to a hooked sharp pin of wood which they drive into the ground with a mallet; such a nail and mallet Jael used (^{<070421>}Judges 4:21). The patriarchs' wives had separate tents (^{<012467>}Genesis 24:67; 31:33). The beauty of Israel's orderly and wide encampment by the four parallel brooks running westward into Jordan is compared to trees in rows in beautiful gardens, such as Balaam had seen along his own river Euphrates (^{<042405>}Numbers 24:5,6). The quickness and ease with which tents can be struck, leaving their tenants without covering in the lonely desert, is Paul's image for the speedy dissolution of our mortal body, preparatory to our abiding resurrection home (^{<470501>}2 Corinthians 5:1).

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cloister, and we have 505 cubits for inner sides of the cloisters, closely approaching the Talmudic 500 cubits. The Golden gate (its foundations are still existing) continues the double wall of the northern cloisters to the E.,

.just as Robinson's arch led from the southern cloisters to the W.; on this gate "was portrayed the city Shushan; through it one could see the high priest who burnt the heifer and his assistants going out to Mount Olivet."

On the E. wall stood Solomon's porch or cloister (Josephus. Ant. 20:9, section 7). The temple's W. end coincides with the W. side of the raised platform, and its S. side was 11 ft. S. of the S. end of this same platform. Josephus states (Ant. 15:11, section 5; 20:8, section 11; B. J. 2:16, section 3) that king Agrippa built a dining room (overlooking the temple inner courts) in the palace of the Asmonaeus, at the N. end of the upper city overlooking the xystus where the bridge (Wilson's arch) joined the temple to the xystus; it was the southern portion of the inner court that his dining room overlooked. The altar stood over the western end of the souterrain, which was probably connected with the water system needed for the temple, and with the blood passage discovered at the S.E. angle of the Muslim sanctuary, and with the gates Mokhad, Nitzotz, and Nicanor (Ant. 15:11, section 6). Warren's plan of the temple is drawn from the Talmud. The Huldah gates answer to the double and triple gates on the S. side; the western gates are still in situ, that from the souterrain is the gate leading down many steps to the Acra. S. of this is the causeway still in, situ (except at Wilson's arch) over the valley N. of the xystus to the upper city along the first wall. The cubit

assumed is 21 inches.

The Jews' "house was left desolate," according to Christ's prophecy, 37 years before the event; though Titus wished to spare it, the fury of his soldiers and the infatuation of the Jewish zealots thwarted his wish, and unconsciously fulfilled the decree of God; and fragments of old pottery and broken lamps now are found where the light of Jehovah's glory once shone, Hadrian, the emperor, in 130, erected on the site a temple to Jupiter Capitolinus. The apostate emperor Julian tried to rebuild the temple,

P OTTERY T RADE M ARKS . but was thwarted by balls of fire which interrupted the workmen. The mosque of Omar has long stood on the site of the temple in the S.W. of the Harem area. But when "the times of the Gentiles shall be fulfilled, "and when the Jews shall look to Jesus and say, "Blessed is He that cometh in the name of the Lord," the kingdom with its temple will come again to Israel (<421335>Luke 13:35; 21:24; <440106>Acts 1:6,7).

(See VEIL).

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closed by a fourth row built into the wall on the S. side, but open to the temple inside; the breadth of the center aisle 45 ft., the height 100; the side aisles 30 wide and 50 high; there were 40 pillars in each row, with two odd ones forming a screen at the end of the bridge leading to the palace. A marble screen three cubits high in front of the cloisters bore an inscription forbidding Gentiles to enter (compare ^{<442128>}Acts 21:28). Ganneau has found a stone near the temple site bearing a Greek inscription: “no stranger must enter within the balustrade round the temple and enclosure, whosoever is caught will be responsible for his own death.” (So Josephus, B. J. 5:2, Ant. 15:11, section 5.) Within this screen or enclosure was the flight of steps up to the platform on which the temple stood. The court of the women was eastward (Josephus, B. J. 5:5, section 3), with the magnificently gilt and carved eastern gate leading into it from the outer court, the same as “the Beautiful gate” (^{<440302>}Acts 3:2,11). “Solomon’s porch” was within the outer eastern wall of the temple, and is attributed by Josephus (Ant. 15:11, section 3, 20:9, section 7; B.J. 5:5, section 1,3) to Solomon; the Beautiful gate being on the same side, the people flocking to see the cripple healed there naturally ran to “Solomon’s porch.” Within this gateway was the altar of burnt offering, 50 cubits square and 15 high, with an ascent to it by an inclined plane. On its south side an inclined plane led down to the water gate where was the great, cistern in the rock (Barclay, City of the Great King, 526); supplying the temple at the S.W. angle of the altar was the opening through which the victims’ blood flowed W. and S. to the king’s garden at Siloam. A parapet one cubit high surrounding the temple and altar

separated the people from the officiating priests (Josephus, B.J. 5:5, section 6). The temple, 20 cubits by 60 cubits, occupied the western part of this whole enclosure. The holiest place was a square cube, 20 cubits each way; the holy place two such cubes; the temple 60 cubits across and 100 E. and W.; the facade by adding its wings was 100, the same as its length E. and W. (Josephus, B. J., 5:5, section 4.) Warren (Athenaeum, No. 2469, p.

265) prefers the Mishna's measurements to Josephus' (Ant. 15:11, section

3), and assumes that the 600 ft. a side assigned by Josephus to the courts refer to orbits not feet, Josephus applied the 600 ft. of the inner court's length to the 600 cubits of the outer court. The E., W., and S. walls of the present Muslim sanctuary, and a line drawn parallel to the northern edge of the raised platform, eight cubits N. of the Golden gate, measuring respectively 1,090 ft., 1,138 ft., 922 ft., and 997 ft. (i.e. averaging 593 cubits), closely approach Josephus' 600. Allow eight cubits for the wall all round, 30 for width of cloisters N., E., and W. sides, and 105 ft. for the S.

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TERAH

Tenth from Noah through Shem; father of Abram, Nahor, and Haran ([<011127>Genesis 11:27](#)). Accompanied Abram from Ur on the way to Canaan (an act of faith on the part of one so very old; persuaded by his godly son), but died at Haran when 205 years old. He was 70 when Haran his oldest son was born, 130 when A BRAM ([see ABRAHAM](#)) was born ([<011126>Genesis 11:26,32; 12:4](#); [<440702>Acts 7:2-4](#)).

TERAPHIM

([See IDOL](#)), Sometimes left untranslated; elsewhere “images ... idolatry” ([<013119>Genesis 31:19,30,34; 35:2](#), “strange gods”). Worshipped by Abram’s kindred in Mesopotamia ([<062414>Joshua 24:14](#)). Images in human form; Maurer thinks busts, cut off at the waist, from [taaraph](HSN-0000) “to cut off,” tutelary household gods; small enough to be hidden beneath the camel’s furniture or palanquin on which Rachel sat. Michal put them in David’s bed to look like him ([<091913>1 Samuel 19:13](#); [<071705>Judges 17:5](#); [18:14,17,18,20](#)). Condemned as idolatrous ([<091523>1 Samuel 15:23](#); [<122324>2 Kings 23:24](#)). Used for divination ([<262121>Ezekiel 21:21](#); [<381002>Zechariah 10:2](#)), and to secure good fortune to a house, as the penates. From Arabic tarafa, “to enjoy the good things of life,” according to Gesenius. The Syriac teraph means “to inquire” of an oracle, Hebrew toreph “an inquirer”

(<280304>Hosea 3:4,5). The Israelites used the teraphim for magic purposes and divination, side by side with the worship of Jehovah. Related perhaps to seraphim, the recognized symbol attending Jehovah; so perverted into a private idol meant to represent Him, a talisman whereby to obtain responses, instead of by the lawful priesthood through the Urim and Tbummim. (See GATE).

TERESH

One of the two eunuchs or chamberlains who kept the door of Ahasuerus' palace. Hanged on Mordecai's information for attempting to assassinate the king (<170221>Esther 2:21; 6:2).

TERTIUS

Paul's amanuensis in writing the epistle to the Romans (<451622>Romans 16:22) from Corinth. His greeting inserted in the middle of Paul's greetings to the Romans shows that he was well acquainted with the Roman Christians, "I

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Tertius, who wrote this epistle, salute you in the Lord”; his name too makes it likely he was a Roman.

TERTULLUS

A diminutive of Tertius. The Latin professional orator employed by the high priest Ananias to prosecute Paul before Felix at Caesarea (^{<442401>}Acts 24:1). As the law proceedings were probably conducted in Latin, Roman or at least Italian advocates were commonly employed in the provinces. Greek may have been used in the Syrian law courts, as indeed the emperors permitted it even at Rome (Dio Cassius, 57:15). Still his address has a Latin tinge. It was a common rhetorical device to conciliate the judge by flattery. **see FELIX** by putting down some rebels gave just enough color to Tertullus’ eulogy to make its general falsehood the more glaring. (**See PAUL**). Verses 6-8, “who also hath gone about ... whereof we accuse him,” are omitted in the oldest manuscripts, Sinaiticus, Vaticanus, Alexandrinus.

TESTAMENT

(**See COVENANT** ; **see HEIR** ; **see WILLS**).

TETRARCH

Properly governor of the fourth part of a larger province and kingdom, i.e. a tetrarchy. The title “king” is applied by courtesy, not right, to **see HEROD** “the tetrarch” (^{<420301>}Luke 3:1; ^{<410614>}Mark 6:14). As Archelaus was “ethnarch” over

half of Herod the Great's whole kingdom, so Philip and Antipus had divided between them the remaining half, and were each "tetrarch" over the fourth; Herod over Galilee; Philip over Ituraea and Trachonitis; Lysanias over Abilene. Caligula annexed the three tetrarchies to the kingdom of Herod Agrippa I, whom he honoured with the title "king" (Acts 12).

THADDAEUS

<410318> Mark 3:18. Same as Lebbaeus or Judas not Iscariot (<431422>John 14:22). (**See JUDE**). The Sinaiticus and Vaticanus manuscripts read in <401003>Matthew 10:3 only "Thaddaeus, "omitting "and Lebbaeus whose surname was."

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THAHASH

[<012224>](#) Genesis 22:24.

THAMAH, THE CHILDREN OF

[<150253>](#) Ezra 2:53.

THAMAR, TAMAR

[<400103>](#) Matthew 1:3.

THANK OFFERING, PEACE OFFERING

([See SACRIFICE](#)). Eucharistic, indicating that the offerer was already by the atonement at peace with God (Leviticus 3; 7:11-34; 23:19-20). Spontaneous, “at your own will” (19:5); the only regularly recurring one was that of two firstling lambs at Pentecost. The meat offering on the other hand was regularly ordained. Periods of extraordinary solemnity or joy were the times of peace offerings: as [<022405>](#)Exodus 24:5; [<030918>](#)Leviticus 9:18; [<060831>](#) Joshua 8:31; [<091115>](#)1 Samuel 11:15; [<100617>](#)2 Samuel 6:17; [<110863>](#)1 Kings 8:63; 9:25; [<143022>](#)2 Chronicles 30:22; see also [<072026>](#)Judges 20:26; [<102425>](#)2 Samuel 24:25.

[<111022>](#) 1 Kings 10:22.

2. Son of Bilhan, a Benjamite ([<130710>](#)1 Chronicles 7:10).

THEATRE

The theater was anciently in the open air; semicircular; the seats in tiers above one another the stage on a level with the lowest seats. Besides the performance of dramas, public meetings were often in the theater, as being large enough almost to receive “the whole city” ([<441929>Acts 19:29](#)); so at Ephesus the theater was the scene of the tumultuous meeting excited by Demetrius. The remains of this theater still attest its vast size and convenient position ([see EPHESUS](#) and [see DIANA](#)). In [<460409>1 Corinthians](#)

THARA

[<420334>](#) Luke 3:34. [see TERAH](#) .

THARSHISH

[see TARSHISH](#) .

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4:9 “spectacle” is literally, “theatrical spectacle,” a spectacle in which the world above and below is the theater, and angels and men the spectators.

<581033> Hebrews 10:33, “made a gazing stock ([theatrizomenoi](#)) by afflictions”; as criminals often were exhibited to amuse the populace in the amphitheater, and “set forth last” in the show to fight with wild beasts (Tertullian, de Pudicitia, 14):

<581201> Hebrews 12:1. In the theater Herod Agrippa I (<441221> Acts 12:21-23; Josephus, Ant. 19:8, section 2) gave audience to the Tyrian envoys, and was struck dead by God.

THEBES

See NO .

THEBEZ

Hebrew teebeets , “brightness.” A town near Shechem. Besieged by [see ABIMELECH](#) . A woman with a millstone, from the tower which was the last, stronghold not yet taken, killed him (<070950> Judges 9:50-55; <101121> 2 Samuel 11:21).

THELASAR

<121912> 2 Kings 19:12. ([See TELASSAR](#)).

THEOPHILUS

Called “most excellent” or “noble” ([kratiste](#)), a magisterial

designation (^{<420103>}Luke 1:3; Acts 1; compare 23:26; 24:3; 26:25). Luke addressed both his works, forming one whole in two parts, to him, in order to give a more orderly written narrative, from the very beginning clown to the journey of Paul to Rome, of those truths in which he had been “instructed” orally

([katechetes](#)). Tradition connects Theophilus with Antioch. The special adaptation of Luke’s Gospel to Gentiles implies Theophilus was a Gentile. The epithet [kratiste] implies his rank, as also does the more elegant style of Luke’s dedication (^{<420101>}Luke 1:1-4) as compared with that of, the rest of the Gospel which is more derived from existing brief memoirs embodied by the evangelist. The idea of Theophilus being an imaginary person (the name meaning friend of God) is at variance with the simplicity of the New Testament writers and especially the evangelists.

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THESSALONIANS, EPISTLES TO

FIRST EPISTLE . Authenticity. Ignatius, ad Polycarp 1, Ephes. 10, says “pray without ceasing” ([<520517>1 Thessalonians 5:17](#)); so Polycarp, ad Philipp.

4. This epistle is in the Muratorian Canon, that of Marcion, and Laodicea,

A.D. 364. Irenaeus (adv. Haer. 5:6, section 1) quotes [<520523>1 Thessalonians 5:23](#); Clement of Alexandria (Paed. 1:88) quotes [<520207>1 Thessalonians 2:7](#); Tertullian (de Resurr. Carnis 24) quotes 1:9,10; 5:1; Caius in Eusebius (Ecclesiastes Hist.) vi. 20, Origen (contra Celsus 3), also confirm it. Tertullian quotes this epistle 20 times.

AIM . After imprisonment and scourging at Philippi, Paul ([<520202>1 Thessalonians 2:2](#)) passed on to **see**

THESSALONICA . With Silas ([<441603>Acts 16:3; 17:1-9,14](#)) and Timotheus he founded the church there ([<520101>1](#)

[Thessalonians 1:1; 3:1-6; <530101>2 Thessalonians 1:1](#)). The Jews rejected the gospel when preached for three successive sabbaths; a few however “believed, and consorted with Paul and Silas, and of the devout (i.e. proselytes to Judaism) Greeks a great multitude, and of the chief women not a few.” Amidst trials ([<520106>1 Thessalonians 1:6; 2:13](#)) from their own countrymen and from the Jews ([<520214>1 Thessalonians 2:14-16](#)) the converts “received the word with joy of the Holy Spirit.” His stay at Thessalonica was probably longer than the three weeks recorded in [<441702>Acts 17:2](#), for some time is implied in his labouring there for support ([<520209>1](#)

Thessalonians 2:9; <530308>2 Thessalonians 3:8), in his receiving supplies there more than once from Philippi (<500416>Philippians 4:16), in his receiving many converts from the Gentiles (<520109>1 Thessalonians 1:9, and, according to the Alexandrinus manuscript of <441704>Acts 17:4, though not the Sinaiticus and Vaticanus manuscripts, “of the devout (and) of the Greeks a great multitude”), and in his appointing ministers. He probably (compare <441346>Acts 13:46; 18:6,7; 19:8,9) preached first to the Jews; then, when they rejected the message, to the Gentiles. Thenceforth he held the church assemblies in the house of Jason (<441705>Acts 17:5), his “kinsman” (<451621>Romans 16:21). His tender love and gentleness, like that of “a nurse cherishing children,” disinterestedness, devotion even unto death, and zeal for individual souls, beautifully appear in <520105>1 Thessalonians 1:5; 2:1-11. He laboured here with his own hands to further the gospel by giving an example to the idle. Contributions from Philippi also helped him at, Thessalonica (<500415>Philippians 4:15,16).

Christ’s coming and kingdom were his chief topic (<520110>1 Thessalonians 1:10; 2:12,19; 3:13; 4:13-18; 5:1-11,23,24), that the Thessalonians should

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walk worthy of it ([<520401>1 Thessalonians 4:1](#)). It is an undesigned coincidence confirming the authenticity of the history and of the epistles that the very charge which Jason's assailants brought against the brethren was "these do contrary to the decrees of Caesar, saying that there is another king, one Jesus" ([<441705>Acts 17:5-9](#)). So in Jesus' own case they perverted His doctrine of His coming kingdom into a charge of treason against Caesar. So also the doctrine of the resurrection is prominent both in Luke's history ([<441703>Acts 17:3](#)) and in Paul's independent epistle ([<520110>1 Thessalonians 1:10; 4:14-16](#)).

Paul and Silas had to flee by night to Berea; but the church and ministers had been constituted, and the Thessalonians became missionaries virtually themselves (for which the city's commerce gave facilities) both by word and by example, the report of which had reached Macedonia where Paul had been, and Achaia where he now was, at Corinth ([<520107>1 Thessalonians 1:7,8](#)). From Berea Paul, after having planted a Scripture-loving church, was obliged to flee by the Thessalonian Jews who followed him there Timothy (who apparently came to Berea separately from Paul and Silas; compare [<441710>Acts 17:10](#) with [<441714>Acts 17:14](#)) and Silas remained there still, when Paul proceeded by sea to Athens. While at Athens Paul longed to visit the Thessalonians again, and see their spiritual state, and "perfect that which was lacking in their faith" ([<520310>1 Thessalonians 3:10](#)); but "Satan (through the instrumentality of the Thessalonian Jews probably, [<431327>John 13:27](#)) hindered" him ([<520218>1 Thessalonians](#)

2:18; <441713>Acts 17:13). He therefore sent Timothy, who followed him apparently to Athens from Berea (<441715>Acts 17:15), and immediately on his arrival at Athens to Thessalonica (<520301>1 Thessalonians 3:1). Much as he would have desired Timothy's help against his Athenian opponents, he determined to forego it for the sake of the Thessalonian church. Silas does not appear to have come to Paul at Athens at all, though Paul had desired him and Timothy to "come to him with all speed" (<441715>Acts 17:15), but with Timothy (who from Thessalonica called for him at Berea) joined Paul at Corinth first (<441801>Acts 18:1,5; "when Silas and Timothy were come from Macedonia"). The epistle mentions Timothy at Athens (<520312>1 Thessalonians 3:12), but not Silas.

Timothy "brought good tidings of the Thessalonian church's faith and love, and good remembrance of Paul, and desire to see him" as he desired to see them (<520306>1 Thessalonians 3:6-10). Their defect was the exclusive dwelling of some on Christ's kingdom to such a degree as to neglect present duties (<520411>1 Thessalonians 4:11,12). Some who had lost relatives by death

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doubted whether they who died before Christ's coming would share with those found alive, in His kingdom then to be revealed. Some had been quarrelsome and revengeful (<520513>1 Thessalonians 5:13,15); others had even relapsed into pagan lusts, fornication, and adultery (<520403>1 Thessalonians 4:3-10). Some were insubordinate toward ministers, and slighted the manifestations of the Spirit in those possessing His gifts as "prophesyings" (<520512>1 Thessalonians 5:12,13,19,20). To correct these defects, to praise their graces, and to testify his love, is Paul's aim in this epistle.

The place of writing was Corinth, where Timothy, with Silas, rejoined Paul (<441805>Acts 18:5).

THE TIME OF WRITING . Soon after Timothy's arrival with tidings of their state (<520217>1 Thessalonians 2:17; 3:6), in the autumn A.D. 52. Paul wrote in the winter of that year, or else early in A.D. 53 at the beginning of his stay of one year and a half at Corinth (<441811>Acts 18:11). (Timothy had been sent probably from Athens to inquire: <520301>1 Thessalonians 3:1,2). For it was written not long after the conversion of the Thessalonians (<520108>1 Thessalonians 1:8,9), while Paul could speak of himself as only "taken from them for a short season" (<520217>1 Thessalonians 2:17). Hence, it was first in date of all Paul's extant epistles. Paul, Silas, and Timothy, the three founders of the Thessalonian church, stand at its head in the inscription. "We" is written everywhere except in <520218>1 Thessalonians 2:18; 3:5; 5:27; "we" is the true reading in <520413>1 Thessalonians 4:13. The KJV "I" in <520409>1

Thessalonians 4:9; 5:1,23, is not in the original.

STYLE . Calm, practical, and uncontroversial, because he takes for granted the doctrinal truths, which were not yet controverted. Simple, less intense, and less marked by sudden turns of thought.

GROUPING OF PAUL'S EPISTLES . Impassioned argument and vehement feeling were reserved for subsequent epistles, which had to deal with fundamental errors of doctrine, as Judaizing legalism. The second group of epistles, Corinthians, Romans, and Galatians, five years later, in opposition to the latter, unfold the cardinal doctrines of grace and justification by faith. Still later, the epistles from his Roman prison, Ephesians, Colossians, and Philippians confirm the same. Last of all, the pastoral epistles suit the church's developed ecclesiastical constitution, and direct as to bishops and deacons, and correct abuses and errors of later growth. His opponents in 1 Thessalonians are Jews (⁵²⁰²¹⁶1 Thessalonians 2:16); but in the second group Judaizing Christians. The gospel preached in the epistles to the

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Thessalonians is that of Christ's coming kingdom rather than the cross; for the former best met the Messianic hopes which won Jewish believers to the Christian faith; it also especially comforted the infant church under trials, and in the sacrifice of worldly pleasure and gain. The healthy condition of all the Macedonian churches accounts for the close resemblance between this epistle and the epistle to Philippians, written ten years subsequently. Hence in both he begins with warm commendations, and drops the official title of "apostle" in the salutation.

DIVISION . The same prayer ("may God Himself," etc.) recurring at [<520311>1](#) Thessalonians 3:11-13, and [<520524>1](#) Thessalonians 5:24, (translated "may the God of peace Himself," etc.,) apparently marks the close of the two divisions.

PERSONS ADDRESSED . The prevalence of the Gentile element in them appears from the entire absence of quotations from the Old Testament in these two epistles; also from the address being to persons who had turned "from idols" ([<520109>1](#) Thessalonians 1:9).

SECOND EPISTLE . Genuineness. Polycarp (Ep. ad Philipp. 11) alludes to [<520104>1](#) Thessalonians 1:4; 3:15, and so attests it. Justin Martyr (Dial. Trypho, 193, sec. 32) alludes to [<530203>2](#) Thessalonians 2:3. Irenaeus (iii. 7, section 2) quotes [<530208>2](#) Thessalonians 2:8. Clement of Alexandria quotes [<530302>2](#) Thessalonians 3:2 as Paul's words (Strom. i. 5, section 554; Paedag. i. 17). Tertullian (de Resurr. Carnis, chap. 24) quotes

<530201>2 Thessalonians 2:1,2 as part of Paul's epistles.

DESIGN . The report from Thessalonica after the first epistle represented the faith and love of the church there as on the increase, and their constancy amidst persecutions unshaken. Their only error needing correction was that Paul's description of Christ's sudden second coming (<520413>1 Thessalonians 4:13; 5:2), possibly at any moment, led them to believe it actually imminent. Some professed to know by "the Spirit" (<530202>2 Thessalonians 2:2) it was so, others declared Paul when with them had said so; a letter purporting to be from him to that effect was circulated among them (<530202>2 Thessalonians 2:2, in <530317>2 Thessalonians 3:17 he marks his autograph salutation as the test whereby to know his genuine letters). Hence some ceased to mind their daily work, and cast themselves on the charity of others as if their only duty was to look for Christ's immediate coming. Paul therefore tells them (2 Thessalonians 2) that before the Lord shall come there must first be a great apostasy, and the man of sin be

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revealed; and that to neglect daily business would only bring scandal on the church, and was contrary to his own practice among them ([<530307>](#)2 Thessalonians 3:7-9), and that believers must withdraw from such disorderly walkers ([<530306>](#)2 Thessalonians 3:6; 10-15).

D IVISIONS .

(1)[<530101>](#) 2 Thessalonians 1:1-12; he commends the Thessalonians' faith, love, and patience, amidst persecutions.

(2) [<530201>](#)2 Thessalonians 2:1-17; corrects their error as to Christ's immediate coming, and foretells that the man of sin ([see ANTICHRIST](#)) must first rise and perish.

(3)[<530301>](#) 2 Thessalonians 3:1-16; exhorts to orderly conduct, prays the God of peace in their behalf, autograph salutation and blessing.

D ATE A ND P LACE O F W RITING . He must have written at Corinth during his one year and six months' stay ([<441811>](#)Acts 18:11, namely, beginning with the autumn A.D. 52, and ending with the spring A.D. 54), probably six months after his first epistle A.D. 53; for Timothy and Silas, whose names are joined with his own in the inscription were with him at Corinth, and not with him for a long time after he left that city ([<441818>](#)Acts 18:18, compare [<441922>](#) Acts 19:22). Silas was probably never afterward any length of time with Paul.

S TYLE . It resembles that of Paul's other epistles, save in the

prophetic part. In the latter (as in more solemn passages, e.g. <510208>Colossians 2:8,16 with <530103>2 Thessalonians 1:3; <461524>1 Corinthians 15:24-28 with <530108>2 Thessalonians 1:8,9; <450118>Romans 1:18 with <530108>2 Thessalonians 1:8,10) his style is elevated, abrupt, and elliptical. As <520405>1 Thessalonians 4:5 dwells on Christ's coming in its aspect of glory to the sleeping and living saints, so this epistle on its aspect of everlasting perdition to the wicked and to him who shall consummate all iniquity as the man of sin (2 Thessalonians 2). So far was Paul in writing 1 Thessalonians from being mistaken as to Christ's speedy coming that he had distinctly told them, when with them, the same truths as to the precursory apostasy which he now more emphatically repeats (<530205>2 Thessalonians 2:5).

Several coincidences between 1 Thessalonians and 2 Thessalonians confirm the genuineness of the latter. Thus, compare <530302>2 Thessalonians 3:2, "that we may be delivered from unreasonable and wicked men," with <520215>1

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Thessalonians 2:15,16; compare ^{<441706>}Acts 17:6. Also ^{<530209>}2 Thessalonians 2:9, “the man of sin” coming after the working of “Satan,” with ^{<520218>}1 Thessalonians 2:18; 3:5, where Satan appears in his earlier phase as “hinderer” of the gospel and “tempter.” Also instead of warning in ^{<520514>}1 Thessalonians 5:14 stricter discipline is substituted, now that the evil has become worse (^{<530306>}2 Thessalonians 3:6,14, “withdraw from the company”).

Paul probably visited Thessalonica subsequently (^{<442004>}Acts 20:4) on his way to Asia, and took with him thence the Thessalonians Aristarchus and Secundus. Aristarchus was his “companion in travel,” and shared his perils at Ephesus and his shipwreck, and was his “fellow prisoner” and “fellow labourer” at Rome (^{<442702>}Acts 27:2; ^{<510410>}Colossians 4:10; ^{<570124>}Philemon 1:24).

THESSALONICA

A town of Macedonia on the Thermaic gulf, now the gulf of Saloniki. Therma was its original name, which Cossander changed into Thessalonica in honour of his wife, Philip’s daughter. It rises from the end of the basin at the head of the gulf up the declivity behind, presenting a striking appearance from the sea. After the battle of Pydna Thessalonica fell under Rome and was made capital of the second region of Macedonia. Afterward, when the four regions or governments were united in one province, Thessalonica became virtually the metropolis. Situated on the Via Ignatia which traversed the S. coast of

Macedonia and Thrace, connecting thereby those regions with Rome, Thessalonica, with its harbour on the other hand connecting it commercially with Asia Minor, naturally took the leading place among the cities in that quarter. Paul was on the Via Ignatia at Neapolis and Philippi, Amphipolis and Apollonia (<441611>Acts 16:11-40; 17:1), as well as at Thessalonica. The population of Saloniki is even now 60,000, of whom 10,000 are Jews. Trade in all ages attracted the latter to Thessalonica, and their synagogue here was the starting point of Paul's evangelizing. Octavius Augustus rewarded its adhesion to his cause in the second civil war by making it "a free city" with a popular assembly ("the people") and "rulers of the city" (politarchs:

<441701> Acts 17:1,5,8); this political term is to be read still on an arch spanning the main street, from it we learn there were seven politarchs. Its commercial intercourse with the inland plains of Macedonia on the N., and on the S. with Greece by sea, adapted it admirably as a center from whence the gospel word "sounded out not only in Macedonia and Achaia, but in every place" (<520108>1 Thessalonians 1:8). Paul visited T. on his second

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missionary tour. (**See PAUL** and **see JASON** on this visit). Other Thessalonian Christians were Demas perhaps, Gaius (<441929>Acts 19:29), Secundus, and Aristarchus (<442004>Acts 20:4; 27:2; 19:29). On the same night that the Jewish assault on Jason's house in search of Paul and Silas his guests took place, the latter two set out for Berea. Again Paul visited Thessalonica (<442001>Acts 20:1-3), probably also after his first imprisonment at Rome (<540103>1 Timothy 1:3, in accordance with his hope, <500125>Philippians 1:25,26; 2:24). Thessalonica was the mainstay of Eastern Christianity in the Gothic invasion in the third century. To Thessalonica the Slaves and the Bulgarians owed their conversion; from whence it was called "the orthodox city." It was taken by the Saracens in 904 A.D., by the Crusaders in 1185 A.D., and by the Turks in 1430; and the murder of the foreign consuls in 1876 had much to do with the last war of 1876-1877, between Russia and Turkey. Eustathius, the critic of the 12th century, belonged to Thessalonica. The main street still standing is the old Via Ignatia, running E. and W., as is shown by the two arches which span it, one at the E. the other at the W. end; on that at the E. end are figures in low relief representing the triumphs of a Roman emperor.

THEUDAS

The insurgent mentioned by Gamaliel as having led 400 men, boasting himself to be somebody of importance. Slain at last. His followers were dispersed (<440536>Acts 5:36). Josephus describes such a Theudas (44 A.D.), under Claudius, i.e. ten

years later than Gamaliel's speech. As Theudas preceded Judas the Galilaean according to Luke, he must have revolted at the close of Herod's reign (for Judas appeared in 6 A.D. after Archelaus' dethronement), a very turbulent period in which Josephus names three disturbers, leaving the rest unnamed; among the latter was probably Theudas; it is not strange that 50 years later another Theudas, an insurgent in Claudius' time, should arise. Or Luke's Theudas may be Josephus' Simon, one of the three whom, he names in the turbulent year of Herod's death (B. J. 2:4, section 2; Ant. 17:10, section 6; 12, section 6; 20:4, section 2), Herod's slave who tried to make himself king in the confusion consequent on the vacancy in the throne. He corresponds to Luke's description of Theudas in his lofty notion of himself, in his violent death which is not true of the other two insurgents, in the fewness of his followers. Thus, Theudas would be his name, long borne, and so best known to Gamaliel and the Sanhedrin at Jerusalem; Simon the name wherewith he set up as king, and so given by Josephus writing for Romans.

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THIEVES

Greek [leesta](#) i. Rather “robbers.” Lawless banditti infested Palestine in our Lord’s days (Josephus, Ant. 17:19, section 8; 20:8, section 10), and gave trouble to each successive Roman governor (Josephus, B. J. 2:13, section 2). Even on the high road between Jericho and Jerusalem they assailed travelers, as the parable of the good Samaritan shows ([421030](#)>Luke 10:30). Armed bands were needed to encounter them ([422252](#)>Luke 22:52). Fanatical zeal for emancipating the Jewish nation often accompanied robbery, from whence Barabbas and his companions in insurrection and murder enlisted popular sympathy ([411507](#)>Mark 15:7). Crucifixion was the Roman penalty for the robber and the rebel alike.

The two crucified with Jesus were probably such: the taunt of the one, “if Thou be Christ, save Thyself and us,” implies sympathy with the Jews’ fanatical zeal for national and individual deliverance from Roman rule: they probably were among Barabbas’ fellow insurgents, and were doomed to die with him; but he was released, and they were left to their fate. At first both railed at Jesus ([402744](#)>Matthew 27:44; [411532](#)>Mark 15:32). (Though possibly the plural for the singular is a Hebrew idiom when the writer expresses a fact generally, without specifying which of two the fact holds good of, as when Jonah “went down into the sides (i.e. one or other of the sides) of the ship,” [320105](#)>Jonah 1:5). The mysterious darkness from noon; the meek, holy, and divine bearing of Jesus amidst all taunts and agonies, and His prayer for His

murderers, touched the heart of one of the two robbers with sympathy and awe (<422339>Luke 23:39-43). When his fellow reviled Jesus he rebuked the reviler (which makes probable the explanation from Hebrew idiom above, that he himself had not reviled Jesus), “dost thou not fear God, seeing thou art in the same condemnation (surely such a terrible penalty from God should lead thee to fear Him: see <230913>Isaiah 9:13; <661610> Revelation 16:10,11; <142822>2 Chronicles 28:22; <240503>Jeremiah 5:3); and we indeed justly (he justifies God in His dealings however penal, the sure mark of repentance, accepting the punishment of iniquity: <195104>Psalm 51:4; <032641> Leviticus 26:41), for we receive the due reward of our deeds (confession of sin: <620109>1 John 1:9); but this Man hath done nothing amiss” (acknowledgment of Jesus as the Holy One of God: <451009>Romans 10:9; <580726> Hebrews 7:26; <600222>1 Peter 2:22-24). Then he said to Jesus, “Lord remember me”: he might have said, Lord save me from this agonizing cross, as the other said in taunt; but recognizing him as “Lord” by the Holy Spirit (<461203>1 Corinthians 12:3), he leaves the mode of blessing for the All-

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wise and Loving One to decide. “Remember me” includes all that is really good; he looks beyond the present dying state to the eternal future; when all others forget the executed outcast, do Thou remember me (^{<181413>}Job 14:13). The chief butler when raised again forgot Joseph; Jesus, when glorified, then especially remembered the penitent companion of His sufferings (^{<014014>}Genesis 40:14,23; ^{<234915>}Isaiah 49:15,16). “When Thou comest into Thy kingdom,” which he heard that Jesus claimed before Pilate (^{<431837>}John 18:37; 19:14); while all others, even the disciples, expected a temporal kingdom he looked for a spiritual; he discerned the divine King in the dying human sufferer. Marvelous faith! when the rest had given up all hopes of His Messiahship (^{<422420>}Luke 24:20,21) he takes for granted the coming of Christ’s kingdom, yet unlike the impatient disciples (^{<440106>}Acts 1:6,7) is content to wait Christ’s own time. But Jesus will not let him wait, he shall share Christ’s blessedness today;” and Jesus said, Verily I say unto thee, Today shalt thou be with Me in **see PARADISE** ” (**see EDEN**). “With ME” is the chief blessedness of the intermediate state (^{<500123>}Philippians 1:23; ^{<470508>} 2 Corinthians 5:8), as it shall be of the final; to him alone of all His hearers did Jesus speak of paradise. His acceptance is but a slight stay for procrastinators to rest on for the general acceptance of deathbed repentances. The one instance is recorded, that none may despair; but one, that none may presume, He was never called before; now, when called, he instantly obeys: but we are all called from childhood. His faith was exercised under circumstances most adverse to faith; we

are called to faith under privileges most favorable to faith. Our case and his are very distinct. The place on Christ's right hand in the kingdom, desired by Zebedee's sons, was reserved for the penitent thief, first in the kingdom of suffering, then in the kingdom of glory, His case proves that a man is justified by faith without the deeds of the law, yet not by a dead faith, for his faith evidenced its vitality by confession of sin and of Christ crucified, by faithful reproof of the scorner if haply he too might be led to repent, by humility, and by hope in the Saviour looking beyond present pain to the eternal state; also that baptism is only "generally "necessary to salvation, a baptized man may be lost and an unbaptized man may be saved; the baptism of blood supplied the place of the outward sign of regeneration (Hilary, de Trin. 10; Jerome Ep. 13; <402023>Matthew 20:23; <421250>Luke 12:50).

THIMNATHAH

A town in Dan (<061943>Joshua 19:43).

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THOMAS

Hebrew, “twin;” Greek, Didymus. Coupled with Matthew in [<401003>Matthew 10:3](#); [<410318>Mark 3:18](#); [<420615>Luke 6:15](#); but with Philip in [<440113>Acts 1:13](#). Matthew modestly puts himself after Thomas in the second quaternion of the twelve; Mark and Luke give him his rightful place before Thomas. Thomas, after his doubts were removed ([<432028>John 20:28](#)), having attained eminent faith (for sometimes faith that has overcome doubt is hardier than that of those who never doubt), is promoted above Bartholomew and Matthew in Acts. John records three incidents throwing strong light on his character:

(1) ([<431108>John 11:8,15,16](#)) When Jesus, for Lazarus’ sake, proposed to go into Judaea again the disciples remonstrated, “Master, the Jews of late have sought to stone Thee, and goest Thou there again?” On Jesus’ reply that His day was not yet closed, and that He was going to awake Lazarus out of the death sleep, and that He was glad of his death “to the intent that they might believe,” Thomas evinced his devoted love on the one hand, ready to follow Jesus unto death (compare Paul, [<442113>Acts 21:13](#)), on the other hand ignoring, with characteristic slowness to believe, Jesus’ plain statement as to His going to raise Lazarus. He can see no hope of escape; his natural despondency anticipates death as the certain issue of the journey, still in self devoting affection he will brave all.

(2) ([<431404>John 14:4-6](#)) “Where I go ye know, and the way ye know; Thomas saith, Lord, we know not where Thou goest

(yet Jesus had answered Peter's question, <431336>John 13:36, 'Lord, where goest Thou?' and plainly told the disciples He was going to 'His Father's house,' <431402>John 14:2, ascending to where He had been before, <430662>John 6:62), and how can we know the way?" Thomas still cannot raise his mind to the unseen future home where Jesus is going, or realize the way as through Jesus.

(3) (<432020>John 20:20,24-29) Thomas with morbid brooding over doubts had absented himself from the disciples' assembly on the first Lord's day, when "He showed unto them His hands and His side"; so he missed the immediate blessing (compare <581025>Hebrews 10:25). The disciples did not stand aloof from Thomas though he had stood aloof from them; they told him, "we have seen the Lord." But he said with an unreasonable demand for sense evidence which is alien to the very idea of faith, and at the same time with language that marks the vivid impression which his Lord's body

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nailed on the cross had made on his mind, “except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side (one sense, seeing, is not enough; not even feeling also will satisfy him unless he feels with both hand and finger the spear mark as well as the nail marks) I will not and cannot believe” ([ou - mee pisteusoo](#)). A week of gloom to Thomas elapsed, the retribution in kind for his obstinate unbelief. Though Jesus might have cast him off yet He would not break the bruised reed; He condescends to Thomas’ culpable weakness. On the next Lord’s day, Thomas, laying aside his morbid isolation, attended the weekly assembly of disciples; though the doors were shut Jesus came and stood in the midst with His wonted salutation, “Peace be unto you”; then saith He to Thomas, with grave yet tender reproof (showing that He knew all that had passed in Thomas’s mind and all he had said to his fellow disciples), “reach here thy finger, and behold My hands, and reach here thy hand, and thrust it into My side; and be (become, [ginou](#)) not faithless but believing. Thomas said unto Him, My Lord and my God!” A refutation of Socinianism, because Thomas addresses these words to Jesus. The highest confession of faith in Jesus’ Godhead thus far made; see Peter’s ([<430669>](#)John 6:69; [<401616>](#)Matthew 16:16). As this forms the close of John’s Gospel, before the supplementary chapter (John 21) was added, this ending recurs to the doctrine alleged in the Gospel’s beginning, “the Word was God.” Like Mary Magdalene ([<432013>](#)John 20:13) Thomas appropriates Jesus to himself, “my Lord and, my God.” From the overwhelming proofs before him of Jesus’ humanity Thomas believes in His

Divinity. The resurrection of the Son of man proved that He was the Son of God (^{<450104>}Romans 1:4). All Christ's appearances in the 40 days were preparations for the believing without seeing (^{<600108>}1 Peter 1:8). Jesus spoke for all our dispensation what He said to Thomas, "because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed" (^{<470507>}2 Corinthians 5:7). Thomas was permitted to doubt, that we might not doubt ("Ab eo dubitatum est, ne a nobis dubitaretur": Augustine). God's word, not demonstration, is the true ground of faith.

Thomas is named next to Peter among the seven on the sea of Galilee, a proof that he was a fisherman like Peter (^{<432102>}John 21:2). He appears for the last time among the disciples met after the ascension (^{<440113>}Acts 1:13). The case of Thomas does not sanction but condemns skepticism, for if others were to demand the same tangible visible proofs as Thomas demanded miracles would have to be so continual as to cease to be miraculous, and

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sight would supersede faith. The unbelief of Thomas drew forth such an infallible proof of the identity between the crucified and the risen Lord that he who any longer disbelieves and is consequently condemned is left without excuse.

THORN, THISTLE

(See **BRAMBLE** , see **BRIER**).

(1) The Hebrew *atad* , Greek *ramnos* (<070914>Judges 9:14,15; <195809>Psalm 58:9); the Lycium Europoeum or boxthorn, in southern Europe and northern Africa, common in hedges.

(2) Chedek , <201519>Proverbs 15:19, “the way of the slothful is as an hedge of thorns,” i.e. he sees difficulties where all is plain to the willing and resolute (<202004>Proverbs 20:4, 22:13); <330704>Micah 7:4, “the best of them is as a brier (thorn) ... sharper than a thorn hedge,” pricking all who come in contact with them, a vivid image of the bad; a single thorn is sometimes two inches long, as sharp as a pin, and. as hard as a bone (<102306>2 Samuel 23:6,7). Thorns were the curse on the ground (<010318>Genesis 3:18). Jesus as “King of the curse” wore a crown of thorns (<480313>Galatians 3:13). So the blessing shall come in the regenerated earth, “instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree” (<235513>Isaiah 55:13).

<262824>Ezekiel 28:24, “there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all round about them”; none, first, to ensnare Israel into sin (as a brier catches one’s garment), then as the thorn to be the instrument of

punishing them.

(3) Choach , “thistles” (<183140>Job 31:40); some fast growing prickly weed.

(4) Dardar

<010318> Genesis 3:18, “thistles”; Greek **triboloi** , Latin tribuli (<400716>Matthew 7:16); the Tribulus terrestris, or else Centsurea calcitrapa, “star thistle.”

(5) Shamir, the Arabic samur, a kind of sidra.

The Paliurus aculeatus (Christ’s thorn) and Zizyphus spina Christi, growing 20 or 30 ft. high, the Arab nebk, abound in Palestine; the nebk fringes the Jordan. The natsowts of <230719>Isaiah 7:19 was probably some zizyphus. Christ’s crown of thorns was probably platted of its flexible, round, thorny branches, so as to resemble in mockery the green garlands with which generals and emperors used to be crowned. The balm of Gilead is said to

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have been procured from the Spins Christi, by incision in the bark; antitypically, our healing comes from His wound. As King of the curse He wore the crown of thorns, to which the ground was doomed by man's sin; and from the thorns He extracts the medicine to heal our incurable wound

([<240822>](#)Jeremiah 8:22). Six species of thistle (carduus) have been noticed between Rama and Jerusalem. The thorny ononis or "rest harrow" also abounds in Palestine. Thorns were often used for fuel ([<210706>](#)Ecclesiastes 7:6), their "crackling" answers to the fool's loud merriment which hurries on his doom; dried cow dung was the common fuel; its slowness of burning contrasts with the quickness with which the thorns blaze to their end

([<340110>](#)Nahum 1:10). As thorns "folden together" so that they cannot be disentangled and thrown into the fire in a mass, so the Assyrians shall be. [<232704>](#) Isaiah 27:4; 33:12; [<580608>](#)Hebrews 6:8; [<19B812>](#)Psalm 118:12; 58:9, "before your pots can feel the thorns He shall take them away as with a whirlwind both living and in His wrath": proverbial; explain rather before your pots' contents can feel the heat of the thorns burning beneath, He will with a whirlwind take the wicked away, whether the flesh in the pot (i.e. the plans of the wicked against the godly) be raw (literally, living) or sodden (literally, glowing); or else "He will take them (the wicked)away, whether green (not yet reached by the fire) or burning." Travelers in the desert often have the just kindled fire and all their preparations swept away by a sudden wind. Science regards thorns as undeveloped branches (as in the hawthorn; but prickles as in the bramble and rose are only hardened hairs): a specimen of the arrest which the fall put on

the development of what otherwise would have been good; powers for good turned to hurt through sin.

THOUSAND YEARS

The millennium. The period of Christ's coming reign with His saints over this earth, delivered from Satan's presence. As Satan and His kingdom in successive stages sink, Christ and His kingdom rise (Revelation 19--20). Satan, having been foiled in his last desperate attempt to overthrow Christ's kingdom by **see ANTICHRIST** or the beast, shall by the just law of necessary retributive consequence be bound immediately afterward and imprisoned in the bottomless pit a thousand years. On the same just principle they who have suffered for Christ, and not worshipped the God- opposed world power, shall come to life again and reign with Christ (⁵⁵⁰²¹²>2 Timothy 2:12), at His coming, a thousand years. Their **see RESURRECTION** is "the first resurrection." "The rest of the dead live not

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again until the thousand years are finished: blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Ten, the world number, raised to the third power, the divine number, expresses the world pervaded by God. Possibly the “thousand” may extend much longer than the literal number. So also (⁵⁰⁰³¹⁰Philippians 3:10) Paul’s ambition was to “attain the resurrection from out of the rest of the dead” ([exanastasis](#)). So our Lord declares (⁴²²⁰³⁵Luke 20:35), “they who shall be accounted worthy to obtain the resurrection from the dead cannot die any more, for they are equal unto the angels, and are children of God, being children of the resurrection.” Again, to the apostles (⁴²²²¹⁸Luke 22:18), “ye are they who have continued with Me in My temptations, and I appoint unto you a kingdom as My Father hath appointed unto Me, that ye may eat and drink with Me at My table, and sit on thrones judging the twelve tribes of Israel.” Again (⁴⁰¹⁹²⁸Matthew 19:28), “ye that have followed Me, in the regeneration when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.”

Those “beheaded (virtually or actually, literally, hatcheted) for Jesus and for the word of God” stand first; then they” who have not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands,” i.e. did not treat the world’s riches, ambitions, and pleasures as their portion. Jesus implies, in reply to the request of Zebedee’s two sons, that there are places of peculiar honour reserved by

the Father for those who drink Christ's bitter cup ([402022](#)>Matthew 20:22,23). Thus, "whosoever shall lose his life for Christ's sake (in will or deed) shall save it" ([410835](#)>Mark 8:35). Satan thought to destroy God's people by persecutions (just as previously to destroy Christ, Revelation 12); but the church is not destroyed from the earth, but raised to rule over it; Satan himself is shut up for a thousand years in the "abyss" ("bottomless pit"), preparatory to the "lake of fire," his final doom. As before, by Christ's ascension, he ceased to be accuser of the brethren in heaven, so during the millennium he ceases to be seducer and persecutor on earth. As long as he rules in the darkness of the world we live in an atmosphere tainted with evil physical and spiritual ([490202](#)>Ephesians 2:2). Christ's coming will purify the world ([390303](#)>Malachi 3:3). Sin will not wholly cease, for men shall be still in the flesh, and therefore death will come, but at long intervals, life being vastly prolonged as in the days of the patriarchs ([236520](#)>Isaiah 65:20); but sin

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will not be that almost universal power that it is now. Satan will no longer seduce the flesh, nor be the “god” and “prince of this world” ([<431430>](#)John 14:30; [<470404>](#)2 Corinthians 4:4), which now “lieth in the wicked one” ([<620519>](#)1 John 5:19). The flesh, untempted from without, shall become more and more subject to the spirit. Christ with His saints, in transfigured bodies, will reign over men in the flesh. The millennial nations will be prepared for a higher state, as Adam would have been in paradise, had he never fallen ([<662101>](#)Revelation 21:1,24,26). This will be the manifestation of “the world (age, [aion](#)) to come” already set up invisibly in the saints in “this world”

([<580205>](#)Hebrews 2:5; 5:5). As each seventh year was Israel’s year of remission, so of the world’s seven thousands the seventh shall be its sabbatism ([<580409>](#)Hebrews 4:9, margin).

Papias, Justin Martyr, Irenaeus, Cyprian, expected an earthly millennial kingdom; not until millennial views carnally confounded the state of the transfigured king-priests with that of the subject nations in the flesh, and the church itself sought a present visible kingdom with Rome as its center, instead of hoping for it only when Christ shall come, was the doctrine abandoned by the church and apostasy set in.

Earth, not becoming transfigured until after the millennium, shall not be, during it, the meet home for the transfigured saints; but from heaven they with Christ rule the earth, the comparatively free communion between the heavenly and earthly churches being typified by Christ’s communion at short

intervals with His disciples during the 40 days between His resurrection and ascension.

Old Testament prophecy everywhere anticipates Christ's kingdom at Jerusalem: <240317>Jeremiah 3:17; <230403>Isaiah 4:3; 11:9, 35:8; 60:61,65,66; Ezekiel 37 to 48, etc., etc. He confirms His disciples' expectation of it, but corrects their impatience to know the time (<440106>Acts 1:6-8). The kingdom begins, not as the carnal Jews thought, from without, but from within, spiritually; then when Christ shall be manifested it shall be manifested outwardly (<510304>Colossians 3:4; <620302>1 John 3:2). The papacy blasphemously anticipates the visible headship which Christ shall then assume, "reigning as kings" without Christ (<460408>1 Corinthians 4:8). "When Christianity became a worldly power under Constantine, the future hope was weakened by joy over present success" (Bengel); the church becoming a harlot ceased to be the bride going to meet her Bridegroom. The saints' future priesthood unto God and Christ "in His temple" (<660106>Revelation 1:6; 5:10; 7:15; 20:6) is the

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THREE TAVERNS

A village or Station where the brethren met Paul on his way to Rome ([<442815>Acts 28:15](#)); so-called from there having been originally there three taverns; 33 miles from Rome according to the Antonine Itinerary. Near the present Cisterna. It must have cheered Paul to greet Christians who had come so far to meet him.

THRESHOLDS

[<161225>](#) Nehemiah 12:25. Rather see [ASUPPIM](#) .

THRONE

(1) Of a king; (2) of a judge or a priest ([<19C205>Psalm 122:5](#)). Solomon's throne ([<111019>1 Kings 10:19](#)) was a chair of ivory with circular back and arms, overlaid with gold, raised on six steps; on each side of each step was a lion of gold, and there was "a footstool of gold fastened to the throne"

([<140918>2 Chronicles 9:18](#)). Usually set on a dais and under a canopy (so the "rainbow about the throne" of the Almighty, [<660403>Revelation 4:3](#)). For "seats" translated, thrones in [<660404>Revelation 4:4](#) and [<661116>Revelation 11:16](#). So in [<660213>Revelation 2:13](#) Satan mimics Christ's "throne." "Thrones" in [<510116>Colossians 1:16](#) are a princely order of angels, higher than "dominions" or lordships. Reclining or sitting on the ground being the usual postures, a chair marked

dignity (<120410>2 Kings 4:10; <200914>Proverbs 9:14). To express royalty “throne of the kingdom” was the phrase (<110146>1 Kings 1:46). Elevation marked the king’s throne, from whence Jehovah’s throne is “high and lifted up” (<230601>Isaiah 6:1). “The throne of the governor” in <160307> Nehemiah 3:7 is his official house where his throne was, on or near the city wall.

THUNDER

Rare in the clear air of Palestine in harvest time or summer, which shows how its coming at Samuel’s call unto Jehovah was by divine agency (<091217>1 Samuel 12:17,18). God so blessed the Holy Land that the ingathering of fruits and the threshing in the open air were unimpeded by rain. Its coming then would be as unseasonable and calamitous as “honour” conferred on a “fool” (<202601>Proverbs 26:1). Symbolizing divine wrath and judgment (<021916>Exodus 19:16; <192903>Psalm 29:3-9; <090210>1 Samuel 2:10). Thunderings are figuratively spoken of as “voices of God” (<020928>Exodus 9:28 margin,

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explained in the services of the glorious temple at Jerusalem (Ezekiel 40--48). The marriage of the Lamb and bride, then begun in heaven, shall unfold the mysteries of the now obscure Song. The theocracy, or rule of God in Christ, shall supersede the misrule of earthly potentates who ruled for self.

Finally, when the corrupt flesh and Satan shall have been cast out forever after the millennium, the general resurrection, judgment, and **see REGENERATION** of our home shall follow. The same Spirit regenerates the believer's soul now (^{<450811>}Romans 8:11), his body at Christ's coming, and his home (^{<19A430>}Psalms 104:30; ^{<662101>}Revelation 21:1) after the millennium. The earth, once baptized with water, shall be baptized with fire (^{<610307>}2 Peter 3:7,10-13). Earth and nature shall be regenerated, as the nations were previously in the millennium. The saints not merely, as in it, reign from heaven over the earth; but the heavenly Jerusalem, having the glory of God, shall descend on earth, far eclipsing Israel's Jerusalem in the millennium. The saints shall be God's city and bride, God causing His glory to shine out through them, as the flame through a jasper colored lamp (^{<662110>}Revelation 21:10,11,23). "The nations of them which are saved," namely, during the millennium (which will be the age of the regeneration of nations as this is the age of the regeneration of individual souls) "shall walk in the light of" the heavenly Jerusalem, i.e. the wife of the Lamb; for the elect church shall hold the primacy among the redeemed throughout eternity, because she alone shall have witnessed for Christ in

the face of an opposing world and the prince of darkness (<662124>Revelation 21:24). In the primitive paradise there was but a garden with a solitary pair; but in the final paradise and the regenerated earth city and garden shall be combined, the perfect communion of saints with individual blessedness and perfection. Satan loosed no more; the saints under the blessed necessity of sinning no more; the groans of nature hushed (<450818>Romans 8:18-23); no more sea, literal or figurative (<270702>Daniel 7:2,3; <235720>Isaiah 57:20; <662101>Revelation 21:1,4); no more pain, crying, death. When Christ shall have accomplished the purpose of His mediatorial kingdom by bringing all things into subjection to the Father, God will be all in all. The unity of the Godhead will then be prominent, as His Trinity is now; "His name will be one," and He will come then first into direct communion with His redeemed. Lord, hasten it in Thine own time (<381409>Zechariah 14:9; <461524>1 Corinthians 15:24).

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earnest of Christ's coming in glory (Matthew 17); it is the miniature specimen of the millennial kingdom: first, Christ in glory, then Moses a specimen of those raised from the dead at Christ's coming, then Elijah a specimen of those who never taste death, but being found alive are transfigured in a moment ([1 Corinthians 15:51,52](#)); finally Peter, James, and John, the specimen of Israel and the nations in the flesh who shall desire the tabernacling among them of Christ and the transfigured saints: "Lord, it is good to be here," etc. The privilege of our high calling in Christ is limited to the time of Satan's reign; when he is bound there will be no scope for suffering for, and so no longer the reward of reigning with, Him ([Revelation 3:21](#); [1 Corinthians 6:2](#)).

Even during the millennium there is a separation between heaven and earth, humanity transfigured and humanity in the flesh. Hence, apostasy can take place at its close; out of the one element of evil in it, the flesh, man's birth- sin the only influence then preventing the saving of all souls. In the judgment on this, the world of nature is destroyed and renewed, as the world of history was before the millennium. Only then the new heaven and earth are perfected. The millennial heaven and earth, connected but separate, are but a foretaste of the everlasting state, when the upper and lower congregations shall be no longer separate and new Jerusalem shall descend from God out of heaven. The millennium shall be the last season of grace; for what can move him in whom the church's visible glory, evil being circumscribed on all sides, evokes no longing for communion with the church's King? As the history of nations ended with the church's millennial manifestation in

glory, so that of mankind in general shall end with the separation of the just from the wicked. (Auberlen, Daniel and Revelation.) As “kings” the transfigured saints shall have subjects; as “priests” they shall have people to whom they shall mediatorially minister blessings from God, namely, the men on earth. The scene of the kingdom is not in, but “under, heaven”; on or over the earth (<660510>Revelation 5:10; <270727> Daniel 7:27). The kingdom shall be where the tares once were (<401341>Matthew 13:41), i.e. on earth. “The meek shall inherit the earth”; like Caleb, alone faithful among the faithless, inheriting the very Mount Hebron on which his feet trod 40 years before (<400505>Matthew 5:5; <041423>Numbers 14:23,24; <061409>Joshua 14:9). It will be a time of Sabbath peace, uninterrupted by war (<580409>Hebrews 4:9; <230204>Isaiah 2:4; <380910>Zechariah 9:10; Hos, 2:18). Even the savage animals shall lose their ferocity (<231106>Isaiah 11:6-9; 65:25). Christ’s king-priesthood (<380613>Zechariah 6:13) shall be

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compare ^{<431229>}John 12:29,30). ^{<182614>}Job 26:14, translated “and how faint is the word whisper that we hear of Him! but the thunder (i.e. the majestic fullness) of His power (in antithesis to ‘the whisper’) who can understand?” (^{<461309>}1 Corinthians 13:9-12.) ^{<183919>}Job 39:19, “hast thou clothed his (the horse’s) neck with thunder?” i.e. majesty (Umbreit): or his arched neck inspiring fear as the thunder does; but Maurer, “with his trembling, quivering mane.”

THYATIRA

(**See LYDIA** , the probable agent of carrying the gospel to her native town). Thyatira lay a little to the left of the road from Pergamos to Sardis (Strabo 13:4, who calls it “a Macedonian colony”); on the Lycus, a little to the S. of the Hyllus, at the N. end of the valley between Mount Tmolus and the southern ridge of Tetanus. Founded by Seleucus Nicator. On the confines of Mysia and Ionia. A corporate guild of dyers is mentioned in three inscriptions of the times of the Roman empire between Vespasian and Caracalla. To it probably belonged Lydia, the seller of purple (i.e. scarlet, for the ancients called many bright red colors “purple”) stuffs (^{<441614>}Acts 16:14). The waters are so suited for dyeing that nowhere is the scarlet of fezzes thought to be so brilliant and permanent as that made here. Modern Thyatira contains a population of 17,000. In ^{<660218>}Revelation 2:18-25, “the Son of God who hath eyes like unto a flame of fire, and His feet like fine brass,” stands in contrast to the sun god. Tyrimnas, the tutelary god of Thyatira, represented with flaming rays and feet of burnished brass. Christ commends

Thyatira's works, charity, service, faith, and patience. Thyatira's "last works were more than the first," realizing <520401>1 Thessalonians 4:1, instead of retrograding from "first love and first works" as Ephesus (<660204>Revelation 2:4,5); the converse of <401245>Matthew 12:45; <610220>2 Peter 2:20. Yet Thyatira "suffered that woman **see JEZEBEL** , which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Some self-styled prophetess, or collection of prophets (the feminine in Hebrew idiom expressing a multitude), closely attached to and influencing the Thyatira church and its presiding bishop or "angel" (the Alexandrinus and Vaticanus manuscripts read "thy wife" for "that woman") as Jezebel did her weak husband Ahab. The presiding angel ought to have exercised his authority over the prophetess or prophets so-called, who seduced many into the libertinism of the **see BALAAMITES** and **see NICOLAITANS** of Thyatira's more powerful neighbour Pergamos (<660206>Revelation 2:6,14,16).
The Lord

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encourages the faithful section at Thyatira. “Unto you (omit ‘and’ with the Alexandrinus and the Vaticanus manuscripts, the Sinaiticus manuscript reads: ‘among ‘) the rest in Thyatira I say, ... I will put upon you none other burden (save abstinence from and protestation against these abominations: this the seducers regarded as an intolerable burden, see

<401130> Matthew 11:30); but that which ye have hold fast until I come.” A shrine outside Thyatira walls was sacred to the sibyl Sambatha, a Jewess or Chaldaean, in an enclosure called “the Chaldaean court.”

THYINE WOOD

<661812> Revelation 18:12, Callitris quadrivalvis of Mount Atlas in North Africa, allied to the “arbor vitro,” Thuja occidentalis or articulata. The Romans prized it highly, and called it citrum; when Roman husbands upbraided ladies with extravagance in pearls, they retorted the men’s fondness for thyine tables (Pliny, H. N. 13:15).

TIBERIAS

<430601> John 6:1,23; 21:1. Josephus (Ant. 18, B.J. 2:9, section 1) says it was built by Herod Antipas, and named in honour of the emperor Tiberius. Capital of Galilee until the time of Herod Agrippa II, who transferred the seat of power again to Sepphoris. Antipas built in Tiberias a Roman stadium and palace adorned with images of animals which offended the Jews, as did also its site on an ancient burial ground. Now

Tubarieh, a filthy wretched place. On the western shore toward the southern end of the sea of Galilee or Tiberias, as John alone calls the sea. John is the only New Testament writer who mentions Tiberias. His notice of its many “boats”

(^{<430623>}John 6:23) agrees with Josephus’ account of its traffic.

Tiberias stood on the strip of land, two miles long and a quarter of a mile broad, between the water and the steep hills which elsewhere come down to the water’s edge. It occupied all the ground of the parallelogram, including Tubarieh at the northern end, and reaching toward the warm baths at the southern end (reckoned by Roman naturalists as one of the wonders of the world: Pliny, H. N. 5:15). A few palms still are to be seen, but the oleander abounds. The people, numbering 3,000 or 4,000, mostly live by fishing as of old. A strong wall guards the land side, but it is open toward the sea. The Jews, constituting one-fourth of the population, have their quarter in the middle of the town near the lake.

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Our Lord avoided Tiberias on account of the cunning and unscrupulous character of Herod Antipas whose headquarters were there (⁴²¹³³²>Luke 13:32); Herod never saw Him until just before the crucifixion (⁴²²³⁰⁸>Luke 23:8). Christ chose the plain of Gennesaret at the head of the lake, where the population was at once dense and Jewish; and, as being sent to the lost sheep of the house of Israel, kept away from Tiberias. After Jerusalem's overthrow Tiberias was spared by the Romans because the people favored rather than opposed the conquerors' arms. The Sanhedrin, after temporarily sojourning at Jamnia and Sepphoris, fixed its seat there in the second century. The Mishna was compiled in Tiberias by Rabbi Judah Haqodesh, A.D. 190. The Masorah body of traditions, which transmitted the Old Testament text readings and preserved the Hebrew pronunciation and interpretation, originated there. Jerusalem, Hebron, Safed, and Tiberias are the four holy places in which the Jews say if prayer without ceasing were not offered the world would fall into chaos. The Romans recognized the patriarch of Tiberias and empowered him to appoint his subordinate ministers who should visit all the distant colonies of Jews, and to receive contributions from the Jews of the whole Roman empire. The colony round Tiberias flourished under the emperors Antoninus Plus, Alexander Severus, and Julian, in the second and third centuries. The patriarchate of Tiberias finally ceased in 414 A.D. (**See SYNAGOGUE** on the Roman character of the existing remains of synagogues in Palestine, due no doubt to the patronage of Antoninus Pius and Alexander Severus, the great builders and restorers of temples in Syria). The eminent Maimonides

laboured and was buried at Tiberias in 1204 A.D. The earthquake of 1837 shook the town mightily. A Jewish idea is that Messiah will emerge from the lake, proceed to Tiberias and Safed, then set His throne on the highest peak in Galilee.

TIBERIAS, SEA OF

John's (^{<430601>}John 6:1; 21:1) designation as better understood by the Gentile Romans, etc., whom he addressed. (**See GALILEE, SEA** or, the local designation). Lieut. Kitchener makes the depth 682.554 ft. The neighbouring Kurn Hattin is an extinct volcano, and the plain is strewn with basalt and debris. He thinks Khirbet Minyeh the site of Capernaum. Josephus says the fountain Capharnaum waters the plain. This may correspond to the modern Ain et Tabighah, the water of which being brought past Khirbet Minyeh waters the plain, and would naturally take its name Capharnaum from that place (presuming that it was Capernaum). The source is only three quarters of a mile away, whereas it is one mile and

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three quarters from Tel Hum and all the water was carried in an opposite direction, so that it could hardly have taken its name from Tel Hum.

In ^{<430616>}John 6:16, etc., we read “the disciples went by ship over the sea toward Capernaum (the same side as Tiberias), and the sea arose by reason of a great wind that blew”; then Jesus walked on the sea to them, and “immediately the ship was at the land where they went.” The day following, when the people on the other side of the sea (the eastern side) saw that there was none other boat there save the one whereinto His disciples were entered, ... howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread ... they also took shipping, and came to Capernaum seeking for Jesus; and when they had found Him on the other side ... they said, ... When camest Thou here?” In ^{<401422>}Matthew 14:22 “Jesus constrained His disciples to get into a ship and go unto the other side. And He went up into a mountain apart to pray But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary.” It might seem strange that the people did not suppose Jesus had used one of the return boats which had come from Tiberias, to cross back to that side in the night. Matthew undesignedly shows why they could not suppose so, namely, because “the wind was contrary,” i.e. blowing from Tiberias and Capernaum; owing to this the ships, probably fishing vessels, were driven to the opposite side for shelter for the night, for what else could have taken to the desert eastern side so many boats as sufficed to convey the people across (verse 24) back again? Their question, “Rabbi, when camest Thou

here?” implies plainly that under the circumstances they considered that His crossing in the night could only have been by some extraordinary means. The mention of many ships coming from Tiberias explains also how the people could take shipping to Capernaum after it had been stated there was no other boat there save that which took the disciples. The undesigned harmony of details, incidentally and separately noticed by the two evangelists, confirms their truthfulness, and therefore the miracle of Jesus’ walking on the sea.

The Gospels -- according to Matthew, Mark, and Luke -- never use the designation “sea of Tiberias” (still bahr Tubariyeh), but the local name, “sea” or “lake of Galilee,” which shows they must have written before that became the universal designation, as it had in the time of John’s writing.

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TIBERIUS

Tiberias Claudius Nero, Augustus' step-son and successor as emperor. Reigned A.D. 14 to 37. Son of Tiberias Claudius Nero and Livia. Born at Rome, Nov. 16, 45 B.C. Fifty-five years old at his accession, having already shown ability as a commander, an orator, and an administrator. Horace celebrates his and his brother Drusus' exploits (Odes, 4:4,14). Henceforth slothful, self-indulgent, cruel, and despotic. Died at 78 after a 23 years' reign.

Tacitus (Annals 1 to 6) describes vividly his dissimulation and vindictiveness. In speaking of Nero he says: "in order to remove the rumour of his having set fire to Rome, Nero shifted the charge on others, and inflicted the most refined punishments on those whom the populace called Christians, and who were hated for their scandalous doings. The author of the name, Christ, in the reign of Tiberias was visited with capital punishment by the governor Pontius Pilate." In ^{<420301>}Luke 3:1 John the Baptist's (six months senior to our Lord) ministry is set down in the 15th year of Tiberias' principate ([hegemonia](#)). Augustus admitted Tiberias to share the empire two or three years before his own death, so that "the 15th year" is to be dated from the co-partnership at the end of A.U.C. 764. The 15th year will thus be the end of 779, and our Lord's birth 749 or 750, which agrees with Herod's death some time after Christ's birth. The Christian era fixed by Dionysius Exiguus in the sixth century places Christ's birth in the year 754.

TIBHATH

City of Hadadezer, king of Zobah (<131808>1 Chronicles 18:8).
Betah in <100808>2 Samuel 8:8. Probably on the eastern slopes
of the Antilibanus.

TIBNI

Son of Ginath. After Zimri had burned himself to death half the
people followed Tibni, half Omri. The contest lasted four years
(<111618>1 Kings 16:18,21,22), and issued in the death of Tibni
and in Omri's accession. The men of Tirzah which Omri
besieged probably promoted the cause of Tibni. The Septuagint
say Joram his brother helped his cause.

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TIDAL

From a Samaritan root “reverence” (Gesenius: <011401>Genesis 14:1,9). Chedorlaomer’s ally, “king of nations,” in the invasion of Syria and Palestine. Probably chief of several nomadic tribes who occupied different tracts of Lower Mesopotamia at different times, as the Arabs do there to this day. His name Thurgah (in the Septuagint, Thargal), “the great chief.” or “king of nations,” is Turanian or Hamitic, the original element of Babylonia’s early population.

TIGLATH PILESER

Related to Atargatis (Syriac), Dargeto, “great fish,” tutelary god of the first Assyrian dynasty. <121607>2 Kings 16:7; less correctly in <130526>1 Chronicles 5:26, and <142820>2 Chronicles 28:20, Tilgath Pilneser. G. Rawlinson identifies Tiglath Pileser with Tiglathi-nin, “be worship given to Nin” or Hercules (the same as Pal-zira, i.e. son of Zira, from whom Calah is called Bitzilah, because he had a temple at Zira or Calah). Oppert explains it, “let there be adoration to the son of the zodiac,” i.e. to Nin or Hercules. The earlier Tiglath Pileser reigned about 1130 B.C. Two cylinders in the British Museum mention him. Tiglath Pileser the second (745-728 B.C) founded a new dynasty succeeded Pul and preceded Shalmaneser; six years before Tiglath Pileser’s accession (751 B.C.) we find him exacting tribute from a Merodach Baladan who ruled in southern Babylonia on the shores of the Persian gulf, a district of marsh lands for many centuries a refuge for Assyrian rebels.

(Transactions of the Society of Biblical Archaeology 6:16.)

Probably an usurper, for he makes no mention of his father or ancestors; and Berosus (Eusebius Chronicles Can. 1:4) and Herodotus (1:95) state that in the latter half of the eighth century B.C. there was a change of dynasty from that which ruled for 520 years to the dynasty which came in not long before Shalmaneser, probably at the time of the era of Nabonassar, 747 B.C. Sylla's friend, Alex. Polyhistor, who had access to Berosus' writings makes Beletaras (another form of Pal-tzira or Pileser) a gardener of the royal palace originally. Afterward, he gained the sovereignty in an extraordinary way and fixed it in his own family. Conquered **see REZIN** of Damascus and **see PEKAH** of Israel at Ahaz' solid citation. The Assyrian inscriptions mention that Menahem of Samaria (probably about 743 B.C.) paid him tribute, Jahuhazi (Ahaz) also, and that

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he set Hoshea on the Israelite throne at Pekah's death. He relates that about the fifth year of his reign (741 B.C.) he warred in southern Syria and defeated a large army under Azariah (Uzziah) king of Judah, whose army Scripture states to be 307,500 (¹⁴²⁶⁰⁶2 Chronicles 26:6-15). Again, that from his 12th to his 14th year (734 to 732 B.C.) he warred with Pekah and Rezin confederated, and that he besieged Rezin's capital for two years, at the end of which he took and slew him and punished Pekah by depriving him of a large portion of his dominions, and carrying off vast numbers into captivity.

Accurately agreeing with ¹²¹⁵²⁹2 Kings 15:29; 16:9-16; ¹³⁰⁵⁰⁶1 Chronicles 5:6,26: "in the days of Pekah ... came Tiglath Pileser ... and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, Galilee, all the land of Naphtali (compare Isaiah 7; Isaiah 8; ²³⁰⁹⁰¹Isaiah 9:1, this stroke fell at first 'lightly,' 'afterward more grievously'), and carried them captive to Assyria. The king of Assyria hearkend unto Ahaz; went up against Damascus and took it, carried the people captive to Kir, and slew Rezin." "Tiglath Pileser carried away the Reubenites, the Gadites, and half of Manasseh, and brought them unto Halah and Habor and Hara, and to the river Gozan." Probably it was an Assyrian altar which Ahaz copied, as a formal recognition of the gods of the sovereign nation (which required subject kings to set up in their capital "the laws of Asshur"), and a token of submission: the visit of Ahaz to Damascus (where "he saw the altar") "to meet king Tiglath Pileser" accords with Tiglath Pileser's inscription that before quitting Syria he held his court at Damascus, and there received submission and tribute from the neighbouring sovereigns,

among whom he mentions Pekah and Jahu-Khaz (Ahaz) of Judah. Tiglath Pileser took Sippara (Sepharvaim) in Babylonia. He warred successfully in Media, Armenia, and upper Mesopotamia; but it was only on the western frontier that he made permanent additions to the empire, namely, Damascus, Syria, and Gilead. His mimerous slabs indicate that he probably built a palace at the S.E. corner of Calah (Nimrud). They bear traces of intentional defacement, and Esarhaddon used them as building materials in his palace at Calah. Sargon supplanted Tiglath Pileser's dynasty, which accounts for the hostility evinced in the injury done to the palace of Tiglath Pileser.

TIGRIS

(**See HIDDEKEL**). ^{<010214>}Genesis 2:14, "running eastward to Assyria."

^{<271004>} Daniel 10:4, "the great river." Rising in the Armenian mountains, not far from the sources of Euphrates, it flows N.E. of the latter for 1,100 miles, when at last they join and flow as one river into the Persian gulf. Its

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greatest breadth is more than 200 yards. For the last two hundred, miles before its confluence with the Euphrates the country was intersected with artificial watercourses and adapted river beds, such as the Shat-el-Hie, or river of Hie; and in this district are the ruins of old towns; some scarcely known, as Zirgul, “the city of the brilliant light”; others better known, as **see UR** (Mugheir). It ran through Armenia and Assyria, and then separated Babylonia from Susiana. Subsequently it was the boundary between the Roman and Parthian empires.

TIKVAH

1. Husband of the prophetess Huldah ([<122214>2 Kings 22:14](#)); **see TIKVATH** in [<143422> 2 Chronicles 34:22](#).

2.

[<151015>](#) Ezra 10:15.

TILE

[<260401>](#) Ezekiel 4:1, a sun-dried “brick,” the same as is translated “brick” in

[<011103>](#) Genesis 11:3. For “pourtray” translated “engrave.” Bricks with designs engraven on them are found still in ancient Mesopotamian cities. Related to these are the tablets, of which many have been found in the Assyrian and Babylonian rains and mounds. Some of these bear historical inscriptions and narrate the annals of the various reigns; others are known as

report tablets, and are of the character of letters or dispatches on various military, political, and social subjects; again a third class are such as the Egibi tablets, a series of financial and contract records belonging to a family of that name, the particular attestations to which for a period of nearly 200 years, from 677 B.C. to 455 B.C., reflect as in a mirror the principal changes in dynastic and imperial affairs. It is greatly owing to the light derived from these various classes of tablets that the chronology and events of history in Western Asiatic and Biblical countries have within the last few years been so greatly elucidated; and further revelations are continually being obtained.

TILON

<130420> 1 Chronicles 4:20.

TIMAEUS

<411046> Mark 10:46.

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TIMBREL

(See **MUSIC**). Hebrew toph , “tambourine,” related to the old English “tabor,” i.e. a drum. In [Ezekiel 28:13](#).

TIMNA

1. Eliphaz’ concubine, mother of Amalek ([Genesis 36:12,22](#)); in [1 Chronicles 1:36](#) Timna is not, as apparently, a son of Eliphaz. Probably sister of Lotan, daughter of the Horite Seir. The feminine form of Timna shows that it is introduced in Chronicles as an abbreviation for what the chronicler knew his readers understood from Genesis, namely, that Timna was mother of “Amalek,” which follows.

2. A duke or phylarch of Edom ([Genesis 36:40-43](#)), so that Timna was probably the name of a district.

TIMNAH; TIMNATH

= a divided or assigned part.

1. Judah went to shear his sheep in Timnah ([Genesis 38:13,14](#)).

2. A boundary town in Judah on the N. side ([Joshua 15:10](#)). Near the western extremity, further than Bethshemesh, toward Ekron; in the shephelah or low hills between the mountains and the plain ([2 Chronicles 28:18](#)).

Probably the same as T IMNATHAH of Dan (<061943>Joshua 19:43), and as the Timhah of Samson. (<071401>Judges 14:1,19); haunted by lions, etc., therefore thinly peopled; higher than Askelon, lower than Zorah (13:25). Now Tibneh, a deserted site S.W. of Zorah, and two miles W. of Ain Shems. Timnah when deserted by the Danite emigrants to Laish fell by turns to Judah and the Philistines. Tibneh is 740 ft. above the sea, not in the plain. Samson in going down to it would descend first 700 ft. into the valley, then ascend again 350 ft. to Timnah. The grain which he fired grew in the valley, whereas the vineyards and olives lined the hills. With appropriate accuracy Judges (15:4-6) says “the Philistines came up” to Timnah. The substitution of b for m, which we see in Tibneh for Timnah, occurs also in Atab for Etam (<071508>Judges 15:8,11, where instead of KJV “top” translated “he went down and dwelt in the cleft” seiph of the rock Etam). These clefts were the natural hiding places of the Israelites from their oppressors; and the term seiph is only used of the kind of rock to which the term celah is applied, nikrah of the “cavities” of the rock called

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tsur . Etam answers to Belt Arab, which has a cavern called “the place of refuge,” 250 ft. long, and from 5 to 8 ft. high, 18 ft. wide. The natural cleft has been artificially but rudely hewn in the rock. As Beit Atab, into which Samson went down for refuge (now called Hasuta), answers to the rock Elam (“eagle’s nest”), so seven miles off is a low hill, and close by is a chapel sacred to sheikh Nedhir, “the Nazarite chief,” and higher up is the ruin “Ism-Allah,” i.e. God heard, evidently pointing to the battle of Ramath Lehi. Moreover the springs were sometimes called Ayun Kara, answering to En-Hak. Kore, “fountain of the crier”: ^{<071519>}Judges 15:19. (Palestine Exploration Quarterly Statement, July 1878, pp. 116-118).

3. A town in the mountain district of Judah, enumerated with Maon, Ziph, and Carmel S. of Hebron.

TIMNATH HERES

= “portion of the sun.” Joshua’s city and burial place, previously Timnath Serah, “portion of abundance” (^{<070209>}Judges 2:9), the consonants being transposed subsequently, to refer to Joshua’s miracle when the sun stood (^{<061950>}Joshua 19:50). In Mount Ephraim on the N. side of Mount **see GAASH**

. Jerome draws our admiration to the fact that “the distributor of possessions chose for himself a mountainous and rugged portion,” noble disinterestedness. Christian tradition identifies Timnath Heres with Tibneh on the Roman road from Antipatris to Jerusalem. But Kefr Haris is the more probable site, nine miles S. of Nablus. The Samaritans make it the burial place of

Joshua and of Caleb; there are two sacred spots E. of it: namely neby Kifl, “prophet of the division by lot,” i.e. Joshua; and neby Culda, possibly a corruption of Caleb. The fact that the Jews venerate a place in Samaria as Joshua’s tomb is a presumption in favor of this site.

TIMON

Fifth of the seven deacons (^{<440601>}Acts 6:1-6). His name indicates he was a Hellenist. Grecians were the most fit to secure the Grecian widows from neglect in the distribution of alms.

TIMOTHY

First mentioned (^{<441601>}Acts 16:1) as dwelling in Lystra (not Derbe, 20:4; compare ^{<550311>}2 Timothy 3:11). His mother was Eunice, a Jewess (^{<550105>}2 Timothy 1:5); his father a Greek, i. e. a Gentile; he died probably in

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Timothy's early years, as he is not mentioned later. Timothy is called "a disciple," so that his conversion must have been before the time of [<441601>Acts 16:1](#), through Paul ([<540102>1 Timothy 1:2](#), "my own son in the faith") probably at the apostle's former visit to Lystra ([<441406>Acts 14:6](#)), when also we may conjecture his Scripture-loving mother Eunice and grandmother Lois were converted from Judaism to Christianity ([<550314>2 Timothy 3:14,15; 1:5](#)): "faith made its dwelling ([enookesen](#) , [<431423>John 14:23](#)) first in Lois and Eunice," then in Timothy also through their influence. The elders ordained in Lystra and Iconium ([<441421>Acts 14:21-23; 16:2](#)) thenceforth superintended him ([<540414>1 Timothy 4:14](#)); their good report and that of the brethren, as also his origin, partly Jewish partly Gentile, marked him out as especially suited to assist Paul in missionary work, labouring as the apostle did in each place, firstly among the Jews then among the Gentiles. The joint testimony to his character of the brethren of Lystra and Iconium implies that already he was employed as "messenger of the churches," an office which constituted his subsequent life work ([<470823>2 Corinthians 8:23](#)). To obviate Jewish prejudices ([<460920>1 Corinthians 9:20](#)) in regard to one of half Israelite parentage, Paul first circumcised him, "for they knew all that his father was a Greek." This was not inconsistent with the Jerusalem decree which was the Gentiles' charter of liberty in Christ ([Acts 15](#)); contrast the case of Titus, a Gentile on both sides, and therefore not circumcised ([<480203>Galatians 2:3](#)). Timothy accompanied Paul in his Macedonian tour; but he and Silas stayed behind in Berea, when the apostle went forward to Athens. Afterward, he went on to Athens and was

immediately sent back ([<441715>Acts 17:15](#); [<520301>1 Thessalonians 3:1](#)) ([see THESSALONIANS, FIRST EPISTLE](#)) by Paul to visit the Thessalonian church; he brought his report to Paul at Corinth ([<520302>1 Thessalonians 3:2,6](#); [<441801>Acts 18:1,5](#)). Hence both the epistles to the Thessalonians written at Corinth contain his name with that of Paul in the address. During Paul's long stay at Ephesus Timothy "ministered to him"

([<441922>Acts 19:22](#)), and was sent before him to Macedonia and to Corinth "to bring the Corinthians into remembrance of the apostle's ways in Christ"

([<460417>1 Corinthians 4:17](#); [16:10](#)). His name accompanies Paul's in the heading of [<470101>2 Corinthians 1:1](#), showing that he was with the apostle when he wrote it from Macedonia (compare [<461611>1 Corinthians 16:11](#)); he was also with Paul the following winter at Corinth, when Paul wrote from thence his epistle to the Romans, and sends greetings with the apostle's to them (16:21). On Paul's return to Asia through Macedonia he went forward and waited for the apostle at Troas ([<442003>Acts 20:3-5](#)). At Rome Timothy was with Paul during his imprisonment, when the apostle wrote

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his epistles to the Colossians ([<510101>Colossians 1:1](#)), Philemon ([<570101>Philemon 1:1](#)), and Philippians ([<500101>Philippians 1:1](#)). He was imprisoned with Paul (as was Aristarchus: [<510410>Colossians 4:10](#)) and set free, probably soon after Paul's liberation ([<581323>Hebrews 13:23](#)). Paul was then still in Italy ([<581324>Hebrews 13:24](#)) waiting for Timothy to join him so as to start for Jerusalem. They were together at Ephesus, after his departing eastward from Italy ([<540103>1 Timothy 1:3](#)). Paul left Timothy there to superintend the church temporarily as the apostle's locum tenens or vicar apostolic ([<540103>1 Timothy 1:3](#)), while he himself went to Macedonia and Philippi, instead of sending Timothy as he had intended ([<505619>Philippians 2:19,23,24](#)). The office at Ephesus and Crete ([<560105>Titus 1:5](#)) became permanent on the removal of the apostles by death; "angel" ([<660120>Revelation 1:20](#)) was the transition stage between "apostle" and our "bishop." The last notice of Timothy is Paul's request ([<550413>2 Timothy 4:13,21](#)) that he should "do his diligence to come before winter" and should "bring the cloak" left with Carpus at Troas, which in the winter Paul would so much need in his dungeon: about A.D. 67 (Alford). Eusebius (Ecclesiastes Hist. iii. 43) makes him first bishop of Ephesus, if so John's residence and death must have been later. Nicephorus (Ecclesiastes Hist. iii. 11) reports that he was clubbed to death at Diana's feast, for having denounced its licentiousness. Possibly (Calmet) Timothy was "the angel of the church at Ephesus" (Revelation 2). The praise and the censure agree with Timothy's character, as it appears in Acts and the epistles. The temptation of such an ardent yet soft temperament

would be to “leave his first love.” Christ’s promise of the tree of life to him that overcometh (Rev 2:5,7) accords with <550204>2 Timothy 2:4-6. Paul, influenced by his own inclination (<441603>Acts 16:3) and the prophets’ intimations respecting him (<540118>1 Timothy 1:18; 4:14; <550106>2 Timothy 1:6: compare Paul’s own ease, <441301>Acts 13:1), with his own hands, accompanied with the presbytery’s laying on of hands, ordained him “evangelist” (<550405>2 Timothy 4:5). His self-denying character is shown by his leaving home at once to accompany Paul, and his submitting to circumcision for the gospel’s sake; also by his abstemiousness (<540523>1 Timothy 5:23) notwithstanding bodily “infirmities,” so that Paul had to urge him to “use a little wine for his stomach’s sake.” Timothy betrayed undue diffidence and want of boldness in his delicate position as a “youth” having to deal with seniors (<540412>1 Timothy 4:12), with transgressors (<540520>1 Timothy 5:20,21) of whom some were persons to whom he might be tempted to show “partiality.” Therefore he needed Paul’s monition that “God hath not given us the spirit of fear, but of power, and of love, and of a sound mind” (<550107>2 Timothy 1:7). His

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timidity is glanced at in Paul's charge to the Corinthians (<461610>1 Corinthians 16:10,11), "if I come, see that he may be with you without fear, let no man, despise him." His training under females, his constitutional infirmity, susceptible soft temperament, amateness, and sensitiveness even to "tears" (<550104>2 Timothy 1:4, probably at parting from Paul at Ephesus, where Paul had to "beseech" him to stay: <540103>1 Timothy 1:3), required such charges as "endure hardness (hardship) as a good soldier of Jesus Christ"

(<550203>2 Timothy 2:3-18,22), "flee youthful lusts," (<540502>1 Timothy 5:2) "the younger entreat as sisters, with all purity." Paul bears testimony to his disinterested and sympathizing affection for both his spiritual father, the apostle, and those to whom he was sent to minister; with him Christian love was become "natural," not forced, nor "with dissimulation"

(<505619>Philippians 2:19-23): "I trust to send Timothy shortly ... for I have no man like-minded who will naturally care for your state, for all seek their own not the things which are Jesus Christ's; but ye know the proof of him, that as a son with the father he hath served with me in the gospel." Among his friends who send greetings to him were the Roman noble, **see PUDENS** , the British princess **see CLAUDIA** , and the bishop of Rome, **see LINUS** . Timothy "professed a good profession before many witnesses" at his baptism and his ordination, whether generally or as overseer at Ephesus (<540118>1 Timothy 1:18; 4:14; 6:12; <550106>2 Timothy 1:6).

Less probably, Smith's Bible Dictionary states that it was at the time of his Roman imprisonment with Paul, just before Paul's liberation ([<581323>](#)Hebrews 13:23), on the ground that Timothy's "profession" is put into juxtaposition with Christ Jesus' "good confession before Pilate." But the argument is "fight the good fight of faith," seeing that "thou art called" to it, "and hast professed a good profession" (the same Greek, "confession." ([homologia](#)) at thy baptism and ordination; carry out thy profession, as in the sight of Christ who attested the truth at the cost of His life before or under ([epi](#)) Pilate. Christ's part was with His vicarious sacrifice to attest the good confession, i.e. Christianity; Timothy's to "confess" it and "fight the good fight of faith," and "keep the (gospel) commandment" ([<431334>](#)John 13:34; [<540105>](#)1 Timothy 1:5;

[<560212>](#) Titus 2:12; [<610221>](#)2 Peter 2:21; 3:2).

TIMOTHY, EPISTLES TO

FIRST EPISTLE . Its authenticity as Paul's writing, and its canonical authority as inspired, were universally recognized by the early church with the solitary exception of the Gnostic Marcion. 1 Timothy and 2 Timothy

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are in the Peshito Syriac of the second century. The Muratorian Fragment on the canon in the same century acknowledges them.

The Pastoral Epistles, 1 Timothy, 2 Timothy, and Titus, have a mutual resemblance. Irenaeus (adv. Haeres. i. and iii. 3, section 3,4; 4:16, section 3; 2:14, section 8; 3:11, section 1; 1:16, section 3) quotes <540104>1 Timothy 1:4,9; 6:20; <550409>2 Timothy 4:9-11,21; <560310>Titus 3:10. Clement of Alex. (Strom. 2:383, 457; 3:534, 536; 1:350) quotes <540401>1 Timothy 4:1,20; 6:20,21; 2 Timothy as to deaconesses; <560112>Titus 1:12. Tertullian (de praescriptione Haereticorum, 25 and 6) quotes <540118>1 Timothy 1:18; 6:13,20; <550114>2 Timothy 1:14; 2:2; <560310>Titus 3:10,11; and adv. Marcion, Scorp. 13, compare <550406>2 Timothy 4:6. Eusebius includes the two epistles to Timothy and Titus in “the universally acknowledged Scriptures.” Theophilus of Antioch (ad Autolyicum 3:14) quotes <540201>1 Timothy 2:1,2; <560301> Titus 3:1. Caius (in Eusebius’ Ecclesiastes Hist. vi. 20) recognizes their authenticity. Clement of Rome (First Epistle to Cor. 29) quotes <540208>1 Timothy 2:8. Ignatius in the second century (epistle to Polycarp 6) alludes to <550204>2 Timothy 2:4. Polycarp in the same century (Epistle to Philipp. 4,5) alludes to <540607>1 Timothy 6:7,10; <550204>2 Timothy 2:4,11,12; and (in chapter 9) to <550410>2 Timothy 4:10. Hegesippus, in the end of second century (in Eusebius, Ecc. Hist. iii. 32), alludes to <540603>1 Timothy 6:3,20. Athenagoras at the same period alludes to <540616>1 Timothy 6:16.

Heresies opposed in the Pastoral Epistles. Ascetic Judaism and

legalism (<540107>1 Timothy 1:7; <560110>Titus 1:10,14; 3:9) on the one hand, and incipient gnosticism on the other (<540104>1 Timothy 1:4), of which the theory that a twofold principle existed from the beginning, evil as well as good, appears in germ, chap. 4:3, etc. In <540620>1 Timothy 6:20 the term **gnoosis** , “science,” itself occurs. Another Gnostic error, “that the resurrection is past,” is noticed (<550217>2 Timothy 2:17,18; compare <461512>1 Corinthians 15:12,32,33). The Judaism herein refuted is not that controverted in the earlier epistles, namely, that which joined the law with faith in Christ, for justification. The intermediate phase appears in epistle to Colossians (Colossians 2), namely, that which superadded ascetical will worship and angel worship to Judaism. In the epistle to Philippians (<500302>Philippians 3:2,18,19) the further stage appears, immoral practice accompanying false doctrine as to the resurrection. The pastoral epistles -- 1 Timothy, 2 Timothy, and Titus -- exhibit the mattered godlessness which followed superstition as superstition had followed legalism. Not knowing the true use of “the law” (<540107>1 Timothy 1:7,8) the false teachers “put away good conscience,” as

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well as “the faith” (<540119>1 Timothy 1:19; 4:2), “spoke lies in hypocrisy, corrupt in mind,” regarded “piety as a means of gain” (<540605>1 Timothy 6:5; <560111> Titus 1:11); “overthrew the faith” by heresies “eating as a canker, saying the resurrection is past, leading captive silly women, ever learning yet never knowing the truth, reprobate as Jannes and Jambres (<550306>2 Timothy 3:6-8), defiled, unbelieving, professing to know God but in works denying Him, abominable, disobedient, reprobate” (<560115>Titus 1:15,16). The universal epistles of John (<620218>1 John 2:18-23; 4:1,3; <630107>2 John 1:7,11; <640109> 3 John 1:9,10), Jude, and Peter (<610201>2 Peter 2:1-22), and to the Hebrews (<580604>Hebrews 6:4-8) present the same features. This proves the later date of Paul’s pastoral epistles. The Gnosticism opposed is not the anti-Judaic later Gnosticism which followed the overthrow of the Jerusalem temple worship, but the earlier phase which amalgamated with Judaism oriental and Greek elements.

Directions in the Pastoral Epistles as to church ministers and officers. The apostle naturally directs Timothy, the church president for the time being at Ephesus, and Titus at Crete, concerning “bishop-elders and deacons,” in order to secure due administration of the church at a time when heresies were springing up and when he must soon depart this life. He shows the same anxiety in his address to the elders of the same city Ephesus earlier (<442021>Acts 20:21-30). The presbyterate and diaconate existed long before (6:8; 11:30; 14:23). Paul’s directions are not as to their appointment then first, but as to the due ordination

and moral qualifications of elders and deacons thenceforth, according as vacancies might occur. Timothy and Titus exercised the same power in ordaining elders in Ephesus and Crete as Paul had in the Gentile churches in general (<471128>2 Corinthians 11:28).

Unique phrases and modes of thought in the Pastoral Epistles. The difference of subject and of circumstances of those addressed, and those spoken of, as compared with Paul's other epistles, accounts for these. They partly occur in Galatians also, where as here he with characteristic warmth controverts the perverters of the truth: <540206>1 Timothy 2:6; <560204>Titus 2:4, "gave Himself for us," with <480104>Galatians 1:4; <540117>1 Timothy 1:17; <550418>2 Timothy 4:18, "forever and ever," with <480105>Galatians 1:5; <540521>1 Timothy 5:21; 6:13; <550214>2 Timothy 2:14; 6:1 with <480120>Galatians 1:20; "a pillar," <540315>1 Timothy 3:15, with <480209>Galatians 2:9; "mediator," <540205>1 Timothy 2:5, with <480320> Galatians 3:20; <540206>1 Timothy 2:6; 6:15; <560103>Titus 1:3, with <480609>Galatians 6:9, "in due season." Fifty special phrases occur, e.g. "the faithful saying"

(<540115>1 Timothy 1:15), "sound," "seared" (<540402>1 Timothy 4:2,7), "old wives'

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epistles he has” grace and peace” only. Compare ^{<540113>}1 Timothy 1:13, “I obtained mercy,” especially needed by ministers, whose office is the leading topic in then, (compare ^{<460725>}1 Corinthians 7:25). The second epistle is abrupt, without plan, or methodical handling of subjects. Strong emotion, vivid remembrances of the past, and anxious thoughts for the future, characterize it, as was to be expected from one on the verge of eternity. The Old Testament is not quoted, as in his other epistles; still its inspiration and wisdom-giving, saving power is strongly alleged (^{<550315>}2 Timothy 3:15-17). “Faithful sayings, “probably inspired utterances of church prophets, take the place of Old Testament quotations (compare ^{<540401>}1 Timothy 4:1; 1 Corinthians 14). Other characteristics of the pastoral epistles are solicitude for “sound” teaching, as opposed to the morbid subtleties of theosophists; the importance attached to church administration and organization; doxologies, as from one continually realizing God’s presence, now especially when earthly things were about to pass from him so soon (^{<540117>}1 Timothy 1:17; 6:15,16; ^{<550418>}2 Timothy 4:18). As ^{<540401>}1 Timothy 4:1-5 points to the mediaeval apostasy, “in the latter times some shall depart from the faith ... speaking lies in hypocrisy, forbidding to marry ... commanding to abstain from meats which God hath created to be received,” so ^{<550301>}2 Timothy 3:1-9 to the age out of which shall spring the last antichrist. No longer is it “the latter times,” but “the last days,” characterized by self love, covetousness, boasting, pride, disobedience to parents, love of pleasure, formality without the power of godliness.

TIN

bedil ; Greek [kassiteres](#) , from whence comes Cassiterides, the name given to the Scilly isles by the Greeks and Romans. who did not know that the tin came from the mainland of Cornwall. Arabic kasdeer, Sanskrit kastira, Egyptian khasit. The Hebrew bedil , means “substitute” or alloy, its principal use being then to make bronze. In Egypt and Assyria 10 or 20 parts of tin went to 80 or 90 of copper to make bronze. Found among Midian’s spoils ([Numbers 31:22](#)). Centuries before Israel’s exodus bronze was made by the mixture of tin and copper in Egypt, which proves the very ancient use of tin. Isaiah ([Isaiah 1:25](#)) alludes to it as an alloy separated, by smelting, from the silver. Bedell took his motto from [Isaiah 1:25](#). In [Ezekiel 22:18,20](#), “Israel is to me become dross ... tin ... therefore I will gather you into the furnace,” i.e., as Israel has degenerated from pure silver into a deteriorated compound, I must throw them into the furnace to sever the good from the bad ([Jeremiah](#)

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(<570124>Philemon 1:24) Demas was with him; but when he is writing 2 Timothy (<550410>2 Timothy 4:10) Demas had forsaken him and gone to Thessalonica, all have deserted him (<550115>2 Timothy 1:15). Not so in his first imprisonment (<442830>Acts 28:30), nor in writing from it epistles to Ephesians, Colossians, Philippians, Philemon; in these he anticipates liberation, but in <550406>2 Timothy 4:6-8,16, immediate death, having been once already tried. He is more closely confined than when writing even Philippians, which represents him, while more uncertain of life, yet cherishing hope of speedy deliverance (<507124>Philippians 2:24; contrast <550116>2 Timothy 1:16-18; 2:9; 4:6-8,18). His leaving Trophimus sick at Miletum (<550420>2 Timothy 4:20) could not have been on the occasion of <442015>Acts 20:15, for he was with Paul at Jerusalem soon after (<442129>Acts 21:29). Besides, Paul would not mention as a recent occurrence one that took place six or seven years before. Timothy was with Paul then at Miletum, and needed not to be informed of Trophimus' sickness there (<442004>Acts 20:4,17), if the occasion were the same. Paul now had shortly before been at Corinth and left Erastus there (<550420>2 Timothy 4:20), but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him; so Paul did not need to write to Timothy about that visit. The writer of <581323>Hebrews 13:23,24, doubtless Paul, was at liberty and in Italy; liberated from his first imprisonment at Rome, Paul must have resumed his apostolic journeyings, then was imprisoned at Rome again; thence just before his death he wrote 2 Timothy (**See PAUL**).

Shortly before his second imprisonment Paul visited Ephesus, where new elders governed the church (^{<442025>}Acts 20:25, most of the old ones had passed away), say in the latter end of 66 or 67 A.D.

O BJECT . To beg Timothy to come and bring Mark with him (^{<550104>}2 Timothy 1:4; 4:9,11,21). But, uncertain whether Timothy would arrive in time, he desired to give a last warning as to the heresies of which the germs were then being scattered. He exhorts him to faithful zeal for sound doctrine, patience under trials, and boldness in Christ's cause, a charge which Timothy's constitutional timidity needed (^{<540522>}1 Timothy 5:22,23; 2:2-8; 4:1-5). (On **see PAUL 'S** and **see PETER 'S** martyrdom, as to place and time, see both).

S TYLE A ND C HARACTERISTICS . Paul shows an ever deepening sense of God's "mercy," as the end approaches. Hence, "mercy" is inserted between "grace" and "peace" in the pastoral epistles for the first time; in the former

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and had narrowly escaped execution by the Roman emperor. The access however of Onesiphorus, Linus, Pudens, and Claudia to him proves he was not in the Mamertine or Tullianum prison, with **see PETER**, as tradition represents; but under military custody, of a severer kind than at his first imprisonment (^{<550116>}2 Timothy 1:16-18; 2:9; 4:6-8,16,17). He was probably arraigned before the “rulers” (Clemens Rom., 1 Ep. Corinth. 5, **epi ton heegoumenon**), i.e. Helius the city prefect (**see PAUL**), on a double charge:

(1) of having conspired with the Christians, as Nero’s partisans alleged, to set fire to Rome, A.D. 64; that event took place the year after his liberation from the first imprisonment, A.D. 63; some Christians were crucified, some arrayed in wild beasts’ skins, and hunted to death by dogs, wrapped in pitch robes some were set on fire by night to illuminate the Vatican circus and Nero’s gardens while that monster played the charioteer. But now three years had elapsed; and Paul as a Roman citizen was treated with greater respect for legal forms, and was acquitted on the “first” charge (^{<550417>}2 Timothy 4:17) of instigating the Christians to incendiarism before his last departure from Rome; it was then that Alexander the coppersmith witnessed against him (^{<550414>}2 Timothy 4:14); no patron dared to advocate his cause, though being probably a client of the Aemilian clan, from whence he derived his name Paul, he might naturally have looked for advocacy (^{<550416>}2 Timothy 4:16,17). The place of trial was possibly one of the two Pauline basilicae, called from L. Aemil. Paulus, who built one and restored the other in the

Ferrari.

(2) The second charge, of introducing a novel unlawful religion, he expected to be tried upon the following winter (<550421>2 Timothy 4:21); but if in Nero's reign his second trial cannot have taken place later than June. Luke alone stayed by him. Onesiphorus, undeterred by danger, sought out and visited him; see LINUS also, the future bishop of Rome, see PUDENS a senator's son and see CLAUDIA the British princess, and Tychicus before he was sent to Ephesus. Possibly Tychicus was bearer of the epistle as of epistles to Ephesians (<490621>Ephesians 6:21,22) and Colossians (<510407>Colossians 4:7,8), since "to thee" in <550412>2 Timothy 4:12 is not needed for this view if Timothy was at the time not at Ephesus itself.

Paul's leaving of his cloak and parchments at Troas (<550413>2 Timothy 4:13) cannot have been at his visit in <442005>Acts 20:5-7, for seven years elapsed between this visit and his first imprisonment. Again, when he wrote to the Colossians (<510414>Colossians 4:14) during his first imprisonment

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6:29,30). The Phoenicians conveyed much tin probably to Tartessus or Tarshish in Spain, thence to Tyre; 27:12,” Tarshish was thy (Tyre’s) merchant with tin.” Zechariah (4:10 margin) mentions tin as used for plummets. Spain and Portugal, Cornwall and Devonshire, and the islands Junk, Ceylon, and Banca in the straits of Malacca (Kenrick, Phoenicia, 212), were the only three countries known to possess tin in quantities.

TIPHSAH

A town on the western bank of the Euphrates, the limit of Solomon’s empire in that direction (^{<110424>}1 Kings 4:24). Hebrew Tiphshach. Menahem king of Israel smote it and all its coasts (^{<121516>}2 Kings 15:16). Thapsacus, in northern Syria, where the Euphrates was usually crossed (Strabo xvi. 1, section 21). From pacach , “to pass over,” i.e. the ford. Solomon’s aim (^{<110424>}1 Kings 4:24) was to have a line of trade with central Asia across the continent. Tadmor was the halting place on the way to Tiphshah. It was “great and prosperous” (Xenophon, Ahab. 1:4, section 11) as the emporium between E. and W., owing to its ford and its bridge of boats (Strabo xvi. 1, section 23; 3, section 4). Here goods were embarked for transport down the river, and disembarked for land transport from boats which came up it (Q. Curt. x. 1). Suriyeh now marks the ford, four stadia or 800 yards across, as Xenophon accurately states, and at times having but. 20 inches of water. The ten thousand here first learned Cyrus the younger’s real intentions (Xenophon, Ahab. i. 4, section 11). A paved causeway on either side of the

river and a parallelogram line of mounds still mark the site.

TIRAS

<011002> Genesis 10:2. Josephus (Ant. 1:6, section 1) identifies his descendants with the Thracians, including the Getae (from whence came the Goths) and Dacians. Tuch derives the Tyrsenians from Tiras (**see ROSH**). Thracian tribes occupied most of northern and central Asia Minor originally. The Bithynians were Thracians. So also the Mariandynians, Paphlagonians, Phrygians (another form of the Thracian Briges), and Mysians (answering to the Moesi). Tiras follows Meshech in the genealogy, just as the Thracian tribes of Asia Minor adjoined the Moschi toward the W. Thus Genesis 10 includes among Japhet's descendants the vast nation of the Thracians, extending from the Halys in Asia Minor to the Drave and Save in Europe. Bria (perhaps = town), in Mesembria, Selymbria, is a solitary relic of the

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Thracian tongue. The name has been identified as appearing in Aga-thyrsi. Taur-us, and Tyras (the river Dniester).

TIRATHITES

Descendants from Tira, one of the three scribe families residing at Jabez ([<130255>1 Chronicles 2:55](#)). The other two were sprung from Shimea and Suchah. The Vulgate translation is not tenable, Tirathites = the singers, Shimeathites = those repeating in song what they have heard, and the Suchathites = dwellers in tents.

TIRE

peer . [<262417>Ezekiel 24:17,23](#). The ornamental head-dress or “cap” worn by priests on festive occasions. [<236110>Isaiah 61:10](#), “as a bridegroom decketh himself with a priestly head-dress” (peer); same word as in [<236103>Isaiah 61:3](#), “beauty (peer) for ashes” epher , play upon like sounds); to give the ornamental head tiara for a head-dress of ashes ([<101319>2 Samuel 13:19](#)). Appropriate to the kingdom of priests consecrated to offer spiritual sacrifices to God continually ([<021906>Exodus 19:6](#); [<660510>Revelation 5:10](#); [20:6](#)).

TIRHAKAH

[<233709>](#) Isaiah 37:9. (**See HEZEKIAH** , **see SO** , **see ESARHADDON**). The Tehrak of the Egyptian monuments, who reigned over Egypt from 690 or 695 B.C. to 667 B.C.;

probably king of Ethiopia before he took the title “king of Egypt.” Third king of Manetho’s 25th or Ethiopian dynasty. Naturally he helped Hezekiah of Judah against their common enemy Sennacherib, who threatened, Egypt. Herodotus (2:141) and Josephus (Ant. 10:1-3) represent Sennacherib to have advanced to Pelusium; here Tirhakah, the ally of Sethos, the king priest of Lower Egypt, and of Hezekiah, forced Sennacherib to retire, His acquisition of the throne of Egypt seems subsequent to his accession to the Ethiopian throne, and to the diversion which he made in favor of Hezekiah against Sennacherib. He extended his conquests to the pillars of Hercules (Strabo xv. 472), the temple at Medineet Haboo is inscribed with his deeds. But Memphite jealousy hid his share in Sennacherib’s overthrow (at the time of his second invasion of Judah), and attributed Setho’s deliverance to divinely sent mice, which gnawed the enemy’s bowstrings. The Ethiopian influence and authority over Egypt appear in the large proportion of Ethiopians in Shishak’s and Zerah’s armies (<141203>2 Chronicles 12:3; 16:8); also in Pharaoh

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Necho's (<244609>Jeremiah 46:9). Isaiah (<231712>Isaiah 17:12--18:7) announces Sennacherib's overthrow, and desires the Ethiopian ambassadors, now in Jerusalem, having arrived from Meroe, the island between "the river of Ethiopia," the Nile, and the Astaboras, in "vessels of bulrushes" or pitch-covered papyrus canoes, to bring word to their own nation (not "woe," but "ho!" calling the Ethiopians' attention to his prophetic announcement of the fall of Judah's and their common foe; Vulgate translated "the land of the clanging sound of wings," i.e. the land of armies with clashing arms; Vitranga supports KJV Ethiopia "shadowing," i.e. protecting the Hebrews "with wings"; Kenaphaim, related to the name of the idol Kneph, represented with wings: <199104>Psalm 91:4).

TIRHANAH

<130248> 1 Chronicles 2:48.

TIRIA

<130416> 1 Chronicles 4:16.

TIRSHATHA

The official title of the Persian governor of Judaea (<150263>Ezra 2:63; <160765> Nehemiah 7:65,70); applied to Nehemiah (<160809>Nehemiah 8:9; 10:1); also to Zerubbabel (<150263>Ezra 2:63). From a Persian root, "his severity." Like the German title of consuls of free and imperial cities,

gestrenger herr. So “our most dread sovereign.” Pecheh (our pasha) is the title of Nehemiah in

<161226> Nehemiah 12:26; <370101>Haggai 1:1; 2:2; <150503>Ezra 5:3; implying governor of a province less than a satrapy.

TIRZAH

<042633> Numbers 26:33; 27:1; 36:11; <061703>Joshua 17:3.

TIRZAH

A Canaanite city whose king was one of the 31 subdued by Joshua (13:24). The royal residence of the kings of Israel from Jeroboam to Omri, who removed the capital to Samaria (<111417>1 Kings 14:17; 15:21; 16:6,17,18); Baasha was buried here. Zimri was besieged here by Omri, and perished in the flames of the palace. Menahem who smote Shallum “went up from Tirzah” (<121514>2 Kings 15:14,16), but when reigning made Samaria his

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capital. Celebrated for beauty (Song 6:4); some derive Tirzah from ratsah , “pleasant.” Its mention is no ground for assigning the Song to a date later than Solomon, as it was in his time the chief city of northern Israel as Jerusalem of southern Israel. The church is “a city set on an hill” (Matt 5:14), “well pleasing” to God (^{<581321>}Hebrews 13:21). In the middle ages Brocardus mentions a Thersa on a height three leagues E. of Samaria; this is the exact position of Telluzah, in the mountains N. of Nablus, a large flourishing town, precipitous toward the E. and accessible from the W.; without remains of antiquity; a corruption probably of Tirzah.

TISHBITE

Derived from Thisbe in upper Galilee to the S. of Kedesh in Naphtali; see the apocryphal Tobit 1:2. Elijah was born here, but settled in Gilead as a stranger. See ^{<111701>}1 Kings 17:1, “who was of the settlers (mitoshabey) of Gilead.” Kurtz less probably (see Keil on ^{<111701>}1 Kings 17:1) supposes Tishbite to be the Tisieh mentioned by Robinson (Pal. iii. 153) in Gilead S. of Bostra. Paine identifies Tishbite with Listib overhung by the monastery Mar Ilyas (Elijah).

TITHES

(**See DEUTERONOMY**). Tenths of produce, property, or spoils, dedicated to sacred use. So Abram (and Levi, as in Abram’s loins) to Melchizedek the king priest who blessed him (^{<011420>}Genesis 14:20; ^{<580701>}Hebrews 7:1-10). Jacob after

his Bethel vision vowed a tenth of all that God gave him, should God be with and keep him, and give him bread and raiment, and bring him again to his father's house in peace (^{<012820>}Genesis 28:20-22). The usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians. See 1 Macc. 11:35; Herodotus i. 89; iv. 152; v. 77; vii. 132; 9:81; Diod. Sic. v. 42; xi. 33; 20:44; Cicero, Verr. ii. 3,6,7;

Xenophon, Anabasis v. 3, section 9. The tithe (terumot) of all produce as also of flocks and cattle belonged to Jehovah. and was paid in kind, or if redeemed one fifth of the value was added. ^{<032730>}Leviticus 27:30-33, "whatsoever passed under the rod": the rabbis had the tradition that the animals to be tithed were enclosed in a pen, from whence they passed one by one under the counter's rod, and every tenth was touched with a rod dipped in vermilion (^{<243313>}Jeremiah 33:13; ^{<262037>}Ezekiel 20:37). The Levites received this terumot ; they in turn paid a tenth of this to the high priest (^{<041821>}Numbers 18:21-28,31). In ^{<051009>}Deuteronomy 10:9; 12:5-18; 14:22,29;

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18:1,2; 26:12-14, the general first tithe of all animal and vegetable increase for maintaining the priests and Levites is taken, for granted; what is added in this later time is the second additional tithe of the field produce alone, and for celebrating the sacred feasts each first and second year in the Shiloh or Jerusalem sanctuary, and every third year at home with a feast to the Levites, the stranger, fatherless, and widow. The six years thus marked were followed by the jubilee year; on it the attendance was the larger because of the scant attendance on the sixth year when most stayed at home. In the jubilee year there was no tithe, as the land enjoyed its sabbath. Tobit (1:7,8) says he gave a third tithe to the poor; Josephus (Ant. 4:8, 8, section 22) also mentions a third tithe; so Jerome too on Ezekiel 45. Maimonides denies a third tithe (which would be an excessive burden) and represents the seceded tithe of the third and sixth years as shared between the poor and the Levites. (See Selden on Tithes, 2:13). Ewald suggests that for two years the tithe was virtually voluntary, on the third year compulsory. Thus there was a yearly tithe for the Levites, a second yearly tithe for two years for the festivals; but this second tithe on every third year was shared by the Levites with the poor. The kings, Samuel foresaw, would appropriate the three years' poor man's tithe ([<090815>1 Samuel 8:15,17](#)). Hezekiah rectified the abuse ([<143105>2 Chronicles 31:5,12,19](#)); also Nehemiah after the return from Babylon ([10:38,39](#); [13:5,12](#); [12:44](#)). The Pharisees were punctilious in paying tithe for all even the smallest herbs ([<402323>Matthew 23:23](#); [<421812>Luke 18:12](#)). Amos ([<300404>Amos 4:4](#)) upbraids Israel with zeal for the letter of the tithe law while disregarding its spirit. Malachi

(<390310>Malachi 3:10) seconded Nehemiah's efforts. God promises to "open heaven's windows and pour out a blessing" so that there would be no "room to receive it," provided the people by bringing in all the tithes would put Him to the proof as to keeping His word. Christians, whose privileges are so much greater and to whom heaven is opened by Christ's death and ascension, should at least offer no less a proportion of all their income to the Lord's cause than did the Israelite: we should not lose but even in this world gain thereby (<200309>Proverbs 3:9,10). Azariah the high priest told Hezekiah: "since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store" (<143110>2 Chronicles 31:10). The New Testament plan of giving is <461602>1 Corinthians 16:2; <470907>2 Corinthians 9:7-9. Moral obligation, not force, was what constrained the Israelite to give tithes. He solemnly professed he had done so every third and sixth year (of the septennial cycle), when instead of

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taking the second or vegetable tithe to the sanctuary he used it at home in charity and hospitality (^{<052613>}Deuteronomy 26:13,14; 14:28,29). Ananias' and Sapphira's declaration corresponds, but it was a lie against the Holy Spirit (Acts 5); Joseph's fifth of Egypt's increase to the sovereign who had saved the people's lives corresponds to, and was perhaps suggested by, the double tithe or fifth paid by Israel long before.

TITUS

Paul's companion in missionary tours. Not mentioned in Acts. A Greek, and therefore a Gentile (^{<480201>}Galatians 2:1,3); converted through Paul (^{<560104>}Titus 1:4), "mine own son after the common faith." Included in the "certain other of them" who accompanied the apostle and Barnabas when they were deputed from the church of Antioch to consult the church at Jerusalem concerning the circumcision of Gentile converts (^{<441502>}Acts 15:2), and agreeably to the decree of the council there was exempted from circumcision, Paul resisting the attempt to force Titus to be so, for both his parents were Gentile, and Titus represented at the council the church of the uncircumcision (contrast **see TIMOTHY** who was on one side of Jewish parentage: ^{<441603>}Acts 16:3). He was with Paul at Ephesus (Acts 19), and was sent thence to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the first epistle on the Corinthians (^{<470706>}2 Corinthians 7:6-9; 8:6; 12:18); and there showed an unmercenary spirit. Next, Titus went to Macedon, where he rejoined Paul who had been eagerly looking

for him at Troas (^{<442001>}Acts 20:1,6; ^{<470212>}2 Corinthians 2:12,13); “Titus my brother” (^{<470706>}2 Corinthians 7:6; 8:23), also “my partner and fellow helper concerning you.” The history (Acts 20) does not record Paul’s passing through Troas in going from Ephesus to Macedon, but it does in coming from that country; also that he had disciples there (^{<442006>}Acts 20:6,7) which accords with the epistle (^{<470212>}2 Corinthians 2:12): an undesigned coincidence confirming genuineness. Paul had fixed a time with Titus to meet him at Troas, and had desired him, if detained so as not to be able to be at Troas in time, to proceed at once to Macedon to Philippi, the next stage on his own journey. Hence, though a wide door of usefulness opened to Paul at Troas, his eagerness to hear from Titus about the Corinthian church led him not to stay longer there, when the time fixed was past, but to hasten on to Macedon to meet Titus there. Titus’s favorable report comforted Paul. Then he was employed by Paul to get ready the collection for the poor saints in Judaea, and was bearer of the second epistle to the Corinthians (^{<470816>}2 Corinthians 8:16,17,23). Macknight thinks

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Titus was bearer of the first epistle also: [<471218>](#)2 Corinthians 12:18; [<461612>](#)1 Corinthians 16:12, “the brethren” (but **see CORINTHIANS, FIRST EPISTLE**). His location as president for a time over the Cretan church ([<560105>](#)Titus 1:5) was subsequent to Paul’s first imprisonment and shortly before the second, about A.D. 67, ten years later than the previous notice of him in 2 Cor., A.D. 57. Probably he met Paul, as the apostle requested, at Nicopolis, for his journey into Dalmatia subsequently would be more probable from Nicopolis than from distant Crete ([<550410>](#)2 Timothy 4:10; [<560312>](#) Titus 3:12). Artemas or Tychicus on arriving in Crete would set Titus free from his episcopal commission to go to Nicopolis. Titus seems to have been bolder and less timid than Timothy, whose going to Corinth was uncertain ([<461610>](#)1 Corinthians 16:10,11). Hence, he was able so well to execute Paul’s delicate commission, and see how the Corinthians were affected by Paul’s reproof of their tolerating immorality in his first epistle. Titus enforced his rebukes, and then was not less “comforted in respect to the Corinthians” than Paul himself; “his spirit was refreshed by them all”; “his inward affection” and “joy” were called into exercise, so that we see in Titus much of the sympathizing, and withal bold, disposition of the apostle himself. His energy appeared in his zeal at Paul’s request to begin at his former visit to Corinth the collection about which the Corinthians were somewhat remiss ([<470806>](#)2 Corinthians 8:6,16,17,18). Trustworthiness and integrity were conspicuous traits in him ([<471218>](#)2 Corinthians 12:18); readiness also to carry out heartily the apostle’s wishes. “God put the same earnest care (for the flock) in his heart” as in

Paul's. He needed no exhortation, such as Paul gave him, but "of his own accord," anticipating Paul's wishes, went where the apostle desired. Luke was probably the "brother" sent with him, "whose praise is in the Gospel throughout all the churches."

Paul states his latest commission to Titus, ^{<560105>}Titus 1:5, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting ([epidiorthosee](#) , 'follow up' the work begun by me, 'setting right the things' which I was unable to complete through the shortness of my stay in Crete) and ordain elders in every city as I had appointed thee" (he does not mention deacons). Paul began the due organization of the Cretan church; Titus followed up the work in every city, as Gortyna, Lasaea, etc. Paul reminds Titus by letter of the commission he had already given him orally. Titus was to "bridle" the mouths of "deceivers" and Judaizing teachers (^{<560111>}Titus 1:11, compare ^{<193209>}Psalm 32:9), to urge a becoming Christian walk on all classes, the aged, the young, men, women, slaves, subjects,

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fulfilling relative duties, and to avoid unprofitable speculations. A firm and consistent ruler was needed for the lawless, self indulgent, and immoral Cretans, as they are pictured by their own poet Epimenides (^{<560112>}Titus 1:12,13) who sarcastically remarked that the absence of “wild beasts” from Crete was supplied by its human inhabitants. Livy, 44:45, brands their avarice; Polybius, 6:46, section 9, their ferocity and fraud; and 6:47, section 5, their mendacity. To Cretanize was proverbial for “to lie”, as to “Corinthianize” for “to be licentious”. Hence flowed their love of “fables”

(^{<560114>}Titus 1:14), which even pagan poets ridiculed, as for instance their assertion that they had in their land Jupiter’s sepulchre. The one grand remedy which Titus was to apply is (^{<560211>}Titus 2:11-15) “the grace of God that bringeth salvation” in Christ, who “gave Himself for us, that He might redeem us from all iniquity.” Paul tells Titus to hospitably help forward Zenas the converted Jewish lawyer or scribe and Apollos, with the latter of whom Titus had been already associated in connection with Corinth (^{<461512>}1 Corinthians 15:12; ^{<470706>}2 Corinthians 7:6,9; 8:6; 12:18; ^{<441901>}Acts 19:1). A ruined church on the site of Gortyna bears the name of Titus, whom tradition makes bishop of Gortyna. His name was the watchword of the Cretans when invaded by the Venetians.

TITUS, EPISTLE TO

(**See TIMOTHY, EPISTLES TO**). Genuineness. Ignatius (Tralles, 3) uses “behaviour” ([katasteema](#)), in the New

Testament found only in ^{<560203>}Titus 2:3. Clement of Rome quotes it, Ep. ad Cor. 2 Irenaeus, i. 16, section 3, calls it Paul's epistle. Theophilus (ad Autol. iii. 14) quotes it as Scripture. Justin Martyr in the second century alludes to ^{<560304>}Titus 3:4 (Dial. contra Tryph. 47). Compare Clem. Alex. Strom. 1:350, and Tertullian Praescr. Haer. 6.

Time and place of writing. Paul wrote this epistle on his way to Nicopolis, where he intended wintering, and where he was arrested shortly before his martyrdom A.D. 67. The tone so closely resembles **see 1 TIMOTHY** that if the latter, as appears probable, was written at Corinth the epistle to Titus must have been so too, the epistle to Timothy shortly after Paul's arrival at Corinth, the epistle to Titus afterwards when he resolved on going to Nicopolis. The bearers of his epistles to Ephesus and Crete respectively would have an easy route from Corinth; his own journey to Nicopolis too would be convenient from Corinth.

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Seeds of Christianity may have been carried to Crete shortly after the first Pentecost by Peter's hearers ([<440211>Acts 2:11](#)). Paul doubtless furthered the gospel cause during his visit there on his way to the hearing of his appeal to Caesar, before his first imprisonment at Rome ([<442707>Acts 27:7](#)), etc. He visited Crete again after his first imprisonment, probably on his way to Miletus, Colosse, and Ephesus, from which latter Alford thinks he wrote to Titus; thence by Troas to Macedon and Corinth ([<550420>2 Timothy 4:20](#)), the more probable place of writing the epistle to Titus; thence to Nicopolis in Epirus. Titus in his missions for Paul to Corinth had probably thence visited Crete, which was within easy reach. He was thus suited to superintend the church there, and carry on Paul's work by completing the church's organization. Paul in this epistle follows up the instructions he had already given by word of mouth. Paul's visit to Crete may possibly also have been from Corinth, to which he in that case would return.

Doctrine. The Pauline doctrines of the grace of God providing the atonement in Christ ([<560210>Titus 2:10-13](#)), free justification ([<560305>Titus 3:5-7](#)) producing holiness of life by the regenerating and renewing Spirit, and expectancy of Christ's coming in glory, are briefly but emphatically put forward. The abruptness and severity of tone, caused by the Cretan irregularities, are tempered by a loving and gracious recognition of our high privileges which flow from the grace of "God our Saviour." As the Father is nowhere said to "give Himself for us," and as ONE Greek article binds together "the great God" and "our Saviour" ([<560213>Titus 2:13](#), "the

glorious appearing of Him who is at once the great God ceded our Saviour”) Jesus must be God.

TIZITE

<131145> 1 Chronicles 11:45.

TOAH

<130634> 1 Chronicles 6:34, ver. 26 “Nahath.”

TOB

=“good”. Where Jephthah was expelled by his stepbrothers; here he gathered to him a band of freebooters; from Tob the elders of Gilead brought him to oppose Ammon. Toward the desert E. of Gilead. Ish-tob, i.e. the men of Tob, supported the Ammonites against David (<101006>2 Samuel 10:6,8). Ptolemy (Geogr. v. 19) mentions a Thaubā S.W. of Zobah,

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probably N.E. of Ammon. There is a Tell Dobbe or Dibbe, a ruined site S. of the Lejah.

TOB ADONIJA

<141708> 2 Chronicles 17:8.

TOBIAH, TOBIJA

T OBIJAH =“goodness of Jehovah”.

1. A Levite employed by Jehoshaphat to teach the law in the cities of Judah (<141708>2 Chronicles 17:8).

2. “The slave, the Ammonite.” With Sanballat and Geshem tried by fair means and foul to thwart Nehemiah (<160210>Nehemiah 2:10,19; 6:17,18; 13:1-8). He had the greater power of mischief, being married into a Jewish family (the daughter of Shechaniah), and having his son Johanan married to the daughter of Meshullam, thus he had a Jewish party on his side. As Sanballat represented Moab’s hereditary grudge against Israel, so Tobiah represented Ammon’s. Eliashib was allied to Tobiah; possibly Sanballat, Eliashib’s son in law, was related to Tobiah, and so Tobiah was connected with Eliashib (<161304>Nehemiah 13:4). Hence, it was deemed necessary to read before the people the law that “the Ammonite and the Moabite should not come into the congregation of God forever” (<161301>Nehemiah 13:1). Tobiah was notorious for contemptuous sarcasm

(<160403>Nehemiah 4:3-5), “even that which they build, if a fox go up, he shall even break down their stone wall.” Nehemiah winced under his scorn and appealed to God for vindication: “hear, O God, for we are despised, and turn their reproach upon their own head.” The psalmist of Psalm 123 (possibly Nehemiah) speaks in the person of Israel similarly of Moab’s, Ammon’s, and Samaria’s contempt: “behold as the eyes of servants look unto the hand of their masters (glancing in contrast at ‘Tobiah the servant’ or slave) so our eyes wait upon the Lord our God ... Have mercy upon us, for we are exceedingly filled with contempt; our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.” An undesigned coincidence between the psalm and the history. So also <197904>Psalm 79:4,12, written at the same date (see <197901>Psalm 79:1) when the “holy temple” lay “defiled”: “we are become a reproach to our neighbours, a scorn and derision to them that are round about us ... Render unto our neighbours sevenfold into their bosom their reproach wherewith they have reproached

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Thee.” Tobiah corresponded with the nobles of Judah of his party, many of whom were “sworn to him” because of affinity. These reported his good deeds before Nehemiah to win him over, and then reported Nehemiah’s words to Tobiah, and wrote intimidating letters to Nehemiah (^{<160617>}Nehemiah 6:17-19). His crowning impudence was residing in a chamber of the temple, of which the proper use was to be a store for the vessels, the tithes, and offerings for the Levites, priests, etc., Eliashib having dared, in defiance of the law, to prepare it for him. Nehemiah was sorely grieved, and cast all Tobiah’s stuff out, and commanded the cleansing of the chambers (^{<161301>}Nehemiah 13:1-9).

TOBIAH, CHILDREN OF

1. Returned with Zerubbabel; could not prove their Israelite blood (^{<150259>}Ezra 2:59,60; ^{<160762>}Nehemiah 7:62).

2. Of the children of the captivity; came with Heldai and Jedaiah to Jerusalem with presents of gold and silver for building the temple. Crowns were made of them by Zechariah (^{<380609>}Zechariah 6:9-15), at Jehovah’s direction, and set on the high priest Joshua’s head, as type of Messiah the King Priest who harmonizes in Himself the conflicting claims of justice as the King and love as the Father and Priest (^{<490213>}Ephesians 2:13-17; 1:10). The crowns were deposited in the temple to the honour of the donors (compare ^{<441004>}Acts 10:4), a memorial of Joshua’s coronation. The making of the crowns of gold from afar, i.e. from the Jews from Babylon,

typified the return of the dispersed Israelites from afar (<236009>Isaiah 60:9) to the King of the Jews at Jerusalem, and secondarily the conversion of the Gentiles “far off” (<440239>Acts 2:39; <490212>Ephesians 2:12-17; <236010>Isaiah 60:10; 57:19; <380211> Zechariah 2:11; 8:22,23).

TOCHEN

A town of Simeon (<130432>1 Chronicles 4:32). The statement of <061907>Joshua 19:7 and <061542>Joshua 15:42 implies Tochen in Chronicles is another name for Ether, in the shephelah or low hills between the mountains of Judah and the maritime low plain.

TOGARMAH

Son of Gomer, brother of Ashkenaz and Riphath (<011008>Genesis 10:8). Corresponding to Armenia. From toka, Sanskrit for “tribe” or “race,” and

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Armah (Armenia). The Armenians represent Haik to be their founder and son of Thorgau (Moses Choren. 1:4; 9-11). The Phrygians, the race that overspread Asia Minor, probably migrated from Armenia, their language resembled the Armenian (Eudoxus, in Steph. Byz. on Armenia). The Phrygian is Indo-Germanic, as inscriptions prove, and resembled Greek (Plato, Cratyl.). In ^{<262714>}Ezekiel 27:14 Togarmah appears trading with Tyre for horses and mules; so Strabo (xi. 13, section 9) makes Armenia famous for breeding horses. In ^{<263806>}Ezekiel 38:6, Togarmah comes with Comer from the N. against Palestine; this and ^{<011003>}Genesis 10:3 imply Togarmah's connection with the Japhetic races, which modern research confirms as to Armenia. The Armenian connection with the Celts (Comer, i.e. the Cimbri, Cimmerians, Crimea, Cymry), implied in Togarmah being Gomer's son, is not unlikely. The Imperial Dictionary makes Togarmah to mean the Turkomans who have always joined the Turks, i.e. Gog (^{<263801>}Ezekiel 38:1-6) or the king of the N. (^{<271140>}Daniel 11:40); Bochart makes Goghasan the original form, among the Colchians, Armenians, and Chaldaeans, for which the Greeks gave Caucasus.

TOHU

Samuel's ancestor (^{<090101>}1 Samuel 1:1). Perhaps **see TOAH**.

TOI

<100809> 2 Samuel 8:9,10; TOU <131809>1 Chronicles 18:9,10.
King of Hamath on the Orontes; sent his son Hadoram or Joram with presents of gold, silver, and brass, to congratulate David on his victory over Hadadezer, king of Zobah, whose kingdom bordered on Hamath and who probably had tried to reduce Toi to vassalage. Toi's aim was to secure the protection of so powerful an ally as David. David consecrated his presents to Jehovah.

TOLA

- 1.** Issachar's firstborn (<014613>Genesis 46:13; <042623>Numbers 26:23; <130701>1 Chronicles 7:1,2). Ancestor of the Tolaites, 22,600 men of valor in David's time.
- 2.** Next judge of Israel after Abimelech (<071001>Judges 10:1). Son of Puah, of Issachar. Judged for 23 years at Shamir in Mount Ephraim; here he died and was buried.

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TOLAD

A town of Simeon (^{<130429>}1 Chronicles 4:29). El Tolad in ^{<061904>}Joshua 19:4.

TOMBS

Simplicity is the characteristic of Jewish sepulture. No sarcophagus or coffin or separate tomb structure for one individual; usually no pillar (but Jacob set one over Rachel, ^{<013520>}Genesis 35:20) or mound, no inscription or painting. The coffining and embalming of Joseph as a naturalized Egyptian, and the embalming of Jacob his father in Egypt, are exceptional cases. So also the burning of Saul, when his body was hastily rescued from the Philistines. The body was usually washed, anointed, wrapped in linen, and borne without pageant or prayers to the grave. “Great burnings” of perfumes accompanied the sepulture of kings (^{<411408>}Mark 14:8; 16:1; ^{<431939>} John 19:39, etc.; ^{<141614>}2 Chronicles 16:14; ^{<243405>}Jeremiah 34:5). The Jewish rock tombs are of three classes:

(1) Kokim tombs, which have parallel tunnels running in, three or four side by side, from the walls of a rectangular chamber; the bodies lay with their feet toward the chamber, and stone pillows for the heads at the further end; the entrance door is in the face of the cliff; this is the most ancient form of tomb, for the kokim are found sometimes in part destroyed to enlarge the tomb on a different system.

(2) Loculus tombs; these often have decorated facades, within the chamber has an arched recess with rock-cut sarcophagus or loculus beneath, the body lying parallel to the side of the chamber; the rolling stone is found with the loculus, hardly ever with the koka tomb; our Lord's sepulchre was therefore a loculus.

(3) Sunken tombs are not of Jewish origin. The so-called sepulchres of Joseph and Nicodemus are unmistakably Jewish kokim, rock-hewn. The present chamber in the church of the Holy Sepulchre was formed when the church was built, by cutting away a portion of the original tomb chamber so as to leave a sort of cave, and the floor was leveled at the same time. The side of the kok was cut away, and a canopy of rock left over its bed. In course of time, by pilgrims carrying off relics of rock the kok became entirely isolated, the canopy disappeared, and the tomb assumed its present form (Major Wilson). The angel at the head and the angel at the foot could only have been in a loculus, not a koka tomb. The Mishna (Baba Bathra,

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2:9) says, “corpses and sepulchres are separated from the city 50 cubits.” The fact that the locuhs tomb was formed out of an original koka tomb, whereas our Lord’s loculus tomb was a “new” one “wherein was man never yet laid” (^{<431941>}John 19:41), seems to be fatal to the claim of the so- called Holy Sepulchre, independently of the argument of its having been probably inside the walls. The loculi or recesses are about two feet wide by three high. A stone closes the outer end of each loculus. The shallow loculi were used only in the Greek-Roman period, when sarcophagi were introduced, and for embalmed bodies.

The deep loculus lengthwise from the cave best suited the unembalmed body, for it whilst the body was decomposing could most easily be shut off with a small stone from the rest of the catacomb (compare ^{<431138>}John 11:38- 40, “take away the stone,” and “they took away the stone”). This, and the stone rolled away from out’ Lord’s tomb (^{<411603>}Mark 16:3,4, “the stone was rolled away ... very great”), was that at the mouth of the cave, not as Smith’s Dictionary supposes from the small mouth of the loculus inside. The stone, like a cheese or millstone, (generally three feet wide,) rolled right and left of the door (generally two feet wide) in a groove, so that it could be moved to one side when the tomb was opened and rolled back over the mouth in shutting the tomb. (**See BURIAL**). The slope was down toward the cave mouth, so that it would roll down there by its own weight; but to roll it aside was to roll it upward and created the difficulty to the women; it is noticeable also that the earthquake would not roll it up, nor if rolled up

would it remain so. Such is the case in the “tombs of the kings,” so-called. The tomb of Helena, queen of Adiabene, is the only dated example of the loculus tomb with stone closed mouth; it was made in the first century (Josephus 20:4, section 3). The language of John can only apply to the mouth of the cave, not that of the loculus. “It was a cave and a stone lay upon it”; so ^{<411603>}Mark 16:3,4, “who shall roll us away the stone (‘very great’) from the door of the sepulchre?” The rock-cut tombs are few, not 1,000 in or near Jerusalem, so that the majority had to be content with graves dug in the earth. see **SHEBNA** “hewed out a sepulchre on high,” namely, in the rocks, for himself and his family. Isaiah (^{<232216>}Isaiah 22:16) at the very spot accosts him, “what hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high and that graveth an habitation for himself in a rock?” His un-Hebrew name implies he was an alien, probably brought to court by Hezekiah’s ungodly predecessor Ahaz. A stately tomb

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ill became such an upstart, who seems to have been of the ungodly faction who set at nought Isaiah's warnings (Isaiah 28--33). Some of the kings were buried close to the temple; ^{<264307>}Ezekiel 43:7-9 is thought to refer to this (Smith's Bible Dictionary); rather "kings" mean the idols who had been their lords, but now that Jehovah is their Lord (^{<232613>}Isaiah 26:13) the idols, once their "kings," seem but "carcasses," so these are associated with the "high places." This is confirmed by ^{<032630>}Leviticus 26:30; ^{<241618>}Jeremiah 16:18; ^{<122105>} 2 Kings 21:5; 23:6. Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah, have lain in the cave of Machpelah in the field so solemnly bought from Ephron the Hittite at Hebron, about 3,700 years (^{<012304>}Genesis 23:4, etc., 50:31); but none is allowed to enter. A round hole in the mosque admits light, and air to the cave below. There is a like opening into the tomb under the Dome of the Rock, if tomb it be. A Muslim kubr now crowns the hill overlooking Petra, and is called Aaron's tomb; but whether this hill be Mount Hor or the tomb Aaron's is most doubtful. Joshua was buried in his inheritance in **see TIMNATH SERAH** (^{<062430>}Joshua 24:30); Samuel in his own house at Ramah (^{<092501>}1 Samuel 25:1); Joab in his house in the wilderness (^{<110234>}1 Kings 2:34), i.e. in a loculus closed with a stone, so as to prevent effluvia, in the garden or court attached to the dwelling.

Tombs of the kings. Of the 22 who reigned at Jerusalem from 1048 to 590

B.C., eleven (David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, Josiah; also

the good priest Jehoiada) were buried in one common subterranean receptacle in “the city of David.” Warren (Palestine Exploration) supposes David, having hewn stones from the quarries called the cotton grotto (probably the same spot as “the royal caverns”), for the building of the temple, converted the subterranean recesses so made into his sepulchre. It seems (Josephus Ant. 16:7, section 1) Herod attempted to plunder David’s tomb, but being strangely interrupted built a white stone monument in atonement at the mouth of the tomb. To this monument Titus advanced from Scopus, i.e. from the N. E. of the city (Josephus B.J., 5:3., section 2; 5:7, section 3; 5:13, section 3). According to this, David’s tomb would be outside the N. wall of Jerusalem to the E. Asa was buried “in his own sepulchres which he had made for himself (a new chamber attached to the older sepulchre) in the city of David, and was laid in the bed (a loculus) filled with spices,” etc. (¹⁴¹⁶¹⁴2 Chronicles 16:14). Hezekiah was buried “in the chiefest (highest) of the sepulchres of the sons of David” (¹⁴³²³³2 Chronicles 32:33), i.e. they excavated for him a chamber higher than the others. These instances prove

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the importance attached to an honourable burial among the Israelites. The rock-cut sepulchre under the wall of the present church of the Holy Sepulchre may be the site of the burial of the idolatrous kings. The site of the tomb of the kings was in (i.e. near, at, [**B**]) the city of David ([<160316>Nehemiah 3:16](#)). The phrases “house,” “city,” “in,” need some explanation. Jehoram is said to have been “buried with his fathers in the city of David” ([<120824>2 Kings 8:24](#)), yet “not in the sepulchres of the kings” ([<142120>2 Chronicles 21:20](#)); Josephus (Ant. 9:5, section 3) says “they neither buried him in the sepulchres of his fathers, nor vouchsafed him any honours, but buried him as a private man”; therefore the phrase “in the city of David” does not necessarily mean within the walls, but may mean at or near. The Hebrew is translated “Joshua was by Jericho,” as it must mean in [<060513> Joshua 5:13](#); so “in” must mean in [<011318>Genesis 13:18](#); [37:12,13](#); [<062432> Joshua 24:32](#). Again the phrase “city of David” includes the immediate environs ([<043525>Numbers 35:25-28](#); [<110236>1 Kings 2:36,37](#), where the suburbs up to Kedron are included); moreover, “house” is applied to the tomb ([<183023>Job 30:23](#); [<211205>Ecclesiastes 12:5](#); [<231418>Isaiah 14:18,19](#)). This explains the difficulty, “they buried Samuel in his house” (his tomb, not his dwelling: [<232216> Isaiah 22:16](#), where “habitation” is explained by “sepulchre”): [<092501>1 Samuel 25:1](#); [<110234>1 Kings 2:34](#), “Joab was buried in his own house in the wilderness”; [<143320>2 Chronicles 33:20](#), “they buried Manasseh in his own house,” which is explained [<122118>2 Kings 21:18](#), “in the garden of his own house, in the garden of Uzza.” (Palestine Exploration Quarterly Statement,

October 1877, p. 195-197). Uzziah, or Azariah, is said to have been buried “in the city of David,” which is explained in ^{<142623>}2 Chronicles 26:23, “in the field of the burial which belonged to the kings, for they said, He is a leper.” This explains how Nehemiah’s account of David’s sepulchre as outside the then existing walls of Jerusalem is in harmony with the statement elsewhere that it was “in the city of David.” David’s sepulchres (^{<160315>}Nehemiah 3:15,16,26; 12:37) were not far from “the gate of the fountain ... the wall of the pool of Siloah by the king’s garden, and the stairs that go down from the city of David. ... Ophel, unto the place over against the water gate toward the East.” “The house (not palace) of David” answers to the sepulchres of David (^{<161237>}Nehemiah 12:37; 3:16). Nehemiah’s procession (in Nehemiah 3) began at the N.E., went round by the W. and S., and returned to the starting point in the N.E. The procession (in Nehemiah 12) of the first company went from W. by S. to E. The fountain gate was near the pool of Siloam. The water gate led from Ophel to the Virgin fountain. “The pool that was made” (the lower pool of Siloam) was one lower down

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the Tyropoeon valley. The stairs of the city of David led down Ophel to near the pool of Siloam; probably then David's tomb was either cut in the face of the rock or near to the top of the steep (40 or 50 feet high) with which Ophel ridge ends, just over Siloam. The field of the burial of the kings (^{<142602>}2 Chronicles 26:28; ^{<122118>}2 Kings 21:18,26) was probably just below, at the S. end of Ophel in the Tyropoeon valley, the site of the king's winepresses, near the king's garden (^{<381410>}Zechariah 14:10) (W. F. Birch).

The tombs of the prophets, on the W. side of Mount Olivet, are decidedly Jewish. A natural cavern is improved by art, which has constructed an outer gallery into which 27 loculi placed lengthwise open. It has no architectural moldings, and no shallow loculi breadthwise, to indicate anything unJewish.

In the valley of Hinnom and Jehoshaphat, and on the high land N. of Jerusalem, are rock-hewn tombs betraying by their ornamentation Greek and Roman times. The tomb of **see ZACHARIAS** so-called is a square pyramid-topped building, with four Ionic columns and Assyrian cornice on each side; but in the form of the volutes, the egg and dart molding, etc., beneath it is Roman.

The so-called "tomb of Absalom" is larger and of the Roman Ionic order, with a frieze of the Roman Doric order. In the rear of the monolith is a sepulchral cavern called "the tomb of Jehoshaphat." It is now closed by the stones thrown by passers at the tomb of the undutiful Absalom. Its pediment is identical in style with the tombs of the judges, therefore of the same age.

“The tomb of James” is between the other two; a verandah with two Doric pillars of a late Greek order; behind is a rock-cut chamber with deep loculi, and in the rear is an apartment with three shallow loculi, which therefore are post-Judaic.

The “tomb of the judges” contains 60 deep loculi in three storeys with ledges in front to support the closing stones, the lowest level with the ground. The architecture is that of “the tomb of Jehoshaphat,” and has a Greek pediment of an age later than the debased Roman of “the tomb of Absalom.” The unnamed “Jewish tomb” adjoining, with beveled facade but late Roman Doric details, betrays its late age.

Tomb of Herod. Josephus (B. J. 5:4, section 2; 3, section 2; 12, section 2) says the wall reached from the tower Psephinus (on the ridge above the

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pool Birket Mamilla) to the site opposite the monument of Helena; then it extended a long way until it passed the sepulchral caverns of the kings. They also are named “Herod’s tombs” or “monuments,” for here he was buried, the procession passing “eight stadia to the Herodium” (Josephus Ant. 17:8, section 3); this (eight stadia or one mile) is the exact distance between the palace and the tombs. The facade is Roman Doric, with bunches of grapes and local foliage, evidently of the same age as the “tomb of Jehoshaphat” and “of the judges.” The entrance is concealed below the ground level, and closed by a rolling stone. The vestibule is 20 ft. square, from which three square apartments open, surrounded by deep loculi; a small square apartment again is at the head or side of the loculi, the use of which is unknown, but certainly it is not Jewish. There is an innermost sarcophagus chamber in which two sarcophagi were found, one of which is now in the Louvre, deposited by DeSaulcy. This and the “James’s tomb” are the only sarcophagus chambers at Jerusalem; as then Herod, appointed king by Rome, affected Roman usages, he would be buried in the Roman mode, so that this was probably the sepulchre of Herod. Scarcely a tomb of Jerusalem could be pointed out, of any but the Roman age.

Tomb of Helena, queen of Adiabene. Though a convert to Judaism, she did not think it needful to be buried under ground. Josephus (Ant. 20:4, section 3) says “she and her brother were buried in the pyramids she constructed three stadia from Jerusalem.” Pausanias (8:16) too speaks of it as a built up tomb, ([tafos](#)) not a cave. Its site was between the tower Psephinus and the royal caverns (Josephus B. J. 5:22; 5:4, section 2). This

tomb was N.W. of Herod's, which was on the N. of the city.

Tombs used to be whitewashed yearly on the 15th of Adar, to warn off passers by, so as not to contract pollution. Jacob's pillar over Rachel was called matseqeth ; the tomb is qeber ; the cave, mearah ; the stone at the mouth, golel . Major Wilson divides tombs thus: (1) Rock hewn (the oldest) tombs; (2) Masonry tombs (as at Kedesh and Tel Hum); and (3) Sarcophagi. The simplest of (1) is a grave-shaped loculus sunk in the rock, with a covering slab; so at Kedesh; a second kind is an arched recess in the rock and a loculus sunk under it, as at Meiron; sometimes loculi are cut in the sides of a natural cavern.

TONGUES, CONFUSION OF

(**See BABEL**) Genesis 10 accords with the modern scientific principle of ethnic subdivision; as races increase they subdivide; thus as mankind spread

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there was a continual breaking up into a larger and larger number of nations. These were distinct linguistically, and also ethnically “by these (i.e. from the Japhethites just before named the tribes sprang by whom) were the isles (the maritime coasts) of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations” (^{<011005>}Genesis 10:5). The sacred writer at once states the fact of the great multiplicity of languages, and also the resemblance and connection between what at first sight seem distinct tongues. Ethnology speaks of “mother,” “sister,” and “daughter” dialects, just as Genesis 10 mentions mother, sister, and daughter races. It is the only theory of ethnology which harmonizes with and accounts for the facts of language, as comparative philology reveals them to us. The general teaching of Genesis 10 is that the nations N. and W. of Mesopotamia and Syria were Japhetic and, within the geographic limits alluded to, comprise seven chief races; ethnology does not contradict this. Moses does not contemplate a scientific scheme embracing all the tribes and nations existing in the world at the time, but a genealogical arrangement of those best known to Moses and his readers. Ethnologists divide the Shemites into five main branches, Aramaean, Hebrew, Phoenician, Assyrian or Babylonian, and Arabian; Moses recognizes four of these, Asshur or Assyria, Aram or Syria, Eber or the Hebrews, Joktan the pure Arabs. Moses adds Elam and Lud, of which ethnology says nothing. He omits the Phoenicians who in his time had not yet acquired importance or moved from the shore of the Persian gulf to the Mediterranean. The Japhetic races spread over all the northern regions known to Moses: Greece, Thrace, Scythia, Asia Minor, Armenia. and Media. The Hamitic races over the S. and S.W.: N. Africa.

Egypt, Nubia., Ethiopia, S. and S.E. Arabia, and Babylonia. The Semitic races in the region intermediate between the Japhetic and Hamitic: Syria, Palestine, northern and central Arabia, Assyria, Elymais, from the Mediterranean to the mountains of Luristan. Thus by their intermediate position the Shemites were in contact with Japhetic races in Cappadocia, and with Hamites in Palestine, the Yemen, Babylonia, and Elymais.

The ethnological character of the genealogy (Genesis 10) appears in such gentile forms as Ludim, Jebusite, and geographical and local names as Mizraim, Sidon; as also from the formula “after their families, after their tongues, in their countries, and in their nations” (<011005>Genesis 10:5,20,31). (**See GENERATION** ; on the connection of Canaan with **see HEBREW** ,). This is a trace of the original unity of races so distinct, subsequently, as the

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Hamitic Canaanites and the Semitic Hebrews. The Hamites and Shemites again meet in **see BABYLON** , which Scripture assigns to a Cushite founder, Nimrod, in accordance with recent discoveries of Hamitic inscriptions in the oldest Babylonian remains at Ur.

The unity of mankind Paul (^{<441726>}Acts 17:26) asserts, “God hath made of one blood every nation of men to dwell on all the face of the earth.” Moreover Christ is the Head of all mankind in redemption, as Adam in the fall of all (^{<450515>}Romans 5:15-19; ^{<461522>}1 Corinthians 15:22,45-49).

Again Genesis

(^{<010919>}Genesis 9:19) traces the whole postdiluvian population to Noah, “of the three sons of Noah was the whole earth overspread.” Speech is inherent in man as being the outcome of reflection, the Greeks therefore rightly express by the same word reason and speech, **logos** , for reason is inward speech and speech is outward reason. This is his superiority to brutes; hence to mature Adam’s intellectual powers and to teach him the use of language God brought the animals to him to name (^{<010219>}Genesis 2:19,20). Nouns are the simplest and earliest elements of language; and animals by their appearance, movements, and cries, suggest names for themselves.

Whatever differences of tongue arose before the flood, the original unity of speech was restored in Noah. This continued until the confusion of tongues at Babel. God defeated the attempt to counteract His will, that men should disperse systematically, by confounding the tongues of the builders of the intended central metropolis of the world. Oppert identifies

Babel with the basement of the great mound of Birs Nimrud, the ancient Borsippa. The confusion consisted in a miraculous forestalment of the wide dialectical differences which ordinarily require time and difference of place and habits to mature; the one common substratum remained. Genesis 10 states summarily the dispersion according to race and tongue, the origin of which Genesis 11 proceeds to detail; in chronological order of events Genesis 11 was before Genesis 10. Ethnology and philology tend more and more rewards recognizing the unity of mankind; unity amidst variety is the general law.

A substratum of significant monosyllabic roots is at the base of all languages. Three classes of tongues exist: the isolating, the agglutinative, and the inflecting. In the isolating there are no inflections, no ease or person terminations, no distinction of form between verb, noun, adjective, preposition, and conjunction; the bare root is the sole substance. In the

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least as early as 1000 B.C. The latest of the Celtic migrations had reached western Europe before the time of Hecataeus, 500 B.C. The Teutonic migration was much later; they were by the Baltic in the age of Alexander the Great (Plin. 37:11); glesum, the term for amber in that region, is Teutonic. Tentones accompanied the Cimbri in their southern expedition, 113-102 B.C.; Caesar and Tacitus more explicitly mention them. The Slavonians migrated contemporaneously with the Teutones. They may be traced to the Veneti or Venedae of northern Germany, from whence comes "Wend"; Tacitus (Germ. 46) first mentions them. The languages of the aboriginal races who preceded the Aryans in India were Turanian. The Finns, who have been since Tacitus' time (Germ. 46) E. of the Baltic, originally were spread southward, but were thrust back by the Teutons and Slavonians. The Basque in Spain has a grammatical, though not a verbal, affinity to the Finnish. Thus the Finns in the N. and the Basques in the S. may be remnants of a Turanian migration preceding the Indo European.

In Asia there are two great classes of tongues:

(1) the monosyllabic, represented by the Chinese in the E. and the S.E., probably the earliest migration from the common cradle of mankind;

(2) the agglutinative, the Ural Altaian in the N. including the five, Tungusian, Mongolian, Turkish, Samoiedic on the Arctic ocean coast, and Finnish of the Finns and Lapps, the Esthonians, Livonians, and the Hungarian Magyars: in the S. four classes, Tamul in S. Hindustan, Bhotiya of Thibet, the Tai

of Siam and Pegu, the Malay originally in the isles, from whence subsequently it passed to the mainland. The lake Baikal is the center from which seemingly the Turanians passed in various directions. The languages of Oceania are thought to be Malay. The polysynthetic languages of N. America are related to Mongolian; and there is an affinity of tongues between the Americans and the Asiatics on either side of the straits of Corea. Probably the population passed into N. America mainly by the Behring straits. Thus the tendency of science is to discover unity amidst the manifold varieties of mankind. (See R. Ellis' "Numerals as Signs of Primeval Unity among Mankind").

TONGUES, GIFT OF

<411617> Mark 16:17; <440201>Acts 2:1-13; 10:46; 19:6; 1 Corinthians 12,14. The Alexandrinus manuscript confirms <411609>Mark 16:9-20; The Sinaiticus and Vaticanus manuscripts, omit it; "they shall speak with new (not known

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Chinese, Burmese, and Thibetan. Some refer the American tongues to the Turanian. The essential identity of many words in Semitic and Indo-European gives a strong presumption of their original unity; thus, qeren , cornu, horn; masak , misgo, misceo, mix; karak , circa, circle; ‘ erets , terra, earth (German erde); chalaq , glaber, glisco, glide (glatt); qum , gum, ‘am, cum, sun, [koinos](#) , common; malee’ , [pleos](#) , plenus, full (voll); bor , purus, pure; barah , vorare, bora, voracious; parah , [ferop](#) , [barus](#) , [feroo](#) , bear;

‘ apha , epso, epula; mar, amarus; carath, curtus; zarah , serere; muth , math (Sanskrit), mor(t)s, mortal; ‘ attah , tu, [su]), thou; “n” in Hebrew stands for “m” in the Indo-European, as representing the first personal pronoun; shesh , sex, hex, six; the other numerals in Hebrew and Indo-European, one to five, are probably identical.

Indo-European or Aryan is the term which science now employs, answering to the Scripture Japhetic. The N. African languages were sub- Semitic; the inelastic Semitic remained within the limits assigned in the Bible, owing to being hemmed in by the superior expansiveness of the Aryans and Turanians. Latham alleges traces of resemblance between the sub-Semitic of northern Africa, Negro in the center, and Kaffir and Hottentot in the S.; the latter are more Turanian than the northern. Indo European comprises nine classes, Indian, Iranian, Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian. “The Slavonians and Teutons were the first to leave the common home of the Indo European race, and Slavo Teutonic was the earliest deviation from the common language.

Then the Graeco-Italo-Celtic. The Celts then separated” (Schleicher). But the Celts being found most westerly, in the extremities of Europe, Ireland, the Scotch highlands, Wales, and Brittany, were probably the earliest emigrants from the primeval seat. Once they occupied Gaul, northern Italy, large Darts of Spain, Germany, Switzerland. and poured along Greece into Asia Minor, giving their name to **see GALATIA** ; but now they have been forced into the remote corners of Europe by successive races.

The plateau of central Asia was the original seat of the Indo European race. The Indian offshoot is traceable to the Himalaya slopes, from the geographic allusions in the Vedic hymns (Max Muller, Lectures). The Sanskrit names of articles imported by Solomon prove the advance of the Indian Aryans into Hindustan at least before 1000 B.C. (<111022>1 Kings 10:22). Aryans appear on the Semitic border as early as the composition of Genesis 10 and 14. The Aryan Medes appear in the Assyrian annals 900 B.C. The Greeks were settled in their laud, and the Italians in theirs, at

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sustained by it. Thus, the syntactical arrangement is the opposite of the verbal, the principal idea taking precedence in the latter. In the Semitic tongues the reverse of this usage of the classical holds good; the verb stands first, and the adjective comes after its noun. In the agglutinative adjectives qualifying nouns remain undeclined, answering to compound words in the Indo European, where the final member alone is inflected; so the absence of the plural ending of nouns following a numeral answers to our usage of “pound” or “head” (not pounds, heads) after a plural numeral. The governing noun is altered in termination before the governed noun, in Hebrew, instead of the governed noun being put in the genitive. The genitive in Hebrew is also expressed by a relative and a preposition before the noun; really the prefixes or affixes in other tongues marking the genitive are more connected with the governing than with the governed word, and are resolvable into relative or personal pronouns which connect the two words. Rapid utterance of the first accounts for the excision of the final consonant of the Hebrew plural noun governing another. “The song which (belongs) to Solomon” corresponds to “Solomon’s Song,” the “s” combining the demonstrative “sa” and the relative “ya”. The isolating tongues, as the Chinese, instead of the Indo-European verbal composition, employ manifold combinations of radical sounds with an elaborate method of accenting and intoning. The agglutinative, though deficient in compounds, build up words, suffix on suffix, to which their law of vowel harmony gives uniformity.

Amidst the varieties, traces of unity appear in the original material, in the stages of formation, and in the general

grammatical expression. Every word is reducible to two elements, the predicable and the formal, i.e. the root and the grammatical termination. Both consist of independent roots. The formal, mostly pronominal, elements are more tenacious of life; therefore agreement in inflections, which consist of these, affords a strong presumption for radical identity also. Grimm discovered a regular system of changes undergone in the transition from Greek and Latin to Gothic and low German: aspirates for tenues, h for k or c, th for t, f for p; tenues for medials, t for d, p for b, k for g; medials for aspirates, g for ch or h, d for th, b for f or ph: as heart from kardia, cor; thou from tu; five from pempe ([pente](#)); father from [pateer](#) , two from [duo](#) ; knee from [gonu](#) ; goose from [cheen](#) ; dare from [tharseoo](#) ; bear from [feroo](#) .

Max Muller calls the agglutinative tongues of Europe and Asia by the common name "Turanian." This class includes the Ural Altaian, the

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before, [kainais](#)) tongues”; this promise is not restricted to apostles; “these signs shall follow them that believe.” a proof to the unbelieving that believers were under a higher power than mere enthusiasm or imagination. The “rushing mighty wind” on Pentecost is paralleled in [<260124>Ezekiel 1:24; 37:1-14; 43:2;](#) [<010102>Genesis 1:2;](#) [<111911>1 Kings 19:11;](#) [<140514>2 Chronicles 5:14;](#)

[<19A403>](#) Psalm 104:3,4. The “tongues like as of fire” in the establishing of the New Testament church answer to [<021918>Exodus 19:18](#), at the giving of the Old Testament law on Sinai, and [<260104>Ezekiel 1:4](#) “a fire enfolding itself”; compare [<242329>Jeremiah 23:29;](#) [<422432>Luke 24:32](#). They were “cloven”

([diamerizomenai](#)), rather distributed to them severally. The disciples were “filled with the Holy Spirit”; as John the Baptist and our Lord ([<420115>Luke 1:15; 4:1](#)). “They began to speak with other ([heterais](#) , different from their ordinary) tongues as the Spirit gave them utterance.” Then “the multitude were confounded, because that every man heard them speak in his own language; and they marveled saying, Behold are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born, the wonderful works of God?” This proves that as Babel brought as its penalty the confusion of tongues, so the Pentecostal gift of tongues symbolizes the reunion of the scattered nations. Still praise, not teaching, was the invariable use made of the gift. The places where tongues were exercised were just where there was least

need of preaching in foreign tongues (^{<440201>}Acts 2:1-4; 10:46; 19:6; 1 Corinthians 14). Tongues were not at their command whenever they pleased to teach those of different languages. The gift came, like prophesying, only in God's way and time (^{<440201>}Acts 2:1-18; 10:46; 19:6). No express mention is made of any apostle or evangelist preaching in any tongue save Greek or Hebrew (Aramaic). Probably Paul did so in Lycaonia (Acts 14:11,15); he says (^{<461418>}1 Corinthians 14:18) "I speak with tongues (the Vaticanus manuscript, but the Sinaiticus and the Alexandrinus manuscripts 'with a tongue') more than ye all." Throughout his long notice of tongues in 1 Corinthians 14 he never alludes to their use for making one's self intelligible to foreigners. This would have been the natural use for him to have urged their possessors to put them to, instead of interrupting church worship at home by their unmeaning display. Papias (in Eusebius, H. E. iii. 30) says Mark accompanied Peter as an "interpreter," i.e. to express in appropriate language Peter's thought, so that the gift of tongues cannot have been in Papias' view a continuous gift with that apostle. Aramaic Hebrew, Greek, and Latin (the three languages over the cross) were the general media of converse throughout the civilised world, owing to Alexander's empire first,

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then the Roman. The epistles are all in Greek, not only to Corinth, but to Thessalonica, Philippi, Rome, Ephesus, and Colosse. The term used of tongues ([apofthengesthai](#) , not only [lalein](#)) implies a solemn utterance as of prophets or inspired musicians (Septuagint [<132501>](#)1 Chronicles 25:1; [<261309>](#) Ezekiel 13:9). In the first instance (Acts 2) the tongues were used in doxology; but when teaching followed it was in ordinary language, understood by the Jews, that Peter spoke. Those who spoke with tongues seemed to beholders as if “full of new wine,” namely, excited and enthusiastic ([<440213>](#)Acts 2:13; 15-18), in a state raised out of themselves. Hence, Paul contrasts the being “drunk with wine” with being “filled with the Spirit, speaking in psalms, hymns, and spiritual songs” ([<490518>](#)Ephesians 5:18,19). The ecstatic songs of praise in the Old Testament, poured out by the prophets and their disciples, and the inspired musicians of the sanctuary, correspond ([<091005>](#)1 Samuel 10:5-13; 19:20-24; [<132503>](#)1 Chronicles 25:3). In 1 Corinthians 12 and 1 Corinthians 14 tongues are placed lowest in the scale of gifts ([<461231>](#)1 Corinthians 12:31; 14:5). Their three characteristics were:

- (1)** all ecstatic state of comparative rapt unconsciousness, the will being acted on by a power from above;
- (2)** words uttered, often unintelligible;
- (3)** languages spoken which ordinarily the speaker could not speak.

They, like prophesyings, were under control of their possessors

(<461432>1 Corinthians 14:32), and needed to be kept in due order, else confusion in church meetings would ensue (<461423>1 Corinthians 14:23,39). The tongues, as evidencing a divine power raising them above themselves, were valued by Paul; but they suited the childhood (<461420>1 Corinthians 14:20; 13:11), as prophesying or inspired preaching the manhood, of the Christian life. The possessor of the tongue “spoke mysteries,” praying, blessing, and giving thanks, but no one understood him; the spirit ([pneuma](#)) but not understanding ([nous](#)) was active (<461414>1 Corinthians 14:14-19). Yet he might edify himself (<461404>1 Corinthians 14:4) with a tongue which to bystanders seemed a madman’s ravings, but to himself was the expression of ecstatic adoration. “Five words” spoken “with the understanding” so as to “teach others” are preferable to “ten thousand in an unknown tongue.” In <232809> Isaiah 28:9-12 God virtually says of Israel, “this people hear Me not though I speak to them in their familiar tongue, I will therefore speak to them in other tongues, namely, that of the foes whom I will send against

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them, yet even then they will not hearken to Me.” Paul thus applies it: ye see it is a penalty to encounter men of a strange tongue, yet this you impose on the church by abusing instead of using the tongue intelligibly. Speakers in foreign tongues speak like “children weaned from the milk, with stammering lips,” ridiculous because unintelligible to the hearers (<232814>Isaiah 28:14), or like babbling drunkards (<440213>Acts 2:13), or madmen (<461420>1 Corinthians 14:20-23). Thus, Isaiah (28:9-14) shows that “tongues are for a sign, not to them that believe, but to them that believe not.” Tongues either awaken to spiritual attention the unconverted or, if despised, condemn (compare “sign” in a condemnatory sense, <260403>Ezekiel 4:3,4; <401239>Matthew 12:39-42), those who, like Israel, reject the sign and the accompanying message; compare <440208>Acts 2:8,13; <461422>1 Corinthians 14:22; “yet, for all that will they not hear Me,” even such miraculous signs fail to arouse them; therefore since they will not understand they shall not understand.

”Tongues of men” and “divers kinds of tongues” (<461210>1 Corinthians 12:10,28; 13:1) imply diversity, which applies certainly to languages, and includes also the kind of tongues which was a spiritual language unknown to man, uttered in ecstasy (<461402>1 Corinthians 14:2). It was only by “interpreting” that the “understanding” accompanied the tongues. He who spoke (praying) in a tongue should pray that he might (be able to) interpret for edification of the church (<461413>1 Corinthians 14:13,26,27). Hebrew and Aramaic words spoken in the spirit or quoted from the Old Testament

often produced a more solemn effect upon Greeks than the corresponding Greek terms; Compare [<461622>](#)1 Corinthians 16:22, Maranatha, 12:3; Lord of sabaoth, [<590504>](#)James 5:4; Abba, the adoption cry, [<450815>](#)Romans 8:15; [<480406>](#) Galatians 4:6; Alleluia, [<661901>](#)Revelation 19:1,6; Hosannah, [<402109>](#)Matthew 21:9,15. “Tongues of angels” ([<461301>](#)1 Corinthians 13:1) are such as Daniel and John in Revelation heard; and Paul, when caught up to paradise ([<471204>](#)2 Corinthians 12:4).

An intonation in speaking with tongues is implied in Paul’s comparison to the tones of the harp and pipe, which however he insists have distinction of sounds, and therefore so ought possessors of tongues to speak intelligibly by interpreting their sense afterward, or after awakening spiritual attention by the mysterious tongue they ought then to follow with “revelation, knowledge, prophesying or doctrine” ([<461406>](#)1 Corinthians 14:6-11); otherwise the speaker with a tongue will be “a barbarian,” i.e. a foreigner in language to the hearer. A musical tone would also be likely in uttering

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hymens and doxologies, which were the subject matter of the utterance by tongues ([<440211>](#)Acts 2:11). The “groanings which cannot be uttered”

([<450826>](#)Romans 8:26) and the “melody in the heart” ([<490519>](#)Ephesians 5:19) show us how even inarticulate speech like the tongues may edify, though less edifying than articulate and intelligible prophesying or preaching. Either the speaker with a tongue or a listener might have the gift of interpreting, so he might bring forth deep truths from the seemingly incoherent utterances of foreign, and Aramaic, and strange words ([<461407>](#)1 Corinthians 14:7,11,13,27). When the age of miracle passed ([<461308>](#)1 Corinthians 13:8) the tongues ceased with it; the scaffolding was removed, when the building was complete as regards its first stage; hymns and spiritual snugs took the place of tongues, as preaching took the place of prophesying.

Like all God’s gifts, tongues had their counterfeit. The latter are morbid, the forerunners or results of disease. The true tongues were given to men in full vigour, preceded by no fanatic madness, and followed by no prostration as the reaction. Practical, healthy religion marked the daily walk of the churches in which the tongues were manifested. Not these, but the confession of Jesus as Lord with heart and tongue was the declared test of real discipleship ([<461203>](#)1 Corinthians 12:3; [<620402>](#)1 John 4:2,3).

From pitdah (Hebrew) by transposition. One of the hyaline corundum stones, bright yellow. Second in the first row of the highpriest's breastplate ([Exodus 28:17; 39:10](#)), ninth foundation stone of the wall of New Jerusalem ([Revelation 21:20](#)). Job ([Job 28:19](#)) represents it as from Ethiopia,; so Strabo (xvi. 770), Diodorus (iii. 39), and Pliny (xxxvii. 32). The king of Tyre wore it; among the nine of the 12 jewels of the high priest's breastplate; as type of antichrist who shall usurp Christ's king priesthood ([Ezekiel 28:13](#)). Septuagint, Vulgate, and Josephus identify the Greek topaz with the Hebrew [pitdah]; and Smith's Bible Dictionary identifies the topaz as our chrysolite and the ancient chrysolite as our topaz. Pliny (H. N. 37, section 8) speaks of "the green tints of the topaz," meaning our chrysolite.

TOPHEL

Tufileh, (Robinson, Bibl. Res. ii. 570), S.E. of the Dead Sea. Ninety-nine springs and rivulets flowing into the Ghor water the neighbourhood. It is

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surrounded by apple, apricot, fig, pomegranate, and olive trees. It is naturally chosen as a landmark ([<050101>Deuteronomy 1:1](#)).

TOPHETH; TOPHET

A spot in the valley of the son of [see HINNOM](#) ; S.E. and S.S. E. of Jerusalem; “by the entry of the E. gate” ([<241902>Jeremiah 19:2](#)). Infamous by the immolation in it of children to Moloch ([<122310>2 Kings 23:10](#); [<233033>Isaiah 30:33](#); [<240731>Jeremiah 7:31,32](#); [19:2,6,11](#)). ([See HELL](#)). From toph , the “drums” beaten to drown the shrieks of the children made to pass through the fire to Moloch; rather tophet means tabret, so “tabret grove,” i.e. music grove, as Chinneroth is “the harp sea”; or tuph “to spit,” less probably; or from a root “burning” (Persian, Gesenius); or “filth” (Roediger). One of the chief groves in Hinnom; forming part of the king’s gardens, and watered by Siloam; Hinnom is placed by old writers E. of Jerusalem, answering to the month of the Tyropoeon, along the southern banks of the Kedron (Jerome De Loc. Hebrew). Topheth was next defiled by idols, Baal and Moloch, with their inhuman sacrifices. Josiah threw down its altars and heaped here the filth of the city, so that, with its carcasses preyed on by worms and its perpetual fires for consuming refuse, it became a type of hell ([<236624>Isaiah 66:24](#)). In Kings and Jeremiah the article precedes, “the Topheth” In [<233033>Isaiah 30:33](#) it is Tophteh , “tabret grove,” as tupim in [<233032>Isaiah 30:32](#) is “tabrets.” Jeremiah ([<240732>Jeremiah 7:32](#); [19:6](#)) makes it prophetically “the valley of slaughter,” i.e.

the scene, no longer of slaughter of innocents (<241904>Jeremiah 19:4), but of the Jewish men who so richly deserved their fate. In <233033>Isaiah 30:33 Topheth symbolizes the funeral pyre of Sennacherib's army, not that it actually perished there, but the Assyrian forerunner of antichrist is to be burnt in ignominy whereas the Hebrews buried their dead. Satan is the king finally doomed to the fire with the lost (<400522>Matthew 5:22; 25:41; <410943>Mark 9:43,44).

TORMAH

<070931> Judges 9:31, margin for "privily." The Septuagint, Chaldee, and Rashi translated "secretly"; Hebrew "in deceit," as he had listened to the speech quietly with apparent assent. But Kimchi "in Tormah" a misspelling for Arumah (<070941>Judges 9:41).

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TORMENTORS

basanistai , “examiners by torture” ([<401834>Matthew 18:34](#); compare [<442224>Acts 22:24](#)).

TORTOISE

tsab . From tsaabab “to move slowly” ([<031129>Leviticus 11:29](#)); rather “the great lizard.” Septuagint translated “the land crocodile”: mentioned by Herodotus iv. 192; the varan, of the desert; it subsists on beetles, etc.; of a dusky yellow color, with dark green spots and yellow claws; the waran el hard the Psammosaurus scincus or Monitor terrestris of Cuvier. Arabic dhab, a lizard often two feet long, abounding in Egypt and Syria. Tristram makes it the Uromastix spinipes (Nat. Hist., 255). Its flesh dried was used as a charm or medicine; the Arabs made broth of its flesh (Hasselquist, 220); the Syrians ate its flesh (Jerome adv. Jovin. ii. 7, 334). Several kinds of tortoise (marsh tortoises, etc.) abound in Palestine. Some have even conjectured that “the tortoise” is meant by the word translated “bittern” in the prophecies of Isaiah and Zephaniah. (**See BITTERN**).

TOWERS

Used as parts of city walls, or separate, as E DAR , L EBANON , etc., to defend wells, flocks, or commerce ([<142610>2 Chronicles 26:10; 27:4; <013521>Genesis 35:21; <330408>Micah 4:8](#)). Also attached to vineyards, as lodges for the keepers,

wherein they could watch against the depredations of man or beast ([<230502>](#)Isaiah 5:2; [<402133>](#)Matthew 21:33; [<411201>](#)Mark 12:1).

TOWN CLERK

[grammateus](#) . An officer originally appointed to record the laws and decrees of the state, bid to read them in public; but in Asia Minor, under the Roman empire, authorized to preside over popular assemblies and submit questions to their vote, as inscriptions on marbles testify; in short, governors of single cities and districts, and named as such on the coins; sometimes also entitled “chief priests”; a kind of state secretary. The town clerk at Ephesus appeased the mob gathered by Demetrius the silversmith against the gospel preachers ([<441935>](#)Acts 19:35-41). His speech is a model of judiciousness, and perfectly carried his point. Such excitement, he reasons, is undignified in Ephesians, seeing that their devotion to Diana of Ephesus is beyond question. It is unreasonable, since the men apprehended are

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neither church robbers nor blasphemers, so ye ought to do nothing rashly; if even there were grounds against them, there are legal means of redress open, without resorting to illegal; lastly, we are in danger of being called in question by Roman authority for this uproar (see ^{<201523>}Proverbs 15:23). Boeckh mentions an Ephesian inscription, No. 2990 C. and H. ii. 80. “Munatius the townn clerk and ruler of Asia” (Asiarch).

TRACHONITIS

^{<420301>} Luke 3:1. The Trachonite region (the old Bashan) included parrs of Auranitis, Gaulanitis, and Batanaea besides Trachonitis proper, which lay S. of Damascus and E. of Gaulanitis. (Josephus Ant. 17:8, section 1; 11, section 4). **see PHILIP** was tetrarch of Trachonitis and Ituraea. Trachonitis is the Greek for the Aramaic **see ARGOB** (“heap of stones”) , “the rugged region,” abounding in caves, some of vast extent. Jerome places Trachonitis rightly between Damascus and Bostra; having Kenath among its chief towns. Trachonitis included el Lejah and part of the western slopes of jebel Hauran. On the northern border of Trachonitis are the large ruins of Musmeih, which an inscription on a temple door identifies with Phocus (Phoen) the old capital (Burckhardt, Trav. Syriac 117). The Lejah is bounded on the E. by the mountains of Batanaea (jebel Hauran) whereon lie the ruins of Kenath, on the S. by Auranitis (Hauran) whereon are the ruins of Bostra, on the N. by Ituraea (Jedur) and Damascus. Josephus (Ant. 15:10, section 1) says “the inhabitants dwelt in caves that served as a refuge for themselves and their flocks; they had cisterns of

water, and stored granaries, and so were able to defy their enemies. The cave doors are so narrow that but one can enter at a time, while within they are incredibly large; the ground above abounds in rugged rocks with many windings, and difficult of access except with a guide.” From Josephus’ time until the present day it has been the haunt and asylum of robbers.

TRADITION

Greek [paradosis](#) , instructions “delivered” ([<461503>1](#) Corinthians 15:3) as inspired, whether orally or in writing, by the apostles ([<530215>2](#) Thessalonians 2:15; 3:6,10). The only oral tradition designed by God to be obligatory on the church in all ages was soon committed to writing in the apostolic age, and recognized as inspired by the churches then having the gift of discerning spirits. Only in three passages ([<461102>1](#) Corinthians 11:2 margin;

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<530215> 2 Thessalonians 2:15; 3:6) has tradition a good sense; in ten a bad sense, man's uninspired tradition (<401502>Matthew 15:2,3,6; <410703>Mark 7:3,5,8,9,13; <480114>Galatians 1:14; <510208>Colossians 2:8). Jesus charges the Jews with "making the commandment of God of none effect through your tradition." Hilary the deacon says, "a surfeit to carnal sense is human tradition." Tradition clogs heavenly perceptions.

Paradosis is one of the only two nouns in 2,000 in the Greek Testament which numerically equals 666, the mark of the beast (<661318>Revelation 13:18). Tradition is the grand corrupter of doctrine, as "wealth" (**euporia** , <441925>Acts 19:25, the other equivalent of 666) is of practice. Only those words of the apostles for which they claim inspiration (their words afterward embodied in canonical writing) are inspired, not their every spoken word, e.g. Peter's dissimulation (<480211>Galatians 2:11-14). Oral inspiration was needed until the canon of the written word was completed. The apostles' and evangelists' inspiration is attested by their miracles; their New Testament Scriptures had the additional test without which even miracles would be inconclusive (<051301>Deuteronomy 13:1-6), accordance with the existing Old Testament revelation (<441711>Acts 17:11). When the canon was complete the infallibility was transferred from living men's inspired sayings to the written word, now the sole unerring guide, interpreted by the Holy Spirit; comparison of Scripture with Scripture being the best commentary (<460212>1 Corinthians 2:12-16; <620220>1 John 2:20,27; <430133>John 1:33; 3:34; 15:26; 16:13,14).

The most ancient and universal tradition is the all-sufficiency of Scripture for salvation, “that the man of God may be perfect, thoroughly furnished unto all good works” (<550315>2 Timothy 3:15-17). The apostles never appeal to human tradition, always to Scripture (<441502>Acts 15:2,15-17; 17:11; 24:14; <461503> 1 Corinthians 15:3,4). If tradition must be followed, then we ought to follow that oldest tradition which casts away all tradition not in, or provable by, Scripture. We receive the Christian Lord’s day and infant baptism not on the inherent authority of the fathers, but on their testimony as witnesses of facts which give force to the infiltrations of Scripture. Tradition can authenticate a fact, but not establish a doctrine. Paul’s tradition in <530215>2 Thessalonians 2:15 is inspired, and only continued oral in part until the Scripture canon was completed by John; altogether different from Rome’s supplementary oral tradition professing to complete the word which is complete, and which we are forbidden to add to, on penalty of God’s plagues written therein (<662218>Revelation 22:18). By adding human tradition Rome becomes parent of antichrist. How remarkable it is that

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from this very chapter (⁵³⁰²¹⁵2 Thessalonians 2:15), denouncing antichrist, she draws her argument for tradition which fosters antichristianity. Because the apostles' oral word, whenever they claim inspiration, was as trustworthy as the written word, it does not follow that the oral word of those neither apostles nor inspired is as trustworthy as the written word of those who were apostles or inspired. No tradition of the apostles except their written word can be proved genuine on certain evidence.

The danger of even a genuine oral tradition (which scarcely any of the so-called traditions are) is illustrated in the "saying" that went abroad among the brethren that John should not die, though Jesus had not said this, but "if I will that he tarry until I come, what is that to thee?" (⁴³²¹²²John 21:22,23). We are no more bound to accept the fathers' interpretation (which by the way is the reverse of unanimous; but even suppose it were so) of Scripture, because we accept the New Testament canon on their testimony, than to accept the Jews' interpretation of the Old Testament because we accept the Old Testament canon on their testimony; if we were, we should be as bound to reject Jesus, with the Jews, as to reject primitive Scripture Christianity with the apostate church. See the Church of England Articles 6,8,20,22,34, on the due and the undue place of tradition in the church. What were once universal traditions (e.g. the epistles for centuries ascribed to 11 popes, from Anacletus, A.D. 101, to Victor I, A.D. 192, now universally admitted to be spurious) are no longer so regarded. Whately likened tradition to the Russian game a number sit in a circle, the first reads a short story in the ear of his next neighbour, he repeats it orally to the next, and so

on; the last writes it as it, reaches him; the amusement is, when read and compared with the original story it is found wholly metamorphosed, and hardly recognizable as the same story.

TRANCE

Greek [ekstasis](#) ([Numbers 24:4,16](#)). Balsam “fell” (into a trance is not in the Hebrew) overpowered by the divine inspiration, as Saul ([1 Samuel 19:24](#)) “lay down naked (stripped of his outer royal robes) all that day and all that night.” God’s word in Balaam’s and Saul’s dusts acted on an alien will and therefore overpowered the bodily energies by which that will ordinarily worked. Luke, the physician and therefore one likely to understand the phenomena, alone used the term. [Acts 10:10](#), Peter in trance received the vision abolishing distinctions of clean and unclean, preparing him for the mission to the Gentile Cornelius ([Acts 22:17-21](#)).

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Paul in trance received his commission, “depart far hence unto the Gentiles.” In the Old Testament Abram’s “deep sleep and horror of great darkness” ([<011512>Genesis 15:12](#)) are similar. Also Ezekiel’s sitting astonished seven days ([<260315>Ezekiel 3:15](#)), then the hand of Jehovah coming upon him ([<260322>Ezekiel 3:22](#)). As in many miracles, there is a natural form of trance analogous to the supernatural, namely, in ecstatic epilepsy the patient is lost to outward impressions and wrapped in a world of imagination; Frank, who studied catalepsy especially, stated he never knew the case of a Jew so affected. Mesmerism also throws nervously susceptible persons into such states. Concentration of mind, vision, and hearing on one object produces it. Intense feeling and long continued thought tend the same way. Muslim’s visions and journey through the heavens were perhaps of this kind; so devotees’ “ecstasies of adoration.” In the Bible trance God marks its supernatural character by its divinely ordered consequences. Peter’s trance could not be accidental and imaginary, for while meditating on it he hears the Spirit’s voice, “behold three men seek thee, arise therefore, get thee down, go with them doubting nothing, for I have sent them.” His finding exactly three men, and at that very time, waiting for him below to go to Cornelius who had also beheld a distinct vision, could only be by divine interposition. The English “trance” comes through French from the Latin transitus, at first “passing away from life,” then the dream vision state, in which the soul is temporarily transported out of the body and abstracted from present things into the unseen world.

TRESPASS OFFERING

(See **SIN OFFERING** and see **SACRIFICE**).

TRIAL

(See **JUDGES** ; see **COUNCIL** ; see **LAW** ; see **PILATE**). In <441938>Acts 19:38, margin, “the court days are now being kept,” i.e. the court is now sitting, “and there are deputies.” The assembly of citizens then sitting formed the conventus, out of which the “deputy” or proconsul ([anthupatos](#)) selected “judices” or assessors ([anthupatoi](#)); thus the court consisted of the proconsul and his assessors.

TRIBUTE

(See **TAX**). The use of the word in the Old Testament is in reference to the almost universal custom whereby the conquering nation (whether Egyptian,

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Assyrian, or Roman) levied large and in many cases recurring sums of money from the nations subjugated by them; and the monuments erected by the conquerors naturally present this subject very frequently. In

<401724> Matthew 17:24-27, “the didrachma receivers said to Peter, Doth not your Master pay the didrachma? He saith, Yes?” Their question implies it was the religious impost; no civil tax would have been asked in such a tone, as if its payment dare be questioned. The half-shekel or half-stater or didrachma (fifteen pence) was the universally recognized due required from every Israelite grown male in support of the sanctuary services, in the benefits of which he had a share: according to <023011>Exodus 30:11-15. (**See MONEY** ; **see JESUS CHRIST** , and **see PETER**). Collected both before and after the Babylonian captivity (<121204>2 Kings 12:4; <142409>2 Chronicles 24:9) from all Jews wherever sojourning (Josephus 18:9, section 1; Philo Monarch. 2:2, section 224). Hence Peter at once recognized the obligation. But Christ, while to avoid offense (wherein Paul imitated his Master in a different case, <460904>1 Corinthians 9:4-19) He miraculously supplied the stater in the fish, for Himself and Peter, yet claimed freedom from the payment to the temple, seeing He was its Lord for whose service the tribute was collected. As Son of the heavenly King He was free from the legal exactions which bound all others, since the law finds its antitypical realization in Him the Son of God and “the end of the law” (<451004>Romans 10:4). The temple offerings, for which the half shekels were collected, through Him become needless to His people also; hence they,

by virtue of union with Him in justification and sanctification, are secondarily included in His pregnant saying, “then are the children (not merely the SON) free”

(<430835>John 8:35,36; <480403>Galatians 4:3-7; 5:1). As children with Him, they are sons of the King and share the kingdom (<450815>Romans 8:15-17). The legal term “the didrachma” Matthew uses as one so familiar to his readers as to need no explanation; he must therefore have written about the time, alleged, namely, some time before the destruction of Jerusalem and the temple, after which an explanatory comment would have been needed such as Josephus gives (Ant. 18:10, section 1). The undesigned omission in Matthew confirms the genuineness. and truth of his Gospel.

TROAS

Alexandria Troas, now Eshki Stamboul, “old Constantinople.” A city of Mysia, S. of ancient Troy, opposite the island Tenedos. The country was called the Troad. Antigonus built and Lysimachus enlarged. Troas. It was the chief port between Macedonia and Asia Minor. The roads to the

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interior were good. Suetonius says Julius Caesar designed to establish there the seat of his empire (Caesar, 79); Augustus and Constantine meditated the same project. Roman sentiment attracted them to Troas, the alleged seat from whence Aeueas, the fabled progenitor of Rome's founder, originally migrated. The rains are large, and the harbour still traceable, a basin 400 ft. by 200 ft.

Here on his second missionary tour Paul saw the vision of the man of Macedon praying, "come over and help us" ([441608](#) Acts 16:8-12). During his next missionary tour Paul rested a while in his northward journey from Ephesus, hoping to meet Titus ([470212](#) 2 Corinthians 2:12,13). On his return from this his first gospel preaching in Europe, he met at Troas those who went before him front Philippi; he stayed at T. seven days, and here restored to life Eutychus who had fallen from the third loft, being overwhelmed with sleep during Paul's long sermon: a reproof of carelessness and drowsiness in church on the one hand, and of long and late preaching on the other ([442005](#) Acts 20:5-13). Here after his first imprisonment he left his cloak, books, and parchments in Carpus' house ([550413](#) 2 Timothy 4:13). Troas had then the jus Italicum. Beautiful coins of Troas are extant, the oldest bearing the head of Apollo Sminthius. The walls enclose a rectangle, one mile from E. to W. and one mile from N. to S.

TROGYLLIUM

A small town at the foot of Mycale promontory, opposite the island Samos. The strait between is scarcely one mile across, and the current is rapid. Paul stayed a night here, probably in the ship, at the close of his third missionary journey on his way to Jerusalem. From Trogyllium he sailed to Miletus. Close by is a roadstead still called Paul's port. The darkness, owing to its being the time of dark moon, was the occasion of the ship's stay in this sheltered spot (⁴⁴²⁰⁰⁶Acts 20:6,15).

TROOP

B AND : [gedud](#) , “marauding companies” (¹³¹²²¹1 Chronicles 12:21; ²⁸⁰⁶⁰⁹Hosea 6:9; 7:1).

TROPHIMUS

Paul's companion, a Gentile of Ephesus (⁴⁴²¹²⁹Acts 21:29). Accompanied him on his return from his third missionary journey through Asia to

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Jerusalem. While Tychicus, his associate, a fellow Asiatic, was left behind on the route ([<442004>Acts 20:4](#)) Trophimus went forward with Paul. The Jews raised a tumult supposing Paul had introduced Trophimus a Gentile convert into the temple. Paul left Trophimus sick at Miletus just before his own second Roman imprisonment ([<550412>2 Timothy 4:12,20](#)). Trophimus was probably one of the two brethren who with Titus carried the Second Epistle to the Corinthians ([<470816>2 Corinthians 8:16-24](#), especially [<470822>2 Corinthians 8:22](#), since [<470818>2 Corinthians 8:18](#) refers to Luke). Trophimus was probably the brother sent before with Titus ([<471218>2 Corinthians 12:18](#)), and therefore must have been sent from Ephesus; he was moreover an Ephesian. A Gentile like Titus. Connected with Paul in the mission of collecting for the poor in Judaea; he was moreover with Paul on his return from this very visit to Corinth. Tradition makes him beheaded by Nero.

TRUMPETS, FEAST OF

[<042901>](#) Numbers 29:1-6; [<032324>](#)Leviticus 23:24, “a memorial of blowing of trumpets.” (**See CORNET**). Besides the daily sacrifices and the eleven victims of the new moon, the ordinary feast of the first day of the month, there were offered a young bullock, a ram, and seven first year lambs, with meat offerings and a kid for a sin offering, it was one of the seven days of holy convocation, moadim ; the other new moons were not, like it, days of sacred rest and convocation, though they were marked by a blowing of trumpets over the burnt offerings. Both kinds of trumpets, the straight trumpet (chatsotsrah) and the cornet

(shophar and qeren), were blown in the temple, and it was “a day of blowing of trumpets.” <198103>Psalm 81:3 (which modern Jews use for the feast of trumpets) does not refer to “the new moon”; transl. as Hengstenberg “blow the horn in the month at the full moon” (keshah , KJV less well “at the time appointed”); ver. 5,6,7,10 show the Passover is referred to. This feast of trumpets prepared for the day of atonement on the tenth day; compare <290215>Joel 2:15, “blow the trumpet ... sanctify a fast, call a solemn assembly.” It was the new year day of the civil year, the first of Tisri (about October), commencing the sabbatical year and year of jubilee. The month being that for sowing, as well as ingathering of the last ripe fruits, its first day was appropriately made commemorative of creation grain, pleted, when “all the sons of God shouted for joy” (<183807>Job 38:7), the birthday of the world.

See <032509>Leviticus 25:9, “cause the sound of the cornet (shophar) to go through” (the land). As the sound of the cornet signaled Jehovah’s

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descent on Sinai to take Israel into covenant, so the same sound at the close of the day of atonement announced the year which restored Israel to the freedom and blessings of the covenant ([<021916>](#)Exodus 19:16-49). The trumpets' sound imaged God's voice and word ([<235801>](#)Isaiah 58:1; [<280801>](#)Hosea 8:1; [<360116>](#)Zephaniah 1:16; [<660110>](#)Revelation 1:10; 4:1). So at Christ's coming in glory ([<402431>](#)Matthew 24:31; [<461552>](#)1 Corinthians 15:52; [<520416>](#)1 Thessalonians 4:16). This feast of trumpets reminds the people of their covenant, and puts God in remembrance of His promises ([<234326>](#)Isaiah 43:26; [<041009>](#)Numbers 10:9). So if we would have great measures of grace we must rouse all our energies and aspirations, and cry mightily with trumpet voice to God.

TRYPHENA AND TRYPHOSA

Christian women at Rome, saluted by Paul as then "labouring in the Lord" ([<451612>](#)Romans 16:12). Possibly they were deaconesses. The columbaria of Caesar's house in the Vigna Codini near Porta S. Sebastiano contain the names Tryphena, Philologus, Amplias, and Julia, mentioned in this chapter (Wordsworth, Tour in Italy, 2:173).

TUBAL

[<011002>](#) Genesis 10:2; [<130105>](#)1 Chronicles 1:5; [<235601>](#)Isaiah 56:19. Tubal, Javan, and Meshech are the associated sons of Japheth. They brought slaves (beautiful ones abounded in the Euxine coasts, and were traded in by the Cappadocians: Polyb.

4:38, section 4) and copper vessels to the Phoenician markets (copper and metals of the neighbouring Mossynaeci and Chalybes were famed, and copper mines were at Chalvar in Armenia): <262713>Ezekiel 27:13; nations of the north (<263226>Ezekiel 32:26; 38:2,3,15; 39:1,2). Gog is their chief prince. Tubal answers to the Tibareni, as Meshech to the Moschi; close to one another, on the northern coast of Asia Minor, about the river Melanthius (Melet Irmak), in Herodotus' and Xenophon's days; previously among the most powerful races. The Assyrian monarchs from 1100 to 700 B.C. were often warring with the Muskai and Tuplai, E. of the Taurus range, and occupying the region afterward called Cappadocia, Rawlinson (Herodotus i. 535) makes them Turaniaus (the scholiast on Apollonius Rhodius, ii. 1010, calls them Scythians) who spread over the entire region between the Mediterranean and India, the Persian gulf and Caucasus. In Sargon's time, according to inscriptions, Ambris, son of Khuliya, was their hereditary chief, and by alliance with the kings of Musak and Vararat (Mesech and Ararat) who were revolting from Assyria. drew

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on himself the hostility of that monarch. Xenophon (Anabasis vii. 8, section 25) says the Tibareni were then an independent tribe; 24 kings of the Tuplai in previous ages are mentioned in Assyrian inscriptions (Hincks in Rawlinson's Herodotus i. 380 note). Rich in flocks (Apollon. Rhod., Arg. 2:377).

TUBALCAIN

Son of the Cainite Lamech by Zillah ([Genesis 4:22](#)), “a whetter of every cutting instrument in bronze and iron.” Flint, wood, and bone were probably before this used for implements of husbandry, arts, and war; so uncivilized nations now ([see CIVILIZATION](#)). Nations degenerating into barbarism fall back on a flint age, then progress to bronze (in S. America gold) and iron successively. The Scythian race, [see TUBAL](#) , being coppersmiths ([Ezekiel 27:13](#)), seem related to the name. “Vulcan” may come from it. The Arabic kain is “a smith.”

TURTLE

tor ; Latin, tur-tur, from imitation of its cooing note. Abraham's offering ([Genesis 15:9](#)) with a young pigeon (gozal). A pair was the poor man's substitute for the lamb or kid, as trespass, sin, or burnt offering ([Leviticus 12:6](#)); so the Virgin mother for her purification, through poverty ([Luke 2:24](#); [2 Corinthians 8:9](#)). Also in the case of a Nazarite accidentally

defiled by a dead body (⁰⁴⁰⁶¹⁰Numbers 6:10). Owing to its being migratory and timid, the turtle was never domesticated as the pigeon; but being numerous, and building its nest in gardens, it afforded its young as an easy prey to those who did not own even pigeons. The palm dove, *Turtur Aegyptiacus*, probably supplied the sacrifices in Israel's desert journey, for its nests abound in palms on oases. Its habit of pairing for life, and its love to its mate, made it a symbol of purity and so a suitable offering. Jeremiah (²⁴⁰⁸⁰⁷Jeremiah 8:7) makes its return at its proper time in spring a tacit reproof of Israel who know not the seasonable time of returning to Him when the "winter" of His wrath is past and He invites them back to the "spring" of His favor. Christ in inviting His people to gospel hopes from past legalism ("the winter is past": ⁴⁰⁰⁴¹⁶Matthew 4:16; ⁶²⁰²⁰⁸ 1 John 2:8; also past estrangement through sin, ²³⁴⁴²²Isaiah 44:22;

²⁴⁵⁰²⁰ Jeremiah 50:20; ⁴⁷⁰⁵¹⁷2 Corinthians 5:17) says "the voice of the turtle is heard in the land" (Song 2:11,12). the emblem of love and so of the Holy Spirit. Love is the keynote of the new song of the redeemed (⁶⁶⁰¹⁰⁵Revelation

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1:5; 14:3; 19:6; <233510>Isaiah 35:10). The turtle dove represents “the congregation of God’s poor” which the psalmist (<197419>Psalm 74:19) prays God not to deliver “unto the wild beasts” (Septuagint, Vulgate, Arabic), or “to the greedy host” (Maurer). The turtle marks the return of spring still more than other singing birds, for it alone unceasingly sings from morn until sunset. The *Turtur auritus* abounds in Palestine; plaintive tender melancholy characterizes its note. The turtle is smaller, more slender and elegant, than the pigeon. It is also distinguished by having the tail feathers graduated in length, and forming together a wedge in shape; the first quill feather of the wing is narrow and pointed. A black band passes nearly round the neck of the collared species, which is of a pale hue. From its prevalence in N. Africa it is called the Barbary dove.

TYCHICUS

<442004> Acts 20:4. Paul’s companion and fellow labourer in the gospel (<442004>Acts 20:4); accompanied him in part on his return journey from the third missionary circuit; “of Asia.” Trophimus went forward with Paul to Jerusalem (<442129>Acts 21:29), but Tychicus stayed behind in Asia, perhaps at Miletus (Acts20:15,38). With Paul again in his first Roman imprisonment: <510407> Colossians 4:7,8, “a (Greek the, the article marks that Tychicus was well known to them) beloved (in relation to the Christian community) brother and a faithful minister (in missionary services) and fellow servant in the Lord (in serving the same Master).” Paul marks his high sense of the faithful and sympathetic character of Tychicus by his

commission: “whom I have sent ... that he might know your estate (rather as the Sinaiticus, Vaticanus, and Alexandrinus manuscripts ‘that YE may know OUR state,’ compare verse 7; <490622>Ephesians 6:22) and comfort your hearts,” distressed by my imprisonment as well as by your own trials. Tychicus, being an Asiatic himself, fitly carried both the epistles to the Asiatic Ephesians and Colossians, and Philemon; but was not a Colossian as Onesimus, for of the latter alone Paul says “who is one of you” (<510409>Colossians 4:9). If the epistle to the Ephesians be a circular letter Tychicus (the only person alluded to throughout the epistle) would be a fit person to see it read. In

<560312> Titus 3:12 Paul proposes to send Artonus or Tychicus (from Corinth or else Ephesus, where Tychicus was with Paul) to take Titus’ place (which his past services to Paul in the neighbouring Asia qualified him for) at Crete, and so to set Titus free to join Paul at Nicopolis. In <550412>2 Timothy 4:12, in his second Roman imprisonment, Paul says “Tychicus I have sent to Ephesus,” implying “I need one profitable for the ministry; I had one in

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Tychicus, but he is gone” (Ellicott). Others make Paul send Tychicus (“I am herewith sending Tychicus to Ephesus”) to take Timothy’s place there as president of the church. Tradition made Tychicus subsequently bishop of Chalcedon. Some make Tychicus the first “brother” in ^{<470816>}2 Corinthians 8:16-24, and Trophimus the other. Luke seems more probably the former, as “his praise in the Gospel” as Paul’s companion was “throughout all the churches.” If Tychicus be meant, remarkable integrity will be among his prominent graces.

TYRANNUS

^{<441909>} Acts 19:9. In whose school at Ephesus Paul discussed (**dielegeto** , “reasoned”; same Greek, 17:2) gospel truths with disciples and inquirers (having withdrawn from cavilers) daily for two years. A private synagogue (called beet midrash by the Jews), or rather the hall of a Gentile sophist or lecturer on rhetoric and philosophy; his name is Greek, and the “one” prefixed implies that there was no definite leaning to Christianity in him. He probably hired out his school when not using it himself. Paul in leaving the synagogue would be likely to take a Gentile’s hall to gain access to the Gentiles.

TYRE

^{<061929>} Joshua 19:29; ^{<102407>}2 Samuel 24:7; ^{<232301>}Isaiah 23:1; Ezekiel 26,27,28. In Phoenicia, E. of the Mediterranean, 20 miles S. of Sidon. Justin says the Sidonians founded Tyre after having been defeated by the king of Ascalon, 1209 B.C. according to the Parian marble. A double city, part on the

mainland, part on an island nearly one mile long, and separated from the continent by a strait half a mile broad. Justin (xi. 10) records the tradition of the inhabitants that there was a city on the mainland before there was one on the island. Ezekiel represents the mainland city as besieged by Nebuchadnezzar's horses and chariots, and its walls assailed with "engines of war, forts, and mounts," and its towers broken down with axes; but the island city as sitting "in the heart of the seas" ([Ezekiel 28:2](#), margin). The former, Old Tyre, stretched along the shore seven miles from the river Leontes on the N. to the fountain Ras el ain on the S., the water of which was brought into the city by aqueducts. Pliny (N. H., v. 17) says the circuit of both was 19 Roman miles, the island city being only 22 stadia. The difficulty is that the name "Tyre," meaning a "rock," belongs properly to the island city, there being no "rock" in the mainland city to originate the

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name; yet the mainland city is called “Old Tyre.” Probably the Phoenician name of the mainland city resembled in sound but not sense the Greek Palaeo-Tyrus, and the latter name was given from a misunderstanding.

Tyre is not mentioned in the Pentateuch, but first in ^{<061929>}Joshua 19:29 “the strong city Tyre.” From tsor came its two names, Tyre, and Sara, now Sur (Arabic). Joshua implies it was on the shore, but the city and chief temple of Hercules (Melkarth, the tutelary god of Tyre) was probably on the island. Unlike other oriental cities, space being limited on the island, the houses were built in stories. The majority of the population was on the mainland. Hiram by substructures enlarged the eastern and southern sides, so as to afford room for a public place, Eurychorus. The northern or Sidonian harbour was 900 ft. long, 700 wide, protected by walls. The southern or Egyptian was formed by a great breakwater; the harbours could be closed by a boom; a canal through the city joined the harbours. “Tyre did build herself a strong hold” (^{<380903>}Zechariah 9:3); so Diodorus Siculus (xvii. 40), “Tyre had the greatest confidence, owing to her insular position, fortifications and abundant stores.” A double wall, 150 ft. high, besides the sea, secured island Tyre. “Her merchants were princes, and her traffickers the honourable of the earth” (^{<232307>}Isaiah 23:7,8).

see HIRAM , as friend and ally, supplied David with timber and workmen for his palace (^{<100511>}2 Samuel 5:11), and **see SOLOMON** with cedars of Lebanon conveyed by floats to Joppa, 74 geographical miles, after having been hewn by

Hiram's Sidonian hewers unrivaled in skill (<110506>1 Kings 5:6). The Tyrian skill in copper work appears in the lilies, palms, oxen, lions, and cherubim which they executed for Solomon. Tyrian colonists founded Carthage 143 years and eight months after the founding of Solomon's temple. (Josephus, contra Apion 1:18). Asher never possessed Tyre; though commanded to exterminate the Sidonians along with the other Canaanites, Israel never had war with them (<070131>Judges 1:31,32). The census takers in going to Tyre under David seem merely to have counted the Israelites resident in Tyre (<102407>2 Samuel 24:7). Joshua (<061108>Joshua 11:8; 19:28) designates Sidon "great." In David's time Tyre assumes the greatness above Sidon. So secular history represents Sidon as mother city of **see PHOENICIA** , which see (Justin, Hist. xviii. 3; Strabo Geogr. 1:2, section 33). Old Egyptian inscriptions give Sidon the first place. Homer often mentions Sidon, never Tyre. The reason for his and the Pentateuch's silence as to Tyre is, Tyre, though existing, was as yet subordinate. Secular history accords with the Bible in dating the accession of Tyre to greatness

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just before David's reign. Unlike other independent commercial cities Tyre was a monarchy, not a republic (^{<242522>}Jeremiah 25:22; 27:3). The friendly relations between Tyre and Israel (Solomon supplying grain and oil in return for Hiram's timber, metals, and workmen) were again renewed when Ahab married the Sidonian king Ethbaal's (= Ithobal king of Tyre, according to Menander, in Josephus Ant. 8:13, section 2) daughter. Joel (^{<290304>}Joel 3:4-8) denounces Tyre for selling children of Judah and Jerusalem as slaves to the Greeks, Amos threatens Tyre with devouring fire for "delivering the whole captivity (captive Israelites) to Edom, and remembering not the brotherly covenant" (Amos 1:9,10), between David and Hiram which guaranteed safety, religious privileges, and the undisturbed exercise of their faith to the Jews sojourning in Tyre.

Hiram's successors were Baleazar, Abdrastatus (assassinated by his nurse's four sons, the elder of whom usurped the throne; then Hiram's line after a servile revolt was restored in), Adrastus, Aserymus, Phales (who slew his brother Aserymus and was slain by), Ithobaal, priest of Astarte and father of Jezebel, Ahab's unscrupulous, cruel, and idolatrous queen. Tyre's annals record the three years' drought of 1 Kings 17,18. Then Badezor, Matgen, Pygmalion; he slew Acerbas, Hercules' high priest, and the husband of Elissa or Dido. She fled with many of the aristocracy and founded Carthage. Her self immolation on a funeral pyre is essentially oriental. The next certain event after some interval is Elulaeus' reign and Shalmaneser's invasion.

Shalmaneser, after taking Samaria, turned his arms against

Tyre, then mistress of Sidon, and Cyprus with its copper mines (“copper” derives its name from Cyprus), 721 B.C. Menander, the translator of the Tyrian archives into Greek (Josephus Ant. 9:14, section 2), says Eluluseus king of Tyre subdued a revolt in Cyprus. The Assyrian king then, assailed Pnoenicia; Sidon, Akko (Acre), and Palaeo-Tyrus submitted, and helped him with 60 ships and 800 rowers against 12 ships of Tyre. The Tyrians dispersed their opponent’s fleet, but he besieged them for five years, apparently without success. Isaiah (Isaiah 23) refers to this siege; Sargon probably finished the siege. The reference to “the Chaldaeans” ([Isaiah 23:13](#)) implies an ulterior prophetic reference also to its siege under Nebuchadnezzar which lasted 13 years. “Behold,” says the prophet, calling Tyre’s attention to the humiliating fact that upstart **see CHALDEES** , subordinate then to Assyria and only in later times about to become supreme, should first as mercenaries under the Assyrian Shalmaneser, then

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UCAL

Agur spoke his words to **see ITHIEL** = “God with me”, and Ucal his disciples. From yakol “he was strong.” Keil guesses that Ithiel, “God with me,” denotes those glorying in intimate communion with God and a higher insight thereby. Ucal, “I am strong,” denotes those boasting of their might and denying God; freethinkers fancying themselves above the revealed law and in atheism indulging the lusts of the flesh ([<203001>](#)Proverbs 30:1).

UEL

Of Bani’s family. Married a foreign wife ([<151034>](#)Ezra 10:34).

UKNAZ

Rather “and **see KENAZ** ” ([<130415>](#)1 Chronicles 4:15, margin). Some name has been omitted before the “and.”

ULAI

A river near Shushan, by the banks of which Daniel saw the vision of the ram and the he goat ([<270802>](#)Daniel 8:2,16). The ancient Eulaeus or Choaspes, for these are two divisions of one

river, bifurcating at Paipul, 20 miles N.W. of Shushan; the eastern branch Eulaeus, the western branch Choaspes (now Kerkhah) flowing S.W. into the Tigris. The eastern branch passes E. of Shushan and at Ahwaz falls into the Kuran (Pasitigris) which flows on to the Persian gulf. The undivided stream was sometimes called Eulaeus, but usually Choaspes. In Pehlevi Eulaeus or Aw-Halesh means “pure water.” Strabo (xv. 3, section 22) says the Persian kings drank only of this water at their table, and that it was lighter than ordinary water. The stream is now dry but the valley traceable, 900 ft. wide, 12 to 20 deep. A sculpture from Sennacherib’s palace at Koyunjik represents Shushan in the time of his grandson Asshur-kani-pal, its conqueror, and the stream bifurcated. In chap. 8:16 Daniel says, “I heard a man’s voice between the banks of Ulai,” referring either to the bifurcation or to the river and one of its chief channels, for Eulaeus by artificial canals surrounded the Shushan

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The Lord Jesus entered the coasts of Tyre, but it is uncertain whether He entered Tyre itself (^{<401521>}Matthew 15:21; ^{<410724>}Mark 7:24,26).

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45:12, “the daughter of Tyre shall entreat thy favor (so supply the omission) with a gift, even the rich (which Tyre was preeminently) among the people shall entreat thy favor,” begging admission into the kingdom of God from Israel (<234405>Isaiah 44:5; 60:6-14; <197210>Psalm 72:10). When Israel “hearkens” to Messiah and “forgets her own people (Jewish ritualism) and her father’s house (her boast of Abrahamic descent), the King shall greatly desire her beauty,” and Messiah shall become “the desire of all nations,” e.g. Tyre (<370207>Haggai 2:7).

On the other hand Tyre is type of **see ANTICHRIST** (Ezekiel 28) in her self deifying pride. “I am a God, I sit in the seat of God, in the midst of the seas ... yet thou art a man and not God. Though thou set thine heart as the heart of God, behold thou art wiser than Daniel ... no secret, can they hide from thee; with thy wisdom thou hast gotten riches” (compare <270701>Daniel 7:1-25; 11:36,37; <530204>2 Thessalonians 2:4; <661301>Revelation 13:1,6; <550301>2 Timothy 3:1-9). The “seas” answer to the political disturbed sea of nations out of which antichrist emerges. Tyre’s “holy island,” sacred to Melkart (Sanchoniathon) answers to antichrist’s mimicry of God’s throne in the temple of God. Her self-vaunted wisdom (<380902>Zechariah 9:2) answers to the “eyes of a man” in the little horn (<270708>Daniel 7:8; <460119>1 Corinthians 1:19-31) and the second beast’s “great wonders.” Man in our days by discoveries in science hopes to be so completely lord of the elements as to be independent of God, so that “no secret can be hidden from him” in the natural world, which is the only world

that self-willed fools recognize. When just at the summit of blasphemous self glorification, God shall bring these self deceivers with their masters, antichrist, the false prophet, and Satan, “down to the pit,” as Tyre (<262808>Ezekiel 28:8; Revelation 16; 17; 19:20; 20:10). In Tyre’s king another example was given of man being put on his trial under most favorable circumstances, with all that beauty, sagacity, and wealth could do for man, like Adam and Eve in Eden (<262813>Ezekiel 28:13,14). No “precious stone” was withheld from Tyre; like the overshadowing cherubim, its king overshadowed Tyre; as the beau ideal of humanity he walked up and down “in the midst of the stones of fire” like “the paved work of sapphire” (<022410>Exodus 24:10,17) under the feet of the God of Israel. But, whereas Hiram feared the God of Israel and helped forward His temple, “iniquity” even pride was found in Tyre. Therefore, God “cast her to the ground” (<262817>Ezekiel 28:17; <232309>Isaiah 23:9), “sacred and inviolate” ([hiera kai asulos](#)) though she calls herself on coins.

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citadel. The upper Kerkhah and the lower Kuran were anciently united and were viewed as one stream.

ULAM

- 1.** Descendant of Gilead, Manasseh's grandson, and Bedan's father (^{<130717>}1 Chronicles 7:17).
- 2.** Eshek's firstborn, brother of Azel, Saul's descendant. His sons were mighty archers (treaders of the bow), with grandsons, numbering 150.

ULLA

Of Ashen (^{<130739>}1 Chronicles 7:39,40): head of a house and a mighty man of valor, a chief prince.

UMMAH

A city of Asher's allotment (^{<061930>}Joshua 19:30). Now Almu, according to Thomson, in the highlands on the coast.

UNCLEAN AND CLEAN

(**See LAW** , **see LEPER** , **see RED HEIFER**). See Leviticus 11; 20:25,26; 17:3-11; 7:27. The ground of the distinction was Israel's call to be Jehovah's special people (^{<051421>}Deuteronomy 14:21). Their daily meals should remind them of the covenant which separated them from the whole Gentile world as holy unto the Lord. The clean animals answer

typically to God's holy people, the unclean to the idolatrous Gentiles. So Peter's vision ([<441011>Acts 10:11-15](#)) of the "sheet bound by four (the number for world wide extension) rope ends ([archais](#) , Alford) containing all kinds of four looted beasts, creeping things and fowls," of all which he was commanded to eat, was the appropriate type of the abolition of distinction, not only between meats (compare [<540404>1 Timothy 4:4](#); [<401511>Matthew 15:11](#)) but between Jew and Gentile. Henceforth "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit" ([<451417>Romans 14:17](#)).

The distinction had regard, not to living, but to dead animals. The Israelite treated his unclean camel and donkey as carefully, and came into contact with them as often, as his ox or sheep. Every dead body, whether of man or beast, dying or killed in an ordinary way, was unclean. Thus, the grand

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opposition between life population is 3,000 or 4,000. It was for long a Christian bishopric.

Ithobaal was king at the beginning of Nebuchadnezzar's siege, and Baal his son at its close. Then the form of government changed to that of judges (Suffetes, Hebrew shophetim). Tyre is a vivid illustration of vicissitudes of fortune, so that Lucan calls her "unstable Tyre." During Tyre's existence Thebes, Nineveh, Babylon, and Jerusalem have fallen, and Carthage and Rome have risen and fallen; she "whose antiquity is, of ancient days"

(^{<232307>}Isaiah 23:7), who heaped up silver as dust and fine gold as the mire of the streets" (^{<380902>}Zechariah 9:2), is now bore and poverty stricken. Greed of gain was her snare, to which she sacrificed every other consideration; this led her to join the wicked confederacy of seven nations constituting the main body, with three accessories, which sought to oust Jehoshaphat and God's people out of their inheritance (^{<198307>}Psalms 83:7).

^{<198704>} Psalm 87:4 foretells that Tyre personified as an ideal man shall be in Messianic days spiritually born in Jerusalem. Her help to Solomon's temple foretypified this, and the Syrophenician woman's faith (^{<410726>}Mark 7:26) is the firstfruit and earnest. Isaiah's (^{<232318>}Isaiah 23:18) prophecy that "her merchandise shall be holiness to the Lord ... it shall be for them that dwell before the Lord to eat sufficiently and for durable clothing," was fulfilled in the consecration by the church at Tyre of much of its wealth to God and the support of

Christ's ministry (Eusebius, Hist. 10:4). Paul found disciples there (^{<442103>}Acts 21:3-6), a lively instance of the immediate and instinctive communion of saints, though previously strangers to one another. What an affecting picture of brotherly love, all bringing Paul's company on their way "with wives and children until they were out of the city, then kneeling down on the shore" under the canopy of heaven and praying!

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ordinary way, was unclean. Thus the grand opposition between life (connected with holiness) and death (connected with sin) is marked. By slaughtering in a prescribed manner, pointing to the antitypical Deliverer from sin and death, animals became exempted from the uncleanness attached to death. The blood in which is “the life of the flesh” being drawn off from the meat, the latter by being presented before Jehovah became clean as food for Jehovah’s people by His gift. The ruminating quadrupeds, fish with fins and scales, gallinaceous birds and such as feed on vegetables, and not the raptors and carnivorous; those not revolting to our instincts; those affording the most wholesome foods: all these were the foods chosen as typical symbols of Israel’s separation, from moral uncleanness, to Jehovah. Unlike the Egyptian law intended for the priests alone, or the Hindu law binding only on the twice born Brahmin, or the Parsee law for those alone disciplined in spiritual matters the Mosaic law was for all, Israel being “a kingdom of priests, an holy nation”

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([Exodus 19:6](#)), foreshadowing our Christian high calling, ministers and laymen alike ([1 Peter 2:9](#); [Isaiah 61:6](#)).

The animal kingdom teaches ethical lessons. The cloven hoof, standing firmly on the ground yet adapted for locomotion, figures the believer's standing and walk in the world.

Rumination symbolizes due meditation on and digestion of God's law ([Joshua 1:8](#); [Psalm 1:2](#)). The fish's fins raise it out of the mud where the eel dwells; so do prayer and faith raise the soul out of darkness and uncleanness.

The decree of the Jerusalem council ([Acts 15:20,21](#)) rested simply on the desire to avoid offending needlessly the prejudices of Jews and Jewish Christians, "for Moses of old time hath in every city them that preach him." Mercy to the beasts pervades the law. Though it could not injure the mother to boil the dead kid in the mother's milk, yet it was forbidden, as the milk was the kid's "life" and had a relative sanctity resembling that of forbidden blood (Juv. xi. 68); the delicate feeling of the sentiment would suggest, general humanity toward brutes. Swine are liable to disease from foul feeding, and in Palestine are not very wholesome food; so also fat and blood; but the spiritual reason of prohibition was the main one, the swine's uncleanness of feeding typifying moral impurity, and the fat and the blood being God's exclusive perquisite for sacrifice on the altar.

Uncleanness cut one off for a time from his social and religious standing among God's people. The Old Testament divine law

invested the human body with a sanctity which shadowed forth the holiness required of the whole man, “spirit, soul, and body” (<520523>1 Thessalonians 5:23): hence, flows the frequent addition to the several ceremonial precepts, “I am the Lord your God,” “ye shall be holy, for I am holy” (<031144>Leviticus 11:44,45). The Lord’s mark of ownership, circumcision, was on them; and that ownership appeared in every ordinary act of life, the antitype to which is our New Testament rule (<461031>1 Corinthians 10:31; <600411>1 Peter 4:11; <510317> Colossians 3:17).

Three degrees of uncleanness may be distinguished. (1) That lasting until even, removable by bathing and washing the clothes; as contact with dead animals. (2) That lasting seven days, removable by the “Water of separation,” as defilement from a human corpse. (3) From the diseased, puerperal, or menstrual state; lasting as long as this continued; in the leper’s case, for life. As blood shedding typified the deadliest sin, so washing typified cleansing from this (<052106>Deuteronomy 21:6-8; <192606>Psalm

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26:6; 73:13; <230115>Isaiah 1:15). Man's passage into, and out of, his mortal state was connected with ceremonial pollution, marking his inherent corruption; the mother of a male continued unclean 40 days, of a female 80 days (<031202>Leviticus 12:2-5): the difference representing woman's being first in the sin and curse (<010316>Genesis 3:16; <540214>1 Timothy 2:14). For the cases of male, female, and intersexual defilement, all handled in holy writ with reverend decorous purity, compare Leviticus 12; 15; 20:18. All these detailed rules, by a broad margin, separated purity from impurity. The touch of those unclean by contact with a dead body imparted defilement (<041922>Numbers 19:22; <370212>Haggai 2:12,13). "Holy flesh" (that of a sacrifice) makes holy the skirt in which it is carried; but that "skirt" cannot impart its sanctity to anything beyond, as bread (<030627>Leviticus 6:27), implying a sacrifice cannot make holy the disobedient. An unclean thing imparts its uncleanness to anything, whereas a holy thing cannot confer its sanctity on the unclean (<041911>Numbers 19:11,13,22). The law of uncleanness until even, after the conjugal act, would discourage polygamy and tend toward the health of parent and child. So as to involuntary self pollution the restraint would be medically and morally salutary.

All animals that were unclean to touch when dead were unclean to eat, but not conversely; all unclean to eat were unclean to sacrifice, but not conversely. A garment or vessel became unclean by touch of a carcass of an animal unclean for food; it must be purified by washing. So the ashes of the red heifer, the remedy for uncleanness, themselves defiled the clean

(<041907>Numbers 19:7, etc.); <052310>Deuteronomy 23:10-13 directs as to impurities of a host encamped before “enemies” (<052314>Deuteronomy 23:14); God’s presence in the host is made the ground of avoiding every such pollution. How different from worldly camps, where the ordinary rules of morality and religion are so often relaxed! The defilement by touch of a leper or person with an issue shows the inherent holiness of Jesus, who, so far from being defiled by the leper or the woman with the blood issue, removed their defilement.

UNICORN:

reem . In <053317>Deuteronomy 33:17, “his (Joseph’s) horns are like the horns of an unicorn” (so margin rightly, not “unicorns”); “the ten thousands of Ephraim and the thousands of Manasseh,” two tribes sprung from the one Joseph, are the two horns from one head. Therefore the unicorn was not as is represented a one-horned animal, but some species of urns or wild ox.

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The rhinoceros does not “skip” as the young unicorn is represented to do ([<192906>](#)Psalm 29:6). The unicorn’s characteristics are:

(1) great strength, [<042322>](#)Numbers 23:22; [<183911>](#)Job 39:11;

(2) two horns, [<053317>](#)Deuteronomy 33:17;

(3) fierceness, [<192221>](#)Psalm 22:21;

(4) untameableness, [<183909>](#)Job 39:9-11, where the unicorn, probably the wild bison, buffalo, ox, or urus (now only found in Lithuania, but then spread over northern temperate climes, Bashan, etc., and in the Hercynian forest, described by Caesar as almost the size of an elephant, fierce, sparing neither man nor beast) stands in contrast to the tame ox used in plowing, ver. 11,12;

(5) playfulness of its young, [<192906>](#)Psalm 29:6;

(6) association with “bullocks and bulls” for sacrifice, [<233406>](#)Isaiah 34:6,7;

(7) lifting up the horn, [<199210>](#)Psalm 92:10, as bovine animals lower the head and toss up the horn.

UNLEARNED

[<440413>](#) Acts 4:13, Peter and John; [<430715>](#)John 7:15, “how knoweth this man letters, having never learned?” The Jewish literati did not mean without common education, reading and

writing, etc., and general acquaintance with the Old Testament Scriptures, but that Christ and His disciples were not rabbiically learned, never had sat at the feet of the great doctors of the law, they were only laics.

UNNI

1. A Levite doorkeeper; played the psaltery on **see ALAMOTH** in the Zion tabernacle erected by David (^{<131518>}1 Chronicles 15:18,20).

2. A Levite who returned with Zerubbabel (^{<161209>}Nehemiah 12:9).

UPHAZ

^{<241009>} Jeremiah 10:9; ^{<271005>}Daniel 10:5. (**See OPHIR** , of which Uphaz is a corruption).

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UR

Of the Chaldees (^{<011128>}Genesis 11:28,31; 15:7; ^{<160907>}Nehemiah 9:7), from which Terah, Abraham, and Lot were called. In Mesopotamia (^{<440702>}Acts 7:2). Now Mugheir (a ruined temple of large bitumen bricks, which also “mugheir” means, namely, Um Mugheir “mother of bitumen”), on the right bank of the Euphrates, near its junction with the Shat el Hie from the Tigris; in Chaldaea proper. Called Hur by the natives, and on monuments Ur. The most ancient city of the older Chaldaea. Its bricks bear the name of the earliest monumental kings, “Uruk king of Ur”; his kingdom extended as far N. as Niffer. The royal lists on the monuments enumerate Babylonian kings from Uruk (2230 B.C., possibly the Orchanus of Ovid, Met. 4:212) down to Nabonid (540 B.C.) the last. The temple was sacred to ‘Urki, the moon goddess; Ilgi son of Uruk completed it. For two centuries it was the capital, and always was held sacred. One district was “Ibra,” perhaps related to “Hebrew,” Abraham’s designation. Ur was also a cemetery and city of tombs, doubtless because of its sacred character, from whence the dead were brought to it from vast distances for 1,800 years. Eupolemos (in Eusebius, Praep. Ev. 9:17) refers to Ur as “the moon worshipping (kamarine; kamar being Arabic for moon) city.” The derivation from Ur, “fire,” led to the Koran and Talmud legends that Abraham miraculously escaped out of the flames into which Nimrod or other idolatrous persecutors threw him. Ur lies six miles distant from the present course of the Euphrates, and 125 from the sea; though it is thought it was anciently a maritime town, and that its present

inland site is due to the accumulation of alluvium (?). The buildings are of the most archaic kind, consisting of low mounds enclosed within an enceinte, on most sides perfect, an oval space 1,000 yards long by 800 broad. The temple is thoroughly Chaldaean in type, in stages of which two remain, of brick partly sunburnt, partly baked, cemented with bitumen.

URBANE

Rather Urban or Urbanus; a man, not a woman ([<451609>Romans 16:9](#)); a Christian fellow labourer whom Paul salutes.

URI

1. Of Judah ([<023102>Exodus 31:2; 35:30](#); [<140105>2 Chronicles 1:5](#)). Son of Hur, and father of Bezaleel.

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2. Father of Geber, Solomon's commissariat officer in Gilead ([1 Kings 4:19](#)).

3. A temple gatekeeper; married a foreign wife ([Ezra 10:24](#))

URIAH; URIJAH

= "light of Jehovah". ([See DAVID](#) ; [see NATHAN](#) ; and [see BATHSHEBA](#)).

1. One of the 30 commanders of the 30 bands of David's army ([1 Chronicles 11:41](#); [2 Samuel 23:19](#)). A foreigner (as other of David's officers, Ittai of Gath, Ishbosheth the Canaanite, Zelek the Ammonite, [2 Samuel 23:37](#)); a Hittite. Eliam son of Ahithophel being one of his fellow officers (ver. 34,39), Uriah naturally became acquainted with Bathsheba (an undesigned coincidence in Scripture confirming its truth) and married her. His tender devotion to her is implied in Nathan's comparison of her ([2 Samuel 12:3](#)) to the poor man's "one little ewe lamb ... which lay in his bosom as a daughter" (his all in all). David's attempt to hide his sin by bringing Uriah home to his wife from the war with Ammon was foiled by Uriah's right sentiment as a soldier and chivalrous devotion to Israel and to God: "the ark and Israel and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house to eat, drink, and lie with my wife?" This answer was well fitted to pierce David's

conscience, but desire of concealment at all costs urged David on. The greatest saint will fall into the deadliest sin, once that he ceases to lean on God and God withdraws His grace. Though entrapped into intoxication by David Uriah still retained sense of duty enough to keep his word and not go home. On the third day David, by a letter which he consigned to Uriah's charge, bade his ready tool Joab set this brave soldier in the forefront of the fight. So he fell the victim of adulterous passion which was reckless of all honour, gratitude, and the fear of God; the once faithful man of God had now fallen so low as treacherously to murder his true hearted and loyal soldier and servant, whose high sense of honour so contrasts with David's baseness. Happily Uriah fell unconscious of his wife's dishonour; she "mourned" his death with the usual tokens of grief, but apparently with no sense of shame or remorse; her child's death probably first awakened her conscience. Keil thinks Uriah's answer implies some suspicion of the real state of the case, which was perhaps whispered to him on reaching Jerusalem; but the narrative rather leaves the impression of Uriah answering with guileless, unsuspecting frankness.

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2. High priest under **see AHAZ** ([<230802>](#)Isaiah 8:2; [<121610>](#)2 Kings 16:10-16). As high priest, made witness to Isaiah's prophecy concerning Maher-shalal-hash-baz. An accomplice in Ahaz's idolatry, therefore not likely to assist God's prophet in getting up a prophecy after the event. He fashioned in unscrupulous subserviency an altar like the idolatrous pattern from Damascus furnished to him; this altar he put in the temple court E. of the place where God's altar had stood, and let Ahaz offer thereon his burnt offering, meat offering, drink offering, and blood of his peace offering; it was probably Ahaz's pledge of submission to Assyria and its gods. God's brazen altar Uriah put on the N. side of the Damascus altar, and Ahaz used it for his own private divinations. Uriah probably succeeded Azariah, high priest under Uzziah, and preceded the Azariah under Hezekiah. He is not named in the sacerdotal genealogy, [<130604>](#)1 Chronicles 6:4-15; where a gap occurs between Amariah (ver. 11) and Shallum, father of Hilkiah (ver. 13). Uriah's line ended probably in Azariah his successor, and Hilkiah was descended through another branch from Amariah in Jehoshaphat's reign.

3. A priest of Hakkoz' family (KJV Koz), head of the seventh course ([<132410>](#)1 Chronicles 24:10); ancestor of Meremoth ([<150833>](#)Ezra 8:33; [<160304>](#)Nehemiah 3:4,21).

4. Priest at Ezra's right when he read the law ([<160804>](#)Nehemiah 8:4).

5. Son of Shemaiah of Kirjath Jearim. Prophesied, as Jeremiah did, against the land and Jerusalem, so that the king sought to

kill him; he escaped to Egypt; thence Elnathan brought him, and Jehoiakim killed him with the sword and cast his body among the graves of the common people ([<242620>](#)Jeremiah 26:20-23). His case was made a plea for not killing Jeremiah, as the notorious condition of the state showed that his murder did no good to Jehoiakim, but only added sin to sin and provoked God's vengeance. Uriah was faithful in delivering his message, faulty in leaving his work; so God permitted him to lose his life, whereas Jeremiah was saved. The path of duty is often the path of safety.

URIEL

1. A Kohathite Levite, son of Tahath ([<130624>](#)1 Chronicles 6:24); if the lists proceeded from father to son, without omission of intermediate links in the genealogy, Uriel would answer to Zephaniah son of Tahath ([<130636>](#)1 Chronicles 6:36). **2.** Chief of the Kohathites under David ([<131505>](#)1 Chronicles

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15:5,11), with 120 brethren brought up the ark from Obed Edom's house ([<131512>1 Chronicles 15:12](#)).

3. Of Gibeah; father of Maachah or Michaiiah, Rehoboam's favorite wife ([<141302>2 Chronicles 13:2](#)); in [<141120>2 Chronicles 11:20](#) she is called Absalom's daughter, i.e. granddaughter, Tamar, Absalom's daughter, being her mother.

URIM AND THUMMIM

([See HIGH PRIEST](#) and [see EPHOD](#)). Meaning lights and perfections. The article "the" before each shows their distinctness. In [<053308>Deuteronomy 33:8](#) the order is reversed "thy Thummim and thy Urim." Urim is alone in [<042721> Numbers 27:21](#); [<092806>1 Samuel 28:6](#) Saul is answered neither by dreams nor by Urim. Thummim is never by itself. Inside the high priest's breastplate were placed the Urim and Thummim when he went in before the Lord ([<022815>Exodus 28:15-30](#); [<030808>Leviticus 8:8](#)). Mentioned as already familiar to Moses and the people. Joshua, when desiring counsel to guide Israel, was to "stand before Eleazar the priest, who should ask it for him after the judgment of Urim before Jehovah" ([<042721>Numbers 27:21](#)). Levi's glory was "thy Thummim and thy Urim are with thy Holy One," i.e. with Levi as representing, the whole priestly and Levitical stock sprung from him ([<053308>Deuteronomy 33:8,9](#)). In [<150263>Ezra 2:63](#) finally those who could not prove their priestly descent were excluded from the priesthood "till there should stand up a priest with Urim and Thummim." Theteraphim apparently were in

<280304>Hosea 3:4; <071705>Judges 17:5; 18:14,20,30, the unlawful substitute for Urim (compare <091523>1 Samuel 15:23 “idolatry,” Hebrew teraphim; and <122324>2 Kings 23:24, margin).

Speaker’s Commentary thinks that lots were the mode of consultation, as in <440126>Acts 1:26; <201633>Proverbs 16:33. More probably stones with Jehovah’s name and attributes, “lights” and “perfections,” engraven on them were folded within the ephod. By gazing at them the high priest with ephod on, before the Lord, was absorbed in heavenly ecstatic contemplation and by God was enabled to declare the divine will. The Urim and Thummim were distinct from the 12 stones, and were placed within the folds of the double choshen. Philo says that the high priest’s breastplate was made strong in order that he might wear as an image the two virtues which his office needed. So the Egyptian judge used to wear the two figures of Thmei (corresponding to Thummim), truth and justice; over the heart of mummies of priests too was a symbol of light (answering to Urim). No image was

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tolerated on the Hebrew high priest; but in his choshen the white diamond or rock crystal engraven with “Jehovah,” to which in [660217](#)>Revelation 2:17 the “white stone” with the “new name written” corresponds, belonging to all believers, the New Testament king-priests. Compare [014405](#)>Genesis 44:5,15; [194305](#)>Psalm 43:5, “send out Thy light and Thy truth, let them lead me.” Also [091419](#)>1 Samuel 14:19. Never after David are the ephod and its Urim and Thummim and breastplate used in consulting Jehovah. Abiathar is the last priest who uses it ([092306](#)>1 Samuel 23:6-9; 28:6; [102101](#)>2 Samuel 21:1). The higher revelation by prophets superseded the Urim and Thummim. Music then, instead of visions, became the help to the state of prayer and praise in which prophets revealed God’s will ([090909](#)>1 Samuel 9:9).

USURY:

neshek , from a root “to devour.” (**See LOAN**). Any interest was forbidden to be exacted from an Israelite brother, but was permitted from a foreigner ([022225](#)>Exodus 22:25; [032535](#)>Leviticus 25:35-38; [052319](#)>Deuteronomy 23:19,20). Israel was originally not a mercantile people, and the law aimed at an equal diffusion of wealth, not at enriching some while others were poor. Help was to be given by the rich to his embarrassed brother to raise him out of difficulties, without making a gain of his poverty ([191505](#)>Psalm 15:5; [202808](#)> Proverbs 28:8; [241510](#)>Jeremiah 15:10; [261808](#)>Ezekiel 18:8,17). Nehemiah (5:3-13) denounces the usurious exactions of some after the return

from Babylon; he put a stop to the practice. They took one percent per month, i.e. 12 percent per annum (the Roman *centesimae usurae*). The spirit of the law still is obligatory, that we should give timely help in need and not take advantage of our brother's distress to lend at interest ruinous to him; but the letter is abrogated, as commerce requires the accommodation of loans at interest, and a loan at moderate interest is often of great service to the poor. Hence it is referred to by our Lord in parables, apparently as a lawful as well as recognized usage ([<402527>Matthew 25:27](#); [<421923>Luke 19:23](#)).

UTHAI

- 1.** Son of Ammihud, of the children of Pharez of Judah ([<130904>1 Chronicles 9:4](#)), called Athaiah son of Uzziah, [<161104>Nehemiah 11:4](#); dwelt in Jerusalem on the return from Babylon.
- 2.** Son of Bigvai; returned in the second caravan with Ezra ([<150814>Ezra 8:14](#)). Uz: more correctly Huz ([<012221>Genesis 22:21](#)). A country and a people near the Sabeans and the Chaldees ([<180101>Job 1:1,15,17](#)); accessible to the

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Temaites, the Shuhites (2:11), and the Buzites (32:2). The Edomites once possessed it (^{<242520>}Jeremiah 25:20; ^{<250421>}Lamentations 4:21). Suited for sheep, oxen, asses, and camels (^{<180103>}Job 1:3). From an inscription of Esarhaddon it appears there were in central Arabia, beyond the jebel Shomer, about the modern countries of upper and lower Kaseem, two regions, Bazu and Khazu, answering to Buz and Huz. Uz therefore was in the middle of northern Arabia, not far from the famous district of the Nejd. Ptolemy mentions the Aesitae (related to “Uz”) as in the northern part of Arabia Deserta, near Babylon and the Euphrates. The name occurs

(1) in ^{<011023>}Genesis 10:23 as son of Aram and grandson (as “son” means in ^{<130117>}1 Chronicles 1:17) of Shem;

(2) as son of Nahor by Milcah (^{<012221>}Genesis 22:21);

(3) as son of Dishan and grandson of Seir (^{<013628>}Genesis 36:28). Evidently the more ancient and northerly members of the Aramaic family coalesced with some of the later Abrahamids holding a central position in Mesopotamia, and subsequently with those still later, the Edomites of the S.

UZAI

Father of Palal (^{<160325>}Nehemiah 3:25).

UZAL

Joktan's sixth son (<011027>Genesis 10:27; <130121>1 Chronicles 1:21). The capital of the Yemen (Arabia Felix) was originally Awzal (now San'a), anciently the most flourishing of Arab communities, its rivals being Sheba and Sephar. The Greek and Roman writers (Pliny, N. H. 12:16) call it Auzara, a city of the Gebanitae. Uzal is situated on an elevation, with a stream running through it from Mount Sawafee; it has a citadel. Transl. for "going to and fro," <262719>Ezekiel 27:19, "from Uzal." This is added to "Javan" to mark which Javan is meant, <011027>Genesis 10:27.

UZZA

- 1.** A Benjamite, of Ehud's sons (<130807>1 Chronicles 8:7).
- 2.** Children of Uzza; Nethinim who returned with Zerubbabel (<150249>Ezra 2:49; <160751>Nehemiah 7:51).

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3. A descendant of Merari ([<130629>1 Chronicles 6:29](#)).

UZZA, THE GARDEN OF

Manasseh's and Amon's burial place, attached to Manasseh's palace ([<122118>2 Kings 21:18,26](#); [<143320>2 Chronicles 33:20](#)). By some placed at the threshing floor of Araunah the Jebusite; the scene of Uzzah's death was a threshing floor ([<100606>2 Samuel 6:6](#)).

UZZAH

Son of Abinadab at whose house in Kirjath Jearim the ark stayed 20 years. Eleazar was his elder brother ([<090701>1 Samuel 7:1](#)), Ahio his younger brother. The latter and Uzzah drove the new cart wherein the ark was carried from Abinadab's house for removal to Zion ([<131307>1 Chronicles 13:7](#)). The oxen drawing it stumbled, slipping over the smooth rock at "the threshing floor of Chidon" ([<131309>1 Chronicles 13:9](#)) or "Nachon" ([<100606>2 Samuel 6:6](#)), or rather "of disaster" (chidon from chid) or "the stroke" (nachon) from naachah). Perez Uzzah (the breach on Uzzah) was eventually the name (contrast Jehovah's "breaking forth upon David's enemies as the breach of waters," Baal Perazim, [<100520>2 Samuel 5:20](#)) Uzzah tried with his hand to prevent the ark's shaking, but, God smote him for the offense (fault: shal). David felt displeased or excited, not toward God, but at the calamity which he attributed to himself and his undertaking. Uzzah though with good intentions had in his rash act forgotten the

reverence due to the ark, the earthly throne and visible pledge of the presence of the unseen God. The Lord's service is no excuse for self-willed service. We must not in presumptuous haste try to sustain God's cause, as if it must fall unless it have our support; God can guard His own ark. We are reverently, and in the way of God's call, to put forth our efforts, believing that His true church is safe, however threatened, because it is His. God's law (Numbers 4; ^{<262514>}Ezekiel 25:14) had ordained that the ark was to be carried on the Levites' shoulders, not in a carriage. Even the Levites (ver. 15) were not to touch it, on pain of death. Instead of this David and Israel had followed the Philistines' method (^{<090607>}1 Samuel 6:7, ff). David's excitement changed into fear of Jehovah; not daring to bring the ark near him, since a touch proved so fatal, he removed it to the house of Obed Edom the Gathite. Contrast the blessed effect of the touch of faith toward the ark's Antitype, Jesus (^{<400920>}Matthew 9:20-22; ^{<410525>}Mark 5:25-34). Uzzah was evidently a Levite, for otherwise the ark would not have been allowed to remain at his father

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Abinadab's house 20 years. Moreover, if Abinadab had not been a Levite his son Eleazar would not have been consecrated to take charge of the ark (^{<090702>}1 Samuel 7:2). (For the site see **PEREZ UZZAH**).

UZZEN SHERAH

^{<130724>} 1 Chronicles 7:24, mentioned along with the Bethherons. There is a Beit Sira N. of wady Suleiman and three miles S.W. of Beitur et Tahta, (upper Bethhoron). Ozen meaning "ear," the name may come from all earlike projection of the ground. Built, i.e. enlarged and fortified, by Sherah, daughter of Ephraim or of Beriah.

UZZI

Contracted from Uzziah.

1. Son of Bukki, father of Zerariah, in the high priests' line (^{<130605>}1 Chronicles 6:5,51; ^{<150704>}Ezra 7:4). Between Abishua and Zadok in the genealogy, yet never high priest (Josephus Ant. 8:1). Contemporary with, or earlier somewhat than, Eli.

2. Son of Tola of Issachar (^{<130702>}1 Chronicles 7:2,3).

3. Son of Bela of Benjamin (^{<130707>}1 Chronicles 7:7).

4. Son of Michri of Benjamin, ancestor of settlers at Jerusalem after the captivity (^{<130908>}1 Chronicles 9:8).

5. A Levite, son of Bani, overseer of the Levites at Jerusalem ([161122](#)>Nehemiah 11:22).

6. A priest, chief of the fathers' house of Jedaiah, in the high priesthood of Joiakim ([161219](#)>Nehemiah 12:19).

7. A priest who assisted Nehemiah at the dedication of the wall ([161242](#)>Nehemiah 12:42).

UZZIA

Of David's valiant men of the guard; of Ashtaroth beyond Jordan ([131144](#)>1 Chronicles 11:44).

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UZZIAH

= “strength of Jehovah”; or **see AZARIAH** ([<121402>](#)2 Kings 14:2,22; 15:1- 7,13), = “helped by Jehovah”. The two names, as nearly equivalent, were used promiscuously; so the Kohathite Uzziah and Azariah ([<130609>](#)1 Chronicles 6:9,24) king of Judah (2 Chronicles 26).

1. A Kohathite, ancestor of Samuel ([<130624>](#)1 Chronicles 6:24).

2. Uzziah, king of Judah. After the murder of his father Amaziah Uzziah succeeded at the age of 16 by the people’s choice, 809 B.C. Energetic, wise, and pious for most part of his 52 years’ reign. His mother was Jeholiah of Jerusalem. He did not remove the high places, whereat, besides the one only lawful place, the Jerusalem temple, the people worshipped Jehovah. He recovered Elath or Eloth from Edom, which had revolted from Joram ([<120820>](#)2 Kings 8:20), and “built” i.e. enlarged and fortified it, at the head of the gulf of Akaba, a capital mart for his commerce. “ **see ZECHARIAH** , who had understanding in the visions of God,” influenced Uzziah for good so that in his days Uzziah “sought God”; he must have died before Uzziah’s fall, and so cannot be the Zechariah of [<230802>](#) Isaiah 8:2, a Levite Gershonite of Hezekiah’s reign ([<142913>](#)2 Chronicles 29:13). Uzziah was the biting “serpent” ([<231428>](#)Isaiah 14:28-31) to the Philistines, out of whose “root,” after that “the rod of Uzziah which smote them was broken” by their revolt under the feeble Ahaz ([<142818>](#)2 Chronicles 28:18), came forth a “cockatrice” and “fiery flying

serpent,” namely, Hezekiah (<121808>2 Kings 18:8). Uzziah broke down the walls of Gath, Jabneh, and Ashdod; and built cities in the domain of Ashdod and in other domains of the Philistines; this avenged Judah’s invasion by the Philistines under Jehoram (<122116>2 Kings 21:16,17), when they carried away all the substance found in the king’s house and his sons, all except the youngest Jehoahaz. Uzziah also smote the Philistines’ allies in that invasion, the Arabians of Gurbaal, and the Mehunim of Mann (in Arabia Petraea S. of the Dead Sea); Ammon became tributary (compare <231601>Isaiah 16:1-5; <120301>2 Kings 3:4), and Uzziah’s fame as a conqueror reached to Egypt, to whose borders he carried his conquests. He built towers at the N.W. corner gate, the valley gate (on the W. side, the Jaffa gate, now opening to Hinnom), and the turning of the wall of Jerusalem, E. of Zion, so that the tower at this turning defended both Zion and the temple from attacks from the S.E. valley; and fortified them at the weakest points of the city’s defenses. His army was 307,500, under 2600 chiefs, heads of fathers’ houses; and they

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were furnished with war engines for discharging arrows and great stones. The Assyrian Tiglath Pileser II relates that in his fifth year (741 B.C.) he defeated a vast army under Azariah (Uzziah) king of Judah. (Rawlinson Anc. Mon., 2:131.) Uzziah also built towers in the desert of Judah, in the steppe lands W. of the Dead Sea, to protect his herds, a main constituent of his wealth, against the predatory bands of Edom and Arabia. He dug many wells for cattle in the shephelah toward the Mediterranean, (not “the low country,” but the low hills between the mountain and the plain) and in the plain (the mishor) E. of the Dead Sea from the Arnon to Heshbon and Rubbath Ammon; this Uzziah probably reconquered from Ammon (verse 8) who had taken it from Israel (Keil). Husbandmen and vinedressers he had in the mountains and in Carmel, for he loved husbandry, Hosea prophesied “in the days of Uzziah” a scarcity of food ([280101](#)>Hosea 1:1; 2:9; 4:3; 9:2). So Amos ([300101](#)>Amos 1:1,2; 4:6-9; 5:16,17). The precarious state of the supply of food in Israel undesignedly harmonizes with Uzziah’s special attention to husbandry; as also the prophecy in the days of Uzziah’s descendant, Ahaz, that “on all hills that shall be digged with the mattock, there shall not come there the fear of briers and thorns,” etc. ([230725](#)>Isaiah 7:25).

But “when he was strong his heart was lifted up to his destruction” (compare [231412](#)>Isaiah 14:12-15), “pride going before destruction” as in Satan’s, Babylon’s, Tyre’s, and antichrist’s cases ([262802](#)>Ezekiel 28:2; 17-23; [201618](#)> Proverbs 16:18; 1:32; 2 Thessalonians 2). Uzziah wished, like Egypt’s

kings, to make himself high priest, and so combine in himself all civil and religious power. Azariah the high priest, therefore, with 80 valiant priests, withstood his attempt to burn incense ([Exodus 30:7,8](#); [Numbers 16:40; 18:7](#)) on the incense altar. In the very height of his wrath at their resistance a leprosy from God rose up in his forehead, so that they thrust him out, yea he hasted to go out of himself, feeling it vain to resist Jehovah's stroke. So Miriam was punished for trying to appropriate Moses' prerogative (Numbers 12). Uzziah, being thus severed from Jehovah's house, could no longer live in fellowship with Jehovah's people, but had to dwell in a separate house, counted virtually as dead ([Leviticus 13:46](#); [Numbers 12:12](#)) for the year or two before his death, during which Jotham conducted the government for him; "a several house" ([2 Kings 15:5](#)), Beth ha-kophshi, "a house of manumission," i.e. release from the duties and privileges of social and religious intercourse with the people of God; Winer and Gesenius, from an Arabic cognate root

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“he was infirm,” translated it “infirmity or lazar house,” but the Hebrew has only the sense “free,” and the Mosaic law contemplated not the cure of the patient, which could only be by God’s extra. ordinary interposition, but his separation from the Lord’s people. Isaiah recorded the rest of his acts first and last in a history not extant; “write” marks it as a history, “vision” is the term for his prophecy ([<230101>Isaiah 1:1](#)). Isaiah wrote his first five chapters under Uzziah, and had his vision in the year of Uzziah’s death ([<230601>Isaiah 6:1](#), etc.). “They buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper”; therefore not in the tombs of the kings, but near them in the burial field belonging to them, that his body might not defile the royal tombs, probably in the earth according to our mode. One great sin blots an otherwise spotless character ([<142702>2 Chronicles 27:2](#); [<211001>Ecclesiastes 10:1](#)).

A mighty earthquake occurred in Uzziah’s reign; Josephus (Ant. 9:10, section 4) makes it at the time of Uzziah being smitten with leprosy; the objection is, **see AMOS** prophesied “in the days of Jeroboam of Israel, two years before the earthquake” ([<300101>Amos 1:1](#)), and Jeroboam II died 26 years before Uzziah died; but what is meant may be, Amos’ prophesying continued all the Israelite Jeroboam’s days, and so far in the partly contemporary reign of the Jewish king Uzziah as “two years before the earthquake.” Amos thus would speak his prophecies two years before the earthquake, but not write them out in order until after it. However, Josephus may be wrong, as but for his statement the likelihood is the earthquake

was not later than the 17th year of Uzziah's reign. Zechariah ([<381405>Zechariah 14:5](#)) alludes to the earthquake, the physical premonitor of convulsions in the social, political, and spiritual world; compare

[<402407>](#) Matthew 24:7. In the century from Jehu of Israel until late in Uzziah's reign over Judah the Assyrian annals are silent as to Scripture persons and events. Assyria's weakness just then harmonizes with the Scripture statement of the extension of Israel by Jeroboam II and of Judah by Uzziah. Only in the time of Assyria's weakness could such small states have attempted conquests such as those of Menahem ([<121516>2 Kings 15:16](#)).

3. Of the sons of Harim; took a foreign wife ([<151021>Ezra 10:21](#)).

4. Father of Athaiah or Uthai ([<161104>Nehemiah 11:4](#)).

5. Father of Jehonathan, one of David's overseers ([<132725>1 Chronicles 27:25](#)).

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UZZIEL

= “strength of God”.

1. Kohath’s fourth son ([<020618>](#)Exodus 6:18,22; [<130602>](#)1 Chronicles 6:2,18). Head of one of the four great Kohathite families, UZZIELITES ([<040327>](#)Numbers 3:27;

[<132623>](#) 1 Chronicles 26:23).

2. Son of Ishi, of Simeon; one of the four captains who led their 500 brethren to Mount Seir, of which they dispossessed the Amalekites ([<130442>](#)1 Chronicles 4:42,43).

3. A Benjamite, of Bela’s sons ([<130707>](#)1 Chronicles 7:7).

4. A musician, of Heman’s sons ([<132504>](#)1 Chronicles 25:4; Azareel, i.e. helped of God, in ver. 18).

5. A Levite, of Jeduthun’s sons; under Hezekiah took part in cleansing the temple from its pollution under Ahaz ([<142914>](#)2 Chronicles 29:14,19).

6. Son of Harhaiah, a priest who repaired the wall ([<160308>](#)Nehemiah 3:8): “of the goldsmiths,” i.e. those priests whose hereditary office it was to make or repair the sacred vessels.

V

VAJESATHA

One of Haman's ten sons, slain by the Jews in Shushan (^{<170909>}Esther 9:9); from Zend vatija "better," and zata "born."

VALE, VALLEY

The abrupt rocky hills of Palestine admit of but few sweeps of valley between. There are valleys at Hebron, and S.E. of Gerizim, and between Gerizim and Ebal, and between Gilboa and Little Hermon the undulating and English like valley of Jezreel. Five Hebrew terms are so translated. Emequ, always rendered "valley," a long broad sweep between parallel ranges of hills, such as the valley of Jezreel. Gay or gee', the deep hollow

S.W. and S. of Jerusalem, Ge-Hinnom; implying an abrupt, steep, narrow ravine, from a root to burst, a gorge formed by a burst of water. Nachal, a wady or wide stream bed in winter filled by a torrent, but in summer dry and strewn with water worn stones and shrubs; KJV translated it also "brook," "river," "stream"; Biqu'ah, a plain wider than a valley, the wide plain between Lebanon and Anti-Lebanon is still called Bequa'a (^{<061117>}Joshua 11:17; 12:7), and Megiddo (^{<381211>}Zechariah 12:11). Ha-shephelah, wrongly translated "valley," a broad tract of low hills between the mountains of Judah and the coast plain

(<050107>Deuteronomy 1:7; <061040>Joshua 10:40). The ‘ eemeq , “valley,” of Elah in which Israel and the Philistines pitched is distinguished from the (gay “ravine” which lay between the armies (<091702>1 Samuel 17:2,3). Shaveh in <011405>Genesis 14:5 is a dale or level spot. “Bottom,” metsullah (<380108>Zechariah 1:8), is a dell or shady bottom. The use of the words ‘ eemeq and gay assists in the identification of Ai with Khirbet Haiy, one mile E. of Mukhmas (Michmash), which the survey of the Palestine Exploration Fund favors. If Sennacherib invaded Judaea from the E. as did Joshua, he would naturally come to Khirbet Haiy. Thus all the places enumerated in his approach to Jerusalem (<231028>Isaiah 10:28-32) are visible from Geba exactly in the geographical order given in Isaiah, “Aiath, Migron (i.e. ‘the precipice’), Michmash.” Khirbet Haiy also suits <060811>Joshua 8:11-13, “the Israelites pitched on the N: side of Ai; now there was a valley ([gay]) between them and Ai ... Joshua went that night into the midst of the

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valley” (emek). The “plain” N. of Khirbet Haiy suits the Hebrew creek. The gai is either the ravine between the liers in wait and Ai, or else the bed of the watercourse in the creek. (Palestine Exploration Quarterly Statement, July 1878, p. 132.)

VANIAH

One of the sons of Bani. Put away his foreign wife (<151036>Ezra 10:36).

VASHNI

Samuel’s older son (<130628>1 Chronicles 6:28). J OEL in <130633>1 Chronicles 6:33 and <090802>1 Samuel 8:2. “Joel” may have dropped out from <130628>1 Chronicles 6:28, and wesheeni will mean “and the second.”

VASHTI

Queen of Ahasuerus or Xerxes (Esther 1 and Esther 2). Refused to appear at the king’s command, to exhibit her beauty before the king’s guests at a banquet; was therefore deposed and repudiated lest a precedent should be given for insubordination of wives to husbands. Vashti may answer to Amestris the queen consort throughout Xerxes’ reign, and queen mother under his son and successor -- Artaxerxes. But more probably she and Esther were only “secondary wives” with the title “queen.” Plutarch (Conjug. Precept. c. 16, in agreement with Herodotus v. 18) says the Persian kings had their legitimate wives to sit at table, but when they chose to drink and revel they sent away

their wives and called in the concubines, it was when his “heart was merry with wine” that he sent for Vashti as a concubine; but she, looking on herself as a legitimate wife, would not come. ^{<170504>}Esther 5:4,8,12, shows that it was no impropriety for wives to be at banquets in front of other men (besides their husbands).

VEIL

(**See DRESS**). The mitpachath (^{<080315>}Ruth 3:15), tsaiph (^{<012465>}Genesis 24:65; 38:14,19), and radial (Song 5:7; ^{<230323>}Isaiah 3:23). Moses’ veil was the masveh (^{<023433>}Exodus 34:33-35), related to suth (^{<014911>}Genesis 49:11). An ample outer robe, drawn over the face when required. Mispachot , the false prophets’ magical veils or “kerchiefs” (^{<261318>}Ezekiel 13:18,21) which they put over the heads of those consulting them as if to fit them for receiving a response, that they might be rapt in spiritual trance above the world; placed “upon the head of every stature,” i.e. upon persons of every age and

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height, young and old. Re' aloth, light veils worn by females, called "mufflers" (<230319>Isaiah 3:19), from rahal "to tremble," i.e. tremulous, referring to their rustling motion. Tzammah, translated "locks" (Song 4:1,3), the bride's veil, a mark of modesty and subjection to her lord. <234702> Isaiah 47:2, "take off thy veil," or "thy locks," nature's covering for a woman (<461115>1 Corinthians 11:15), a badge of female degradation. Anciently the veil was only exceptionally used for ornament or by women betrothed in meeting their future husbands, and at weddings (<012465>Genesis 24:65). Ordinarily women among the Jews, Egyptians, and Assyrians, appeared in public with faces exposed (<011214>Genesis 12:14; 24:16,65; 20:16; 29:10; <090112>1 Samuel 1:12). Assyrian and Egyptian sculptures similarly represent women without a veil. It was Mahometanism that introduced the present veiling closely and seclusion of women; the veil on them in worship was the sign of subjection to their husbands (<461104>1 Corinthians 11:4-15).

VEIL OF THE TEMPLE.

Suspended between the holy place and the most holy (<022631>Exodus 26:31-33); and rent immediately upon the crucifixion of the Saviour and the consummation of His great sacrifice. There were two veils or curtains in the tabernacle (of which the temple was the continuation), one before the tabernacle door (kalumma), the second veil before the holy of holies (katapetasma). <580903>Hebrews 9:3,7,8,11,12: "after (i.e. behind) the second veil, ... the holiest of all." Into this second

tabernacle within the veil “the high priest alone went once every year, not without blood which he offered for himself and for the sins of the people; the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing ... But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands ... by His own blood entered in once into the holy place, having obtained eternal redemption for us.” Therefore significantly “the veil of the temple was rent in twain from the top to the bottom” when Jesus yielded up the ghost (⁴⁰²⁷⁵⁰Matthew 27:50,51). “From the top,” not from the bottom; for it is God who from above rends the veil of separation between us and Him, and opens heaven to man, as the hymn of Ambrose says, “when Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven to all believers”; therefore not only ministers but we all alike “have boldness ([parrisia](#) , literally, freedom of speech, grounded on the consciousness that our sins are forgiven) to enter the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us

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through the veil, that is to say, His flesh” (^{<581019>}Hebrews 10:19-21); rather, “which (entering) He has newly consecrated ([enekainisen](#) , ‘inaugurated’; it is a new thing, unheard of before) for us as a new (recently opened) and living way” (not the lifeless way of dead sacrificial victims under the law, but the living and lifegiving Saviour being the way). As the veil had to be passed through to enter the holiest, so the human suffering flesh

(^{<580507>}Hebrews 5:7) of Christ’s manhood which veiled His Godhead had to be passed through by Him in entering the heavenly holiest for us. When He put off His rent flesh, the temple veil, its type, was simultaneously rent. Not His body, but His suffering flesh, was the veil; His body was the “temple” ([naos](#) , “the inner shrine,” not the temple building in general, [hieron](#)) which men destroyed and He reared up again in three days

(^{<430219>}John 2:19,21). No priestly caste therefore now mediates between the sinner and his Judge; the minister is no nearer God than the layman. Neither can serve God at a distance, nor by deputy, as the natural man would wish; each must come for himself, and by union with our one Royal High Priest who, as He never dies, has a priesthood which passeth not from, one to another (margin ^{<580724>}Hebrews 7:24). we become virtual “king priests unto (Him who is at once) God and His Father” (^{<660106>}Revelation 1:6).

C. C. Ganneau, tracing a curious similarity between some customs of ancient Elis in the Peloponnesus and those of the Hebrews, shows that in the Olympian sanctuary there was a

great woolen veil of Assyrian workmanship, dyed with Phoenician purple, given by Antiochus; so Josephus (B. J. 5:5, section 4) describes a Babylonian curtain, embroidered with blue and fine linen and scarlet and purple, and of wonderful contexture, as hanging before the golden doors, which were 55 cubits high and 16 broad, and which led into the holy of holies. It symbolized the universe, the scarlet signifying fire, the flax-linen earth, the blue the air, the purple the sea. This veil given to Olympian Zeus at Elis may have been the very veil taken by Antiochus IV (Epiphanes) from the temple of Jehovah (1 Macc. 1:22-24; Josephus, Ant. 12:5, section 4). The curtain or veil at the Olympian temple did not rise up but was dropped to the ground, according to Pausanias. So Josephus and the Book of Maccabees call the Jewish veil a drop curtain ([katapetasma]). Again, as the spoils of conquered deities were consecrated to the victorious ones, Antiochus naturally hung up Jehovah's veil in the temple of Olympian Zeus; for this was the very god to whom he dedicated the temple at Jerusalem, after defiling and plundering it

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(2 Macc. 6:2). Curiously illustrating the similarity above referred to, he notices that the Eleans alone of the Greeks cultivated the byssus or fine flax plant. They bred no mules (compare ^{<031919>}Leviticus 19:19). They had a river Jordan near Lepreos, a city implying the leprosy prevalent among its people. Ashes of victims were suffered to accumulate (bomoi), and were held sacred (^{<030116>}Leviticus 1:16; 4:12; ^{<111303>}1 Kings 13:3). The women of Elis were forbidden to penetrate the sanctuary of Olympian Zeus; so the Hebrew women could not pass the court of women. They used to mourn round the empty tomb of Achilles (compare ^{<260814>}Ezekiel 8:14). They used to weave a peplos for Hera (compare ^{<261616>}Ezekiel 16:16; ^{<122307>}2 Kings 23:7). Their Zeus Apomuios answers to Baalzebub, “god of flies” (^{<120103>}2 Kings 1:3,16). (Palestine Exploration Quarterly Statement, April 1878, p. 79).

VERSIONS

(See **OLD TESTAMENT** , see **NEW TESTAMENT** , see **SAMARITAN PENTATEUCH** , see **SEPTUAGINT**). T ARGUM is the general term for the Aramaic or Chaldee versions of the Old Testament Ezra established the usage of regular readings of the law (^{<160802>}Nehemiah 8:2,8), already ordained in ^{<053110>}Deuteronomy 31:10-13 for the feast of tabernacles, and recognized as the custom “every sabbath” (^{<441521>}Acts 15:21). The portion read from the Pentateuch was called a parasha; that from the prophets, subsequently introduced, the haphtarah. The disuse of Hebrew and the use of Chaldee Aramaic by the mass of Jews, during the Babylonian captivity,

created the need for explaining “distinctly” (mephorash), as did Ezra and his helpers, the Hebrew by an Aramaic paraphrase. Such a combined translation and explanation was called a targum, from targeem “to translate” or “explain.” Originally it was oral, lest it might acquire undue authority; at the end of the second century it was generally read. Midrash first used in <141322>2 Chronicles 13:22; 24:27, “story,” “commentary,” was the body of expositions of Scripture from the return out of Babylon to a thousand years after the destruction of the second temple. The two chief branches are the halakah, from haalak , to go, “the rule by which to walk,” and the haggadah, from haagad “to say,” legend. The targums are part of the midrash. Those extant are the Targum of Onkelos (= A QUILA , Smith’s Bible Dictionary) on the Pentateuch (so named not because written by Aquila but because in Aramaic it did what Aquila aimed at in his Greek version, namely, to counteract the arbitrary corruptions of the Septuagint and to produce a translation scrupulously literal, for the benefit of those not knowing the original language); the Targum of Jonathan ben Uzziel on

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the first and last prophets, more probably of Rabbi Joseph the blind, in the middle of the fourth century, full of invectives against Rome (^{<233409>}Isaiah 34:9 mentioning Armillus (Antichrist), ^{<231004>}Isaiah 10:4; Germany, ^{<263806>}Ezekiel 38:6); also his targum on the Pentateuch; the Targum of Jerusalem on parts of the Pentateuch. The Targum of Jonathan ben Uzziel and the Targum of Jerusalem are twin brothers, really but one work; these were written in Palestine much later and less accurately than that of Onkelos, which belongs to the Babylonian school; Jonathan ben Uzziel, in the fourth century, cannot have been the author, for this targum speaks of Constantinople (^{<042419>}Numbers 24:19-24), the Turks (^{<011002>}Genesis 10:2), and even Mahomet's two wives (^{<012121>}Genesis 21:21). The targum on the hagiographa (ascribed to Joseph the blind), namely, on Psalms, Job, and Proverbs; remarkably resembling the Syriac version; the targum on Job and Psalms is paraphrastic, but that on Proverbs most literal. Targum on the five megilloth, Song of Solomon, Ruth, Lamentations, Esther, Ecclesiastes. Two other targums on Esther; targum on Chronicles; targum on Daniel.

E ARLY E NGLISH V ERSIONS . Among the pioneers of the KJV were Caedmon who embodied the Bible history in alliterative Anglo Saxon poetry (Bede H. E. 4:24); Aldhelm, bishop of Sherborne in the seventh century, who translated the Psalms; Bede the Gospel according to John in his last hours (Ep. Cuthberti). Alfred translated Exodus 20--23 as the groundwork of legislation, also translated some of the Psalms and parts of the other books, and "wished all the freeborn youth of his

kingdom to be able to read the English Scriptures.” The Durham Book, of the ninth century (in British Museum, Cottonian manuscripts), has the Anglo Saxon interlinear with the Latin Vulgate The Rushworth Gloss of the same century is in the Bodleian Library, Oxford. Aelfric epitomised Scripture history and translated part of the historical books. The Ormulum of the 12th century is a Gospel paraphrase in alliterative English verse. Schorham, A.D. 1320, translated the Psalms; Richard Rolle, of Hampole, A. D. 1349, the Psalms and other canticles of the Old Testament and New Testament with a devotional exposition. In the library of Ch. Ch. Coll., Cambridge, is an English version of Mark’s and Luke’s Gospels and Paul’s epistles. Arundel in his funeral sermon on Anne of Bohemia, wife of Richard II, says she habitually read the Gospels in English.

W YCLIFFE , A.D. 1324-1384, began with translating the Apocalypse; in” The Last Age of the Church,” 1356, he translates and expounds Revelation, applying it to his own times and antichrist’s overthrow. Next

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the Gospels, “so that pore Christen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores” (Preface). Many manuscripts of this age are extant, containing the English harmony of the Gospels and portions of the epistles by others. Wycliffe next brought out the complete English New Testament Nicholas de Hereford proceeded with the Old Testament and Apocrypha as far as the middle of Baruch, then was interrupted by Arundel. Richard Purvey probably revised Wycliffe’s and Hereford’s joint work and prefixed the prologue. All the foregoing are translated from the Latin Vulgate. The prologue says: “a translater hath grete nede to studie well the sentence both before and after. He hath nede to lyve a clene life and be ful devout in preiers, and have not his wit occupied about worldli things, that the Holie Spirit, author of all wisdom, cunnyng and truthe, dresse him in his work and suffer him not for to err” (Forshall and Madden, Prol. 60). In spite of Arundel’s opposition the circulation was so wide that 150 copies are extant, and Chaucer (Persone’s Tale) quotes Scripture in English, agreeing with Wycliffe’s translation. Its characteristics are a homely style, plain English for less intelligible words, as “fy” for Raca (^{<400522>}Matthew 5:22), “richesse” for Mammon (^{<421609>}Luke 16:9,11,13), and literalness even to a fault.

TYNDALE begins the succession which eventuated in our authorized version. By his time Wycliffe’s English had become obsolete, and his translation being from the Latin Vulgate could not satisfy Grecian scholars of Henry VIII’s reign. At the age of 36 (A.D. 1520) Tyndale said, “ere many years I will cause the boy that driveth the plow to know more of Scripture than the

great body of the clergy now know.” Erasmus in 1516 published the first edition of the Greek Testament; Tyndale knew him at Cambridge. In 1522 Tyndale in vain tried to persuade Tunstall, bishop of London, to sanction his translating the New Testament into English. The “Trojans” of Oxford (i.e. the friars) declared that to study Greek would make men pagans, to study Hebrew would make them Jews. Tyndale had sufficient knowledge of Hebrew to qualify him for translating Genesis, Deuteronomy, and Jonah in 1530 and 1531. But the New Testament was his chief care, and in 1525 he published it all in 4to at Cologne, and in 8vo at Worms. Tunstall ordered all copies to be bought up and burnt. Tyndale’s last edition was published in 1535; his martyrdom followed in 1536, his dying prayer being, “Lord, open the king of England’s eyes.” The merit of his translation is its noble simplicity and truthfulness: thus “favour” for “grace,” “love” for “charity,” “acknowledge” for “confess,” “repentance”

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own opinion. The new revision it is to be hoped will do the same in both the Old Testament and New Testament. In this, as in many other questions, God leaves men to the exercise of their own judgment in prayerful dependence on His Holy Spirit.

VILLAGES:

chatser , an enclosure of huts; chatserot ; from a root “to enclose”; unwalled suburbs outside of walled towns ([<061323>](#)Joshua 13:23,28; 15:32; [<032531>](#)Leviticus 25:31,34). The Jehalin Arabs arrange their tents in a circle for security against attack; the village huts were often perhaps similarly arranged. Cities are often mentioned in the Old Testament with their dependent villages. So in the New Testament, [<410827>](#)Mark 8:27, “villages of Caesarea Philippi.” In [<410138>](#)Mark 1:38 “village towns” ([komopoleis](#)) of Galilee. Caphar designates a regular village, and appears in “Caper-naum,” which subsequently became a town; from kaphar “to cover” or “protect” ([<160602>](#)Nehemiah 6:2; [<132725>](#)1 Chronicles 27:25).

VINE

Noah appears as its first cultivator ([<010920>](#)Genesis 9:20,21); he probably preserved the knowledge of its cultivation from the antediluvian world. Pharaoh’s dream ([<014009>](#)Genesis 40:9-11, see Speaker’s Commentary) implies its prevalence in Egypt; this is confirmed by the oldest Egyptian monuments. So also [<197847>](#)Psalms 78:47. Osiris the Egyptian god is represented as first introducing the vine. Wine in Egypt was the beverage of

the rich people; beer was the drink of the poor people. The very early monuments represent the process of fermenting wine. The spies bore a branch with one cluster of grapes between two on a staff from the brook Eshcol. Bunches are found in Palestine of ten pounds weight (Reland Palest., 351). Kitto (Phys. Hist. Palest., p. 330) says a bunch from a Syrian vine was sent as a present from the Duke of Portland to the Marquis of Rockingham, weighing 19 pounds, and was carried on a staff by four, two bearing it in rotation. Sibmah, Heshbon, and Elealeh ([<231608>](#)Isaiah 16:8-10,

[<244831>](#) Jeremiah 48:31) and Engedi (Song 1:14) were famous for their vines. Judah with its hills and tablelands was especially suited for vine cultivation; “binding his foal unto the vine and his ass’ colt unto the choice vine he washed his garments in wine and his clothes in the blood of grapes, his eyes shall be red with wine” ([<014911>](#)Genesis 49:11,12). Both Isaiah (Isaiah 5) and the Lord Jesus make a vineyard with fence and tower, the stones being

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and Greek words, the principle being recognized that Scripture is its own best interpreter. Each company of translators was to take its own books, each person to bring his own corrections; the company was to discuss them, and having finished their work was to send it on to another company. Differences of opinion between two companies were to be referred to a general meeting. Scholars were to be consulted, suggestions to be invited. The directors were Andrewes dean of Westminster, Barlow dean of Chester, and the regius professors of Hebrew and Greek at both universities. Other translations to be followed when more agreeing with the original than the Bishops' Bible, namely, Tyndale's, Coverdale's, Matthew's, Cranmer's, and Geneva. Two from each of the three groups of translators were chosen toward the close, and the six met in London to superintend the publication. The only payment made was to these six editors, 30 British pounds each for their nine months' labour, from the Stationers' Company. Bilson, bishop of Winchester, and Dr. Miles Smith undertook the final correction and the "arguments" of the several books.

M. Smith wrote the fulsome dedication to James I, "that sanctified person," "enriched with singular and extraordinary graces," "as the sun in his strength." The version was published A.D 1611. Calvinism appears in the translated" such as should be saved" (<440247>Acts 2:47); "any man" is inserted instead of "he" in <581038>Hebrews 10:38; "the just shall live by faith, but if (any man) draw back," to avoid what might oppose the doctrine of final perseverance. "Bishopric," on the prelatical side, is used for "oversight"

(<440120>Acts 1:20); contrast the translated of the. same Greek, <600502>1 Peter 5:2; “overseers” in <442028>Acts 20:28 (to avoid identifying “bishops” and “elders”), but in <540301>1 Timothy 3:1 “bishop” (same Greek). This Authorized Version did not at once supersede the Bishops’ Bible and Geneva Bible. Walton praises it as “eminent above all.” Swift says that “the translators were masters of an English style far more fit for that work than any we see in our present writings.” (Letter to Lord Oxford).

The revision now proceeding (A.D. 1878) promises to be a great step in advance toward the attainment of an accurate version. The revisers have been selected from among the ablest scholars of our times, without distinction of denomination. The main difficulty is to decide what original text to adopt for translation. Tischendorf’s Authorized English Version of the New Testament (Tauchnitz edition) with the various readings of the three most celebrated manuscripts has done much to familiarize the ordinary English reader with the materials from which he must form his

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which they severally translated. It never was popular owing to its size and cost, and scholars cared little for it. Its circulation extended little beyond the churches, which were ordered to be supplied with it. Guest, bishop of David's, translated the Psalms; Cox, bishop of Ely, Sandys of Worcester, and Bishop Alley, a good Hebraist, were among its writers; the genealogical tables were ostensibly by Speed, really by the great Hebrew scholar, Hugh Broughton.

R HEIMS A ND D OUAY . Martin, Allen (afterwards cardinal), and Bristow, English refugees of the church of Rome, settled at Rheims, feeling the need of counteracting the Protestant versions, published a version of the New Testament at Rheims, based on the Vulgate, in 1582, with dogmatic and controversial notes. The Old Testament translation was published later in Douay, 1609. The language was often very un-English, e.g. “the pasche and the azymes,” [<411601>](#)Mark 16:1; “the archsynagogue,” [<410535>](#)Mark 5:35; “in prepuce,” [<450409>](#)Romans 4:9; “obdurate with the fallacie of sin,” [<580313>](#)Hebrews 3:13; “a greater hoste,” [<581104>](#)Hebrews 11:4; “this is the annuntiation,” [<620105>](#)1 John 1:5; “preordinate,” [<441348>](#)Acts 13:48; “the justifications of our Lord,” [<420106>](#) Luke 1:6; “what is to me and thee?” [<430204>](#)John 2:4; “longanimity,” [<450204>](#) Romans 2:4; “purge the old leaven that ye may be a new paste, as you are azymes,” [<460507>](#)1 Corinthians 5:7; “you are evacuated from Christ,” [<480504>](#) Galatians 5:4.

A UTHORIZED V ERSION (= K ING J AMES V ERSION). At the beginning of the reign of James I the Bishops' Bible was the one authorized, the Geneva Bible was the popular one. The Puritans, through Reinolds, 1604, at the Hampton Court Conference, asked for a new or revised translation. The king in 1606 entrusted 54 scholars with the duty, seven of whom are omitted in the king's list (Burnet, Reform. Records), whether having died or declined to act. Andrewes, Saravia, Overal, Montague, and Barlow represented the sacerdotal party; Reinolds, Chaderton, and Lively, the Puritans; Henry Savile and John Boys represented scholarship. Broughton, the greatest Hebrew scholar of the age, owing to his violent temper was excluded, though he had already translated Job, Ecclesiastes, Daniel, and Lamentations. A copy of 15 instructions was sent to each translator. The Bishops' Bible was to be as little altered as the original would permit. "Church" was to be translated for "congregation," and "charity" for "love." In the case of words with divers significations, that was to be kept which was used by eminent fathers, being agreeable to the propriety of the place and the analogy of faith. No marginal notes, except for explaining Hebrew

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gathered out, the image of Judah (^{<402133>}Matthew 21:33). Israel is the vine brought out of Egypt, and planted by Jehovah in the land of promise (^{<198008>}Psalms 80:8; compare ^{<232702>}Isaiah 27:2,3). The “gathering out of the stones” answers to God’s dislodging the original inhabitants before Israel, and the “fencing” to God’s protection of Israel from surrounding enemies. “The choicest vine” (*sowreq* , still in Morocco called *serki*, the grapes have scarcely perceptible stones; ^{<071604>}Judges 16:4 mentions a town called from this choice vine *Sorek*) is the line of holy patriarchs, Abraham, Isaac, Jacob, Joshua, etc. The square “tower” was to watch against depredations, and for the owner’s use; the “fence” to keep out wild boars, foxes, jackals, etc. (^{<198013>}Psalms 80:13; Song 2:15). The “fence” may represent the law, the “stones” gathered out Jerome thinks are the idols; the “tower” the temple “in the midst” of Judaea; the “winepress,” generally hewn out of the rocky soil, the altar. The vine stem is sometimes more than a foot in diameter, and 30 ft. in height. “To dwell under the vine and fig tree” symbolizes peace and prosperity (^{<110425>}1 Kings 4:25). When apostate, Israel was “an empty vine,” “the degenerate plant of a strange vine,” “bringing forth fruit unto himself” not unto God (^{<240221>}Jeremiah 2:21; ^{<281001>}Hosea 10:1). In ^{<261501>}Ezekiel 15:2-4 God asks “what is the vine wood more than any tree?” i.e., what is its preeminence? None. Nay the reverse. Other trees yield good timber; but vine wood is soft, brittle, crooked, and seldom large; “will men take a pin of it, to hang any vessel thereon?” not even a “pin” or wooden peg can be made of it. Its

sole excellence above all trees is its fruit; when not fruit bearing it is inferior to other trees. So, if God's people lose their distinctive excellency by not bearing fruits of righteousness, they are more unprofitable than the worldly, for they are the vine, the sole end of their being is to bear fruit to His glory. In all respects, except in bearing fruit unto God, Israel was inferior to other nations, as Egypt, Nineveh, Babylon, in antiquity, extent, resources, military power, arts and sciences. Its only use when fruitless is to be "cast into the fire for fuel."

Gephen is a general term for the vine, from whence the town Gophna, now Jifna, is named. Nazir is "the undressed vine," one every seventh and 50th year left unpruned. The vine is usually planted on the side of a terraced hill, the old branches trailing along the ground and the fruit bearing shoots being raised on forked sticks. Robinson saw the vine trained near Hebron in rows eight or ten feet apart; when the stock is six or eight feet high, it is fastened in a sloping direction to a stake, and the shoots extend front one plant to another, forming a line of festoons; sometimes two rows slant

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toward each other and form an arch. Sometimes the vine is trained over a rough wall three feet high, sometimes over a wooden framework so that the foliage affords a pleasant shade ([1 Kings 4:25](#)). The vintage is in September. The people leave the towns and live in lodges and tents among the vineyards ([Judges 9:27](#)); sometimes even before the vintage (Song 7:11,12). The grape gatherers plied their work with shouts of joy ([Jeremiah 25:30](#)). The finest grapes in Palestine are now dried as raisins, tsimuq . The juice of the rest, is boiled down to a syrup, called fibs, much used as an accompaniment of foods.

The vine was Judaea's emblem on Maccabean coins, and in the golden cluster over the porch of the second temple. It is still to be seen on their oldest tombstones in Europe. The Lord Jesus is the antitypical vine (John 15). Every branch in Jesus He "pruneth," with afflictions, that it may bring forth more fruit. So each believer becomes "pure" ("pruned," [katharoi](#) , answering to [kathairei](#) , "He purgeth" or pruneth). The printing is first in March, when the clusters begin to form. The twig formed subsequently has time to shoot by April, when, if giving no promise, it is again lopped off; so again in May, if fruitless; at last it is thrown into the fire. On the road from Akka to Jerusalem, Robinson saw an upper ledge of rock scooped into a shallow trough, in which the grapes were trodden, and by a hole in the bottom the juice passed into a lower vat three feet deep, four square (Bib. Res. 3:137). Other winepresses were of wood; thus the stone ones became

permanent landmarks (<070725>Judges 7:25). The vine is the emblem, as of Christ, so of the church and each believer. Vine of Sodom.

<053232> Deuteronomy 32:32; <230110>Isaiah 1:10;

<242314>Jeremiah 23:14. (**See APPLES OF SODOM**). J.D.

Hooper objects to the Calotropis or Asclepias procera, the osher of the Arabs, that the term “vine” would scarcely be given to any but a trailing or other plant of the habit of a vine, and that its beautiful silky cotton within would never suggest the idea of anything but what is exquisitely lovely. He therefore prefers the Cucumis colocynthis. Tacitus writes, “all herbs growing along the Dead Sea are blackened by its exhalations, and so blasted as to vanish into ashes” (Hist. 5:7). Josephus (B. J. 4:8, section 4) says” the ashes of the five cities still grow in their fruits, which have a color as if they were fit to be eaten, but if you pluck them they dissolve into smoke and ashes.” The Asclepius gigantea or Calotropis has a trunk six or eight inches in diameter, and from ten to 15 ft. high, the bark cork-like and grey. The yellow apple-like fruit is yellow and soft and tempting to the eye, but when pressed explodes with a puff,

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leaving in the hand only shreds and fibres. The acrid juice suggests the gall in ^{<053232>}Deuteronomy 32:32, “their grapes are grapes of gall, their clusters are bitter.”

VINEGAR

Hebrew chomets , Greek **oxos** . Wine soured. Acid and unpalatable (^{<201026>}Proverbs 10:26), yet to thirsty labourors the acid relieved thirst (^{<080214>}Ruth 2:14). So it was used by Roman soldiers, pure, or mixed with water and called posca. Poured on nitre or potash it causes effervescence (^{<202520>}Proverbs 25:20). Instead of cordials, Christ’s enemies gave Him on the cross first vinegar mixed with gall (^{<402734>}Matthew 27:34), and myrrh (^{<411523>}Mark 15:23); which after tasting He declined, for He would not encounter sufferings in a state of stupefaction by the myrrh; to criminals it would have been a kindness, to the Sinbearer it was meant as an insult (Luke 33:36). Toward the close of His crucifixion, to fulfill Scripture He cried “I thirst,” and vinegar was brought which He received (^{<431928>}John 19:28; ^{<402748>}Matthew 27:48).

VINEYARDS, PLAIN OF

(See **ABEL CERAMIM**). ^{<071133>}Judges 11:33.

VIOL

A six stringed guitar, in old English (^{<230512>}Isaiah 5:12;

14:11; <300523>Amos 5:23; 6:5). Hebrew nebel . Elsewhere translated **see PSALTERY** .

VIPER

(**See ADDER** and **see SERPENT**). Epheh (<235905>Isaiah 59:5); viviparous, as the derivation of viper implies. Symbol of hypocrisy and malignity (<400307>Matthew 3:7; 12:34; 23:33).

VOPHSI

Father of Nahbi, the spy from Naphtali (<041314>Numbers 13:14).

VOW

To be taken voluntarily; but when taken to be conscientiously fulfilled (<052321>Deuteronomy 23:21-23; <210505>Ecclesiastes 5:5; <160101>Nehemiah 1:15; Psalm 1.14; <202025>Proverbs 20:25). The **see NAZARITE** however was often

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dedicated from infancy by the parent. For instances **see JACOB** ([<012820>](#)Genesis 28:20-22 with 31:13; 35:1-4). Vows were of three kinds:

(1) vow of devotion, *neder* ;

(2) of abstinence, *‘esar* (**see CORBAN**);

(3) of destruction, *cherem* ([<151008>](#)Ezra 10:8; [<330413>](#)Micah 4:13) (**see ANATHEMA**).

A man could not devote to sacred uses the firstborn of man or beast, as being devoted already ([<032726>](#)Leviticus 27:26). The law of redeeming vowed land is given ([<032715>](#)Leviticus 27:15,24; 25:27). An animal fit for sacrifice could not be redeemed; any attempting it had to bring both the animal and its changeling ([<032709>](#)Leviticus 27:9,10,33). An animal unfit for sacrifice, adding a fifth ([<032712>](#)Leviticus 27:12,13). A devoted person became a servant of the sanctuary ([<101508>](#)2 Samuel 15:8). The vow of a daughter or a wife was void if disallowed by the father or husband, otherwise it was binding ([<043003>](#)Numbers 30:3-16). The wages of impurity was excluded from vows ([<052317>](#)Deuteronomy 23:17,18); “dog” means “Sodomite” ([<330101>](#)Micah 1:7). In Ashtoreth’s and the Babylonian Mylitta’s worship prostitution for hire devoted to the idol was usual ([<031929>](#)Leviticus 19:29; [<122307>](#)2 Kings 23:7). The head was shaven after a vow ([<441818>](#)Acts 18:18; 21:24).

See NEW TESTAMENT .

VULTURE:

‘ ayah (the red kite famed for sharp sight: <182807>Job 28:7); daah (G LEDE or black kite: <031114>Leviticus 11:14; <051413>Deuteronomy 14:13 raah); dayah , the Vulturidae; the words “after his kind” mark more than one species. Vultures differ from eagles and falcons by having the head and neck borer of feathers, the eyes not so sunk, the beak longer, curved only at the end. Cowardly; preferring carrion to other food; rarely killing their prey, unless it is feeble. The griffon of the Vulturidae is noted for seeing its prey from the greatest height. Though previously scarcely known in the Crimea, during the Anglo-Russian war they remained near the camp throughout the campaign; “wheresoever the carcass is, there will the eagles be gathered together” (<402428>Matthew 24:28; <183930>Job 39:30). Besides the griffon, the

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hammergever and the Egyptian vulture, “Pharaoh’s hens,” are found in Palestine.

WAGES

Paid by Laban to Jacob in kind ([<012915>Genesis 29:15,20; 30:28; 31:7,8,41](#); “I served 14 years for thy two daughters, and six years for thy cattle”). The labourer’s daily wages ([misthos](#)) in Matthew 20 are set at one denarius (“penny”) a day, 7 3/4 d. of our money; compare [Tobit 5:14](#), “a drachm.” The term [opsoonion](#) for “wages” ([<420314>Luke 3:14](#)) and Paul’s words, [<471108>2 Corinthians 11:8](#) ([opsoonion](#)), “charges,” [<460907>1 Corinthians 9:7](#), imply that provisions were part of a soldier’s wages. They should be paid every night ([<031913>Leviticus 19:13; <052414>Deuteronomy 24:14,15](#); compare [<182411>Job 24:11; <590504> James 5:4; <242213>Jeremiah 22:13; <390305>Malachi 3:5](#)); spiritually, [<430436>John 4:36; <450602>Romans 6:28](#).

WAGON

([See CART](#)). Two or three planks form the floor, attached to solid wooden wheels. The covered wagons for carrying the tabernacle were probably of Egyptian build ([<040703>Numbers 7:3,8](#)).

WALLS

([See HOUSE](#)). Foundations were often carried down to the

solid rock, as in the case of the temple. The foundation stones are often of enormous size, 20 to 30 ft. long, by three to 6 ft. 6 inches wide, and five to 7 ft. 6 inches thick; three at Baalbek are each 68 ft. long, and one in the quarry 68 ft. 4 in. long, 17 ft. 2 in. broad, and 14 ft. 7 in. thick. Slabs of marble or alabaster line the walls of Solomon's buildings, as those of Nineveh.

WAR

Israel at its exodus from Egypt went up “according to their armies,” “harnessed,” literally, “arranged in five divisions,” van, center, two wings, and rearguard (Ewald): ^{<020626>}Exodus 6:26; 12:37,41; 13:18. Pharaoh's despotism had supplied them with native officers whom they obeyed (^{<020514>}Exodus 5:14-21). Moses had in youth all the training which a warlike nation like Egypt could give him, and which would enable him to organize Israel as an army not a mob. Jehovah as “a man of war” was at their head (^{<021501>}Exodus 15:1,3; 13:20-22); under Him they won their first victory, that over Amalek (^{<021708>}Exodus 17:8-16). The 68th Psalm of David takes its

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starting point from Israel's military watchword under Jehovah in marching against the enemy ([<041035>](#)Numbers 10:35,36). In [<060513>](#)Joshua 5:13--6:5. Jehovah manifests Himself in human form as "the Captain of the host of the Lord." Antitypically, the spiritual Israel under Jehovah battle against Satan with spiritual arms ([<471004>](#)2 Corinthians 10:4,5; [<490610>](#)Ephesians 6:10-17; [<520508>](#)1 Thessalonians 5:8; 6:12; [<550203>](#)2 Timothy 2:3; 4:7; [<660602>](#)Revelation 6:2). By the word of His mouth shall He in person at the head of the armies of heaven slay antichrist and his hosts in the last days ([<661714>](#)Revelation 17:14; 19:11-21).

The Mosaic code fostered a self defensive, not an aggressive, spirit in Israel. All Israelites (with some merciful exemptions, [<052005>](#)Deuteronomy 20:5-8) were liable to serve from 20 years and upward, thus forming a national yeomanry ([<040103>](#)Numbers 1:3,26; [<142505>](#)2 Chronicles 25:5). The landowners and warriors being the same opposed a powerful barrier to assaults from without and disruption from within. The divisions for civil purposes were the same as for military ([<021821>](#)Exodus 18:21, compare [<043114>](#) Numbers 31:14); in both cases divided into thousands, hundreds, fifties, and tens, and the chiefs bearing the same designation (sariy). In [<052009>](#) Deuteronomy 20:9 Vulgate, Syriac, etc., translated "the captains at the head of the people shall array them." But if "captains" were subject to the verb and not, as KJV object, the article might be expected. In KJV the captains meant are subordinate leaders of smaller divisions. National landholders

led by men already revered for civil authority and noble family descent, so long as they remained faithful to God, formed an army ensuring alike national security and a free constitution in a free country. Employed in husbandry, and attached to home, they had no temptation to war for conquest. The law forbidding cavalry, and enjoining upon all males attendance yearly at the three great feasts at Jerusalem, made war outside Palestine almost impossible. Religion too treated them as polluted temporarily by any bloodshed however justifiable ([Numbers 19:13-16](#); [31:19](#); [1 Kings 5:3](#); [1 Chronicles 28:3](#)). A standing army was introduced under Saul ([1 Samuel 13:2](#); [14:47-52](#); [18:5](#)). (**See ARMY**). Personal prowess of individual soldiers determined the issue, as they fought hand to hand ([2 Samuel 1:28](#); [2:18](#); [1 Chronicles 12:8](#); [Amos 2:14-16](#)), and sometimes in single combat ([1 Samuel 17](#); [2 Samuel 2:14-17](#)). The trumpet by varied notes sounded for battle or for retreat ([2 Samuel 2:28](#); [18:16](#); [20:22](#); [1 Corinthians 14:8](#)). The priests blew the silver trumpets ([Numbers 10:9](#); [31:6](#)). In sieges, a line of

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circumvallation was drawn round the city, and mounds were thrown out from this, on which towers were erected from whence slingers and archers could assail the defenders ([<260402>Ezekiel 4:2](#); [<102015>2 Samuel 20:15](#); [<121932>2 Kings 19:32](#); [25:1](#)).

The Mosaic law mitigated the severities of ancient warfare. Only males in arms were slain; women and children were spared, except the Canaanites who were doomed by God ([<052013>Deuteronomy 20:13,14](#); [21:10-14](#)). Israel's mercy was noted among neighbouring nations ([<112031>1 Kings 20:31](#); [<120620>2 Kings 6:20-23](#); [<231605>Isaiah 16:5](#); contrast [<071621>Judges 16:21](#); [<091102>1 Samuel 11:2](#); [<122507>2 Kings 25:7](#)). Abimelech and Menahem acted with the cruelty of usurpers ([<070945>Judges 9:45](#); [<121516>2 Kings 15:16](#)). Amaziah acted with exceptional cruelty ([<142512>2 Chronicles 25:12](#)). Gideon's severity to the oppressor Midian (Judges 7--8), also Israel's treatment of the same after suffering by Midian's licentious and idolatrous wiles, and David's treatment of Moab and Ammon (probably for some extraordinary treachery toward his father and mother), are not incompatible with Israel's general mercy comparatively speaking.

WASHING

The high priest's whole body was washed at his consecration ([<022904>Exodus 29:4](#); [<031604>Leviticus 16:4](#)); also on the day of atonement. The priests' hands and feet alone were washed in the daily tabernacle ministrations

(<023018>Exodus 30:18-20). So Christians are once for all wholly “bathed”

(leloumenoi) in regeneration which is their consecration; and daily wash away their soils of hand and foot contracted in walking through this defiling world (<431310>John 13:10, Greek “he that has been bathed needs not save to wash (nipsasthai) his feet, but is clean all over”: <470701>2 Corinthians 7:1; <581022>Hebrews 10:22,23; <490526>Ephesians 5:26). The clothes of him who led away the scapegoat, and of the priest who offered the red heifer, were washed (<031626>Leviticus 16:26; <041907>Numbers 19:7), The Pharisaic washings of hands before eating, and of the whole body after being in the market (<410702>Mark 7:2-4), turned attention off from the spirit of the law, which aimed at teaching inward purity, to a mere outward purification. In the sultry and dusty East water for the feet was provided for the guests (<420744>Luke 7:44; <011804>Genesis 18:4). The Lord Jesus by washing His disciples’ feet taught our need of His cleansing, and His great humility whereby that cleansing was effected (compare <092541>1 Samuel 25:41; <540510>1 Timothy 5:10). The sandals, without stockings, could not keep out dust from the feet;

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hence washing them was usual before either dining or sleeping (Song 5:3). Again, the usage of thrusting the hand into a common dish rendered cleansing of the hand indispensable before eating. It was only when perverted into a self righteous ritual that our Lord protested against it ([<401502>Matthew 15:2](#); [<421138>Luke 11:38](#)).

WATCHES OF THE NIGHT

The Jews reckoned three military watches: the “first” or beginning of the watches ([<250219>Lamentations 2:19](#)), from sunset to ten o’clock; the second or “middle watch” was from ten until two o’clock ([<070719>Judges 7:19](#)); the third, “the morning watch,” from two to sunrise ([<021424>Exodus 14:24](#); [<091111>1 Samuel 11:11](#)). Afterward under the Romans they had four watches ([<401425>Matthew 14:25](#)): [<421238>Luke 12:38](#), “even, midnight, cockcrowing, and morning”

([<411335>Mark 13:35](#)); ending respectively at 9 p.m., midnight, 3 a.m., and 6 a.m. (compare [<441204>Acts 12:4](#).) Watchmen patrolled the streets (Song 3:3; 5:7; [<19C701>Psalm 127:1](#)).

WATER

The heat of summer and many months of drought necessitated also appliances for storing and conveying water; and remains still exist of the **see POOLS** of Solomon situated near Bethlehem, and of the aqueduct near Jericho which was

constructed by the Romans.

WATER OF JEALOUSY

<040511> Numbers 5:11-31. The appointed test of a wife's infidelity; an instance of the special providence which ruled the Israelite theocracy (Numbers 5). An ordeal which could not injure the innocent at all (for the ingredients were in themselves harmless), or punish the guilty except by miracle; whereas in the ordeals by fire in the dark ages the innocent could scarcely escape except by miracle. The husband brought the woman before the priest, bearing the tenth of an ephah of barley meal, which was thrown on the blazing altar. As she stood holding the offering, so the priest held an earthen vessel of holy water mixed with the dust of the floor of the sanctuary, and declared her freedom from hurt if innocent, but cursed her if guilty; he then wrote the curses in a book and washed them INTO (so translated ver. 23) the bitter water, which the woman had then to drink, answering "amen" to the curse. If innocent she obtained conception (ver. 28). Thus the law provided a legal vent for jealousy, mitigating its violent

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outbursts, so terrible in orientals, protecting the woman if innocent, and punishing her by divine interposition if guilty. Dust is the emblem of condemnation ([<010314>Genesis 3:14](#); [<330717>Micah 7:17](#); compare [<430806>John 8:6,8](#)). Her drinking the water symbolized her full acceptance of the conditional curse ([<260301>Ezekiel 3:1-3](#); [<241516>Jeremiah 15:16](#); [<661009>Revelation 10:9](#)) and its actual operation on her if guilty ([<19A918>Psalm 109:18](#)). The oath and the solemn ritual accompanying would deter a guilty woman from facing it. No instance is recorded of the use of this ordeal, as probably the husband of an adulteress generally preferred the castor method, namely, to divorce the guilty wife. The Talmud says the trial lapsed into disuse 40 years before the destruction of Jerusalem, and that because adultery was so common God would no longer inflict upon women the curses (compare [<280414>Hosea 4:14](#)). The Egyptian romance of Setnau (the third century B.C.) illustrates it; Ptahneferka takes a leaf of papyrus and on it copies a magical formula, then dissolves the writing in water, drinks the decoction, and knows in consequence all it contains. Moses probably, as in other cases, under God's direction modified existing usages. A trial by red water among West Africans somewhat accords with the Mosaic institution.

WAVE OFFERING

([See SACRIFICE](#)). Accompanied “peace offerings”; the right shoulder, the choicest part of the victim, was “heaved” or raised, and waved, and eaten by the worshipper. On the second

day of the Passover a sheaf of green grain was waved, with the sacrifice of a first year lamb; from this began the reckoning to Pentecost. Abib, the Passover month, means the month of the green ear; the birth of Israel into national life, and the birth of the earth's fruits on which man depends into natural life, are appropriately combined in the Passover. The firstborn of men and the first produce of the earth were at once consecrated to the Lord in acknowledgment of His ownership of all. So at harvest in Pentecost the firstfruits of the ripened whole produce were waved to Him, in token of His gracious and almighty operation all around us.

WAY

Used in the sense "religious system," course of life (<19D924>Psalm 139:24). <300814> Amos 8:14, "the manner of Beersheba." The new religion of Christ (<440902>Acts 9:2; 19:9).

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WEASEL

So the Mishna interprets choled ([<031129>](#)Leviticus 11:29), meaning an animal that glides or slips away. So Septuagint and Vulgate But Bochart takes it as related to the Arabic chuld, “the mole”; chephar is the more usual Hebrew for the mole ([<230220>](#)Isaiah 2:20). The choled was unclean.

WEAVING

([See LINEN](#)). The “fine linen” of Joseph ([<014142>](#)Genesis 41:42) accords with existing specimens of Egyptian weaving equal to the finest cambric. The Israelites learned from the Egyptians the art, and so could weave the tabernacle curtains ([<023535>](#)Exodus 35:35). In [<231909>](#)Isaiah 19:9 Gesenius translated choral (from chur , “white”) “they that weave white cloth,” for “networks” ([<170106>](#)Esther 1:6; 8:15). The Tyrians got from Egypt their “fine linen with embroidered work” for sails ([<262707>](#)Ezekiel 27:7). Men wove anciently ([<130421>](#)1 Chronicles 4:21); latterly females ([<090219>](#)1 Samuel 2:19; [<203113>](#) Proverbs 31:13,19,24). The Egyptian loom was upright, and the weaver stood. Jesus’ seamless coat was woven “from the top” ([<431923>](#)John 19:23). In [<031348>](#) Leviticus 13:48 the “warp” and “woof” are not parts of woven cloth, but yarn prepared for warp and yarn prepared for woof. The speed of the shuttle, the decisive cutting of the web from the thrum when the web is complete, symbolize the rapid passing away of life and its being cut off at a stroke ([<180706>](#)Job 7:6; [<233812>](#)Isaiah 38:12); each day, like the weaver’s shuttle, leaves a thread

behind. Textures with gold thread interwoven (<194513>Psalm 45:13) were most valuable. The Babylonians wove men and animals on robes; Achan appropriated such a “goodly Babylonish garment” (<060721>Joshua 7:21). Sacerdotal garments were woven without seam (Josephus, Ant. 3:7, section 4); so Jesus’ “coat without seam” (<431923>John 19:23) was appropriately sacerdotal, as He was at once the Priest and the sacrifice.

WEEK

Hebrew shabua’ , a period of sevens; Greek [hebdomas](#) . Is astronomically an appropriate division, as being the fourth of the 28 days’ lunar month (more exactly 27 days, 7 hours, and 43 minutes). In <010403>Genesis 4:3 (margin) “at the end of days” the reference may be to such a period; but Abenezra explains “at the end of the year,” namely, after the fruits of the earth were gathered in, the usual time for sacrifice. Noah’s waiting other “seven days” (<010810>Genesis 8:10), and Laban’s requiring Jacob to fulfill Leah’s “week,” i.e. celebrate the marriage feast for a week with Leah

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([<012927>](#)Genesis 29:27), are explicit allusions to this division of time (compare [<071412>](#) Judges 14:12); also Joseph's mourning for Jacob seven days ([<015010>](#)Genesis 50:10). The week of seven days was the basis of the sabbatical seven years, and of the jubilee year after seven sevens of years. Pentecost came a week of weeks after Passover, and was therefore called the feast of weeks ([<023422>](#)Exodus 34:22). The Passover and the tabernacles' feast was for seven days each. (**See SABBATH** , on the beginning of this division dating as far back as God's rest on the seventh day after creation). It prevailed in many ancient nations; all the Semitic races, the Peruvians, Hindus, and Chinese. The Mahratta week has Aditwar (from aditya the sun, and war day), Somwar (from som the moon) Monday, Mungulwar (from Mungul Mars) Tuesday, Boodhwar (from Boodh Mercury) Wednesday, Bruhusputwar (from Bruhusputi Jupiter), Shookurwar (from Shookru Venus), and Shuniwar (from Shuni Saturn). As Judah's captivity in Babylon was for 70 years, so its time of deliverance by Messiah was to be 70 sevens of years ([<270924>](#)Daniel 9:24-27). (**See DANIEL**). Seven was a predominant number in Persia; seven days of feasting, seven chamberlains, seven princes ([<170105>](#)Esther 1:5,10,14). Rome adopted the division by weeks.

WEIGHTS AND MEASURES

W EIGHTS : mishkol from shekel (the weight in commonest use); eben, a stone, anciently used as a weight; peles, scales. Of all Jewish weights the shekel was the most accurate, as a half

shekel was ordered by God to be paid by every Israelite as a ransom. From the period of the exodus there were two shekels, one for ordinary business ([Exodus 38:29](#); [Joshua 7:21](#); [2 Kings 7:1](#); [Amos 8:5](#)), the other, which was larger, for religious uses ([Exodus 30:13](#); [Leviticus 5:15](#); [Numbers 3:47](#)). The silver in the half-shekel was 1 shilling, 3 1/2 pence; it contained 20 gerahs, literally, beans, a name of a weight, as our grain from grain. The Attic [tetradrachma](#) , or Greek [stater](#) , was equivalent to the shekel. The [didrachma](#) of the Septuagint at Alexandria was equivalent to the Attic [tetradrachma](#) . The shekel was about 220 grains weight. In [2 Samuel 14:26](#) “shekel after the king’s weight” refers to the perfect standard kept by David. Michaelis makes five to three the proportion of the holy shekel to the commercial shekel; for in [Ezekiel 45:12](#) the maneh contains 60 of the holy shekels; in [1 Kings 10:17](#); [2 Chronicles 9:16](#), each maneh contained 100 commercial shekels, i.e. 100 to (60 or five to three. After the captivity the holy shekel alone was used. The half shekel ([Exodus 38:26](#); [Matthew 17:24](#)) was the beka (meaning division): the quarter

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shekel, reba; the 20th of the shekel, gerah. Hussey calculates the shekel at half ounce avoirdupois, and the maneh half pound, 14 oz.; 60 holy shekels were in the maneh, 3,000 in the silver talent, so 50 maneh in the talent: 660,000 grains, or 94 lbs. 5 oz. The gold talent is made by Smith's Bible Dictionary 100 manehs, double the silver talent (50 manehs); by the Imperial Bible Dictionary identical with it. (**See SHEKEL** ; **see MONEY** ; **see TALENT**). A gold maneh contained 100 shekels of gold. The Hebrew talents of silver and copper were exchangeable in the proportion of about one to 80; 50 shekels of silver are thought equal to a talent of copper. "Talent" means a circle or aggregate sum. One talent of gold corresponded to 24 talents of silver.

MEASURES . Those of length are derived from the human body. The Hebrews used the forearm as the "cubit," but not the "foot." The Egyptian terms hin , ' ephah , and ' ammah (cubit) favor the view that the Hebrews derived their measures from Egypt. The similarity of the Hebrew to the Athenian scales for liquids makes it likely that both came from the one origin, namely, Egypt.

Piazzzi Smyth observes the sacred cubit of the Jews, 25 inches (to which Sir Isaac Newton's calculation closely approximates), is represented in the great pyramid, 2500 B.C.; in contrast to the ordinary standard cubits, from 18 to 21 inches, the Egyptian one which Israel had to use in Egypt. The 25-inch cubit measure is better than any other in its superior earth-axis commensurability. The inch is the real unit of British linear measure: 25 such inches (increased on the present

parliamentary inch by one thousandth) was Israel's sacred cubit; 1.00099 of an English inch makes one pyramid inch; the earlier English inch was still closer to the pyramid inch. Smyth remarks that no pagan device of idolatry, not even the sun and moon, is portrayed in the great pyramid, though there are such hieroglyphics in two older pyramids. He says the British grain measure "quarter" is just one fourth of the coffer in the king's chamber, which is the same capacity as the Saxon chaldron or four quarters. The small passage of the pyramid represents a unit day; the grand gallery, seven unit days or a week. The grand gallery is seven times as high as one of the small and similarly inclined passages = 350 inches, i.e. seven times 50 inches. The names Shofu and Noushofo (Cheops and Chephren of Herodotus) are marked in the chambers of construction by the stonemasons at the quarry. The Egyptian dislike to those two kings was not because of forced labour, for other pyramids were built so by native princes, but because they

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overthrew the idolatrous temples. The year is marked by the entrance step into the great gallery, 90.5 inches, going 366 times into the circumference of the pyramid. The seven overlappings of the courses of polished stones on the eastern and the western sides of the gallery represent two weeks of months of 26 days each so there are 26 holes in the western ramp; on the other ramp 28, in the antechamber two day holes over and above the 26. Four grooves represent four years, three of them hollow and one full, i.e. three years in which only one day is to be added to the 14 x 26 for the year; the fourth full from W. to E., i.e. two days to be added on leap year, 366 days. The full groove not equal in breadth to the hollow one implies that the true length of the year is not quite 365 1/4 days. Job (38:6) speaks of the earth's "sockets" with imagery from the pyramid, which was built by careful measurement on a prepared platform of rock. French savants A.D. 1800 described sockets in the leveled rock fitted to receive the four corner stones. The fifth corner stone was the topstone completing the whole; the morning stars singing together at the topstone being put to creation answers to the shoutings, Grace unto it, at the topstone being put to redemption (<183807>Job 38:7; <380407>Zechariah 4:7); <490219>Ephesians 2:19, "the chief corner stone in which all the building fitly framed together groweth into an holy temple." The topstone was "disallowed by the builders" as "a stone of stumbling and a rock of offense" to them; for the pyramids previously constructed were terrace topped, not topped with the finished pointed cornerstone. Pyramid is derived from peram "lofty" (Ewald), from puros "wheat" (P. Smyth). The mean density of the earth (5,672) is introduced into the capacity and

weight measures of the pyramid (²³⁴⁰¹²Isaiah 40:12). The Egyptians disliked the number five, the characteristic of the great pyramid, which has five sides, five angles, five corner stones, and the five sided coffer. Israel's predilection for it appears in their marching five in a rank (Hebrew for "harnessed"), ⁰²¹³¹⁸Exodus 13:18; according to Manetho, 250,000, i.e. 5 x 50,000; so the shepherd kings at Avaris are described as 250,000; 50 inches is the grand standard of length in the pyramid, five is the number of books in the Pentateuch, 50 is the number of the jubilee year, 25 inches (5 x 5) the cubit, an integral fraction of the earth's axis of rotation, 50 the number of Pentecost. (**See NUMBER**). The cow sacrifice of Israel was an "abomination to the Egyptians"; and the divinely taught builders of the great pyramid were probably of the chosen race, in the line of, though preceding, Abraham and closer to Noah, introducers into Egypt of the pure worship of Jehovah (such as Melchizedek held) after its apostasy to idols, maintaining the animal sacrifices originally ordained by

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God (^{<010321>}Genesis 3:21; 4:4,7; ^{<581104>}Hebrews 11:4), but rejected in Egypt; forerunners of the hyksos or shepherd kings who from the Canaan quarter made themselves masters of Egypt. The enormous mass of unoccupied masonry would have been useless as a tomb, but necessary if the pyramid was designed to preserve an equal temperature for unexceptionable scientific observations; 100 ft. deep inside the pyramid would prevent a variation of heat beyond 01 degree of Fahrenheit, but the king's chamber is 180 ft. deep to compensate for the altering of air currents through the passages.

The Hebrew finger, about seven tenths of an inch, was the smaller measure. The palm or handbreadth was four fingers, three or four inches; illustrates the shortness of time (^{<193905>}Psalms 39:5). The span, the space between the extended extremities of the thumb and little finger, three palms, about seven and a half inches. The old Mosaic or sacred cubit (the length from the elbow to the end of the middle finger, 25 inches) was a handbreadth longer than the civil cubit of the time of the captivity (from the elbow to the wrist, 21 inches): ^{<264005>}Ezekiel 40:5; 43:13; ^{<140303>}2 Chronicles 3:3, "cubits after the first (according to the earlier) measure." The Mosaic cubit (Thenius in Keil on ^{<110602>}1 Kings 6:2) was two spans, 20 1/2 Dresden inches, 214,512 Parisian lines long. Og's bedstead, nine cubits long (^{<050311>}Deuteronomy 3:11) "after the cubit of a man," i.e. according to the ordinary cubit (compare ^{<662117>}Revelation 21:17) as contrasted with any smaller cubit, was of course much longer than the giant himself. In

<264108> Ezekiel 41:8 (atsilah) Henderson translated for “great” cubits, literally, “to the extremity” of the hand; Fairbairn, “to the joining” between one chamber and another below; Buxtorf, “to the wing” of the house. The measuring reed of <264005>Ezekiel 40:5 was six cubits long. Furlong (stadion), one eighth of a Roman mile, or 606 3/4 ft. (<422413>Luke 24:13), 53 1/2 ft. less than our furlong. The mile was eight furlongs or 1618 English yards, i.e. 142 yards less than the English statute mile; the milestones still remain in some places. <400541>Matthew 5:41, “compel,” [angareusei](#) , means literally, impress you as a post courier, originally a Persian custom, but adopted by the Romans.

Sabbath day’s journey ([see SABBATH](#)). A little way (<013516>Genesis 35:16, kibrah) is a definite length: Onkelos, an acre; Syriac, a parasang (30 furlongs). The Jews take it to be a mile, which tradition makes the interval between Rachel’s tomb and Ephrath, or Bethlehem (48:7); Gesenius, a French league.

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A day's journey was about 20 to 22 miles ([<041131>](#)Numbers 11:31; [<111904>](#)1 Kings 19:4).

D R Y M E A S U R E S . A cab ([<120625>](#)2 Kings 6:25), a sixth of a seah; four sextaries or two quarts. Omer, an Egyptian word, only in Exodus and Leviticus ([<021616>](#)Exodus 16:16; [<032310>](#)Leviticus 23:10); the tenth of an ephah; Josephus makes it seven Attic cotylae or three and a half pints (Ant. 3:6, section 6), but its proportion to the bath ([<264511>](#)Ezekiel 45:11; Josephus, Ant. 8:2, section 9) would make the omer seven and a half pints; issaron or a tenth was its later name; an omer of manna was each Israelite's daily allowance; one was kept in the holiest place as a memorial ([<021633>](#)Exodus 16:33,34), but had disappeared before Solomon's reign ([<110809>](#)1 Kings 8:9). A seah ([<011806>](#)Genesis 18:6), the third of an ephah, and containing six cabs (rabbins), three gallons (Josephus, Ant. 9:4, section 5); the Greek [saton](#) ([<401333>](#)Matthew 13:33). ' ephah , from ' [if](#) to measure, ten omers, equal to the bath ([<264511>](#)Ezekiel 45:11); Josephus (Ant. 8:2, section 9) makes it nine gallons; the rabbis make it only half. The half homer was called lethek ([<280302>](#)Hosea 3:2). The homer or cor was originally an donkey load; Gesenius, an heap. A measure for liquids or dry goods; ten ephahs ([<264514>](#)Ezekiel 45:14), i.e. 90 gallons, if Josephus' (Ant. 8:2, section 9) computation of the bath or ephah as nine gallons is right. The rabbis make it 45 gallons.

L I Q U I D M E A S U R E S . The log, a cotyle or half pint; related to

our lake, a hollow; twelfth of the hin, which was sixth of a bath or 12 pints. The bath was an ephah, the largest Hebrew liquid measure, nine gallons (Josephus), but four and a half (rabbis). The sextary contained nearly a pint, translated “pots” in [Mark 7:4-8](#). The [choenix](#) ([Revelation 6:6](#)) one quart, or else one pint and a half; in scarcity a penny or denarius only bought a choenix, but ordinarily a bushel of wheat. The modius, “bushel,” two gallons, found in every household, therefore preceded by the Greek “the” ([Matthew 5:15](#)). [Metretes](#), “firkin” ([John 2:6](#)), nearly nine gallons; answering to the Hebrew bath. The [koros](#) or cor, “measure” ([Luke 16:7](#)) of grain; bath ([Luke 16:6](#)), “measure” of oil. Twelve logs to one hin; six bins to one bath. One cab and four-fifths to one omer. Three omers and one third, one seah. Three seahs to one ephah. Ten ephahs to one homer.

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WELL

(See FOUNTAIN). As ‘ ayin , “fount,” literally, eye, refers to the water springing up to us, so beer , “well,” from a root “to bore,” refers to our finding our way down to it. The Bir- and the En- are always distinct. The rarity of wells in the Sinaitic region explains the national rejoicings over Beer or the well, afterward Beer-Elim, “well of heroes” (<042116>Numbers 21:16,17,18,22). God commanded Moses to cause the well to be dug; princes, nobles, and people, all heartily, believingly, and joyfully cooperated in the work. Naming a well marked right of property in it. To destroy it denoted conquest or denial of right of property (<012130>Genesis 21:30,31; 26:15-33; <120301>2 Kings 3:19; <050611>Deuteronomy 6:11; <042017>Numbers 20:17,19; <200515>Proverbs 5:15). “Drink waters out of thine own cistern, and running waters out of thine own well,” i.e. enjoy the love of thine own wife alone. Wells and cisterns are the two sources of oriental supply, each house had its own cistern (<121831>2 Kings 18:31); to thirst for filthy waters is suicidal. Song 4:12: in Palestine wells are excavated in the limestone, with steps descending to them (<012416>Genesis 24:16). A low stone wall for protection (<022133>Exodus 21:33) surrounds the brim; on it sat our Lord in conversing with the Samaritan woman (<430406>John 4:6,11). A stone cover was above; this the woman placed on the well at Bahurim (<101719>2 Samuel 17:19), translated “the woman spread the covering over the well’s mouth.” A rope and bucket or water skin raised the water; the marks of the rope are still visible in the furrows worn in the low wall. See

<042407>Numbers 24:7, “he shall stream with water out of his two buckets,” namely, suspended from the two ends of a pole, the usual way of fetching water from the Euphrates in Balaam’s neighbourhood. Wells are often contended for and are places of Bedouin attacks on those drawing water (<020216>Exodus 2:16,17; <070511>Judges 5:11; <102315>2 Samuel 23:15,16). Oboth (<042110>Numbers 21:10,11) means holes dug in the ground for water. Beerlahairoi is the first well mentioned (<011614>Genesis 16:14). Beersheba, Rehoboth, and Jacob’s well are leading instances of wells (<012119>Genesis 21:19; 26:22). They are sunk much deeper than ours, to prevent drying up. Jacob’s well is 75 ft. deep, seven feet six inches in diameter, and lined with rough masonry; a pitcher unbroken at the bottom evidenced that there was water at some seasons, otherwise the fall would have broken the pitcher.

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WHALE:

Hebrew tannin , Greek [keetos](#) . [<010121>Genesis 1:21](#), translated “sea monsters.” The crocodile in [<262903>Ezekiel 29:3; 32:2](#); the “dragon” in [<232701>Isaiah 27:1](#); tan means the crocodile; also [<180712>Job 7:12](#). ([See JONAH](#) on the whale or sea monster in which he was miraculously preserved, type of Him over whose head for our sakes went all the waves and billows of God’s wrath:

[<194207> Psalm 42:7; 69:2](#); [<480313>Galatians 3:13](#)).

WHEAT

The wheat harvest (usually in the end of May) in Palestine is mentioned as early as Reuben ([<013014>Genesis 30:14](#)), compare Isaac’s hundred fold increase ([26:12](#)). The crops are now thin and light, no manure being used and the same grain grown on the same soil year by year. Three varieties are grown, all bearded. The sickle was in use for cutting grain as well as sometimes for the vintage ([<661418>Revelation 14:18,19](#)). Generally, the ears only were cut off, the long straw being left in the ground.

WHIRLWIND:

suphah , from a root “sweeping away,” and searah “tossed about.” In

<197718> Psalm 77:18 “Thy thunder was in the heaven,” literally, “in the wheel,”
i.e. the rotation of the visible heavens phenomenally round the earth, but the Septuagint, the Chaldee, and the Vulgate “in a whirl,” whirled about.

<261013> Ezekiel 10:13 translated “it was cried unto them whirling”; they were called to put themselves into rapid revolution. Jehovah speaks the word which sets the machine of providence in motion, “the wheel (cycle) of creation” or “nature”; <590306>James 3:6, [ton trochon geneseos](#) , one fourfold wheel, two circles cutting one another at right angles. A “whirlwind” moving on its own axis is not meant in <120211>2 Kings 2:11. In <183709>Job 37:9 “out of the south (literally, chamber, God’s unseen regions in the southern hemisphere) cometh the whirlwind” (<232101>Isaiah 21:1); the south wind driving before it burning sands comes from the Arabian deserts upon Babylon (<380914>Zechariah 9:14).

WIDOW

Cared for specially by the law, in the triennial tithes, etc.

<051902>Deuteronomy 19:29; 24:17; 26:12; 27:19;

<022222>Exodus 22:22; <182403>Job 24:3; 29:13;

<230117> Isaiah 1:17; <402314>Matthew 23:14. God is “judge of the widows”

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(^{<196805>}Psalm 68:5; 146:9), therefore, the judge or righteous vindicator of His church, and of Israel especially (Isaiah 54), widowed by His physical absence, against her adversary Satan (^{<421801>}Luke 18:1-7). For pious widows **see ANNA** , and the one who gave her all to the Lord's treasury (^{<420236>}Luke 2:36,37; 20:47; 21:1-4).

Three classes of widows are distinguished in 1 Timothy 5

(1) The ordinary widow.

(2) The widow indeed, i.e. destitute, and therefore to be relieved by the church, not having younger relatives, whose duty it is to relieve them (let them, the children or descendants, learn first, before calling the church to support them; to show reverent dutifulness toward their own elder destitute female relatives).

(3) The presbyteral widow (^{<540509>}1 Timothy 5:9-11). Let none be enrolled as a presbyteral widow who is less than 60 years old. Not deaconesses, who were chosen at a younger age (40 was fixed as the limit at the council of Chalcedon) and who had virgins (latterly called widows) as well as widows among them, compare Dorcas (^{<440941>}Acts 9:41). As expediency required presbyters to be but once married (^{<540302>}1 Timothy 3:2; ^{<560106>}Titus 1:6), so also presbyteresses. (The feeling among Jews and Gentiles being against second marriages, the desire for conciliation in matters indifferent, where no principle was compromised, accounts for this rule in the case of bishops, deacons, and presbyteresses, whose aim was to be all things to

all men that by all means they might save some: <460922>1 Corinthians 9:22; 10:33.) The reference in <540509>1 Timothy 5:9 cannot, as in <540503>1 Timothy 5:3, be to providing church maintenance, for then the restriction to widows above 60 would be harsh, as many might need help at an earlier age. So the rules that she should not have been twice married, and that she must have brought up children and lodged strangers, would be strange, if the reference were to eligibility for church alms. Tertullian (“De velandis Virginibus,” 9), Hermas (Shepherd 1:2), and Chrysostom (Horn. 31) mention an order of ecclesiastical widows, not less than 60 years old, who ministered to widows and orphans. Their experimental knowledge of the trials of the bereaved adapted them for such an office and for general supervision of their sex. Age was a requisite, as in presbyters, to adapt them for influencing younger women; they were supported by the church, but were not the only widows so supported (<540503>1 Timothy 5:3,4).

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WILDERNESS OF THE WANDERINGS

(On Israel's route from Rameses to Sinai see **EXODUS** and see **EGYPT**). Kadesh or Kadesh Burned (= son of wandering = Bedouin, or "land of earthquake," as ^{<192908>}Psalm 29:8, "the Lord shaketh the wilderness of Cades") was the encampment from which the spies were sent and to which they returned (^{<041326>}Numbers 13:26; 32:8), on the W. of the wilderness of Zin, which was N.E. of the wilderness of Paran; S. of the wilderness of Paran was the wilderness of Sinai between the gulfs of Akabah and Suez. Comparing ^{<041216>}Numbers 12:16 with ^{<043318>}Numbers 33:18, and ^{<041303>}Numbers 13:3,21,26, we see that the Kadesh of Numbers 13 is the Rithmah of Numbers 33. The stages catalogued in this last chapter are those visited during the years of penal wandering. Rithmah (from retem the "broom" abounding there) designates the encampment during the first march toward Canaan (^{<043318>}Numbers 33:18); Kadesh the second encampment, in the same district though not on the same spot, in the 40th year (verses 36-38); N. of Mount Her where Aaron died, and to which Israel marched as the first stage in their journey when denied a passage through Mount Seir (^{<042021>}Numbers 20:21,22). From the low ground of Kadesh the spies "went up" to search the land, which is called the mountain (^{<041317>}Numbers 13:17,21,22). The early encampment at Rithmah (^{<043318>}Numbers 33:18,19) took place in midsummer in the second year after the exodus (for Israel left Sinai the 20th day of the second month, ^{<041011>}Numbers 10:11, i.e. the middle of May; next the month

at Kibroth Hattaavah would bring them to July); the later at Kadesh the first month of the 40th year ([<042001>Numbers 20:1](#)). At the first encampment they were at Kadesh for at least the 40 days of the spies' search ([<041325>Numbers 13:25](#)); here Moses and the tabernacle remained ([<041444>Numbers 14:44](#)) when the people presumptuously tried to occupy the land in spite of Jehovah's sentence dooming all above 20 to die in the wilderness (the name Kadesh, "holy," may be due to the long continuance of the holy tabernacle there). After their repulse they lingered for long ("many days," [<050145>Deuteronomy 1:45,46](#)) hoping for a reversal of their punishment. At last they broke up their prolonged encampment at Kadesh and compassed Mount Seir many days ([<050201>Deuteronomy 2:1](#)), i.e. wandered in the wilderness of Paran until the whole generation of murmurers had died. The wilderness is called Et Tih, i.e. "of wandering," or "Paran," being surrounded W. and S. by the Paran mountains ([<041326>Numbers 13:26](#); the limestone of the pyramids is thought to have been

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brought from Et Tih). To this period belong the 17 stages of [Numbers 33:19-36](#).

Early in the 40th year ([Numbers 20:1](#)) Israel reassembled at Kadesh and stayed for three or four months (compare [Numbers 20:1](#) with [Numbers 20:22-28; 33:38](#)). Miriam died here. Soon the people gathered here in full number, exhausted the water supply, and were given water miraculously from the rock. Thence proceeding, they were at Mount Hor refused a passage through Edom; then by the marches of [Numbers 33:41-49](#) they went round Edom's borders to Moab's plains. At Mount Hor Arad attacked them and brought destruction on his cities ([Numbers 21:3](#)). In 20:1 the words "Israel even the whole congregation" mark the reassembling of the people at the close of the 40 years, as the same words in [Numbers 13:26; 14:1](#), mark the commencement of the penal wandering. The 38 intervening years are a blank, during which the covenant was in abeyance and the "congregation" broken up. The tabernacle and its attendant Levites, priests, and chiefs, formed the rallying point, moving from time to time to the different stations specified up and down the country as the people's head quarters. Qehelathah and Makhelot ("assembling," "assemblies") were probably places of extraordinary gatherings. At other times the Israelites were scattered over the wilderness of Paran as nomads feeding their flocks wherever they found pasture. This dispersion for foraging meets the objections raised on the ground of subsistence for such a multitude for so long. The plain er Rahah, W. of Sinai, now bare, is described by a

traveler in the 16th century as a “vast green plain.” The forests then existing tended to produce a greater rainfall and therefore better pasture than at present, when scarcely any wood is left (the Bedouins burning the acacias for charcoal). Various events and enactments belonging to the 38 years’ wandering (the law of the meat offering, the stoning of the Sabbath breaker, etc., Numbers 15; Korah’s rebellion, etc., Numbers 16; Aaron’s rod budding, Numbers 17; the Levites’ and priests’ charge and portion, Numbers 18; the red heifer water of separation, Numbers 19) are recorded in [Numbers 15:1--19:22](#). The last year in the wilderness, the 40th, is referred to in [Numbers 20:1-- 36:13](#). During the 38 years Israel trafficked in provisions with surrounding tribes ([Deuteronomy 2:26-29](#)). The desert of wandering was the highway of caravans between Egypt and the East. Fish was obtainable from the Red Sea. They were encamped close to it at Ezion Geber ([Numbers 33:35](#)). Traces of a population and resources are found in parts of the

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wilderness where now there are neither. The hardships alluded to ([<050119>](#)Deuteronomy 1:19; 2:3; 8:15) refer to the 40th year marches through the Arabah, which seemed the worse by contrast with the fertile plains of Moab which they next reached. [<042104>](#)Numbers 21:4, “the soul of the people was much discouraged because of the way.” Down the Arabah between the limestone cliffs of the Tih on the W. and the granite of Mount Seir on the E. they were for some days in a mountain plain of loose sand, gravel, and granite detritus, with little food or water, and exposed to sandstorms from the shore of the gulf. This continued until a few hours N. of Akaba (Ezion Geber), where the wady Ithm opened to their left a passage in the mountains northward to fertile Moab. The mauna, the quails, and the water, are but samples of God’s continuous care ([<050804>](#)Deuteronomy 8:4 ff, 29:5). The non waxing old of their raiment means God so supplied their wants, partly by ordinary and occasionally by miraculous means, that they never lacked new and untattered garments and shoes to prevent the foot swelling. Sheep, oxen, and traffic with tribes of the desert, ordinarily (under God’s providence) supplied their need ([<236311>](#)Isaiah 63:11-14; [<160921>](#) Nehemiah 9:21; [<300210>](#) Amos 2:10). God often besides at Rephidim and Kadesh ([<021701>](#)Exodus 17:1, etc., Numbers 20) interposed to supply water ([<070504>](#)Judges 5:4; [<196807>](#)Psalms 68:7, etc.; [<233501>](#)Isaiah 35:1, etc., 41:17; 49:9,10; [<280214>](#) Hosea 2:14), and the Israelites from their stay in Egypt knew how to turn to best account all such supplies. It was a period of apostasy (compare [<262015>](#)

Ezekiel 20:15 ff; <300525>Amos 5:25, etc.; <280910>Hosea 9:10). The Israelites probably made somewhat comfortable booths (as the booths erected in commemoration at the feast of tabernacles prove) and dwellings for themselves in their 38 years' stay (compare <19A704>Psalm 107:4,35,36). According to some they were the writers of the Sinaitic inscriptions in the wady Mokatteb, deciphered by Forster as recording events in their history at that time. Their stays in the several stations varied according to the guidance of the divine cloud from two days to a month or a year (<040922>Numbers 9:22).

The date palm (generally dwarf but abounding in sustenance), acacia, and tamarisk are often found in the desert. From the acacia (*Mimosa Nilotica*) came the shittim wood of the tabernacle and gum arabic. The retem (KJV "juniper") or broom yields excellent charcoal, which is the staple of the desert. Ras Sufsafeh, the scene of the giving of the law, means willow head, willows abounding there, also hollyhocks and hawthorns, hyssop and thyme. The ghurkud is thought to be the tree cast by Moses into the Marah

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that lusted, and the people journeyed from Kibroth Hattaavah unto Hazeroth and abode at Hazeroth.”

WILLOWS

Used in constructing booths at the feast of tabernacles ([<032340>Leviticus 23:40](#)). Spring up along watercourses. Spiritually it is thus made manifest to us that in using the means of grace the believer thrives ([<234404>Isaiah 44:4](#)). The Jewish captives in Babylon hung their harps on the weeping willow along the Euphrates. The *Salix alba*, *viminalis* (osier), and *Egyptiaca* are all found in Bible lands. Before the date of the Babylonian captivity the willow was associated with joy, after it with sorrow, probably owing to Psalm 137. Babylonia was a network of canals, and would therefore abound in willows. The Jews generally had their places of prayer by the river side ([<441613>Acts 16:13](#)) for the sake of ablution before prayer; the sad love streams, inasmuch as being by their murmuring congenial to melancholy and imaging floods of tears ([<250218>Lamentations 2:18; 3:48](#); [<240901>Jeremiah 9:1](#)). Tear bottles are often found in the ancient tombs, and referred to in old inscriptions. The willow of Babylon has long, pointed, lance-shaped leaves, and finely serrated, smooth, slender, drooping branches. Vernon, a merchant at Aleppo, first introduced it in England at Twickenham park where P. Collinson saw it growing 1748. Another tradition makes Pope to have raised the first specimen from green twigs of a basket sent to Lady Suffolk from Spain (Linnaean Transactions,

10:275).

WILLOWS, BROOK OF THE

nachal ha'arabim (<231507>Isaiah 15:7). Southern boundary of Moab. In <300614> Amos 6:14 nachal ha'arabah "the brook of the Arabah." Now called in its upper part wady el Ahsa, and then wady es Safieh, dividing Moab from Idumea. Flowing from E. to W. it forms the southern bound of Moab, turns to the N. in the Arabah, and flows into the southern end of the Dead Sea, so that in Amos' time Moab's southern bound was now become Israel's southern bound and Israel had no enemy W. of the Euphrates. Wady Sufsaf, "willow wady," is still the name of the main branch of the ravine which descends from Kerak to the N. end of the peninsula of the Dead Sea, so that Arabah in <300614>Amos 6:14 may mean "willow brook" instead of brook of the Arabah, or Ghor, the southern continuation of the depressed valley of the Jordan and Dead Sea, toward the Red Sea.

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the year except for a brief season of verdure in spring. Stone circles and cairns attest the former existence of a primeval population. From this one ascends the plateau jebel el Mugrah, and then is in the hill country, “the South.” Here are seen the stone remains of a prehistoric race and the hazerot or fenced enclosures of a pastoral people, probably the Amalekites whom Israel found here at the time of the exodus.

In a steep on the edge of the plateau is Ain Gadis (Kadesh according to Palmer, the starting point of the 40 years’ wandering and again after it their starting point to Mount Hor and Canaan). In ^{<041317>}Numbers 13:17,22, “they ascended by the S. (i.e. they ascended the plateau and passed through the negeb or south country) to Hebron,” which was N. In the district at the head of wady Gharundel and beyond Ain Howharah are found nawamis, which tradition makes into houses built by Israelites to shield from the mosquitoes (compare the fiery flying serpents): circular, ten feet diameter, of unhewn stone, covered with a dome shaped roof, the top closed by a stone slab, and the sides weighted to prevent their springing out, the entrance door only two feet high, the hearth marked by charred wood and bones. They resemble the Shetland shielings or bothan. A second kind consists of stone circles, some 100 ft. in diameter, a cyst in the center covered with large boulders and having human skeletons; evidently sepulchral. The homes of the living close by were a collection of circles enclosed with rudely heaped walls, the permanent camps of a pastoral people; they sacrificed at the tombs of their dead. Possibly it was here that the hungry Israelites “ate the sacrifices of the dead” (^{<19A628>}Psalm 106:28); but “the dead”

may mean the dead idols as opposed to the living God. These camps are mostly below jebel el Ejmeh, made of boulders packed together. At Erweis el Ebeirig there is elevated ground covered with stone enclosures not like the former. On a small hill is an erection of rough stones surmounted by a pyramidal white block; enclosures with stone hearths exhibiting the action of fire exist for miles around. Beneath the surface charcoal was found, and outside a number of stone heaps, evidently graves. Arab tradition makes these remains “the relics of a large hajj caravan, who on their way to Ain Hudherah lost their way in the desert Tih and never were heard of again.” The Hebrew hag means a “feast”

(<021009>Exodus 10:9), which was Israel’s avowed object in going into the wilderness. No Muslim hajj ever could pass this way; the distance is just a day’s journey from Ain Hudherah. All these marks identify this interesting site with the scene of <041133>Numbers 11:33-35; “there they buried the people

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lagers behind (^{<052518>}Deuteronomy 25:18). Rephidim (“places of refreshment”) with its water from the smitten rock typifies Christ, by being smitten yielding the living water (^{<430737>}John 7:37-39; 4:14). After so drinking Israel smote Amalek (^{<021708>}Exodus 17:8); so faith which appropriates Jesus by the Spirit is what overcometh the world (^{<620504>}1 John 5:4). The giving of the law at Sinai, and its being written by the finger of God on stone tables, typify the writing of the gospel law on the heart by the Holy Spirit. Israel’s Sinaitic Pentecost answers to the Christian church’s one, 50 days after Passover, our Good Friday and Easter (Acts 2; ^{<470302>}2 Corinthians 3:2-7). Israel’s material tabernacle of God typifies the spiritual tabernacle of God in the heart (^{<431423>}John 14:23). Sinai with its fire marks that stage in the believer’s life when, after having believed, he is brought nearer to God than before, being sealed with the Holy Spirit of promise, the earnest of his coming inheritance (^{<490113>}Ephesians 1:13,14). Kibroth Hattaavah (“the graves of lust”) follows, the burial of remaining lusts with Christ by spiritual baptism. Then Hazeroth, “porch,” the vestibule of heaven. Kadesh (holiness) is the last stage to heaven, were it not for backslidings. Then follows a miserable, irregular course, at one time toward Canaan, then back toward the Egypt of the world or to the Sinai of legalism; a spiritual blank, marked only by the Sabbath breaking case and the Korah rebellion against spiritual authority. Still Jehovah withdraws not His pillar of cloud and fire. If the backslider return to Kadesh, weeping there for his provocations (^{<050145>}Deuteronomy 1:45), Jesus, the antitypical Joshua, will still bring him to the heavenly Canaan, though by a more trying way and with sore

temptations, even at the hour of death, as Israel suffered from Baal-peor at the verge of Jordan (^{<042501>}Numbers 25:1).

A line drawn from Gaza to the S. of the Dead Sea bounds Palestine proper.

S. of the line is the desert now, which once contained the negeb or “S. country,” and the Gerar pastures (^{<011019>}Genesis 10:19; 20:1). S. of this lies the desert proper, a limestone plateau, projecting wedge-like into the Sinai peninsula, just as Sinai itself projects into the Red Sea. The cliff jebel Magrah, 70 miles S. of Hebron, terminates the hill country; et Tih, the southern portion, ends in a long cliff. It is drained on the W. by wady el Arish, “the stream of Egypt” (^{<232712>}Isaiah 27:12), the southern bound of Palestine, and on the E. by the wady el Deib going into the Dead Sea. The desert proper has only a few springs in the wadies, from whence by scraping holes one can bale up a little yellowish muddy water. Flints and fine black detritus form the surface, with parched brown herbage most of

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WILLS

([See COVENANT](#) , [see HEIR](#)). Ahithophel's giving charge concerning his house ([<101723>2 Samuel 17:23](#)), and the recommendation to Hezekiah to "give charge concerning" his, are of the nature of a will ([<122001>2 Kings 20:1](#)); the first distinctly recorded case is that of Herod.

WIMPLE

Old English for hood or veil ([<230322>Isaiah 3:22](#)), mitpahath . In [<080315>Ruth 3:15](#) a shawl or broad cloak thrown over head and body. Isaiah (3:22) introduces it among the concomitants of luxury with which the women of Israel had burdened themselves, so as to copy the Egyptian and other people's habits of braiding the hair, etc.

WINDOW

([See HOUSE](#)). Chalon , "aperture" with lattice work; this being opened, nothing prevented one from falling through the aperture to the ground ([<120102>2 Kings 1:2](#); [<442009>Acts 20:9](#)). Houses abutting on a town wall often had projecting windows looking into the country. From them the spies at Jericho were let down, and Paul at Damascus ([<060215>Joshua 2:15](#); [<471133>2 Corinthians 11:33](#)).

WINDS

The four represent the four quarters (<263709>Ezekiel 37:9; <270808>Daniel 8:8; <402431> Matthew 24:31; <244936>Jeremiah 49:36). The N. wind was coldest (Song 4:16). The N. wind “awakes,” i.e. arises strongly; the Holy Spirit as the Reprover of sin (<431608>John 16:8-11). The S. wind “comes” gently; the Comforter (14:16). The W. wind brings rain from the sea (<111844>1 Kings 18:44,45); its precursor is cloud (<421254>Luke 12:54), prevailing in Palestine from November to February. The E. wind is tempestuous (<182721>Job 27:21) and, withering (<014123>Genesis 41:23). The N. wind is first invoked (Song 4:16) to clear the air (<183722>Job 37:22); then the warm S. wind (ver. 17;

<421255> Luke 12:55); so the Holy Spirit first clears away mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness, then infuses warmth (<470406>2 Corinthians 4:6), causing the graces to exhale their odor. In <202523>Proverbs 25:23 “the N. wind driveth away (literally, causeth to grieve, so puts to flight) rain,” so a frowning countenance drives away a backbiting tongue. So Vulgate, Chald., and Syriac less appropriately

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“bringeth forth rain.” The N. wind prevails from June to the equinox, the N.W. wind thence to November. The E. wind, “the wind of the wilderness” ([<180119>Job 1:19; 27:21](#); [<241324>Jeremiah 13:24](#)). It is parching and penetrating, like the sirocco ([<320408>Jonah 4:8](#)). The E. wind blowing from across the Red Sea, just at the Passover time of year, was the natural agency employed by divine interposition to part the waters of the Red Sea S. of Suez ([<021421>Exodus 14:21](#)). The E. wind meant in [<014106>Genesis 41:6,23](#) is probably the S.E. wind blowing from the Arabian desert, called the chamsin , so parching as to wither up all grass; during it there is an entire absence of ozone in the air. The samoom blows from the S.S.E.; blowing over the Arabian peninsula, it is parching when it reaches Palestine. Lake squalls ([lailaps](#)) are noticed [<410437>Mark 4:37](#), [<420823>Luke 8:23](#). The Greek ([lips]) name for S.W. wind, and the Latin (cores) N. W. wind, and the violent Euraquilon (not [see EUROCLYDON](#)), E.N.E. wind, are noticed [<442712>Acts 27:12,14](#).

The E. wind symbolizes empty violence ([<181502>Job 15:2](#); [<281201>Hosea 12:1](#); Israel “followeth after” not only vain but pernicious things) and destruction ([<241817>Jeremiah 18:17](#), [<232708>Isaiah 27:8](#)). Wind indicates speed ([<19A404>Psalm 104:4](#); [<580107>Hebrews 1:7](#)), transitoriness ([<180707>Job 7:7](#); [<197839>Psalm 78:39](#)), the Holy Spirit ([<430308>John 3:8](#); [<440202>Acts 2:2](#); [<010308>Genesis 3:8](#) margin).

WINE

Tirosh is the most general term for “vintage fruit,” put in connection with “corn and oil,” necessities (dagan , yitshar , rather more generally the produce of the field and the orchard) and ordinary articles of diet in Palestine. It occurs 38 times, namely, six times by itself, eleven times with dagan , twice with yitshar , nineteen times with both dagan and yitshar . Besides, it is seven times with “firstfruits,” ten times with “tithes” or “offerings” of fruits and grain; very rarely with terms expressing the process of preparing fruits or vegetable produce. Yayin is the proper term for “wine.” In <330615>Micah 6:15, “thou shalt tread ... sweet wine (tirosh , vintage fruit), but shalt not drink wine,” the vintage fruit, that which is trodden, is distinguished from the manufactured “wine” which it yields. Tirowh is never combined with shemen “oil”; nor yitshar , “orchard produce,” with “wine” the manufactured article. In <051114>Deuteronomy 11:14, “gather in thy grain, wine” (tirosh), it is described as a solid thing, eaten in 12:7; compare <143105>2 Chronicles 31:5,6. In <236508>Isaiah 65:8 “the tirosh (vintage) is found in the cluster”; 62:8,9, “the stranger shall not

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drink thy tirowsh , but they that have gathered it ... and brought it together (verbs hardly applicable to a liquid) shall drink it.” <200310>Proverbs 3:10, “presses ... burst out with tirowsh ”; and <290224>Joel 2:24, “fats shall overflow with tirowsh (vintage fruit) and yitshar .” <051422>Deuteronomy 14:22-26, “tithe of tirowsh ,” not merely of wine but of the vintage fruit. Scripture denounces the abuse of yayin , “wine.” <280411>Hosea 4:11, “whoredom, wine, and tirowsh take away the heart”: the tirowsh is denounced not as evil in itself, but as associated with whoredom to which wine and grape cakes were stimulants; compare <280301>Hosea 3:1, “love pressed cakes of dried grapes” (not “flagons of wine”): <261649>Ezekiel 16:49.

Yayin , from a root “boil up,” is the extract from the grape, whether simple grape juice unfermented, or intoxicating wine; related to the Greek [oinos](#) , Latin vinum. Vinum, vitis, are thought related to Sanskrit we, “weave,” viere. Chamar is the Chaldee equivalent to Hebrew yayin , the generic term for grape liquor. It literally, means to foam (<053214>Deuteronomy 32:14, “the blood of the grape, even wine,” not “pure”): <150609>Ezra 6:9; 7:22; <270501>Daniel 5:1; <232702>Isaiah 27:2. ‘ asis , from a root to “tread,” the grape juice newly expressed (Song 8:2); “sweet wine” (<234926>Isaiah 49:26, <300913>Amos 9:13); “new wine” (<290105>Joel 1:5; 3:18). Mesek , <197508>Psalm 75:8, translated”the wine is fermenting (‘foaming with wine,’ Hengstenberg), it is full of mixture,” i.e. spiced wine, the more intoxicating, expressing the stupefying effect of God’s judgments (<200902>Proverbs 9:2; 23:30). Mezeg (Song 8:2), “spiced ... mixed wine,” not as KJV

“liquor”; compare <661410>Revelation 14:10. Shekar ([sikera](#) in <420115>Luke 1:15), “strong wine,” “strong drink,” (<042807>Numbers 28:7; <196912>Psalm 69:12” drinkers of shekar ,”) including palm wine, pomegranate wine, apple wine, honey wine; our “sugar” may be a cognate word to shekar , syrup. Sobe’ , related to Latin sapa, “must boiled down” (Lees), rather from a root “soak” or “drink to excess.” <230122>Isaiah 1:22, “thy sobe’ is circumcised with water,” i.e. diluted (implying that strength rather than sweetness characterized sobe’); the prophet glances at their tendency to rely on the outward circumcision without the inward spirit, the true wine of the ordinance. The Latin sapa answers rather to Hebrew debash , Arabic dabs, grape juice boiled down to the consistency of honey (<014311>Genesis 43:11; <262717>Ezekiel 27:17). <340110>Nahum 1:10, Hebrew “soaked” or “drunken as with their own wine.” <280413>Hosea 4:13, chomets , “vinegar” or sour wine, such as the posca which the Roman soldiers drank, and such as was offered to Jesus on the cross (<196922>Psalm 69:22). Instead of “flagons,” ‘ ashishah ought to be translated “grape cakes” (<100619>2 Samuel 6:19; <280301>Hosea 3:1,

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etc.). In ^{<280418>}Hosea 4:18 “their drink is sour,” i.e. they are utterly degenerate (^{<230122>}Isaiah 1:22); else, they are as licentious as drunkards who smell sour with wine. But Maurer,” (no sooner) is their drinking over (than) they commit whoredoms.” The effects of yayin , “red eyes” (^{<014912>}Genesis 49:12); producing “mockers” of God and man (^{<202001>}Proverbs 20:1); causing error of judgment out of the way (^{<232807>}Isaiah 28:7); but a restorative cordial where stimulants are needed (^{<203106>}Proverbs 31:6). ^{<070913>}Judges 9:13, “wine ... cheereth God and man”; the vine represents here the nobler families who promote the nation’s prosperity in a way pleasing to God and man (^{<19A315>}Psalms 103:15). God is well pleased with the sacrificial oblations of wine (^{<031505>}Leviticus 15:5,7,10) offered in faith. Externally applied to wounds (^{<421034>}Luke 10:34). ^{<540523>}1 Timothy 5:23, “use a little wine for thy stomach’s sake.” Bringing woe to followers of strong drink, which inflames them from early to late day (^{<230512>}Isaiah 5:12; ^{<440215>}Acts 2:15; ^{<520507>}1 Thessalonians 5:7). Noisy shouting (^{<380915>}Zechariah 9:15; 10:7), rejoicing, taking away the understanding (^{<280411>}Hosea 4:11). Causing indecent exposure of the person, as Noah (^{<010922>}Genesis 9:22; ^{<350215>}Habakkuk 2:15,16). Therefore “woe unto him that giveth his neighbour drink, that putteth thy bottle to him.” Producing sickness (^{<280705>}Hosea 7:5), “princes made him sick with bottles (else owing to the heat) of wine.”

Scripture condemns the abuse, not the use, of wine. In

condemnatory passages no hint is given of there being an unfermented wine to which the condemnation does not apply. The bursting of the leather bottles ([400917](#)>Matthew 9:17) implies fermentation of the wine; so also [183219](#)>Job 32:19. The wine was drawn off probably before fermentation was complete. In [202331](#)> Proverbs 23:31 “when it giveth its eye (i.e. sparkle, Hebrew) in the cup,” the reference is to the gas bubble in fermentation. The “sweet wine” ([440213](#)>Acts 2:13,15) was evidently intoxicating; not “new wine,” for eight months had elapsed since the previous vintage; its sweet quality was due to its being made of the purest grape juice. In [014011](#)>Genesis 40:11 the pressing of the grape juice into Pharaoh’s cup is no proof that fermented wine was unknown then in Egypt; nay, the monuments represent the fermenting process in the earliest times. Plutarch’s statement (Isid. 6) only means that before Psammeticus the priests restricted themselves to the quantity of wine prescribed by their sacerdotal office (Diod. i. 70). Jonadab’s prohibition of wine to the Rechabites was in order to keep them as nomads from a settled life such as vine cultivation needed (Jeremiah 35). The wine at the drink offering of the daily sacrifice ([022940](#)>Exodus 29:40), the firstfruits

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([<032313>](#)Leviticus 23:13), and other offerings ([<041505>](#)Numbers 15:5), implies that its use is lawful. The prohibition of wine to officiating priests ([<031009>](#)Leviticus 10:9) was to guard against such excess as probably caused Nadab to offer the strange fire ([<264421>](#)Ezekiel 44:21). The Nazarites' Vow against wine was voluntary ([<040603>](#)Numbers 6:3); it justifies voluntary total abstinence, but does not enjoin it. Wine was used at the Passover. The third cup was called because of the grace "the cup of blessing" ([<461016>](#)1 Corinthians 10:16), "the fruit of the vine" ([<402629>](#)Matthew 26:29). Moderation in wine is made a requisite in candidates for the ministry ([<540303>](#)1 Timothy 3:3,8; [<560203>](#)Titus 2:3). The vintage was in September and was celebrated with great joy ([<231609>](#)Isaiah 16:9,10; [<244833>](#)Jeremiah 48:33). The ripe fruit was gathered in baskets, and was carried to the winepress, consisting of an upper (Hebrew gath , Greek [leenos](#)) and lower vat (yekeb , Greek [hupolenion](#)); the juice flowed from the fruit placed in the upper to the lower. The two vats were usually hewn in the solid rock, the upper broad and shallow, the lower smaller and deeper. The first drops ("the tear," dema , margin [<022229>](#)Exodus 22:29) were consecrated as firstfruits to Jehovah. Wine long settled formed lees at the bottom, which needed straining ([<232506>](#)Isaiah 25:6). The wine of Helbon near Damascus was especially prized ([<262718>](#)Ezekiel 27:18), and that of Lebanon for its bouquet (Nos. 14:7). Jesus' miracle (John 2) justifies the use; still love justifies abstinence for the sake of taking away any stumbling block from a brother; [<451421>](#)Romans 14:21, "it is good neither to drink wine ... whereby thy brother stumbleth." W. Hepworth Dixon (Palestine

Exploration Quarterly Statement, May 1878, p. 67) shows that Kefr Kana, not; Kana el Jelil, answers to the Cana of Galilee (so called to distinguish it from the better known Cana of Judaea, John 2), the scene of our Lord's first miracle at the marriage. It is five miles from Nazareth in a N.E. direction, on the main road to Tiberias. Khirbet Kana ([see CANA](#)) is not on the road from Nazareth to Capernaum; one coming up from Capernaum to Nazareth and Cana as in the Gospel could not have come near Khirbet Kana, which is on the road from Sepphoris to Ptolemais (Acre), not on the road from Sepphoris to Tiberius. Jesus came up from Capernaum and the lake district to Cana ([John 2:2,12](#)), then went "down" to Capernaum (so [chapter 3:46,49](#)). Cana evidently stood near the ledge of the hill country over the lake. Moreover at Kefr Kana there are remains of old edifices, but at Khirbet Kana nothing older than later Saracenic times.

"Wild grapes" ([Isaiah 5:2](#), beuwshim , from baash "to putrefy") express offensive putrefaction answering to the Jews' corruption; so Jerome. Not,

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as Rosenmuller; the aconite or nightshade, or as Hasselquist, “the wolf grape.”

WITCH

(See DIVINATION , see MAGIC).

WITNESSES

Two at least were required to establish any charge (<043530>Numbers 35:30; <051706> Deuteronomy 17:6; 19:15; <581028>Hebrews 10:28). So in the Christian church (<540519>1 Timothy 5:19). Written evidence in the case of divorce, not as among the Bedouins and Mussulmen a mere spoken sentence (<052401>Deuteronomy 24:1,3). Also in civil contracts (<230816>Isaiah 8:16; <243210> Jeremiah 32:10-16). The witnesses were the first to execute sentence (<051309>Deuteronomy 13:9; <440758>Acts 7:58). False witness was punished with the same penalty as the offence witnessed to. Withholding witness was penal (<030501>Leviticus 5:1). The term martyr, “witness,” came to mean in Christian times one who attests the truth by suffering (<442220>Acts 22:20; <660213> Revelation 2:13; compare 1:9; 6:9; 11:3; 20:4; Hebrews 11; 12:1).

WOLF

zeeb . The Canis lupus. Fierce (<014927>Genesis 49:27; <262227>Ezekiel 22:27; <350108> Habakkuk 1:8; <400715>Matthew

7:15); prowling in the night (<240506>Jeremiah 5:6; <360303>Zephaniah 3:3); devouring lambs and sheep (<431012>John 10:12); typifying persecutors and heretical leaders (<401016>Matthew 10:16; 7:15; <442029> Acts 20:29); hereafter about to associate peacefully with the lamb under Messiah's reign (<231106>Isaiah 11:6; 65:25). Tawny in color in Asia Minor.

WOMEN

Enjoyed a status in Israel not assigned to them in the East now. Mahometanism especially has degraded women in Asia and Africa; anciently they had a liberty not now accorded them, veiling was not then required as now: e.g. Rebekah, <012464>Genesis 24:64,65; Rachel, <012911>Genesis 29:11; Sarah, <011214>Genesis 12:14-19; Miriam led a band of women with triumphant song, <021520>Exodus 15:20,21; so Jephthah's daughter, <071134>Judges 11:34; the maidens of Shiloh, 21:21; the women meeting Saul and David after victory; <091806>1 Samuel 18:6,7; Hannah, 2:1; Deborah, Judges 4 and Judges 5; Huldah, <122214>2 Kings 22:14; Noadiah, <160614>Nehemiah 6:14; Anna, <420236> Luke 2:36. The virtuous matron is admirably pictured <203110>Proverbs

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31:10, etc. Polygamy transferred power from the wives to the queen mother (called therefore gebiraah “powerful”), <110219>1 Kings 2:19; 15:13; separate establishments were kept for the wives collectively or individually, “the house of the women” (<170203>Esther 2:3,9; <110708>1 Kings 7:8); the wives had severally a separate tent (<013133>Genesis 31:33); the women were present at table (<430203>John 2:3; 12:2; <180104>Job 1:4).

WOOL

tsemer (“wool”), and gez (“fleece”) meaning shearing. Mesha’s tribute to Israel (<120301>2 Kings 3:4). A firstfruit to the priests (<051804>Deuteronomy 18:4). Symbolizing purity and whiteness (<230118>Isaiah 1:18, “shall be as wool” restored to its original undyed whiteness; <270709>Daniel 7:9; <660114>Revelation 1:14). Snow is compared to it (<19E716>Psalm 147:16).

WOOLEN LINEN

shatnez . <031919>Leviticus 19:19; <052211>Deuteronomy 22:11, “of divers sort,” related to the Egyptian shoutnes. Such a wool-linen mixture prevailed among the Zabii, associated with idolatrous ceremonies; their priests wore it according to Maimonides. Hence its prohibition in Israel; compare the chemarim (the black attired idolatrous priests’ ministers) and those “clothed with strange apparel” (<360104>Zephaniah 1:4,8); contrast “the fine linen, clean and white, the righteousness of saints” (<661908>Revelation 19:8).

WORD, THE

([See JOHN](#) and [see JESUS](#)). Christ's title, as the personal Revealer in Himself of the Godhead, even before His incarnation, involving personality (not merely the Intelligence of God) and Divinity. In the introduction of John's Gospel and that of his Epistle, and in his [661913](#) Revelation 19:13, at once with God and Himself God, by whom God made all things. Philo's [Logos](#) ("word") on the contrary excludes personality, and is identical at times with God, at other times with the world. By word man, who is in God's image, makes known his mind; so the Word is the outcome of God's essence ([580412](#) Hebrews 4:12,13; [600125](#) 1 Peter 1:25; [010103](#) Genesis 1:3); by the Word He made the universe ([193306](#) Psalm 33:6). The Medium of every external act of God ([580101](#) Hebrews 1:1-3) in the physical and spiritual creations.

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WORM

Not the earth worm (*Lumbricus terrestris*). ^{<235108>}Isaiah 51:8: “the moth (‘ash) shall eat them up like a garment, and the worm (sas) shall eat them like wool.” The sas is a species of **see MOTH**. Rimmah synonymous with toleah; applied to the worm bred in the manna when kept more than a day (^{<021626>}Exodus 16:26), tolaim, answering to rimmah (^{<021624>}Exodus 16:24); so in ^{<182506>}Job 25:6; maggots and larvae of insects which feed on putrefying matter (21:26; 24:20; 7:5; 17:4); maggots were bred in Job’s sores produced by elephantiasis. “Herod was eaten of worms” (^{<441223>}Acts 12:23). Josephus tells the same of Herod the Great (^{<441908>}Acts 19:8), and 2 Macc. 9:9 of Antiochus Epiphanes. In ^{<181926>}Job 19:26; Hebrew “though after my skin (is destroyed) this (body) is destroyed,” Job omits “body” because it was so wasted as not to deserve the name. The tolath was to eat the grapes of apostate Israel (^{<052839>}Deuteronomy 28:39); also Jonah’s gourd (Jon. 4:7). **see HELL** is associated with the “worm that dieth not,” an image from maggots preying on putrid carcass (^{<236624>}Isaiah 66:24). ^{<410944>}Mark 9:44,46,48, “THEIR worm” is the gnawing self reproach of conscience, ever continuing and unavailing remorse. The Lord Jesus represents here both the worm and those on whom it preys as never dying. Symbolizing at once decay and loathsome humiliation, and this everlasting.

WORMWOOD

lanah , genus Artemisia. Four species in Palestine: Nilotica, Judaica, Fruticosa, and Cinerea. Metaphorical for bitter sorrow (<240915>Jeremiah 9:15, fulfilled in <250315>Lamentations 3:15,19); and evil with its bitter produce, or an apostate lurking in Israel and tainting others (<052918>Deuteronomy 29:18; <200504> Proverbs 5:4; <300507>Amos 5:7, rendered “hemlock”; Greek [apsinthos](#) , <660811> Revelation 8:11, the star which at the third trumpet fell upon the rivers and made them wormwood). Wormwood, though medicinal, if used as ordinary water would be fatal; heretical wormwood changes the sweet Siloas of Scripture into deadly Marahs (Wordsworth); contrast <021523>Exodus 15:23, etc. Absinthe is literally embittering and destroying many hundreds of thousands in France and Switzerland.

WORSHIPPER

Greek [neokoros](#) . “Temple keeper “; originally an attendant in charge of a temple. Then applied to cities devoted to the worship of some special idol, as Ephesus was to that of Diana (<441935>Acts 19:35), In Nero’s reign about the

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same date, A.D. 55 or 56, a coin is extant inscribed with Neocoron Ephesion, and on the reverse Diana's temple (Mionnet Inset. 3:93; Eckhel Doctr. Vet. <040205>Numbers 2:520). (**See RELIGION**). Ancient representations strikingly confirm the picture which Isaiah gives us in chapter 44 of the man who "hath formed a god, ... he marketh it out with a line ... after the figure of a man ... he taketh the cypress and the oak ... he maketh a god and worshipping it; he maketh it a graven image" (<234410>Isaiah 44:10-15).

WRESTLING

(**See GAMES**). "A wrestler with loins girt for the struggle" is the interpretation which Maurer puts upon the word translated "greyhound" in

<203031> Proverbs 30:31. (**See GREYHOUND**).

WRITING

Egyptian **see HIEROGLYPHICS** are as old as the earliest monuments centuries before Moses (**see PENTATEUCH**). The Rosetta stone, containing a decree on Ptolemy Epiphanes in hieroglyphics, with a Greek translation alongside, furnished the key to their decipherment. Champollion further advanced the interpretation of hieroglyphics by means of the small obelisk found in the island of Philae by Belzoni, and brought to England by Bankes. The inscription in Greek on the base is a supplication of the priests of Isis to king Ptolemy, to Cleopatra his sister, and Cleopatra his wife. The name Ptolemy in the

hieroglyphic cartouche on the obelisk itself corresponds to the Greek Ptolemy on the base and also to the similar cartouche on the Rosetta stone. Comparison of this with the cartouche which was guessed from the corresponding Greek on the base to be that for Cleopatra resulted in the discovery of several letters.

The first letter in Ptolemeus and the fifth in Cleopatra are P. So the first character in the cartouche I and the fifth in II are a square. This then represents P. The third letter in Ptolemeus and the fourth in Cleopatra are O. The respective characters in the cartouches are the same; a knotted cord therefore represents O. The fourth in Ptolemy and the second in Cleopatra are both L; so the characters in the cartouches, the lion therefore represents L.

The sixth and ninth letters in Cleopatra are both A, so the sixth and ninth characters in the cartouches are both a sparrowhawk; this then represents A.

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The first letter in Cleopatra, C or K, is not in Ptolemy, so neither is the first character of the Cleopatra cartouche in the Ptolemy cartouche; the triangular block therefore is C or K.

The third character in the Cleopatra cartouche is a Nile reed blade, but the sixth in the Ptolemy cartouche is two such blades, therefore the single blade represents the short “e”, third in Cleopatra; the two reeds represent the long “e”, sixth in Ptolemeus, omitting “e” after “L.” Champollion therefore put down the fifth character in Ptolemeus a boat stand, and the seventh, a yoke, for S. Other names verified these two letters. Thus the whole name in hieroglyphics is Ptolmes.

The eighth letter in Cleopatra is R, which does not occur in Ptolemy, so the character is not found in the Ptolemy cartouche; a human mouth therefore represents R.

The second letter in Ptolemy and the seventh in Cleopatra are both T, but the characters in the cartouches differ; a half sphere in Ptolemy, a hand in Cleopatra. Hence it results that the same sound has more than one representative; these are called homophones, and cause some confusion in reading. (See “Israel in Egypt”: Seeley, 1854.)

The following shows the Phonetic Letters of the Hieroglyphical Alphabet of Egypt, with their equivalents, according to M. de Ronge, Lepsius, and Brugsch. (See Canon Cook’s Essay on Egyptian words in the Pentateuch, vol. 1, Speaker’s Commentary)

Champollion was able to read upon the Zodiac of Dendera the titles of Augustus Caesar, confuting Dupuis' "demonstration" that its date was 4000 B.C.!

The traditions of Greece point to Phoenicia as its teacher of writing. The names and order of the Greek alphabetical letters are Semitic, and have a meaning in Semitic but none in Greek. Thus, 'aleph (**a** , alpha) representing a means an ox. Beth (**b**), a house. Gimel (**g**), a camel, etc. All indicate that a pastoral people were the originators of the alphabet. In an Egyptian monument a Hittite is named as a writer. Pentaour, a scribe of the reign of Rameses the Great soon after the exodus, composed a poem, engraved on the walls of the temple of Karnak. This mentions Chirapsar among the Kheta (i.e. the Hittites) as a writer of books. So Joshua took a Hittite city, Kirjath Sepher, "city of the book" ([Joshua 15:15](#)); he changed the name

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to Debir, of similar meaning. The words for “write” (kathab), “book” (ceepher), “ink” (deyo), belong to all Semitic dialects (except the Ethiopic and southern Arabic tsachaq “write”); therefore writing in a book with ink must have been known to the earliest Shemites before their separation into distinct clans and nations. Israel evidently knew it long before Moses.

Writing is definitely mentioned first in [Exodus 17:14](#); but in such a way as to imply it had been long in use for historic records, “write this for a memorial in the (Hebrew) book.” The account of the battle and of the command to destroy Amalek was recorded in the book of the history of God’s dealings with Israel (compare [Numbers 21:14](#), “the book of the wars of the Lord,” [Numbers 33:2](#). Also God’s memorial book,

[Exodus 32:32,33](#)). Writing was however for many centuries more used for preserving than circulating knowledge. The tables of stone written by the finger of God were laid up in the ark. The tables, as well as the writing, were God’s work. The writing was engraved (charut) upon them on both sides. The miracle was intended to indicate the imperishable duration of these words of God. Moses’ song (Deuteronomy 32) was not circulated in writing, but “spoken in the ears of the people” ([Deuteronomy 31:19,22,30](#)); and by word of mouth they too were to transmit it to others. The high priest’s breastplate was engraven, and his mitre too, “holiness to the Lord” ([Exodus 39:14,30](#)). Under Joshua ([Exodus 18:9](#)) only one new document is mentioned, a geographical division of the land. In

[Judges 5:14](#) Zebulun is described as having “marchers

with the staff of the writer” (copeer) or musterer of the troops; such as are frequently portrayed on the Assyrian monuments (<122519>2 Kings 25:19; <142611>2 Chronicles 26:11, “the scribe of the host”). The scribe and the recorder (mazkir) were regular officers of the king (<100817>2 Samuel 8:17; 20:25). In <232911>Isaiah 29:11,12, the multitude have to go to one “knowing writing” (Hebrew for “learned”) in order to ascertain its contents; so by that time there were some at least learned in writing. By the time of Jeremiah letters are mentioned more frequently, and copies of Scripture had multiplied (<240808>Jeremiah 8:8; 29:25,29). The commercial and other tablets now discovered prove this.

Under the ancient empire of Egypt the governor of the palace and of the “house of manuscripts” was a very high official. The tutelary god of writing was Saph or Sapher (related to Hebrew ceper); a Pharaoh of the fifth dynasty is styled “beloved of Saph.” (**See ALPHABET** on the Moabite stone, 896 B.C., bearing Hebrew words and idiom in Phoenician letters).

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Y

YARN

On [<111028>](#)1 Kings 10:28, [see LINEN](#) .

YEAR

shanah , a repetition, like the Latin annus, “year.” Literally, a circle, namely, of seasons, in which the same recur yearly. The 360 day year, 12 months of 30 days each, is indicated in Dan, 7:25; 12:7, time (i.e. one year) times and dividing of a time, or 3 1/2 years; the 42 months ([<661102>](#)Revelation 11:2), 1260 days ([<660503>](#)Revelation 5:3; 12:6). The Egyptian vague year was the same, without the five intercalary days. So the year of Noah in

[<010711>](#) Genesis 7:11,24; 8:3,4,13; the interval between the 17th day of the second month and the 17th of the seventh month being stated as 150 days,

i.e. 30 days in each of the five months. Also between the tenth month, first day, and the first day of the first month, the second year, at least 54 days, namely, 40 + 7 + 7 (oxen.

[8:5,6,10,12,13](#)). Hence, we infer a year of 12 months. The Hebrew month at the time of the exodus was lunar, but their year was solar. ([See WEIGHTS AND MEASURES](#) , on P. Smyth’s view of the year marked in the great pyramid). The Egyptian vague year is thought to be as old as the 12th dynasty ([see EGYPT](#)). The Hebrew religious year began in spring, the

natural beginning when all nature revives; the season also of the beginning of Israel's national life, when the religious year's beginning was transferred from autumn to spring, the month Abib or Nisan (the name given by later Hebrews: ^{<021202>}Exodus 12:2; 13:4; 23:15,16; 34:18,22). The civil year began at the close of autumn in the month Tisri, when, the fruits of the earth having been gathered in, the husbandman began his work again preparing for another year's harvest, analogous to the twofold beginning of day at sunrise and sunset. "The feast of ingathering in the end of the year" (^{<022316>}Exodus 23:16) must refer to the civil or agrarian year. The Egyptian year began in June at the rise of the Nile. Hebrew sabbatic years and jubilees were counted from the beginning of Tisri (^{<032509>}Leviticus 25:9-17). The Hebrew year was as nearly solar as was compatible with its commencement coinciding with the new moon or first day of the month. They began it with the new moon nearest to the

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says the trial of adultery was made by writing the name of God on a skin, and the 70 sent from Jerusalem by the high priest Eleazar to Ptolemy, to translate the law into Greek, that with them the skins on which the sin was written in golden characters.

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Camech / Greek sigma (**s**). ‘Ayin (**ʿ**) / Greek omicron (**o**).
Pe / pi (**p**).

Tsade / zeta (**z**). Qoph / Greek kappa (**k**) ... on coins of
Crotona. Resh / rho (**r**).

Shin / Greek xi (**x**). Tau (^{<260904>}Ezekiel 9:4) a “mark”; so
Greek tau (**t**).

MATERIALS . Stone, as the tables of the law. Plaster (lime or gypsum) with stone (^{<060832>}Joshua 8:32; ^{<052702>}Deuteronomy 27:2). Lead was either engraven upon or poured into the hollow of the letters, or used as the hammer, lead being adapted to make the most delicate incisions (^{<181923>}Job 19:23,24). The “tablet” (*luwach*), inscribed with the stylus or pen of iron (^{<181924>}Job 19:24; ^{<241701>}Jeremiah 17:1), and the roll (*megillah*), were the common materials latterly. The roll of skins joined together was rolled on a stick and fastened with a thread, the ends of which were sealed (^{<232911>}Isaiah 29:11; ^{<271204>}Daniel 12:4; ^{<660501>}Revelation 5:1; 6:14). Small clay cylinders inscribed were the repository of much of Assyrian history. After being inscribed and baked, they were covered with moist clay, and the inscription repeated and baked again. Papyrus was the common material in Egypt; the thin pellicles are glued together in strips, other strips being placed at right angles. Leather was substituted sometimes as cheaper. Probably the roll which Jehoiakim burned was of papyrus (Jeremiah 36); the writing there was with ink (*doyo*), and arranged in columns (literally, doors; *delathot*).

The only passage in which papyrus (as chartes means) is expressly mentioned is <630112>2 John 1:12. Both sides were often written on (<260202>Ezekiel 2:20). Parchment of prepared skins is mentioned (<550413>2 Timothy 4:13); the paper and ink (<470303>2 Corinthians 3:3; <630112>2 John 1:12; <640113>3 John 1:13); the pens made of split reed; ink of soot water; and gum, latterly lampblack, dissolved in gall. In <230801>Isaiah 8:1, “write with a man’s pen,” i.e. in ordinary characters such as common “men” (nowsh) can read (<350202>Habakkuk 2:2), not in hieroglyphics; cheret (an engraver, <230801>Isaiah 8:1) is connected with chartumim , the Egyptian sacred scribes. Scribes in the East, anciently as now, carried their inkhorn suspended by a girdle to their side. The reed pen, inkhorn, and scribes are sculptured on the tombs of Ghizeh, contemporaneous with the pyramids. The Hebrews knew how to prepare skins for other purposes (<022505>Exodus 25:5; <031348>Leviticus 13:48), therefore probably for writing. Josephus (Ant. 3:11, Section 6; 12:2, Section 10)

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equinox, yet late enough to allow of the firstfruits of barley harvest being offered about the middle of the first month. So Josephus (Ant. 3:10, Section 5) states that the Passover was celebrated when the sun was in Aries. They may have determined their new year's day by observing the heliacal or other star risings or settings marking the right time of the solar year (compare ^{<070520>}Judges 5:20,21; ^{<183831>}Job 38:31). They certainly after the captivity, and probably ages before, added a 13th month whenever the 12th ended too long before the equinox for the offering of the firstfruits to be made at the time fixed. (**See JUBILEE**).

In ^{<022310>}Exodus 23:10; ^{<053110>}Deuteronomy 31:10; 15:1, the sabbatical year appears as a rest to the land (no sowing, reaping, planting, pruning, gathering) in which its ownership was in abeyance, and its chance produce at the service of all comers.

Debtors were released from obligations for the year, except when they could repay without impoverishment (^{<051502>}Deuteronomy 15:2-4). Trade, handicrafts, the chase, and the care of cattle occupied the people during the year. Education and the reading of the law at the feast of tabernacles characterized it (^{<053110>}Deuteronomy 31:10-13). The soil lay fallow one year out of seven at a time when rotation of crops and manuring were unknown; the habit of economizing grain was fostered by the institution (^{<014148>}Genesis 41:48-56). Israel learned too that absolute ownership in the land was Jehovah's alone, and that the human owners held it in trust, to

be made the most of for the good of every creature which dwelt upon it ([<032523>](#)Leviticus 25:23,1-7,11-17; [<022311>](#)Exodus 23:11, “that the poor may eat, and what they leave the beasts,” etc.). The weekly sabbath witnessed the equality of the people as to the covenant with Jehovah. The jubilee year witnessed that every Israelite had an equal claim to the Lord’s land, and that the hired servant, the foreigner, the cattle, and even wild beasts, had a claim. The whole thus indicates what a blessed state would have followed the Sabbath of Paradise, had not sin disturbed all. During 70 Sabbath years, i.e. 490, the period of the monarchy, the Sabbath year was mainly slighted, and so 70 years’ captivity was the retributive punishment ([<143620>](#)2 Chronicles 36:20,21;

[<032634>](#) Leviticus 26:34,35,43). Alexander the Great and Julius Caesar exempted the Jews from tribute on the sabbatical year (Josephus Ant. 11:8, Section 6, 14:10, Section 6; compare 16, Section 2; 15:1, Section 2; compare also under Antiochus Epiphanes, 1 Macc. 4:49); the institution has no parallel in the world’s history, and would have been submitted to by no people except under a divine revelation. The day of atonement on which

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the sabbatical year was proclaimed stood in the same relation to the civil year that the Passover did to the religious year. The new moon festival of Tisri is the only one distinguished by peculiar observance, which confirms the view that the civil year began then. The Hebrews divided the year into “summer and winter” ([Genesis 8:22](#); [Psalm 74:17](#); [Zechariah 14:8](#)), and designated the earth’s produce as the fruits of summer ([Jeremiah 8:20](#); [40:10-12](#); [Micah 7:1](#)). Abib “the month of green ears” commenced summer; and the seventh month, Ethanim, “the month of flowing streams,” began winter. The ‘ atsereth or “concluding festival” of the feast of tabernacles closed the year ([Leviticus 23:34](#)). Both the spring feast in Abib and the autumn feast in Ethanim began at the full moon in their respective months. ([See MONTH](#) , [see SABBATICAL YEAR](#) , [see JUBILEE](#)). The observances at the beginning festival of the religious year resemble those at the beginning festival of the civil year. The Passover lamb in the first month Abib corresponds to the atonement goats on the tenth of Tisri, the seventh month. The feast of unleavened bread from the 15th to the first of Abib answers to the feast of tabernacles from the 15th to 22nd of Tisri. As there is a Sabbath attached to the first day as well as to the seventh, so the first and the seventh month begin respectively the religious and the civil year.

YOKE

= mot , the wooden bow (ol) bound to the ox’s neck: the two

are combined, “bands of the yoke” (<032613>Leviticus 26:13; <263427>Ezekiel 34:27; <240220> Jeremiah 2:20, rather “thou hast broken the yoke and burst the bands which I laid on thee,” i.e. My laws, setting them at defiance, <240505>Jeremiah 5:5; <190203>Psalm 2:3). Contrast the world’s heavy yoke (<111204>1 Kings 12:4,9,11; <230911>Isaiah 9:11) with Christ’s “easy yoke” (<401129>Matthew 11:29,30). Tsemed , a pair of oxen (<091107>1 Samuel 11:7), or donkeys (<071910>Judges 19:10); a couple of horsemen (<232107>Isaiah 21:7); also what land a pair of oxen could plow in a day (<230510>Isaiah 5:10, “ten acres,” literally, ten yokes; Latin: jugum, jugerum; <091414>1 Samuel 14:14).

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Z

ZAANAIM, PLAIN OF

Rather “oak” or “terebinth of Zaanaim”; ‘elown ([<070411>](#)Judges 4:11). Zaananim ([<061933>](#)Joshua 19:33). Heber the Kenite pitched his tent unto it when Sisera took refuge with his wife Jael. Near Kedesh Naphtali; “the plain of the swamp” (Targum). The Talmud (Megillah Jerus. i.) identifies it with Agniya (agne means swamp) hak Kodesh, the marsh on the northern border of lake Huleh; still the Bedouins’ favorite camping ground. Stanley, however, conjectures the “green plain with massive terebinths,” adjoining on the S. the plain containing the remains of Kedesh. Possibly from a Hebrew root “to load beasts” as nomads do. But as the Kedesh meant in Judges 4 is that on the shores of the sea of Galilee, only 16 miles from Tabor the scene of the battle, and within the bounds of Naphtali, the place called Bessum in the plain between this Kedesh and Tabor (identical with Bitzaanaim, and near Adami ([<061933>](#)Joshua 19:33), now ed Dameh, and Nekeb now Nakib) doubtless corresponds to Zaanaim. Thus, Sisera’s flight will be but for five or six miles from the scene of his defeat, not too far for one already fatigued, and in a line just opposite to that of the pursuit of his army toward Harosheth. ([See KEDESH](#) , [see KADESH](#)). (Palestine Exploration Quarterly Statement, October 1877, p. 191, 192.)

ZAANAN

Zenan, in the low hill country (shephelah) of Judah ([Joshua 15:37](#)), meaning “the place of flocks.” Playing on its meaning Micah (1:11) says, “though in name implying thou dost come forth (yatsa), thou camest not forth.” Maurer and Pusey construe, “the mourning of Bethazel takes away from you her shelter” (its stay or standing). Though Bethazel be at your side, according to her name, yet as she also mourns under the foe’s oppression she cannot give you shelter, or be at your side (as her name might lead you to expect), if you come forth and be intercepted by him from returning to Zaanen. Vatablus better, “Zaanen came not forth (shut herself within her walls), he (the foe) shall receive a check (literally, his standing) by you,” brought to a stand before you, in besieging, but only for a time. Zaanen too fell, like Bethazel before her.

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ZAAVAN

A Horite chief, son of Ezer, Seir's son ([<013627>Genesis 36:27](#)).

ZABAD

contracted from Zebadijah, "Jehovah hath given him."

1. Son of Nathan, great grandson of Ahlai, Sheshun's daughter ([<130231>1 Chronicles 2:31-37](#)). See Smith's Dict. in proof that this genealogy ends in the time of Hezekiah. "Son" means great grandson "of Ahlai" ([<131141>1 Chronicles 11:41](#)). One of David's mighty men. Sheshan married an Egyptian husband, Jarha; of her as being the Israelite parent Zabad is called "the son," i.e. descendant, just as Joab, Abishai, and Asahel, are called from the mother's side sons of Zeruah, who married a foreigner.

2. An Ephraimite ([<130721>1 Chronicles 7:21](#)).

3. A domestic palace servant of king Joash, one of the slayers of Joash; son of Shimeath an Ammonitess ([<142426>2 Chronicles 24:26](#)). Jozachar in [<121220>2 Kings 12:20,21](#); Zachar is the abbreviation, and Zabad is a transcriber's error for Zachar! One of a powerful conspiracy stirred up by Joash's unpopularity owing to his idolatries, oppression, and foreign disasters (2 Chronicles 24). Amaziah executed him, but not his children (25:3; [<052416> Deuteronomy 24:16](#)).

4. Son of Zattu; put away his foreign wife (<151027>Ezra 10:27).
5. Descendant of Hashum; did the same (<151033>Ezra 10:33).
6. Son of Nebo; did the same (<151043>Ezra 10:43).

ZABBAI

1. Descendant of Bebai; put away his foreign wife (<151028>Ezra 10:28).
2. Father of Baruch, who helped at the wall (<160320>Nehemiah 3:20).

ZABDI

1. Son of Zerah, Achan's forefather (<060701>Joshua 7:1,17,18).
2. Of Shimhi's sons, a Benjamite (<130819>1 Chronicles 8:19).
3. Over the increase of David's vineyards for the wine cellars, "the Shipmite," i.e. of Shepham.

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4. Son of Asaph (^{<161117>}Nehemiah 11:17); Zaccur in chap. 12:35, Zichri in ^{<130915>} 1 Chronicles 9:15.

ZABDIEL

= gift of God.

1. Father of **see JASHOBEAM** (^{<132702>}1 Chronicles 27:2).

2. A priest, “son of (one of) the great men,” overseer of 128 brethren (^{<161114>}Nehemiah 11:14).

ZABUD

Son of Nathan (^{<110405>}1 Kings 4:5). Priest (kohen , KJV “principal officer”) and “king’s friend” to Solomon, i.e. privy councillor, i.e. confidential adviser, of the king.

ZACCHAI

= pure. Hebrew of Zacchaeus; 760 of the family of Zacchai returned with Zerubbabel (^{<150209>}Ezra 2:9; ^{<160714>}Nehemiah 7:14).

ZACCHAEUS

(**See ZACCHAI**). ^{<421901>}Luke 19:1-10. The Lord Jesus had received **see BARTIMAEUS** ’ application on the day of His entry into **see JERICHO** . Later in His progress, when He had passed through Jericho and had healed the blind, He met

Zacchaeus, chief among the publicans or tax gatherers, i.e. superintendent of customs and tribute in the district of Jericho famed for its balsam, and so rich. The Lord had shortly before encountered the rich young ruler, so loveable, yet lacking one thing, the will to part with his earthly treasure and to take the heavenly as his portion. He had said then, “how hardly shall they that have riches enter into the kingdom of God;” yet to show us that “the things impossible with men are possible with God”

(^{<421818>}Luke 18:18-27), and that riches are not an insuperable barrier against entrance into heaven, the case of the rich yet saved Zacchaeus follows. Holding his commission from his Roman principal contractor to the state (publicanus, manceps) to collect the dues imposed by Rome on the Jews, Zacchaeus had subordinate publicans under him. The palm groves of Jericho and its balsam gardens (now no longer existing) were so valuable that Antony gave them as a source of revenue to Cleopatra, and Herod the Great redeemed them for his benefit. Zacchaeus “sought to see Jesus who

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He was.” Evidently, Zacchaeus had not seen Jesus in person before, but had heard of His teachings and miracles. So, his desire was not merely from curiosity; as in the case of the young ruler, desire for “eternal life” entered into his wish to see the Saviour, but unlike the rich young ruler he had no self-complacent thought, “all the commandments I have kept from my youth up”; sense of sin and need on the contrary were uppermost in his mind, as the sequel shows. Zacchaeus could not see Jesus “for the press, because he was little of stature”; but where there is the will there is a way; he ran before (eagerness and determination, ^{<581201>}Hebrews 12:1; but God’s love ran first toward Zacchaeus, Luke 19; 15:20), and climbed up into a sycamore to see Jesus as He was to pass that way. Etiquette and social rank would suggest such an act was undignified, but faith outweighs every other consideration. Jesus, on reaching the spot, singled him out among all the crowd for His regard. He looked up and saw Zaachaeus, as His eye had rested on Nathanael under the fig tree (^{<430148>}John 1:48); “Zacchaeus (Zacchaeus could not but have joyfully wondered at being thus accosted by name, though a stranger before: ^{<431003>}John 10:3; ^{<234301>}Isaiah 43:1; ^{<660217>} Revelation 2:17; 3:12.), make haste, and come down, for today (^{<580407>}Hebrews 4:7; 3:13; ^{<470602>}2 Corinthians 6:2) I must (for thy salvation, verse 10, ^{<430404>}John 4:4) abide at thy house” (^{<431423>}John 14:23). Zaachaeus made haste (^{<19B960>}Psalms 119:60; contrast Felix, ^{<442425>}Acts 24:25, the Athenians, 17:32) and came down (so we must, ^{<471004>}2 Corinthians 10:4,5) and received Him joyfully

(<660320>Revelation 3:20; <441634>Acts 16:34).

What a contrast to his joy, humility, and faith was the murmuring of the self-righteous bystanders, “He is gone to be guest with a sinner,” self invited, not merely as before eating with such by special invitation!

(<421502>Luke 15:2; 5:29,30) a further loving condescension. Zaachaeus “stood” with prompt and deliberate purpose, and said, “Behold, Lord, the half of my goods I give to the poor (now that I know Thee as my all; not I have given, which would savour more of the self-righteous Pharisee,

<421811> Luke 18:11; heretofore Zaachaeus often had taken wrongfully rather than given charitably; now he resolves from this moment to be a new man,

<470517> 2 Corinthians 5:17; contrast the ruler’s disinclination to Christ’s testing command, ‘sell all that thou hast and give to the poor,’ <421822>Luke 18:22); and if I have taken anything (i.e. whatsoever I have taken, confessing now past takings) from any man by false accusation I (now) restore him fourfold,” an ingenuous confession and voluntary restitution; so the law (<022201>Exodus 22:1). True faith always works by love, and brings forth fruits

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meet for repentance. Zaachaeus, as his name and Jesus' subsequent declaration imply, was an Israelite. Jesus said then in respect to him, directing His words to the bystanders, "this day is salvation (embodied in Jesus, whose name means Jehovah Saviour) come to this house, forasmuch as he also is a son of Abraham, both by birth and by faith (^{<480307>}Galatians 3:7;

^{<450411>} Romans 4:11,12,16). The very day of conversion may often be known (^{<500105>}Philippians 1:5; ^{<440241>}Acts 2:41). The believer tries and often succeeds in bringing his household to Christ (^{<441634>}Acts 16:34; 10:2,33,44,48). "For the Son of man (sympathizing therefore with man, however fallen by sin) is come to seek (Zaachaeus sought Jesus, ^{<421903>}Luke 19:3, only because Jesus first sought Zaachaeus) and to save that which was lost." The Lord stayed all night at the house of Zaachaeus, as the Greek implies: verses 5 and 7 ([meinai](#) ... [katalusai](#)). A Zaachaeus lived at Jericho at this time, father of the celebrated Rabbi Jochanan ben Zachai.

ZACCHUR

A Simeonite of Mishma's family (^{<130426>}1 Chronicles 4:26).
Father of Shimei.

ZACCUR

1. Father of Shammua the Reubenite spy (^{<041304>}Numbers 13:4).

- 2.** A Merarite Levite, son of Jaaziah ([<132427>1 Chronicles 24:27](#)).
- 3.** Son of Asaph ([<132502>1 Chronicles 25:2,10](#)); “prophesied according to the order of the king”; over the third division of the temple choir ([<161235>Nehemiah 12:35](#)).
- 4.** Son of Imri; aided at the wall ([<160302>Nehemiah 3:2](#)).
- 5.** A Levite, signed the covenant ([<161012>Nehemiah 10:12](#)).
- 6.** A Levite, father of Hanan ([<161313>Nehemiah 13:13](#)).

ZACHARIAH

= “remembered by Jehovah”.

- 1.** Son of Jeroboam II, fourteenth king of Israel. Last of Jehu’s line, according to the prophecy ([<121030>2 Kings 10:30](#)). Did evil in the sight of Jehovah as his fathers, worshipping Jeroboam’s calves. Reigned only six months. Slain by the conspirator Shallum ([<121429>2 Kings 14:29; 15:8-10](#)), 772 B.C. (See, on the chronology of the kings, [see ISRAEL](#)).

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2. Father of Abi or Abijah, Hezekiah's mother ([<121802>2 Kings 18:2](#)); Zechariah in [<142901>2 Chronicles 29:1](#).

ZACHARIAS

1. Father of **see JOHN THE BAPTIST** ([<420105>Luke 1:5](#)). Of the course of Abia or Abijah, eighth of the 24 ([<132410>1 Chronicles 24:10](#)); walking with Elizabeth his wife "in all the commandments and ordinances of the Lord blameless." His lot was to burn incense, the embodiment of prayer (from whence also during the burning of incense the whole people prayed: [<660803> Revelation 8:3,4](#); [<19E102>Psalm 141:2](#)), and esteemed so honourable an office that the same person (say the rabbis) was not allowed to discharge it twice. His unbelief ("whereby shall I know this, seeing I am old?" etc.) at the angel's announcement of John's birth was retributively punished by dumbness (contrast [<19B610>Psalm 116:10](#); [<470413>2 Corinthians 4:13](#)), a warning to Israel whose representative he was of the consequences of unbelief if the nation should reject the gospel just coming; just as Mary on the contrary was an example of the blessedness which would flow if they believed ([<420145>Luke 1:45,38](#)). Faith (dictating the name for his son given by the angel: [<420113> Luke 1:13,63,64](#)) opened his mouth, as faith shall cause Israel in the last days to confess her Lord, and the veil on her heart shall be taken away ([<470315>2 Corinthians 3:15,16](#)). Then followed his song of thanksgiving under the Holy Spirit, as Israel shall sing when turned to the Lord according to "the oath which He swore to our father Abraham," etc. ([<420168>Luke 1:68-80](#);

<231201> Isaiah 12:1-3; <381210>Zechariah 12:10,) “The horn of salvation in the house of David” contrasts beautifully with “the little horn” or antichrist destroying Israel before Messiah shall appear for Israel’s help (<270708>Daniel 7:8; 8:9-14; 11; 12:1-3).

2. Son of Barachias (<402335>Matthew 23:35). The same as the sire of Jehoiada; Joash ungratefully forgetting that he owed his throne to Jehoiada slew Zacharias for his faithful reproof: “Why transgress ye the commandments of Jehovah, that ye cannot prosper? because ye have forsaken Jehovah, He hath also forsaken you.” By Joash’s command they stoned Zacharias “in the court of the house of Jehovah!” And to it the tradition may be due which assigns the tomb in the valley of Jehoshaphat to Zacharias. Contrast Jehoiada’s reverent care not to slay Athaliah in the temple precincts (<142314>2 Chronicles 23:14; 24:20-22,25). Joash slew other “sons” of Jehoiada besides Zacharias. “The Lord look upon it and requite it” was the martyr’s dying sentence, which Jesus refers to as about to be executed on Israel;

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“that upon you may come all the righteous blood shed upon the earth from the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar,” i.e. in the interior court of the priests, in which was the altar of burnt offerings. As Zacharias’ prayer for vengeance is the judicial side of God’s word by His prophets ([<660609>](#)Revelation 6:9-11;

[<421807>](#) Luke 18:7), so Stephen’s prayer is the gospel loving side of it ([<440760>](#)Acts 7:60). Though Urijah was slain subsequently to Zacharias ([<242623>](#)Jeremiah 26:23), yet Zacharias is the last as the canon was arranged, Chronicles standing in it last; Christ names Zacharias as the last and Abel as the first martyr in the Scripture canon. Barachias may have been a second name of Jehoiada, meaning “the blessed,” because he preserved David’s house in the person of Joash from the murderous Athaliah, slew her, and restored the rightful king. However, as “son of Barachias” does not occur in [<421151>](#) Luke 11:51, perhaps the words in Matthew were a marginal gloss, confusing this Zacharias with Zechariah the prophet, son of Berechiah.

ZACHER

One of Jehiel’s sons ([<130831>](#)1 Chronicles 8:31). In [<130937>](#)1 Chronicles 9:37, Zechariah.

ZADOK

1. Son of Ahitub, of the house of Eleazar, son of Aaron

(<132403>1 Chronicles 24:3). Joined David at Hebron after Saul's death, with 22 captains of his father's house. At Absalom's revolt Zadok and the Levites bearing the ark accompanied David in leaving Jerusalem, but at his request returned with the ark and along with Hushai and Abiathar became David's medium of knowing events passing in the city, through Jonathan and Ahimaaz. At Absalom's death David desired Zadok and Abiathar to persuade the elders of Judah to invite him to return (2 Samuel 15; 2 Samuel 17; 2 Samuel 19). Zadok remained faithful in Adonijah's rebellion when Abiathar joined it. Zadok, with Nathan the prophet, anointed Solomon at Gihon by David's command (a second anointing took place subsequently: <132922>1 Chronicles 29:22). So Solomon put Zadok instead of **see ABIATHAR** , fulfilling the curse on Eli (1 Samuel 2; 3; <110227>1 Kings 2:27,35; 4:4; <132922>1 Chronicles 29:22). David made him ruler over the Aaronites (27:17); their number in 12:27,28, is said to be 3,700 under Jehoiada. Zadok did not survive to the dedication of Solomon's temple, but Azariah his son or grandson (<130608>1 Chronicles 6:8,9) was then high priest (<130610>1 Chronicles

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6:10; <110402>1 Kings 4:2). His descendants continued in the high priesthood (compare <143110>2 Chronicles 31:10, “Azariah of the house of Zadok chief priest”) until the time of Antiochus Eupator. The double high priesthood of Zadok and Abiathar answers to that of the chief priest and second priest (<122518>2 Kings 25:18; <420302>Luke 3:2 “Annas and Caiaphas being high priest);” compare <143110>2 Chronicles 31:10, “Azariah the chief priest of the house of Zadok.” Zadok ministered mainly before the tabernacle at Gibeon (<131639>1 Chronicles 16:39). Abiathar had charge of the ark in Jerusalem; so formerly Eleazar and Ithamar, Hophni and Phinehas, were joint chief priests. Even while the line of Ithamar in the person of Eli was foremost, Eleazar’s house held its ground on a kind of parity, Ahitub, Zadok’s father, being called “ruler of the house of God” (<130911>1 Chronicles 9:11; <161111>Nehemiah 11:11).

2. A second Zadok, son of a second Ahitub, son of Amariah; in king Amaziah’s time (**see HIGH PRIEST**). Many links are omitted in these lists (<130612>1 Chronicles 6:12; 9:11; <150701>Ezra 7:1-5); the repetition of the same names in a family is natural

3. Father of Jerushah, king Uzziah’s wife (<121533>2 Kings 15:33; <142701>2 Chronicles 27:1).

4. Son of Baana, repaired the wall (<160304>Nehemiah 3:4), signed the covenant (10:21); a chief of the people, of the tribe of Judah (for Baana was a Netophathite of Judah, <102329>2 Samuel 23:29). Intermarriages of Judah with the tribe of Levi

were frequent, Whence Zadok appears in Judah
(<400114>Matthew 1:14).

5. Son of Immer, a priest; repaired over against his own house
(<160329>Nehemiah 3:29); of the 16th course (<132414>1
Chronicles 24:14). <161111> Nehemiah 11:11; <130911>1 Chronicles
9:11. Son of Meraioth, son of Ahitub; some omission or error of
copyists is suspected from comparing the list, <150701>Ezra 7:1-
5; <130603>1 Chronicles 6:3-14, where a Meraioth is grandfather
or great grandfather of Zadok. The name is equivalent to the
“Justus” of <440102>Acts 1:28; 18:7; <510411>Colossians 4:11.

7. Set over the treasuries by Nehemiah (13:13) to distribute to
brethren; “the scribe.”

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ZAHAM

Son of Rehoboam and Abihail, daughter or granddaughter to Eliab, David's oldest brother ([<141119>2 Chronicles 11:19](#)).

ZAIR

= little. [<120821>2 Kings 8:21](#). A place in Idumea where Joram defeated Edom after having been first shut in, then cutting his way through; [<142109>2 Chronicles 21:9](#), omit Zair and have instead im saraio, "with his captains."

ZALAPH

Father of Hanun ([<160330>Nehemiah 3:30](#)).

ZALMON

An Ahohite, of David's guard ([<102328>2 Samuel 23:28](#)); in [<131129>1 Chronicles 11:29](#), Ilai.

ZALMON, MOUNT

= shady. "Black forest," a wooded hill near Shechem, from which Abimelech brought boughs to burn the tower of the city ([<070948>Judges 9:48](#)). (**See SALMON**). Dalmanutha is thought a corruption of Zalmon.

ZALMONAH

The stage in Israel's wilderness journey next after Mount Hor (<043341>Numbers 33:41) on the march from Kadesh round Edom. From zelem , "image"; where the brazen serpent was set up. Same as Ma'an or Alam Na'an (Von Raumer), E. of Petra, one of the largest villages on the Meeca route, abounding in water and vineyards; where Israel, as pilgrims in our days, might traffic for provisions. Others place Zalmonah in the wady Ithm, which runs into the Arabah near Elath.

ZALMUNNA

One of the two kings (malkeey as distinguished from the princes, sareey) slain by **see GIDEON** for having slain Gideon's brothers in cold blood

(<070818>Judges 8:18,5,12,26). The term in <061321>Joshua 13:21 is "princes" (nesi'); zekenim "sheikhs" in <042204>Numbers 22:4,7 "elders," "kings" 31:8.

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ZAMZUMMIMS

<050220> Deuteronomy 2:20. A giant race identified with the Zuzim of

<011405> Genesis 14:5. Then “Ham” would be the chief city of the Zuzim and the root derivation of Ammon’s capital, Rubbath Ammon. They dwelt where Ammon, having dislodged them, afterward dwelt when Israel invaded Canaan. E. of the modern rich and undulating Belka, from whence the Amorites expelled Moab. Zamzummims was the Ammonite name for the Rephaim, N.E. of Jordan, Peraea; the Rephaim once extended S. W. as far as the valley of the Rephaim near Hinnom and Bethlehem, S. of Jerusalem.

ZANOAH

1. A town in the low hill country (shephelah) of Judah (<061534>Joshua 15:34, <161130> Nehemiah 11:30; repairers of the wall, 3:13). Zanoah in Jerome’s Onomasticon as in the district of Eleutheropolis on the way to Jerusalem. In Van de Velde’s map N. of the wady Ismail, two miles E. of Zareah and four N. of Yarmuk. Jekuthiel father or founder of Zanoah, was son of Jehudijah the Jewess and Mered; Mered’s other wife being **see BITHIAH** . Pharaoh’s daughter. Israelites from Egypt probably colonized Zanoah.

2. Zanoah is probably identical with another Zanoah; a town in the mountain region of Judah (<061556>Joshua 15:56), enumerated with Maon, Carmel, and Ziph S. of Hebron.

ZAPHHATH PAANEAH

Egyptian title of Joseph, Zfntanch; from zaf “corn food,” nt “of,” anch “life” (<014145>Genesis 41:45). Cook, in Speaker’s Commentary, Harkavy, from zaf “food,” net “saviour,” paaneh “life.” So a scholium on Septuagint “saviour of the world.” Not as Hebrew interpreters (Josephus Ant. 2:6, Section 1) “revealer of secrets.”

ZARA, OR ZARAH

Son of Judah by Tamar (<013830>Genesis 38:30; 46:12; <400103>Matthew 1:3).

ZAREAH

<161129> Nehemiah 11:29, the Hebrew form which KJV elsewhere inaccurately renders Z ORAH or Z OREAH (<130253>1 Chronicles 2:53), Z AREATHITES .

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ZARED, OR ZERED

(more accurately), V ALLEY O F ; or brook or watercourse of (<042112>Numbers 21:12; <050213>Deuteronomy 2:13,14). Running into the Dead Sea at the S.E. corner: the boundary between the districts of Jebal and Kerek: now wady el Ahsy, between Moab and Edom (Robinson Bib. Res., 2:157), containing a hot spring called by the Arabs "the bath of Solomon." The limit of Israel's wandering; marking the time of the wilderness sojourn on one side as Kadesh did on the other. The Speaker's Commentary identifies it with wady Ain Franjy, the main upper branch of wady Kerak; the first western brook that crossed Israel's line of march. So the name marked an era in their progress; and the summons to cross it is noted in <050213>Deuteronomy 2:13,14. Zered means "osier"; and wady Safsaf, " see **WILLOWS BROOK** ", is given to the tributary joining wady ain Franjy below Kerak. All the generation of the men of war had passed away by the time they reached Zared, fulfilling <041423>Numbers 14:23, that none of them should see the land. From the high ground on the other side of Zared (if wady Kerak) a distant view of the promised land and even of Jerusalem might be obtained.

ZAREPHATH

= tsarfa' . Elijah's residence during the drought (<111709>1 Kings 17:9,10); belonging to Sidon. A Canaanite, i.e. Phoenician city (<310120>Obadiah 1:20). Sarepta in <420426>Luke 4:26. The name means smelting shop. Now

Surafend, a tell or hill, with a small village, seven or eight miles from Sidon, near the Zaharain river. The ancient town however was below on the shore; there, ruins of a flourishing city are found, columns, marble slabs and sarcophagi, and a chapel of the crusaders on the presumed site of the widow's house.

ZARETAN, ZARTHAN, ZEREDATHA.

<060316> Joshua 3:16. 1. Adam, the city by which the upper Jordan waters remained during Israel's passage, was "by the side of Zaretan." The name still appears in the Arabic 'Ain Zahrah, three miles W. of Beisan. The Tell Sarem is a large mound three miles S. of Betsan. Much clay is found between this and Dabbet Sakut or Succoth. Adam means red earth. Perhaps this Zaretan is identical with (2) The place in the circle of the Jordan between which and Succoth (<110746>1 Kings 7:46) Solomon cast in clay the brazen articles for the temple; in <140417>2 Chronicles 4:17, Z EREDATHA . Knobel identifies Zarthan with Kurn Sartabeh. (**See ADAM**).

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Not far from this spot was apparently the “house of the ferry,” which gave its name to Bethabara. Bethabarah is evidently the modern ford ‘Abarah (i.e. passage) just above where the Julud river, flowing down the valley of Jezreel and by Beisan (Bethshean) debouches into the Jordan; here only the name is found, and nowhere else. Bethabara, “the house of the ferry,” was beyond Jordan; but the ferry or ford was doubtless the place of Christ’s baptism. The name and site did not originate from Christian tradition, for this makes the fords of Jericho the scene of John’s baptisms (^{<430128>}John 1:28). Christ could not possibly have traveled in one day (^{<430201>}John 2:1) 80 miles from the vicinity of Jericho to Cana; but He could easily have traveled 22 miles from the ford Abarah to Kerr Kenna (Cana); no place on Jordan is nearer or more accessible to Cana. If with oldest manuscripts we read “Bethany,” ^{<430128>}John 1:28, the name will connect itself with Bashan and Batanaea, and the ‘Abarah ford is near the hills of Bashan, whereas the Jericho fords are far away. (Palestine Exploration Quarterly Statement, July 1878, p. 120,121.)

ZARETH-SHAHAR

One of Reuben’s towns. ^{<061319>}Joshua 13:19, “in the mount of the valley” (haemeq). A Sara at wady Zerka Main, a mile from the Dead Sea, may now represent it. (Seetzen.)

ZARHITES

Descendants of Zerah son of Judah ([<042613>](#)Numbers 26:13,20; [<060717>](#)Joshua 7:17; [<132711>](#)1 Chronicles 27:11,13).

ZARTANAH

[<110412>](#) 1 Kings 4:12. By Zartanah was Bethshean in the upper part of the Jordan valley; mentioned in the list of Solomon's commissariat districts.

ZATTHU, ZATTU

[<161014>](#) Nehemiah 10:14. The sons of Zatthu were a family of laymen who returned with Zerubbabel (Ezra, 2:8; [<160713>](#)Nehemiah 7:13). Some married foreign wives ([<151027>](#)Ezra 10:27).

ZAZA

Son of Jonathan, a descendant of Jerahmeel ([<130233>](#)1 Chronicles 2:33).

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ZEBADIAH

- 1.** A Benjamite of the sons of Beriah ([<130815>1 Chronicles 8:15](#)).
- 2.** Of the sons of Elpaal (1 Chronicles 8: 17).
- 3.** Of the sons of Jeroham of Gedor, a Benjamite who joined David at Ziklag ([<131207>1 Chronicles 12:7](#)).
- 4.** Son of Asahel, Joab's brother ([<132707>1 Chronicles 27:7](#)).
- 5.** Son of Michael, of the sons of Shephatiah ([<150808>Ezra 8:8](#)); returned with 80 males in Ezra's caravan ([<150808>Ezra 8:8](#)).
- 6.** A priest, of the sons of Immer; married a foreign wife ([<151020>Ezra 10:20](#)).
- 7.** Third son of Meshelemiah, the Korhite ([<132602>1 Chronicles 26:2](#)).
- 8.** A Levite sent by Jehoshaphat to teach the law in the Cities of Judah ([<141708>2 Chronicles 17:8](#)).
- 9.** Son of Ishmael, and prince of Judah under Jehoshaphat ([<141911>2 Chronicles 19:11](#)). Zebadiah probably acted for the king, Amariah the high priest for the priesthood and ecclesiastical interests in the court consisting of priests, Levites, and chief men, over which they jointly presided, and which

decided all causes civil and ecclesiastical.

ZEBAH

One of Midian's two kings ([<070805>Judges 8:5-21](#); [<198311>Psalm 83:11](#)). Oreb and Zeeb were the prince-generals of Midian, slain by the Ephraimites at the central fords of the Jordan ([<070725>Judges 7:25](#)). Zebah and Zalmunna were their kings slain by Gideon at Karkor, high up on the Hauran, where they had fled by the ford further to the N. and on through Gilead. Their murder of his brothers (three at least, as not the dual but plural is used) at Tabor was what, in spite of hunger and faintness, especially stimulated Gideon to such keenness in the pursuit.

ZEBAIM

The sons of Pochereth were of Zebaim which some identify with Z EBOIM ; others translated Pochereth hatsebaim , “the snarer (hunter) of roes”

([<150257>Ezra 2:57](#); [<160759>Nehemiah 7:59](#)).

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ZEBEDEE

A fisherman of Galilee; father of James and John. In easy circumstances, for he owned a boat and hired servants ([<400421>Matthew 4:21](#); [<410120>Mark 1:20](#)). Salome his wife ministered to Jesus ([<402755>Matthew 27:55,56](#); [<411540>Mark 15:40,41](#)). His disinterestedness and favorable disposition towards Christ appear in his allowing without objection his sons to leave him at Christ's call; Zebedee ("gift of Jehovah") is equivalent in meaning to John (gift or favor of Jehovah); the father naturally giving his son a name similar in meaning to his own. John's acquaintance with Annas the high priest implies the good social position of the family. In [<400421>Matthew 4:21](#), at the call of James and John, Zebedee was alive; at [<402020>Matthew 20:20](#) the peculiar phrase "the mother of Zebedee's children" implies Zebedee was no longer alive, for otherwise she would be called the wife of Zebedee or the mother of James and John. In [8:21](#) the disciple's request, "Lord, suffer me first to go (home) and (wait until the death of, and) bury my father," may possibly refer to Zebedee; for the name "disciple" was given to but few, and a boat contained all the disciples ([9:37](#); [8:23](#)). If so, it will be an undesigned coincidence marking genuineness (Blunt, Undesigned Coincidences, Part 4).

ZEBINA

One of the sons of Nebo; took a foreign wife ([<151043>Ezra](#)

10:43).

ZEBOIM, VALLEY OF

= hyenas.

1. A ravine (E. of Michmash) toward which the border looked, by way of which one company of Philistine marauders went. Zeboim lay “toward the wilderness” (the uncultivated mountain sides between the central district of Benjamin and the Jordan valley). The path from Jericho to Mukhmas (Michmash) runs up a gorge called by an exactly equivalent name, Shuk ed Dubba, “ravine of the hyena” ([091318](#)>1 Samuel 13:18).

2. Zeboim (without the Hebrew ‘ ayin) = gazelles; one of the four cities of the plain; destroyed with Sodom, Gomorrha, and Admah ([011019](#)>Genesis 10:19; 14:2; [052923](#)>Deuteronomy 29:23; [281108](#)>Hosea 11:8). Semeber was its king.

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ZEBUDAH

Daughter of Pedaiah of Rumah; Josiah's wife, Jehoiakim's mother (^{<122336>}2 Kings 23:36).

ZEBUL

Chief man of Shechem; Abimelech's officer, acting for his interests against the native Canaanites and **see GAAL** . When Abimelech defeated the latter, Zebul thrust out Gaal and his brethren from Shechem (^{<070928>}Judges 9:28,30,36,38,41). A zealous servant to an unscrupulous master.

ZEBULUN

(**See ISSACHAR**). Tenth of Jacob's sons, sixth and last of Leah's sons (^{<013020>}Genesis 30:20; 35:23; 46:14). Named from Leah's anticipation, "now will my husband dwell (' izbeleniy) with me, for I have borne him six sons." Jacob's blessing (^{<014913>}Genesis 49:13) was, "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Sidon." Zebulun reached from the sea of Gennesareth to Mount Carmel, and so nearly to the Mediterranean. Its most westerly point reached to Mount Carmel, which brought it nigh Zidonia, the territory of Tyre and Sidon. The language of Genesis is such as no forger would from after history put as a prophecy. Though substantially accurate it suggests more of a maritime coast as belonging to Zebulun than after facts would have prompted. Zebulun had no seacoast, yet

reached close to the Mediterranean, and actually coasted the sea of Gennesareth; the rich plain now the Buttauf was in its territory. Zebulun was far from Sidon yet bordering toward it. Zebulun possessed the fisheries of lake Tiberias or the sea of Gennesareth. So Moses' blessing ([053318](#)>Deuteronomy 33:18), "rejoice Zebulun in thy going out," i.e. in mercantile and shipping enterprise; "and Issachar in thy tents"; both tribes should rejoice in their undertakings a broad and at home, in their work and in their rest. "They shall call the peoples to the mountain (of the Lord's inheritance, [021517](#)>Exodus 15:17); there they shall offer sacrifices of righteousness"; instead of making their abundance into mammon they would consecrate it to the Lord. Typically there is a reference to the conversion of the Gentiles; [236005](#)>Isaiah 60:5,6,16; 66:11,12, "the abundance of the sea shall be converted," etc.; and to Jesus the true Light, ministering most in Galilee, the land of Zebulun and Naphtali, the darkest and most Gentilized part of Palestine. "The way of the sea," the great road from Damascus to the Mediterranean, traversed a

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good part of Zebulun ([<230901>Isaiah 9:1,2](#); [<400412>Matthew 4:12,16](#)). The “treasures hid in the sand” are the riches of the sea in general; possibly too referring to the then precious glass manufactured from the sand of these coasts (Tacitus, Annals v. 7; Pliny, H. N. 5:17; 36:65; Josephus, B. J. 2:10, Section 2; [<182817>Job 28:17](#)). The precious purple dye was also extracted from the murex.

In the wilderness Zebulun was one of the foremost, marching with Issachar and Judah under the standard of Judah.

Distinguished in the contest with Jabin as “jeoparding their lives unto the death in the high places of the field,” literally, “despised life even unto death” at the call of fatherland.

[<070514>](#) Judges 5:14,15,18, “out of Zebulun came they that handle the pen of the writer” ([see WRITING](#)); rather “marchers with the staff of the musterer.” David at Ziklag was joined by “50,000 of Zebulun such as went forth to battle, expert in war, with all instruments of war, which could keep rank (‘closing up together’; compare [<500502>Philippians 2:2](#); [<400624>Matthew 6:24](#)), not of double heart.” Such spiritually are the soldiers whom Jesus seeks ([<131233>1 Chronicles 12:33](#)). They contributed with Issachar and Naphtali “bread on asses, camels, mules, and oxen; meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep abundantly,” to entertain David’s adherents (verse 40; contrast [<191202>Psalm 12:2](#)).

Zebulun had three sons heads of houses ([<014614>Genesis 46:14](#); [<042626>Numbers 26:26](#)). The tribe had four of its cities

assigned to Mesarite Levites. Elon the judge (<041211>Numbers 12:11,12) was of Zebulun. Some of this tribe accepted Hezekiah's touching invitation to the Passover after the fall of the northern kingdom (<143010>2 Chronicles 30:10,11,18). In <196827>Psalm 68:27, Zebulun's princes represent the N. as Judah's princes represent the S. of Israel in the procession of the ark to Zion after Ammon's overthrow (<101111>2 Samuel 11:11; 12:26-31). Zebulun shall share in the final restoration (<264826>Ezekiel 48:26,27,33; <660708>Revelation 7:8). Its strongholds long withstood the Romans in the last Jewish war. It shared with Issachar in the possession of Tabor.

ZECHARIAH

1. Eleventh of the 12 minor prophets. Son of Berechiah, grandson of Iddo; Ezra (5:1,6:14) says son of Iddo, omitting Berechiah the intermediate link, as less known, and perhaps having died early. Zechariah was probably, like Ezekiel, priest as well as prophet, Iddo being the priest who returned with Zerubbabel and Joshua from Babylon (<161204>Nehemiah 12:4,16). His priestly

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birth suits the sacerdotal character of his prophecies (^{<380613>}Zechariah 6:13). He left Babylon, where he was born, very young. Zechariah began prophesying in youth (^{<380204>}Zechariah 2:4), “this young man. In the eighth month, in Darius’ second year (520 B.C.), Zechariah first prophesied with Haggai (who began two months earlier) in support of Zerubbabel and Shealtiel in the building of the temple, which had been suspended under Pseudo-Smerdis Artaxerxes (^{<150424>}Ezra 4:24; 5:1,2; 6:14). The two, “Haggai the prophet and Zechariah the son of Iddo” the priest prophet, according to a probable tradition composed psalms for the liturgy of the temple: Psalms 137; 146 to 148, according to Septuagint; Psalm 125, 126 (**see NEHEMIAH**) according to the Peshito; Psalm 111 according to Vulgate The Hallelujah characterizes the post exile psalms, it occurs at both beginning and end of Psalms 146 to 150; these are all joyous thanksgivings, free from the lamentations which appear in the other post exile psalms. Probably sung at the consecration of the walls under Nehemiah; but Hengstenberg thinks at the consecration of the second temple. Jewish tradition makes Zecharia a member of the great synagogue. (**See ZECHARIAH, BOOK OF**).

2. Firstborn son of Meshelemiah, a Korhite, keeper of the N. gate of the tabernacle under David (^{<130921>}1 Chronicles 9:21; 26:2,14, “a wise counsellor”).

3. One of the sons of Jehiel (^{<130937>}1 Chronicles 9:37); in 8:31 Zacher.

4. A Levite in the tabernacle choir under David, “with psalteries

on Alamo” (<131520>1 Chronicles 15:20); of the second order of Levites (verse 18), a porter or gatekeeper.

5. One of Judah’s princes under Jehoshaphat, sent to teach the law of Jehovah in Judah’s cities (<141707>2 Chronicles 17:7).

6. Son of Jehoiada, and so cousin of king Joash whom Jehoiada saved from Athaliah (<142420>2 Chronicles 24:20) (**see ZACHARIAS**).

7. A Kohathite Levite under Josiah, an overseer of the temple repairs (<143412>2 Chronicles 34:12).

8. Leader of the sons of Pharosh, returned from Babylon with Ezra (<150803>Ezra 8:3).

9. Son of Bebai; also returned, leading 28 males, with Ezra (<150811>Ezra 8:11).

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10. A chief, summoned by Ezra to the consultation at the river Ahava, before the second caravan returned ([<150816>Ezra 8:16](#)); at Ezra's left, in expounding the law ([<160804>Nehemiah 8:4](#)).

11. Of Elam's family; married a foreign wife ([<161026>Nehemiah 10:26](#)).

12. Ancestor of Uthai or Athaiah ([<161104>Nehemiah 11:4](#)).

13. A Shilonite, ancestor of Maaseiah ([<161105>Nehemiah 11:5](#)).

14. A priest, son of Pashur, ancestor of Adaiiah ([<161112>Nehemiah 11:12](#)).

15. Representing Iddo the priest's family, in the time of Joiakim, son of Jeshua ([<161216>Nehemiah 12:16](#)); probably the same as Zechariah the prophet, son (descendant) of Iddo.

16. A priest, son of Jonathan, blew the trumpet at the dedication of the city wall ([<161235>Nehemiah 12:35,41](#)).

17. A Reubenite chief in Tiglath Pileser's time, at Israel's captivity ([<130507>1 Chronicles 5:7](#)).

18. A priest who blew the trumpet in the procession of the ark ([<131524>1 Chronicles 15:24](#)).

19. Son of Isshiah or Jesiah ([<132425>1 Chronicles 24:25](#)).

20. Hosah's fourth son ([<132611>1 Chronicles 26:11](#)).

21. A Manassite, father of Iddo, chief in Gilead under David (<132721>1 Chronicles 27:21).

22. Father of Jahaziel (<142014>2 Chronicles 20:14).

23. Son of Jehoshaphat (<142102>2 Chronicles 21:2), slain by Jehoram.

24. Uzziah's prophetic counselor (<142605>2 Chronicles 26:5), "who had understanding in the visions of God" ("who had insight into seeing of God"); compare <270117>Daniel 1:17; as this phrase is not equivalent to "who had prophetic visions from God," but to such "seeing of God" as was granted to the elders of Israel in <022410>Exodus 24:10, it is better to read beyireath for bireoth ; so Septuagint, Syriac, Targum Arabic, Raschi, Kimchi, etc., "who was (his) instructor in the fear of God."

25. Father of Abijah or Abi, Hezekiah's mother (<142901>2 Chronicles 29:1).

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26. One of Asaph's family who joined in purifying the temple under Hezekiah ([<142913>2 Chronicles 29:13](#)).

27. A ruler of the temple under Josiah ([<143508>2 Chronicles 35:8](#)), "the second priest" next to Hilkiah the high priest (34:9; [<122518>2 Kings 25:18](#)).

28. Son of Jeberechiah, taken by Isaiah as one of the "faithful witnesses to record" when he wrote concerning Maher-shalal-hash-baz ("hasting to the spoil he hasteth to the prey"). The other witness was Uriah, or **see URIJAH** , a priest, whom **see AHAZ** used as his tool in copying the Damascus altar. As Isaiah, in order to enforce upon Ahaz' attention the truth symbolized, namely, that Assyria whom Ahaz trusted would soon prey upon Judah, chose one witness from the king's bosom friends, so it is likely Zechariah the other witness was also a bosom friend of Ahaz. Now 2 Kings 18 informs us that the mother of Hezekiah, son of Ahaz, was Abi daughter of Zechariah; hence it appears Ahaz was Zechariah's son in law; Isaiah naturally chose him as the other of the two witnesses. The undesigned coincidence between the prophet Isaiah ([<230802>Isaiah 8:2](#)) and the independent historian ([<121610>2 Kings 16:10; 18:2](#)) confirms the genuineness of both. (See Blunt's Undesigned Coincidences, 2:2.) Thus 27 will be the same person as 25; else he may have been the same as 26.

ZECHARIAH, BOOK OF

The Jewish saying was, "the spirit of Jeremiah dwelt in Zechariah." Like Ezekiel and Daniel Zechariah delights in

symbols, allegories, and visions of angels ministering before Jehovah and executing His commands on earth. Zechariah, like Genesis, Job, and Chronicles, brings Satan personally into view. The mention of myrtles (representing the then depressed Jewish church, <380111>Zechariah 1:11) accords with the fact of their non mention before the Babylonian exile (<160815>Nehemiah 8:15); contrast the original command as to the trees at the feast of tabernacles, “palms, and willows of the brook” Esther’s name Hadassah means “ **see MYRTLE** ” . Joshua’s filthy garments (Zechariah 3) were those assumed by the accused in Persian courts; the white robe substituted was the caftan, to this day put upon a state minister in the East when acquitted. Some forms and phrases indicate a late age (as ‘ achath used as the indefinite article).

Zechariah encouraged the Jews in rebuilding the temple by unfolding the glorious future in contrast with the present depression of the theocracy. Matthew (<402709>Matthew 27:9) quotes <381112>Zechariah 11:12 as Jeremiah’s

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words. Doubtless because Zechariah had before his mind ^{<241801>}Jeremiah 18:1,2; 32:6-12; Zechariah's prophecy is but a reiteration of the fearful oracle of Jeremiah 18--19, about to be fulfilled in the destruction of the Jewish nation. Jeremiah, by the image of a potter's vessel (the symbol of God's absolute power over His creatures: ^{<450921>}Romans 9:21; ^{<234509>}Isaiah 45:9; 64:8), portrayed their ruin in Nebuchadnezzar's invasion. Zechariah repeats this threat as about to be fulfilled again by Rome for their rejection of Messiah Matthew, by mentioning Jeremiah, implies that the field of blood now bought by "the reward of iniquity" in the valley of Hinnom was long ago a scene of doom symbolically predicted, that the purchase of it with the traitor's price renewed the prophecy and revived the curse.

The mention of Ephraim and Israel as distinct from Judah, in chapters 10 to 14, points to the ultimate restoration, not only of the Jews but of the northern Israelite ten tribes, who never returned as a body from their Assyrian captivity, the earnest of which was given in the numbers out of the ten tribes who returned with their brethren of Judah from the Babylonian captivity under Cyrus.

There are four parts:

(I.) Introduction (^{<380101>}Zechariah 1:1-6), a warning resting on the previous warnings of Haggai (^{<370104>}Haggai 1:4-8).

(II.) Symbolical (^{<380107>}Zechariah 1:7 to chapter 6), nine visions in one night.

(III.) Didactic (Zechariah 7; 8), answer to a query of Bethelites concerning a, certain fast.

(IV.) Prophetic (Zechariah 9 to 14). In the second part the interpretation of the visions is given by the angel who knows Jehovah's will, intercedes with Jehovah for Israel, and by whom Jehovah speaks (^{<380109>}Zechariah 1:9), "the angel that talked with me," or "in me"; compare 1:Pet. 1:11, "the Spirit of Christ which was in the prophets." The Angel of Jehovah the Man upon the red horse among the myrtle trees, is apparently identical with the interpreting angel through whom Jehovah communicates with His servants (^{<380108>}Zechariah 1:8,10,11,12). The Angel of Jehovah is the Second Person in the Godhead. The first vision represents Jehovah's messengers announcing that after walking to and fro through the earth they found it at rest (in contrast to and counterworking Satan who "walks to and fro upon the earth" to hurt the saints, ^{<180107>}Job 1:7); this secure rest of the pagan earth

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is the interceding Angel's plea for the desolate temple and Judah, and elicits Jehovah's great jealousy for Zion, so that He returns to her with mercies and with judgments on the pagan oppressor (^{<370220>}Haggai 2:20-23).

The second vision states how Jehovah will repair Jerusalem's breaches namely, as the four (the four cardinal points of the horizon marking worldwide extension) great world powers, Babylon, Medo-Persia, Greece, Rome, scattered Judah and Israel, so four "destroying artificers" shall fray (strike terror into) and cast out the horns of the Gentiles which lifted up their horn over Judah (^{<197504>}Psalm 75:4,5; ^{<263421>}Ezekiel 34:21; ^{<422124>}Luke 21:24). The third vision is the man with line measuring Jerusalem; Messiah, its coming Restorer (^{<264003>}Ezekiel 40:3; 41:42). Instead of Jerusalem's past limiting wall, her population shall spread out beyond into the open country and need no wall, Jehovah Himself being "a wall of fire round about, and the glory in the midst of her" (^{<380201>}Zechariah 2:1-5; ^{<263811>}Ezekiel 38:11), The next two (fourth and fifth) visions (Zechariah 3--4) show Joshua the high priest's (representing Jerusalem) trial and vindication against Satan, being justified by Jehovah through Messiah the Righteous Branch, though unclean in himself (compare ^{<19A906>}Psalm 109:6,31; ^{<420111>}Luke 1:11; ^{<650109>}Jude 1:9,23; ^{<450833>}Romans 8:33,34; ^{<236406>}Isaiah 64:6; 61:10; 66:21; ^{<661908>}Revelation 19:8; ^{<421522>}Luke 15:22). Jehovah saith "I have laid the (foundation) stone (as the chief architect) before (in the presence of) Joshua," by the hand of Zerubbabel, so that your labour in building the temple shall not be in vain.

Antitypically Christ is the stone (<19B822>Psalm 118:22;
<232816>Isaiah 28:16;

<270245> Daniel 2:45; <460311>1 Corinthians 3:11; <600206>1 Peter 2:6,7). The “seven eyes upon the one stone” are carved on it; not so much the eyes of the Father (the eye symbolizing providence, seven perfection) and of angels and saints ever fixed on Him (<380410>Zechariah 4:10; <540316>1 Timothy 3:16; <430314>John 3:14,15; 12:32; 8:66), as His own sevenfold fullness of grace, and of the Spirit’s gifts put “U PON Him” by God, so that “He shall not judge after the sight of His eyes” (<231102>Isaiah 11:2,3; 42:1; <430116>John 1:16; 3:34; <510119> Colossians 1:19; 2:9); He is the living stone who not only attracts the eyes of His people, but emits from Himself all illumination. Contrast the “little horn” with the “eyes of a man” (<270708>Daniel 7:8). The fifth vision (<380401>Zechariah 4:1-9), the candlestick or chandelier with seven lights, fed by seven tubes apiece, borrowed from the tabernacle (<022531>Exodus 25:31, etc.), implies that the real motive power in the work of God (as Zerubbabel’s building of the temple)is God’s Spirit. The seven times seven imply the manifold modes by which the Spirit imparts grace to the church in her

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Zechariah are at the beginning of the period, Malachi at the close. The altar was built by Sheshbazzar or Zerubbabel and Jeshua, 536 B.C. (¹⁵⁰²⁶⁴Ezra 2:64). After 14 years of interruption under Smerdis the rebuilding of the temple was resumed, 70 years after the fall of Solomon's temple; Haggai and Zechariah encouraged Zerubbabel and Jeshua amidst apathy on the part of the younger generation who were accustomed to the absence of Mosaic ritual in Babylon, and who undervalued the humble beginnings of the restored temple, in contrast with the gorgeous pomp of the Babylonian temples. As the work of Haggai and Zechariah was that of restorers, so Malachi's was that of a reformer, cooperating with Ezra 458 B. C. (80 years almost after Zerubbabel's first expedition from Babylon to Jerusalem), and Nehemiah 445 B.C., who rebuilt the city wall and restored the civil and religious polity of the theocracy and corrected the various abuses in church and state.

ZEDAD

A landmark on the N. of Israel (⁰⁴²⁴⁰⁸Numbers 24:8; ²⁶⁴⁷¹⁵Ezekiel 47:15). Grove conjectures the present Sudud, E. of the N. end of Antilibanus, 50 miles E.N.E. of Baalbek.

ZEDEKIAH

1. Judah's last king, 599 to 588 B.C. (**See JEREMIAH .**)
Youngest son of Josiah and Hamutal (²⁴⁰¹⁰³Jeremiah 1:3; 37:1), brother to Jehoahaz (¹²²⁴¹⁷2 Kings 24:17,18; 23:31). Ten years old when his father died, 21 when he mounted the

throne. Originally named Mattaniah; Nebuchadnezzar changed his name to Zedekiah when he deposed Zedekiah's nephew Jehoiachin. This proves that Nebuchadnezzar treated his vassal kindly, allowing him to choose a new name (Zedekiah is Hebrew, "righteousness of Jehovah") and confirming it as a mark of his supremacy; this name was to be the pledge of his righteously keeping his covenant with Nebuchadnezzar who made him swear by God (<261712>Ezekiel 17:12-16; <143613>2 Chronicles 36:13). In <130315>1 Chronicles 3:15 Johanan is oldest, then Jehoiakim, Zedekiah is third in order, Shallum fourth, because Jehoiakim and Zedekiah reigned longer, namely, 11 years each; therefore Shallum, though king before Jehoiakim, is put last; on the other hand Zedekiah and Shallum were both sons of Hamutal, therefore put together. Had Zedekiah kept his oath of fealty he would have been safe, though dependent. But weak, vacillating, and treacherous, he brought ruin on his country and on

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The difference in style between the earlier and the last chapters (Zechariah 9--14) is due to the difference of subject: the first eight being symbolical, occasionally oratorical and practical, the last six transporting the prophet into the glorious future; the style of the latter is naturally therefore more elevated. The notes of time in the former ([<380101>Zechariah 1:1,7; 7:1](#)) and the references to the temple are accounted for through the prophet's busying himself here with his own time, but in the latter with the far off future. The same phrases recur in both: as "passeth by and returneth" (meobeer ' umishab) in [<380714>Zechariah 7:14](#), also in [9:8](#); "to remove" (hebir),

[<380304> Zechariah 3:4](#), and [<381302>Zechariah 13:2](#); "the eye of God," [3:9](#); [4:10](#); [9:1,8](#); Israel's return from exile and ruling the foes, by the law of righteous retribution ([<380210>Zechariah 2:10](#); [9:12](#); also compare [<380210>Zechariah 2:10](#) with [<380909> Zechariah 9:9](#); [14:4](#)); Jehovah's coming to Zion and dwelling there. Compare also similar phrases in [<380209>Zechariah 2:9,11](#), and [<381111>Zechariah 11:11](#); [2:4](#) and [<381410>Zechariah 14:10](#); [8:20-23](#) and [<381416>Zechariah 14:16](#). Chaldaisms occur: tsaabaa , [<380908>Zechariah 9:8](#); raamah , [<381410>Zechariah 14:10](#); bahal , millee qesheth ([<380913>Zechariah 9:13](#)) for darak qesheth . Zechariah, even in his later chapters, shows his familiarity with the prophets of the exile, Jeremiah and Ezekiel; [<380902>Zechariah 9:2](#) alludes to [<262803> Ezekiel 28:3](#); [<381003>Zechariah 10:3](#) to [<263417>Ezekiel 34:17](#); [<381104>Zechariah 11:4](#) to [<263404>Ezekiel 34:4](#); [<381103>Zechariah 11:3](#) to [<241205>Jeremiah 12:5](#);

<381308> Zechariah 13:8,9, to <260512>Ezekiel 5:12;
<381408>Zechariah 14:8 to <264701>Ezekiel 47:1-12;
<381410>Zechariah 14:10,11, to <243138>Jeremiah 31:38-40;
<381420>Zechariah 14:20,21, to <264312>Ezekiel 43:12; 44:9. It is not necessary for unity of authorship that the introductory formulas of the first eight chapters should occur in the last six. The non-reference in the last six chapters to the completion of the temple, and to the Jews' restoration after captivity, is just what we should expect if those chapters were written long after the completion of the temple, and restoration of the Jews' polity, under different circumstances from the former eight chapters. The style is conversational or poetical, according to the theme. Explanations accompany the enigmatical symbols. The prose is diffuse and abounds in repetitions, the rhythm somewhat uneven, and the parallelism not always symmetrical. But Zechariah is often elevated, as the earlier prophets; and the style generally accords with the subject. His merit is graphic, vivid power; spiritual being's are often introduced.

Haggai, Zechariah, and Malachi are the three prophets of the restoration, best illustrated by comparison with Ezra and Nehemiah; Haggai and

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Asmonaeon line, Hyrcanus, Alexander, and Antigonus (the last conquered by Rome and Herod, and slain by the executioner, 34 B.C.), whose violent death in a brief space transferred Judaea from native princes to the foreigner. Henceforth God's covenant was not "with all the people" but only with the elect ([<381110>Zechariah 11:10,11](#)). When Messiah demanded His "price" for pastoral care of Israel during the whole theocracy, and especially in the three and a half years of His ministry in person, they gave only 30 shekels, the price of a gored bond servant ([<381112>Zechariah 11:12,13](#); [<022132>Exodus 21:32](#)). The despicable sum was cast to the temple potter, plying his trade in the polluted valley of Hinnom ([<122310>2 Kings 23:10](#)) because it furnished clay, the scene of Jeremiah's (2 Kings 18--19; [<402709>Matthew 27:9](#)) symbolical prophecy as to the same period. The breaking of the bands between Israel and Judah, and between the members of Judah itself, illustrated in the fratricidal factions in Jerusalem's last siege, will last until the reunion ([<451115>Romans 11:15](#)). Jehovah gave them up to a foolish (wicked) shepherd ([<381115>Zechariah 11:15-17](#)) since they would not have the good Shepherd; namely, Rome pagan and papal, and finally the blasphemous antichrist ([<430543>John 5:43](#); [<271135>Daniel 11:35-38](#); [12:1](#); [9:27](#); [<530203>2 Thessalonians 2:3-12](#); [<661305>Revelation 13:5,6,13-18](#)). But he shall perish, and Judah and Israel be saved. Zechariah 12 foretells that Jerusalem shall be the instrument of God's judgment on her foes, after that He pours on her the spirit of grace and supplication. Chap. 13 the cleansing of her sin and removal of her idolatry and the unclean spirit

(<661613>Revelation 16:13; <620406> 1 John 4:6). At <381307>Zechariah 13:7 the prophecy of Messiah's betrayal (11:4,10,13,14) is resumed, "Awake O sword against My Shepherd and against the Man that is My Fellow (the mighty Man of My union, ' geber ' amithiy , ' one indissolubly joined by a common nature; contrast the Levitical law against injuring one's fellow. How extreme the need which required God not to spare His own Fellow: <450832>Romans 8:32!), saith the Lord of hosts"; and the consequent punishment of the Jews. Zechariah 14 foretells Jerusalem's last struggle with the hostile world powers. Messiah- Jehovah shall save her and destroy the foe of whom the remnant shall turn to Him reigning at Jerusalem. Such an interposition certainly did not take place at the last siege by Rome, though looked for by the zealots within Jerusalem; <381309>Zechariah 13:9 and Zechariah 14 must refer to the future. The reference to the glorious millennial feast of tabernacles to come is in undesigned coincidence with Zechariah's assisting Zerubbabel who kept the typical feast (<381416>Zechariah 14:16; <150304>Ezra 3:4; 5:1,2).

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himself. It was through the anger of Jehovah against Judah that Zedekiah was given up to his own rebellious devices, “stiffening his neck and hardening his heart from turning unto the Lord God of Israel” who warned him by Jeremiah; like Pharaoh of old (^{<143612>}2 Chronicles 36:12,13), he would “not humble himself” (^{<243805>}Jeremiah 38:5; 39:1-7; 52:1-11; and Jeremiah 21; 24; 27; 28; 29; 32; 33; 34; 37; 38). In ^{<242701>}Jeremiah 27:1 read “Zedekiah” for “Jehoiakim” with Syriac, Arabic, and one of Kennicott’s manuscripts (compare verses 3,12, and 28:1, “in the fourth year ... of the reign of Zedekiah”) The kings of Edom, Moab, Ammon, Tyre, and Sidon sent ambassadors in his fourth year to urge Zedekiah to conspire with them against Nebuchadnezzar. But Jeremiah symbolized the futility of the attempt by sending “yokes” back by the ambassadors. Hananiah, who broke the yoke off Jeremiah’s neck, died that year according to the Lord’s sentence by Jeremiah. Baruch (1:8) represents Zedekiah as having caused silver vessels to be made to replace the golden ones carried off by Nebuchadnezzar; possibly this may have been owing to the impression made on Zedekiah by Hananiah’s death. In his eighth year (Josephus Ant. 10:7, Section 3) Zedekiah actually leagued with Egypt in treacherous violation of his compact with Nebuchadnezzar. But evidently (Jeremiah 27,28) Zedekiah had been secretly plotting before, in his fourth year; in that year he had gone to Babylon to allay Nebuchadnezzar’s suspicion (^{<245159>}Jeremiah 51:59), and also sent messengers to Babylon (^{<243705>}Jeremiah 37:5-11; 34:21; ^{<261713>}Ezekiel 17:13-20). Zedekiah disregarded Jehovah’s words by Jeremiah, notwithstanding the warning given in Jeconiah’s punishment.

Still while the issue between the Chaldaeans and Pharaoh Hophra was undecided, he sent begging Jeremiah, Pray now unto the Lord our God for us. Nebuchadnezzar on learning Zedekiah's treachery had sent a Chaldaean army which reduced all Judaea except Jerusalem, Lachish, and Azekah (Jeremiah 34). Zedekiah had in consequence induced the princes and people to manumit their Hebrew bond servants. But when Pharaoh Hophra compelled the Chaldaeans to raise the siege of Jerusalem, the princes and people in violation of the covenant enslaved their Hebrew servants again. So God by Jeremiah gave the enslavers a "liberty"

(<243417>Jeremiah 34:17) fatal to them, manumission from God's free service (<19B945>Psalm 119:45; <430836>John 8:36; <470317>2 Corinthians 3:17), to pass under the bondage of the sword, pestilence, and famine. Then followed Jeremiah's attempt to escape to his native place and his arrest. Zedekiah sent and took him out of prison, and asked, Is there any word from the Lord? to which the prophet, without regard to his personal interests, replied, "there is, for

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thou shalt be delivered into the hand of the king of Babylon.” Zedekiah showed his sense of Jeremiah’s faithfulness by ordering bread to be given him out of the bakers’ street until all the bread in the city was spent ([<202823>Proverbs 28:23](#); [<193719>Psalm 37:19](#)). However, in consequence of his prophesying death to those that remained in the city and life to those who should go forth to the Chaldeans, who had returned to the siege in the tenth month of Zedekiah’s ninth year ([<245204>Jeremiah 52:4](#)), Jeremiah was again imprisoned. Zedekiah was too weak to resist, but answered his princes “the king is not he that can do anything against you.” At Ebedmelech’s intercession Zedekiah rescued him, and again consulted him. Again Jeremiah told him his only hope was in going forth to the Chaldeans. But Zedekiah was afraid lest the Chaldeans should give him up to Jewish deserters, who would treat him ignominiously. Jeremiah told him in reply that, by not going forth, he should bring burning upon the city, and upon himself the very evil he feared if he went forth, ignominious treatment from not only the deserters but the very women of the palace (Jeremiah 38). So afraid was Zedekiah of his princes that he imposed on Jeremiah a subterfuge, concealing the real purpose of his interview from the princes. The terrible concomitants of a siege soon followed ([<243809>Jeremiah 38:9](#)), so that mothers boiled and ate the flesh of their own infants ([<250405>Lamentations 4:5,8,10](#)) and the visage of their nobles was blacker than coal, their skin clave to their bones and became withered. On the ninth day of the fourth month in the middle of July (Josephus) after a year and a half’s siege (from the tenth month of the ninth year to the fourth

month of the eleventh year of Zedekiah) about midnight a breach was made in the wall. The Babylonian princes took their seats in state in the middle gate, between the upper and the lower city. Zedekiah fled in the opposite direction, namely, southwards, with muffled face to escape recognition, and like one digging through a wall to escape (²⁶¹²¹²Ezekiel 12:12,6), between the two walls on the E. and W. sides of the Tyropoeon valley, by a street issuing at the gate above the royal gardens and the fountain of Siloam. Zedekiah was overtaken in the plains of Jericho. He was taken for judgment to Riblah at the upper end of Lebanon; there Nebuchadnezzar first killed his sons before his eyes, then caused the eyes of Zedekiah to be “dug out” (Jeremiah 39; 52:4-11). Thus were fulfilled the seemingly inconsistent prophecies, “his eyes shall behold his eyes,” ²⁴³²⁰⁴Jeremiah 32:4, and ²⁶¹²¹³Ezekiel 12:13 “he shall not see Babylon, though he shall die there.” Zedekiah was put “in prison,” literally, “the house of visitations” or “punishments,” where there was penal work enforced on the prisoners, as

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grinding, from whence Septuagint reads “in the house of the mill.” So Samson “did grind” ([<071621>Judges 16:21](#)). He probably died before Evil Merodach, successor of Nebuchadnezzar, treated kindly Jehoiachin in the 37th year of his captivity, 26 years after the fall of Jerusalem; for no mention is made of him ([<245231>Jeremiah 52:31](#)).

2. Son of Chenaanah. (**See MICAIAH** , son of Imlah). 1 Kings 22; 2 Chronicles 18. He is distinguished by Jehoshaphat (“is there not here besides a prophet of Jehovah, that we might inquire of him?”) from Jehovah’s prophets. Zedekiah therefore was one of the “400 prophets of the GROVES” , (Asheerah Ashtaroth) who apparently were not slain when Elijah slew the 450 prophets of Baal ([<111819>1 Kings 18:19,22,24](#)), or rather a prophet of the calves symbolizing “Jehovah,” for they spoke in Jehovah’s name (22:8). Compare as to his assumption of horns [<300613>Amos 6:13](#). Josephus adds (Ant. 8:15, section 3) that Zedekiah denounced Micaiah as contradicting Elijah, who foretold that dogs should lick up Ahab’s blood in the vineyard of Naboth of Jezreel; and defied Micaiah to wither the hand with which he smote his cheek, as the prophet from Judah had done to Jeroboam.

3. Son of Maaseiah, a false prophet in Babylon, among the captives with Jeconiah. Jeremiah ([<242921>Jeremiah 29:21,22,25](#)) denounces him for adultery and lying prophecies, buoying up the captives with delusive promises of a speedy restoration. A proverbial formula of cursing should be taken up by all the captives, “Jehovah make thee like Zedekiah and like

Ahab whom the king of Babylon roasted in the fire!”
(<236515>Isaiah 65:15.) Brother of Zephaniah.

4. Son of Hananiah. One of the princes assembled in the scribes’ chamber when Micaiah announced that Baruch had read Jeremiah’s words to the people (<243612>Jeremiah 36:12). He was not much better than his father, who died by God’s visitation (28:10-17).

5. Son of Jeconiah (<130316>1 Chronicles 3:16).

ZEEB

= wolf: name for a warrior. One of the two general “princes” of Midian, inferior to the king Zebah. Named with Oreb (<070725>Judges 7:25; 8:3; <198311> Psalm 83:11). Slain at what was in consequence called “the winepress

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of Zeeb,” at the ford of Jordan, near the passes descending from Mount Ephraim.

ZELAH

= rib. One of the 14 towns that originally belonged to Benjamin ([<061828>Joshua 18:28](#)). The last resting place of the bones of Saul and Jonathan ([<102114>2 Samuel 21:14](#)); probably therefore the original seat of the Kish family. Gibeah was Saul’s residence after becoming king.

ZELEK

An Ammonite, of David’s guard ([<102337>2 Samuel 23:37](#)).

ZELOPHEHAD

Son of Hephher; descendant of Manasseh by Machir ([<061703>Joshua 17:3](#)). Died in the wilderness without male issue. He had no share in Korah’s rebellion. His five daughters at the close of the second numbering came to Moses begging for their father’s inheritance ([<042633>Numbers 26:33,27](#)). Their petition was granted, and subsequently it was ordained that they and females under like circumstances should marry in their own tribe, that the tribal inheritances might not be confounded (Numbers 36).

ZELOTES

The Greek equivalent to the Aramaic “Canaanite” (a corrupted

form for Cananoean);. “Zealot” applied to Simon (<420615>Luke 6:15; <401004>Matthew 10:4).

ZELZAH

<091002> 1 Samuel 10:2. On Benjamin’s boundary, close to Rachel’s sepulchre. The first point of Saul’s homeward journey after his being anointed by Samuel.

ZEMARAIM

A town of Benjamin’s allotment (<061822>Joshua 18:22); the name appears now in Khirbet el Szomra (Seetzen), four miles N. of Jericho, or es Sumrah (Robinson). Also a MOUNT on which the prophet Abijah stood in addressing Jeroboam (<141304>2 Chronicles 13:4); in the hilly part of Ephraim, extending into Benjamin’s territory. Both town and mount are memorials of the former presence of the Zemarites.

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ZEMARITES

A Hamite tribe related to the Hittites and Amorites. Sons of Canaan ([011018](#)>Genesis 10:18). The targums identify with Emesa, now Hums. Bochart conjectures Samyra, a city of Phoenicia, on the sea coast, on the river Eleutherus; its ruins still are called Samra. ([See ZEMARAIM](#)).

ZEMIRA

Son of Becher, son of Benjamin ([130708](#)>1 Chronicles 7:8).

ZENAN

A town in the low hills of Judah (the shephelah) ([061537](#)>Joshua 15:37). Probably the same as [see ZAANAN](#) ([330101](#)>Micah 1:11).

ZENAS

Contracted for Zenodorus. [560313](#)>Titus 3:13. A “lawyer,” i.e. Jewish scribe, learned in the Hebrew law, who after conversion still retained the title. Paul commends him to Titus, that he should bring Zenas and Apollos on their journey diligently, so that nothing might be wanting to them of necessaries.

ZEPHANIAH

= Jehovah hath hidden ([192705](#)>Psalm 27:5; 83:3).

1. Ninth of the minor prophets; “in the days of Josiah,” between 642 and 611 B.C. “Son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah.” The specification of his father, grandfather, and great grandfather, implies he was sprung from men of note. The omission of the designation “king,” or “king of Judah,” is against the notion that the “Hizkiah” means king Hezekiah (compare [Proverbs 25:1](#); [Isaiah 38:9](#)). He prophesied in the former part of Josiah’s reign. In [Zephaniah 2:13-15](#) he foretells Nineveh’s fall (625 B. C.), therefore his prophesying was before 625 B.C.; and in [Zephaniah 1:4-6](#) threatens “cutting off” to “the remnant of Baal” and “the name of the **see CHEMARIMS** with the priests “; see [Hosea 10:5](#) margin, “and them that worship the host of heaven upon the housetops, and them that worship and that swear by the Lord, and that swear by Malcham.” Fulfilled by Josiah ([2 Kings 23:4,5](#)). Josiah’s reformation was begun in the 12th year of his reign, and was completed in the 18th. Zephaniah in denouncing the different forms of

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idolatry paved the way for Josiah's work, and probably cooperated with the king from the 12th to the 18th year. Jewish tradition says that Zephaniah had as his colleagues Jeremiah, labouring in the thoroughfares and market places, and Huldah the prophetess in the college in Jerusalem. His position among the prophets, and his quotations from Joel, Amos, and Isaiah, indicate the correctness of the date assigned to him in ^{<360101>}Zephaniah 1:1. In chap. 1:8, "I will punish the king's children" must refer to coming judgments on the foreseen idolatries of the younger members of the royal family (^{<242219>}Jeremiah 22:19; 39:6; ^{<122331>}2 Kings 23:31,32,36,37; ^{<143605>}2 Chronicles 36:5,6; ^{<122018>}2 Kings 20:18). Not only the masses, but even princes, should not escape the penalty of idolatry. "The remnant of Baal"

(^{<360104>}Zephaniah 1:4) implies that Josiah's reformation was already begun but not completed.

2. "The second priest" or sagan , next to the high priest. Son of Maaseiah. Sent by Zedekiah to consult Jeremiah (^{<242101>}Jeremiah 21:1). Succeeded to Jehoiada who was in exile. Appealed to by Shemaiah in a letter from Babylon to punish Jeremiah with imprisonment and the stocks for declaring the captivity would be long (^{<242925>}Jeremiah 29:25,26,29). Zephaniah read the letter to Jeremiah. This fact and Shemaiah's upbraiding Zephaniah for want of zeal against Jeremiah imply that Zephaniah was less prejudiced against Jeremiah than the others. This was the reason for the king's choosing him as messenger to the prophet (^{<243703>}Jeremiah 37:3). Slain by

Nebuchadnezzar as an accomplice in Zedekiah's rebellion (<245224>Jeremiah 52:24,27).

3. Father of Hen or Josiah (<380614>Zechariah 6:14).

4. Ancestor of Samuel and Heman; a Kohathite Levite (<130636>1 Chronicles 6:36), called Uriel <130624>1 Chronicles 6:24.

ZEPHANIAH, BOOK OF

The bulk of the book forms the introduction to the grand closing consummation under Messiah (<360102>Zephaniah 1:2 to 3:8; 3:9-20).

I. Threat of judgments (<360102>Zephaniah 1:2-7). On whom they shall fall (<360108>Zephaniah 1:8-11). Nearness and awfulness of the day of the Lord, and impossibility of escape (<360112>Zephaniah 1:12-18). Call to the apostate nation to repentance, and to the meek and righteous to exercise those graces which may avert the day of wrath (<360201>Zephaniah 2:1-3). Motive to it: God's coming judgments on Israel's foes, the Philistines, Moabites,

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Ammonites (the land of which three nations the remnant of Jehovah's people shall possess), Ethiopians, and Nineveh, which shall be a desolation; "He will famish all the gods of the earth (by destroying the nations worshipping them), and men shall worship Him" each in his own house ([<360204>Zephaniah 2:4-15](#)). The call being slighted and even Jerusalem being unreformed of her filthiness by the judgments on surrounding nations, the just God is constrained to chastise her ([<360301>Zephaniah 3:1-7](#)). In all this the Chaldeans' name, the executioners of God's vengeance on Judah, is not mentioned as in Jeremiah, for the latter being nearer the fulfillment prophecies more explicitly.

II. After her chastisement Jehovah invites the pious remnant of the Jews to wait upon Him, as He is about to interpose for Judah and Jerusalem against the nations gathered against her (Zechariah 12--14). "The remnant of Israel shall no longer do iniquity. The Lord her God shall rejoice over her with joy, and make her a praise among all people," who in consequence shall "all call upon Him and serve Him with one consent" ([<360308>Zephaniah 3:8-20](#)).

The style is graphic and vivid, and the language pure and free from Aramaisms. [<360214>Zephaniah 2:14](#) corresponds to [<233411>Isaiah 34:11](#); [<360215> Zephaniah 2:15](#) to [<234708>Isaiah 47:8](#); [<360310>Zephaniah 3:10](#) to [<231801>Isaiah 18:1](#); [<360208> Zephaniah 2:8](#) to [<231606>Isaiah 16:6](#); [<360105>Zephaniah 1:5](#) to [<240802>Jeremiah 8:2](#); [<360112> Zephaniah 1:12](#) to

<244811>Jeremiah 48:11. <451506>Romans 15:6 apparently refers to <360309>Zephaniah 3:9.

ZEPHATH

= watchtower (<070117>Judges 1:17). A Canaanite town, called after its destruction by Israel **see HORMAH** . In the extreme S. or wilderness of Judah. Now the pass es Sufa from the Arabah border up to the high level of the S. country (Robinson). But Speaker's Commentary, "Rakhmah," an anagram of Hormah, some miles E. of Sebatah which is on the road to Suez, quarter of an hour N. of Rohebeh or Ruheibeh. Rowlands identifies Zephath with Sebata, whose ruins extend 500 yards in length, 300 in width, 20 miles from Ain Gadis which Palmer makes Kadesh. Then the fort el Meshrifeh would command the only pass to Sebaita. The name of the low mountains 15 miles S.W. of Meshrifeh; Ras Amir marks the hill country of the Amorites. Palmer makes Sebaita the city of Zephath, and Meshrifeh, three miles off, its protecting tower.

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ZEPHATHAH, VALLEY OF

Where Asa encountered Zerah the Ethiopian ([<141410>2](#) Chronicles 14:10). It “belonged to **see MARESHAH** ” .

ZEPHI

[<130136>](#) 1 Chronicles 1:36. Z EPHO [<013611>](#) Genesis 36:11,15. Son of Eliphaz, son of Esau; “duke,” i.e. tribe chief, of Edom.

ZEPHON, ZIPHON

Son of Gad, from whom sprung the Zephonites ([<042615>](#)Numbers 26:15).

ZER

A fortified town of Naphtali ([<061935>](#)Joshua 19:35). From the names which succeed in the list Zer is supposed to be S.W. of the lake of Gennesareth.

ZERAH

1. Younger twin son with Pharez of Judah and Tamar ([<013830>](#)Genesis 38:30; [<130206>](#) 1 Chronicles 2:6; [<400103>](#)Matthew 1:3).

2. Son of Simeon ([<130424>](#)1 Chronicles 4:24). **see ZOHAR** in [<014610>](#)Genesis 46:10.

3. A Gershonite Levite, son of Iddo or Adaiah (<130621>1 Chronicles 6:21,41).

4. The Ethiopian (Cushite) invader defeated by ASA . About this very time there reigned a king Azerch Amar in Ethiopia, whose monuments are found at Napata. The Hebrews abbreviated the name into Zerah. Also an Ozorchon occupied the throne from 956 to 933 B.C. Ozorchon II. succeeded to the throne in right of his wife, sister of the previous king, and so may have been an Ethiopian; but the former is more probable. The defeat of the army of such a great world power as Egypt or Ethiopia is unparalleled in Israel's history, and could only have been through the divine aid. "Jehovah smote the Ethiopians before Asa and before Judah, and the Ethiopians fled, and Asa pursued them unto Gerar, and the Ethiopians were overthrown that they could not recover themselves, for they were destroyed before Jehovah and before His host, and they carried away much spoil" (<141409>2 Chronicles 14:9-13). The greatness of Egypt which Shishak had caused diminished at his death. His immediate

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successors were of no note in the monuments. Hence Asa was able in the first ten years of his reign to recruit his forces and guard against such another invasion as that of Shishak had been. Zerah seems to have taken advantage of Egypt's weakness to extort permission to march his enormous force, composed of the same nationalities (Ethiopians and Lubims: 16:8; 12:3) as those of the preceding invader Shishak, through Egypt, into Judah.

ZERAHIAH

A priest, son of Uzzi; ancestor of Ezra (^{<130606>}1 Chronicles 6:6,51; ^{<150704>}Ezra 7:4).

ZERED

See ZARED .

ZEREDA

Hebrew the Zeredah. Jeroboam's native place (^{<111126>}1 Kings 11:26). The Septuagint has: Sareira, and the Alexandrinus manuscript has: Sarida, and make it a strong town in Mount Ephraim which Jeroboam fortified for Solomon, and where on his return from Egypt he assembled the tribe of Ephraim. If this Septuagint view be rejected, and if it be identified with Z ARTHAN , then it lay in that part of Ephraim which was in the Jordan valley.

ZEREDATHAH

In <140417>2 Chronicles 4:17 only. (**See ZARTHAN**).

ZERERATH

<070722> Judges 7:22. One point in the flight of Midian from Gideon, probably the same as Z EREDATHAH . Identified (Palestine Exploration) with Ain Zahrah.

ZERESH

Haman's wife, who instigated him to erect a high gallows and to prevail on the king to hang on it Mordecai, then to go in merrily with the king unto the banquet, but predicted Haman's own fall when she heard Mordecai was

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a Jew ([170510](#)>Esther 5:10,14; 6:13). Every tongue that shall rise against Jehovah's people in judgment they shall condemn ([235417](#)>Isaiah 54:17).

ZERETH

Son of Ashur and Helah ([130407](#)>1 Chronicles 4:7).

ZERI

Of the sons of Jeduthun in David's reign ([132503](#)>1 Chronicles 25:3,11 IZRI).

ZEROR

A Benjamite, ancestor of Kish ([090901](#)>1 Samuel 9:1).

ZERUAH

Mother of Jeroboam ([111224](#)>1 Kings 12:24). Septuagint adds she was a harlot, and names her Sarira.

ZERUBBABEL

= dispersed to Babylon. Head of Judah in the Jews' return in the first year of Cyrus. Son of Shealtiel (Salathiel) ([150302](#)>Ezra 3:2,8; 5:2; [370101](#)>Haggai 1:1,12; [400112](#)>Matthew 1:12; [420327](#)>Luke 3:27); but in [130319](#)>1 Chronicles 3:19 "son of Pedaiah," Shealtiel's brother. "Son" probably means next heir,

the direct line failing; by the Levirate law Shealtiel's widow would marry her brother-in-law Pedaiah, who would raise seed to his brother Shealtiel

(<052505>Deuteronomy 25:5-10; <402224>Matthew 22:24-28).

Matthew deduces his line from Jechonias and Solomon, Luke deduces it through Neri and Nathan, because Zerubbabel was the legal successor and heir of Jeconiah's royalty and at the same time the grandson of Neri and lineal descendant of Nathan the son of David. At Babylon he bore the Babylonian or Persian name Shesh-bazzar, being governor or tirshatha there

(<160809>Nehemiah 8:9; 10:1; <150108>Ezra 1:8-11; 5:14-16;

<160765>Nehemiah 7:65). His name Zerubbabel occurs in

<150202>Ezra 2:2; 3:2; "prince (nasi') of Judah," <150108>Ezra

1:8. Sheshbazzar laid the foundation of the temple

(<150516>Ezra 5:16), answering to Zerubbabel

(<380409>Zechariah 4:9); "governor of Judah" (<370101>Haggai

1:1, 14; 2:2). To him Cyrus, by the hand of Mithredath the treasurer, had committed the precious vessels of the temple to

bring to Jerusalem; at the same time he, Zerubbabel, with the

chief of the fathers, the priests, and the Levites whose spirit

God had raised, led back from Babylon the first

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caravan, consisting of 42,360 besides servants, etc. All they that were about them strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with precious things willingly offered. The chief of the fathers also, when they came to the house of God at Jerusalem, offered freely for it after their ability ([<150268>Ezra 2:68,69](#)). He and Jeshua in the seventh month (wherein they kept the feast of tabernacles less formal than the celebration, Nehemiah 8), first built the altar of burnt offering, the nucleus and central point of the temple. In the second year of their coming, in the second month, having by Cyrus' decree timber, (including cedars from Lebanon brought by sea to Joppa,) and stone for the building, and money for the builders ([<150604>Ezra 6:4](#)), they laid the temple foundations with sounding of trumpets by the priests, and of cymbals by the Levites, and mingled shouts of joy and of noise of weeping in remembrance of the past

([<150307>Ezra 3:7-13](#)). They used the same psalm of praise, "because Jehovah is good, for His mercy endureth forever toward Israel" ([<19D601>Psalm 136:1](#);

[<140513> 2 Chronicles 5:13](#); [<131607>1 Chronicles 16:7-34](#)), as David had delivered to Asaph for public liturgy, and as Solomon had used at the dedication of His temple; making use also probably of the same style of instrument, to some extent affected by their Babylonian and Assyrian experience. Soon after the work was interrupted by the opposition of the Cuthaeen settlers or Samaritans. They had wished to join in building the temple, as sacrificing unto the same God as the Jews; but Zerubbabel, Jeshua, and the chief fathers said, "ye have nothing to do with us to build an house unto our God, but

we ourselves together will build,” etc. So by hired counselors, in the third year of Cyrus, and by a letter influencing Artaxerxes, they caused the work to cease until the second year of Darius, i.e. for 16 years (¹⁵⁰⁴²⁴Ezra 4:24), namely, the seven remaining years of Cyrus, eight years including Cambyses (Ahasuerus) and Smerdis (Artaxerxes) joint reigns, and one year of Darius. Haggai and Zechariah roused the Jews from the apathy as to God’s house which had crept over them while they were keen about building and ceiling their own houses (³⁷⁰¹⁰⁴Haggai 1:4). Haggai drew their attention to the tokens of God’s displeasure manifested in the adversity which attended all their undertakings and the drought affecting their crops (³⁷⁰¹⁰⁵Haggai 1:5-11). “Jehovah hereby stirred up the spirit of Zerubbabel (³⁷⁰¹¹⁴Haggai 1:14,15) and of Joshua, so that they rose up, came, and did work in the house of Jehovah of hosts, their God, in the 24th day of the sixth month, in the second year of Darius the king,” “and with them were the prophets of God helping them” (¹⁵⁰⁵⁰¹Ezra 5:1,2). They made this bold venture even before Darius had made any decree revoking Smerdis’

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prohibition. Tatnai, governor on this side the river, and Shethar Boznai and their companions interrogated them, “who hath commanded you to build this house? ... what are the names of the men that make this building?” and reported their answer to Darius, and requested that search should be made at Babylon for the alleged decree of Cyrus in their favor. The decree was found at Achmetha ([see ECBATANA](#)), a delicate proof of Scripture accuracy, that being Cyrus’ court residence; and Darius decreed anew the building of the temple with three rows of great stones and a row of new timber at the king’s expense, and the restoration of the golden and silver vessels, and the supply of young bullocks, rams, and lambs for burnt offerings, and wheat, salt, wine, and oil, that they might offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons. So the house was completed four years after its recommencement, in the third day of the month Adar, the sixth year of Darius ([<150615>Ezra 6:15](#)). This successful issue was mainly under God due to the prophets who strengthened the hands of Zerubbabel and Jeshua. “They prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.” Compare [<370204>Haggai 2:4-9,21-23](#); [<380406>Zechariah 4:6-10](#), directly addressed to Zerubbabel.

Zerubbabel also restored the courses of the priests and Levites, and appointed for them, the singers, and the porters, maintenance ([<150618>Ezra 6:18](#); [<161247>Nehemiah 12:47](#)). Moreover he registered by genealogies the returning Jews ([<160705>Nehemiah 7:5-7](#)). The last public act of this great man, whose name marks a leading epoch in Jewish history, was

his causing the returned children of the captivity to keep the Passover with joy, for the Lord had made them joyful (<150622>Ezra 6:22). The priestly power after the time of Zerubbabel overshadowed the royal line of David, notwithstanding the previous prominence of the latter in the person of Zerubbabel. Finally Messiah combined both in Himself the Antitype (<380307>Zechariah 3:7-10; 6:13).

ZERUIAH

Mother of Abishai (called so from Ishai = Jesse), Joab, and Asahel, “the sons of Zeruiah”; sister of Abigail and of the sons of Jesse (<130213>1 Chronicles 2:13-17). The father of her three sons is nowhere mentioned, because their more famous mother challenged the greater attention. Josephus preserves a tradition that he was named Souri (Ant. 7:1, Section 3). **see NAHASH** was father of Zeruiah and Abigail. At his death their mother married Jesse, by

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whom she bore David ([<101725>2 Samuel 17:25](#); [<130216>1 Chronicles 2:16](#)). Therefore Zeruah and Abigail are called “David’s (half) sisters,” but not Jesse’s daughters.

ZETHAM

Son of Laadan, a Gershonite Levite ([<132308>1 Chronicles 23:8](#)); in [<132621>1 Chronicles 26:21,22](#) the son of Jehieli, and so Laadan’s grandson.

ZETHAN

A Benjamite, of the sons of Bilhan ([<130710>1 Chronicles 7:10](#)).

ZETHAR

One of Ahasuerus’ seven eunuchs who brought Vashti before him ([<170110>Esther 1:10](#)).

ZIA

A Gadite who dwelt in Bashan ([<130513>1 Chronicles 5:13](#)).

ZIBA

A servant of Saul’s house, according to Josephus (Ant. 7:5, Section 5) a freedman of Saul. He had 15 sons and 20 servants ([<100910>2 Samuel 9:10](#); [16:1-4](#); [19:17,29](#)). (For the rest **see MEPHIBOSHETH**).

ZIBEON

Father of [see ANAH](#) , and grandfather of Aholibamah, Esau's wife ([<013602>Genesis 36:2](#)).

ZIBIA

A Benjamite, son of Shahraraim by Hodesh ([<130809>1 Chronicles 8:9](#)).

ZIBIAH

Of Beersheba, mother of king Joash ([<121201>2 Kings 12:1](#); [<142401>2 Chronicles 24:1](#)).

ZICHRI

= famous; not as KJV, Z ITHRI .

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- 1.** Son of Izhar ([<020621>Exodus 6:21](#)).
- 2.** A Benjamite, of the sons of Shimhi ([<130819>1 Chronicles 8:19](#)).
- 3.** A Benjamite, of the sons of Shashak ([<130823>1 Chronicles 8:23](#)).
- 4.** Of the sons of Jeroham ([<130827>1 Chronicles 8:27](#)).
- 5.** Son of Asaph ([<130915>1 Chronicles 9:15](#)).
- 6.** Descended from Moses' son Eliezer ([<132625>1 Chronicles 26:25](#)).
- 7.** Father of Eliezer, the chief of Reuben under David ([<132716>1 Chronicles 27:16](#)).
- 8.** Of Judah; his son Amasiah commanded 200,000 under Jehoshaphat ([<141716>2 Chronicles 17:16](#)).
- 9.** Father of Elishaphat, Jehoiada's helper against Athaliah.
- 10.** An Ephraimite mighty man under Pekah, who slew in battle Maaseiah Ahaz' son, Azrikam prefect of the palace, and Elkanah next to the king ([<142807>2 Chronicles 28:7](#)).
- 11.** Father of Joel ([<161109>Nehemiah 11:9](#)).

12. A priest of Abijah's family, contemporary of Joiakim, Jeshua's son (^{<161217>}Nehemiah 12:17).

ZIDDIM

A fortified town of Naphtali (^{<061935>}Joshua 19:35). Jerus. Talmud identifies it with Kerr Chittai; probably Hattin at the N. foot of Kurn Hattin, "horns of Hattin," a few miles W. of Tiberias.

ZIDKIJAH

i.e. Z EDEKIAH , a priest who signed the covenant (^{<161001>}Nehemiah 10:1).

ZIDON

See SIDON .

ZIHA

1. Chief of the Nethinim in Ophel (^{<161121>}Nehemiah 11:21).

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2. The children of Ziha were Nethinims who returned with Zerubbabel ([<150243>Ezra 2:43](#); [<160746>Nehemiah 7:46](#)).

ZIKLAG

A city in southern Judah, associated with Chesil and Hormah ([<061531>Joshua 15:31](#); [19:5](#); [1:Chronicles 4:30](#)). Lieut. Conder identifies it with Zehleika or Khirbet Zuheilakah in the middle of the plain N. of Beersheba, 200 miles square, just where the narrative concerning David would lead us to look for it. The ruins are on three small hills, forming an equilateral triangle, almost half a mile apart; among the ruins are several cisterns. Simeon possessed it. Assigned by Achish king of Gath to David, for the Philistines had taken it. Thence David went up against the Geshurites, Gezrites, and Amalekites ([<092708>1 Samuel 27:8,9](#); [30:14,26](#)), for these tribes occupied the plateau overhanging the Philistine plain to the W. and wady Murreh to the

S. He resided there a year and four months; it was there he received daily new accessions of forces ([<131201>1 Chronicles 12:1,20](#)), and heard of Saul's death ([<100101>2 Samuel 1:1](#); [4:10](#)); thence he went to Hebron ([<100201>2 Samuel 2:1](#)). Thus Ziklag lay at the confines of Philistia, Judah, and Amalek. Its position probably was in the open country, pastoral and amble, reached from the S. after passing out of wady er Ruheibeh. The term used in [<093011>1 Samuel 30:11](#) is "the field (sadeh) of the Philistines"; sadeh is applied to the country of Amalek ([<011407>Genesis 14:7](#)). Reoccupied after the Babylonian captivity by the men of Judah ([<161128>Nehemiah 11:28](#)).

ZILLAH

= shadow, i.e. protection. One of **see LAMECH 'S** (**see ADAH** = ornament) two wives (^{<010419>}Genesis 4:19-23). Mother of Tubalcain and Naamah (= lovely). The names mark the growing voluptuousness and luxury of the Cainites. It was the period of transition to art and refinement, attended with the evils which often accompany such times.

ZILPAH

Leah's handmaid, given by Laban (^{<012924>}Genesis 29:24) and by Leah to Jacob, who by her begat Gad and Asher (^{<013009>}Genesis 30:9-13; 35:26; 37:2; 46:18).

ZILTHAI

1. A Benjamite, of the sons of Shimhi (^{<130820>}1 Chronicles 8:20).

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2. A captain of thousands of Manasseh; joined David at Ziklag ([<131220>1 Chronicles 12:20](#)).

ZIMMAH

1. A Gershonite Levite, son of Jahath ([<130620>1 Chronicles 6:20](#)).

2. Another, son of Shimei ([<130642>1 Chronicles 6:42](#); compare 1).

3. Father or ancestor of Joab ([<142912>2 Chronicles 29:12](#)); the same collocation of names is in [<130620>1 Chronicles 6:20,21](#). The same names are often repeated in one family.

ZIMRAN

Oldest son of Abraham by Keturah ([<012502>Genesis 25:2](#)). Settled in the E. country. Zabram, an ancient city between Mecca and Medina (Ptolemy 6:7, Section 5), and the Zamereni a tribe in the interior of Africa, are names comparable with Zimran. [<042508> Numbers 25:8-14](#). Son of Salu, a chief of Simeon. When Israel were being plagued for the impure worship of Baal Peor, and were weeping and craving mercy before the tabernacle, Zimri shamelessly brought a Midianitess, Cozbi daughter of Zur, into the dome-shaped tent (qubbah , the al-cove, or arched inner recess appropriated to the women, or else a tent appropriated to Peor's vile worship) in sight of Moses and the congregation. Phinehas gained his "everlasting

priesthood” by his zeal in thrusting both through, so that the plague was stayed.

2. Fifth sovereign of northern Israel; originally captain of half Elah’s chariots; reigned only seven days, after having slain Elah son of Baasha, (while drinking himself drunk in the house of Arza, steward of his house in Tirzah), and then all the house of Baasha, fulfilling the prophet Jehu’s words: 929, 930 B.C. ([1 Kings 16:1-4,8-13,15-20](#).) But the army then besieging the Philistine town Gibbethon proclaimed their captain Omri king; he marched against Tirzah and took it. Then Zimri burnt the palace over him and died. Thus treason punished treason; the slayer is slain. As Baasha conspired against Nadab, so Zimri against his son, and Omri against Zimri ([Revelation 13:10](#); [Matthew 26:52](#)).

3. One of Zerah’s five sons ([1 Chronicles 2:6](#)).

ZIMRI

1.

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4. Jehoadah's son; sprung from Saul ([<130836>1 Chronicles 8:36; 9:42](#)).

5. A tribe of "the sons of the East" ([<242525>Jeremiah 25:25](#)); some identify them with the Zubra between Mecca and Medina ([<012502>Genesis 25:2](#)).

ZIN, WILDERNESS OF

The N.E. portion of the wilderness of **see PARAN** . The spring of **see KADESH** lay in it ([<042001>Numbers 20:1; 27:14](#); [<053251>Deuteronomy 32:51](#)). It probably stretched from the Arabah on the E. to Kadesh on the W. The wilderness of Zin formed the immediate boundary of Canaan ([<041321>Numbers 13:21; 34:3](#)), and comprised also the whole rugged mountain region S. of wady el Murrah, and wady el Fikrah as far E. as the Arabah, and as far W. as Ain Kadeis (fountain of Kadesh) and wady el Arish ("the river of Egypt"). The Arabah separated it from the mountains of Edom. On the declivity of a commanding hill within Edom's territory stands the village Dhana which may correspond to Zin. Though the wilderness of Zin does not strictly belong to Edom, yet it was connected with Edom; hence Judah's cities are said to lie "toward the coast of Edom" ([<061521>Joshua 15:21](#)). The wilderness of Kadesh is identical with the western part of the wilderness of Zin ([<043336>Numbers 33:36](#)). Kadesh was "in the uttermost border of Edom," i.e. in the uttermost W. of the wilderness of Zin which borders Edom ([<042016>Numbers 20:16](#)). The name Zin, i.e. coldness, however may be given from some cold fountain at

the head of wady el Murrah. Do not confound it with “the wilderness of Sin.”

ZINA, ZIZAH

Second son of Shimei (<132310>1 Chronicles 23:10, 11).

ZION

(**See JERUSALEM**). Lieut. Conder (Palestine Exploration Quarterly Statement, Oct. 1877, p. 178) takes Zion for a district name, like “Mount Ephraim.” It means sunny mountain.

Hezekiah brought his aqueduct (<142203>2 Chronicles 22:30; 33:14) from Gihon, the Virgin’s fountain, to the western side of the city of David (which is thus Ophel). Zion was the city of David (<100509>2 Samuel 5:9; <131107>1 Chronicles 11:7; 2 Chronicles 5); even the temple was sometimes said to be on Zion (1 Macc. 4:5:2); so was Millo (<143203>2 Chronicles 32:36-39). The name thus appears to have had a somewhat wide application; but it mainly applies to the eastern of the two main hills

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on which Jerusalem latterly was built. W. F. Birch (Palestine Exploration Quarterly Statement, July 1878, p. 129) remarks that ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines, the king's dale on the W. and S., the brook Kedron on the E. Another ravine, the valley of Hinnom, cleft the space thus enclosed. Between the "brook" and "valley" was the ridge on the southern end of which stood at the beginning of David's reign the hereto impregnable fortress of Jebus (afterward called Zion). In the valley W. of the ridge lay the rest of the city, once captured by the Israelites, but now occupied by the Jebusites. On its eastern side near the "brook" was an intermittent fountain, called then Enrogel, once Gihon in the "brook," afterward Siloah, now the fountain of the Virgin. The inducement to build on the southern part of this ridge rather than on the northern part, or on the higher hill on the W., was the water supply from the fountain at its base. Moreover some Hittite, Amorite, or Melchizedek himself, engineered a subterranean watercourse extending from the fountain for 70 ft., and then by a vertical rock-cut shaft ascending 50 ft. into the heart of the city, so that in a siege the inhabitants might have a supply of water without risk to themselves, and without the knowledge of the besiegers. So secure did the Jebusites seem, that they defied David, as if "the lame and the blind" would suffice to defend the fortress (¹⁰⁰⁵⁰⁶2 Samuel 5:6). David promised that whoever should first get up the tsinor, "gutter," as the subterranean aqueduct was called, should be commander in chief. Joab ventured and won. How David heard of the secret passage, and how Joab accomplished the feat, is not recorded; but Capt. Warren (3000 years subsequently) found the ascent of the [tsinor] so hard (Jerusalem Recovered, p. 244-247) that the

conviction is forced on one that Joab, who was as cunning as he was valiant, must have had some accomplice among the Jebusites to help him in his perilous enterprise, just as occurred at Jericho and at Bethel (Joshua 2; <070222>Judges 2:22-26). In subsequent years Araunah, a Jebusite of rank, owned the threshing area and lands just outside the city of David, and sold them at an enormous price to David for an altar and site of the temple. If he was the traitor to the Jebusites, by whose help Joab entered the city, we can understand the otherwise strange fact that he was left in possession of such valuable property in such a situation (<102418>2 Samuel 24:18-24). Josephus' testimony rather favors this conjecture (Ant. J. 7:3, Section 1-3): "Araunah was a wealthy man among the Jebusites, but was not slain by David in the siege because of the goodwill he bore to the Hebrews, and a particular benignity and affection which he had to the king himself" (7:13, Section 4). "He was

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by his lineage a Jebusite, but a particular friend of David, and for that cause it was that when he overthrew the city he did him no harm.” ([See TEMPLE](#)).

ZIOR

A town in the mountain region of Judah ([<061554>](#)Joshua 15:54). A village between Aelia (Jerusalem) and Eleutheropolis, according to the Onomasticon Eusebius and Jerome.

ZIPH

1. In southern Judah (negeb) ([<061524>](#)Joshua 15:24). In the Imperial Dictionary the name is connected with Sufah, and the site is supposed to be at the ascent of Akrabbim.

2. A town in the hill country of Judah ([<061555>](#)Joshua 15:55); mentioned between Carmel and Juttah. David took refuge in a wood, then in a wilderness (midbar , an unenclosed pasture ground) adjoining ([<092314>](#)1 Samuel 23:14-24; 26:2). On both occasions the Ziphites discovered him to Saul. The last interview of David and Jonathan was in the wood here. A round hill, 100 ft. high, about three miles S. of Hebron, is still called Tell Zif. Three miles further S. is Kurmul (Carmel), and between them to the W. of the road is Yutta (Juttah). Rehoboam fortified Ziph ([<141108>](#)2 Chronicles 11:8), probably Tell Ziph. Half a mile off eastward are ruins at the head of two small wadies running off toward the Dead Sea. Lieut. Conder disputes the existence of a wood at Ziph; there are no springs of any

size, and the soil is chalky. Septuagint and Josephus substitute “the new place” for “the wood of Ziph.” The village Khirbet Khoreisa, one mile S. of Ziph, answers to “the wood of Ziph” as KJV translates; the difference between the Hebrew choresh and the Septuagint reading is a difference merely of points; the choresh of Ziph was a village belonging to the larger town at Tell Ziph.

ZIPH

Son of Jehaleleel ([<130416>](#)1 Chronicles 4:16). Also Z IPHAH , another son.

ZIPHION

Zephon, son of Gad ([<014616>](#)Genesis 46:16).

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ZIPHRON

On the northern boundary of the promised land (^{<043409>}Numbers 34:9). Between Zedad (Sudud) and Hazar Enan (Kurietein). Hazar Hatticon is apparently substituted in ^{<264716>}Ezekiel 47:16,17, for Ziphron.

ZIPPOR

= a little bird. Father of Balak (^{<042202>}Numbers 22:2,4). Tradition makes Moab and Midian one kingdom ruled by a king chosen alternately from each. Zippor is seemingly related to the Midianite name Zipporah; thus Balak may have been a Midianite. The language of Balaam about Balak's "house full of silver and gold" (^{<042218>}Numbers 22:18) harmonizes curiously with the latest revelations concerning Midian's metallic wealth. (**See METALS** , **see PARAN**).

ZIPPORAH

Daughter of Reuel, priest of Midian; wife of **see MOSES** ; mother of Gershom and Eliezer (^{<020221>}Exodus 2:21; 4:25; 18:2,6). The Cushite wife mentioned in Numbers 12 as the object of Miriam's jealousy can hardly have been Zipporah who was then long before married to Moses, but probably a second wife taken after Zipporah's death. Josephus (Ant. 2:10, Section 2.) makes him marry at Meroe one Ethiopian princess. Zipporah as a Midianitess had delayed the circumcision of her son; her perversity well nigh brought divine vengeance on Moses. With

reluctance and anger she circumcised him, exclaiming, “A bloody husband art thou to me because of the circumcision,” which binds thee to me afresh. Zipporah recovered her husband’s life at the cost of her child’s blood. This event at the inn seemingly induced Moses to send her back to her father as one unable to brave the trials of God’s people. Jethro brought her back to Moses in Rephidim during the first year’s sojourn in the wilderness, the last time she is mentioned. Miriam’s jealousy was in the second year. Zipporah’s marriage must have been between the first and the second years. Habakkuk (3:7) connects Midian and Cushan, so that some think Zipporah is meant by the Cushite wife; but probabilities are on the other side. Only Canaanite wives were forbidden (⁰²³⁴¹¹Exodus 34:11-16). Moses’ marriage to a Midianitess and a Cushite successively typifies the extension of God’s covenant to the Gentiles (¹⁹⁴⁵⁰⁹Psalm 45:9, etc.; Song 1:4, etc.); Miriam’s and Aaron’s murmuring answers to that of the Jews at the comprehension of the Gentiles (⁴²¹⁵²⁹Luke 15:29,30).

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ZITHRI

Hebrew S ITHRI . Son of Uzziel, son of Kobath (^{<020622>}Exodus 6:22); in verse 21 for Zithri read Zichri.

ZIZ

the cliff of. The ascent (ma'aleh), or pass, by which the hosts of Moab, Ammon, and the Mehunim, according to the announcement of the prophet Jahaziel, proceeded from the Dead Sea to the wilderness of Judah near Tekoa (^{<142016>}2 Chronicles 20:16,20); “they come up by the ascent of ha-Ziz, and ye shall find them at the head of the wady”; now the pass of Ain Jidy, the route of Arab marauders to the present day. The name appears in Husasah, the tableland above Ain Jidy, between it and Tekua, and may be related to Hazon Tamar, the ancient name of Engedi (Ain Jidy). Condor (Palestine Exploration Quarterly Statement, Jan. 1875) identifies Ziz with Khirbet' Aziz. Wady Khubara, the main valley S. of Engedi, runs W. toward this ruin to which the ascent, would be by this watercourse.

ZIZA

1. Son of Shiphi, chief of Simeon; in Hezekiah's time made an inroad upon the peaceable Hamite shepherds of Gedor (^{<130437>}1 Chronicles 4:37, etc.), destroyed them utterly, and dwelt in their room “because there was pasture there for their flocks.”

2. Son of Rehoboam and Maachah (^{<141120>}2 Chronicles 11:20).

ZIZAH

A Gershonite Levite, second son of Shimei (^{<132311>}1 Chronicles 23:11). ZINA in ^{<132310>}1 Chronicles 23:10.

ZOAN

Tanis. Now San. From Hebrew root, “moved tents,” i.e. the place of departure. On the E. of the Tanitic branch of the Nile. “Hebron was built seven years before Zoan in Egypt” (^{<041322>}Numbers 13:22), a notice implying the two had a common founder. Zoan was probably built, or rebuilt, by the Hyksos or shepherd kings (Salatis is named as the builder), connected with the Palestinian Anakim, as a fortress of defense on their eastern frontier. Thothmes II great-grandson of Aahmes, the original persecutor of Israel,

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resided at Zoan. ^{<197812>}Psalm 78:12,43, speaks of “the field of Zoan” as the scene of Jehovah’s marvelous deeds, signs, and wonders in Egypt. It was a very large city, strongly fortified. The remains of edifices and obelisks (ten or twelve,) the stone of which was brought from Syene, are numerous covering an area a mile in diameter N. to S., bearing mostly the name of Rameses II. It was the rendezvous for the armies of the Delta, and an imperial city in the 12th dynasty. It answers to Avaris the capital of the Hyksos, who gave it its Hebrew name; both Avaris (Ha-Awar, Pa-Awar, “the house of going out”) and Zoan mean “departing.” This Pharaoh had warred successfully against the Shasous, the nomadic tribes adjoining, and so his residing in N.W. Egypt would be important at that time. Moses’ exposure must have been in a branch of the Nile not infested by crocodiles, for neither would the parents have exposed him nor would Thermuthis (= the great mother, a designation of Neith the deity of Lower Egypt), Pharaoh’s daughter, have bathed in a place infested by them; therefore not at Memphis where anciently they were common, but at Zoan on the Tanitic branch, near the sea, where crocodiles are never found, probably the western boundary of the district occupied by Israel. Amosis or Aahmes captured Zoan or Avaris from the shepherd kings, their last stronghold after ruling **see EGYPT** for 511 years. It was well adapted as the place from whence to carry out measures for crushing Israel (Exodus 2). Tanis was famous for flax (Pliny, 19:1), compare the mention of flax, ^{<020931>}Exodus 9:31. Anciently a rich plain, “the marshes” or “pasture lands,” stretched due E. as far as Pelusium 30 miles off, gradually narrowing toward the E. and watered by four of the seven

branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiac. Now it is in part covered by the lake Menzeleh through the subsidence of the Mediterranean coast. Here came the ambassadors of Hezekiah seeking alliance (²³³⁰⁰⁴Isaiah 30:4). On Sevechus' withdrawal from Lower Egypt Tethos of the priestly caste became supreme, having Zoan for his capital, 718 B.C. In his contests with the military caste "the princes of Zoan became fools," though famed for wisdom (19:13). God threatens (²⁶³⁰¹⁴Ezekiel 30:14), "I will set fire in Zoan," etc., namely, by Nebuchadnezzar. It is now a barren waste, the canal through it giving no fertility; the capital of several Pharaohs, now the abode of fishermen, exposed to wild beasts and malignant fevers. The oldest name found is Sesertesen III, of the 12th dynasty; the latest is that of Tirhakah. The 21st dynasty was called Tanite from it.

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ZOAR

Originally Bela; still called so when Abram first settled in Canaan ([<011402>Genesis 14:2,8,10](#)). Connected with the cities of the plain, Sodom, Gomorrah, Admah, and Zeboiim ([<011310>Genesis 13:10](#)). The southern division of the Dead Sea (apparently of comparatively recent formation), abounding with salt, and throwing up bitumen, and its shores producing sulphur and nitre, answers to the valley of Siddim, “full of slime pits,” and to the destruction of the cities by fire and brimstone, and to the turning of Lot’s wife into a pillar of salt. The S. bay is probably the vale of Siddim. Scripture does not say the cities were buried in the sea, but overthrown by fire from heaven ([<052923>Deuteronomy 29:23](#); [<244918>Jeremiah 49:18](#); [50:40](#); [<360209>Zephaniah 2:9](#); [<610206>2 Peter 2:6](#)). Josephus speaks of Sodomitis as burnt up and as adjoining the asphaltite lake (B. J., 4:8, Section 4). All ancient testimony favors the position of the cities being at the southern end. The traditional names of Usdum, etc., the traditional site of Zoar (called by Josephus, Ant. 1:11, Section 4, Zoar of Arabia), the hill of salt traditionally made Lot’s wife, all favor their site being within or around the shallow southern bay. Tristram however identifies Zoar with Zi’ara at the northern end. Jerome (ad Jos. 15, and Quaest. in Genesis 14) and Theodoret (in Genesis 19) say Zoar was swallowed up by an earthquake probably after Lot had left it. So Wisdom (10:6) says five cities were destroyed; so Josephus (B. J. 4:8, Section 4). But [<052923>Deuteronomy 29:23](#) mentions only four; and Eusebius says Bela or Zoar was in his day garrisoned by Romans. It is the point to which Moab’s

fugitives shall flee (<231505>Isaiah 15:5; <244834> Jeremiah 48:34). Lot's view from the mountain E. of Bethel between Bethel and Ai (<011303>Genesis 13:3,10; 12:8) is not to be pressed as though he could see all the plain of Jordan as far as to the S. of the Dead Sea; he saw only the northern end, but that sample assured him of the well watered character of the whole. From Pisgah or Nebo (<053403>Deuteronomy 34:3) Moses saw from "the plain of the valley of Jericho" southward as far as "unto Zoar"; not that Zoar was near Jericho, for Jehovah showed him "all the land of Judah and the South." It was probably on the S.E. side of the Dead Sea, as Lot's descendants, Ammon and Moab, occupied that region as their original seat. Tristram's statement that the ground of Zi'ara falls in terraces for 3,000 ft. to the Jordan valley is at variance with Lot's words, "I cannot escape to the mountain: behold this city (evidently not a place so hard to get up to as 3,000 ft. elevation) is near to flee unto, and it is a little

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one”; its inhabitants are so few that their sins are comparatively little, and so it may be spared. (Rashi.)

Subsequently Lot fearing Zoar was not far enough from Sodom, nor high enough to be out of danger, fled to the mountains to which the angel originally urged his flight (^{<011917>}Genesis 19:17-23,30). God’s assurance “I will not overthrow this city ... for the which thou hast spoken” ought to have sufficed to assure Lot; his want of faith issued in the awful incest of the mountain cave; compare the spiritual lesson, ^{<240323>}Jeremiah 3:23.

Abulfeda spells it Zoghar. Fulcher, the crusading historian (Gesta Dei, 405), found Segor at the point of entrance to the mountains of Arabia, S. of the lake; probably in the wady Kerak, the road from the S. of the Dead Sea to the eastern highlands. Irby and Mangles found extensive ruins in the lower part of this wady, which they name Dera’ah, perhaps corrupted from Zoar.

ZOBA, ZOBAH

A Syrian kingdom that warred on Saul and David successively (^{<091447>}1 Samuel 14:47; ^{<100803>}2 Samuel 8:3,7,8; 10:6,19). It adjoined the Damascus territory, and stretched toward the Euphrates; probably E. of Coelosyria. David gave so effectual a blow to its power that it became his tributary; and the only trouble which it afterward gave was when Rezon of Zoba became master of Damascus, and was an adversary of Israel all the days of Solomon.

see **HADAREZER** had several petty kings as his vassals (see

HADADEZER). So wealthy had his kingdom been then that some of his servants bare shields of gold, which David took. Its cities Betah or Tibhath, and Berothai or Chun, yielded David “exceeding much brass.” David in his first conflict with Zoba slew of the Syrians of Damascus, allies of Hadadezer, 22,000, and took from Hadadezer 1,000 chariots, 700 horsemen, and 20,000 footmen, and houghed his chariot horses except 100 which he reserved. In his second conflict Zoba was called in as ally by Ammon, and Joab defeated both. Then Hadadezer made a last effort, and drew forth the Syrians from beyond the river Euphrates. David fought in person at Helam, and slew 7,000 fighters in chariots, 40,000 footmen, and Shophach captain of the host (¹³1⁹16>1 Chronicles 19:16, etc.).

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ZOBEBAH

Son of Coz ([<130408>](#)1 Chronicles 4:8).

ZOHAR

1. Father of Ephron ([<012308>](#)Genesis 23:8; 25:9). 2. Son of Simeon ([<014610>](#)Genesis 46:10; [<020615>](#)Exodus 6:15); Zerah in [<130424>](#)1 Chronicles 4:24.

ZOHELETH, STONE OF

By Enrogel ([<110109>](#)1 Kings 1:9). Here Adonijah slew sheep and oxen when seeking the throne. The targums make it “the roiling stone,” which youths tried to roll, displaying their strength (Jarchi); others “the stone of the conduit” (mazchelah), from its nearness to the rock conduits that poured into Siloam; Bochart from zohel “a slow motion,” the fullers here pressing out the water dropping from the clothes which they had washed in the well Rogel, as they do to the present day. Ganneau finds in the village of Siloam a rocky plateau, its western face cut perpendicularly, with rude steps up it, which the natives call ez Zehweile, like Zoheleth.

ZOHETH

Son of Ishi of Judah ([<130420>](#)1 Chronicles 4:20).

ZOPHAH

Son of Helem or Hotham (^{<130735>}1 Chronicles 7:35,36), of Asher.

ZOPHAI

A Kohathite Levite; son of Elkanah; ancestor of Samuel (^{<090602>}1 Samuel 6:26; 35 Z UPH).

ZOPHAR

The Naamathite (some region in Arabia Deserta); one of Job's three friends (^{<180211>}Job 2:11; 11:1; 20:1; 42:9).

ZOPHIM

field of. Near the top of Pisgah, from which Balaam had his second view of Israel's encampment (^{<042314>}Numbers 23:14); it was N. of his former station and nearer Israel. It means "watchers." A tableland on the Abarim or Nebo

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range, where watchers in times of danger looked out for the foe, or else augurs watched for omens. Grove suggests its identity with Mizpah Moab. Porter, identifying Attarus with Pisgah, says a fertile plain, namely, Zophim field, surrounds the ruins of Main at the mountain's foot.

ZORAH, ZOREAH

<061533> Joshua 15:33. Colonized by Kirjath Jearim (<130253>1 Chronicles 2:53; 4:2). Now Sur'ah: ten Roman miles from Eleutheropolis toward Nicopolis. Originally of Judah; in the shephelah or low hills (<061533>Joshua 15:33). Subsequently assigned to Dan (19:41) as a suitable border fortress, just below the brow of a sharp conical tell at the shoulder of the ranges which form the northern side of the wady Ghurab. Manoah's residence

(<071302>Judges 13:2,25) and Samson's birthplace was between Zorah and Eshtaol. Possibly Manoah commanded the military post at "the camp of Dan" (the place of encampment of the Danite emigrants: 18:8,11,12) between Zorah and Eshtaol; this post was a check on the Philistines, in force at Timnath three miles off (14:1-4; 15:6). Here was the family burial place (16:31). The charge that Samson was not to drink wine nor strong drink, nor eat what came of the vine, was the severer test of faith because Zorah was famous for its vines; the valley of Sorek and the Philistine plain generally abounded in choice vines (<071505>Judges 15:5; 16:4; Hebrews

<014911> Genesis 49:11; <230502>Isaiah 5:2; <240221>Jeremiah 2:21). Fortified by Rehoboam as being at the entrance of the

valley, which is one inlet from the great lowland (<141110>2 Chronicles 11:10); reinhabited by the men of Judah after the return from Babylon. (<161129>Nehemiah 11:29 Z AREA .)

ZORITES

Descendants of Salma of Judah, near related to Joab (<130254>1 Chronicles 2:54).

ZOROBABEL

<400112> Matthew 1:12,13; <420327> Luke 3:27. (**See ZERUBBABEL**).

ZUAR

Father of Nethaneel, chief of Issachar, at the exodus (<040108>Numbers 1:8; 2:5; 7:18,23; 10:15).

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ZUPH, LAND OF

At which Saul arrived from Shalisha, Shalim, and the Benjamites ([<090905>1 Samuel 9:5](#)). Containing the city where he met Samuel, not far from Rachel's tomb, a little N. of Bethlehem. Zuph was one of Samuel's ancestors ([<090101>1 Samuel 1:1](#); [<130635>1 Chronicles 6:35](#)). Soba is the only name like it, seven miles W. of Jerusalem, and five S.W. of neby Samwil. If Shalim and Shalisha were N.E. of Jerusalem near Taiyibeh, Saul's route to Benjamin would be S. or S.W. to Soba.

ZUPH

Samuel's ancestor ([<090101>1 Samuel 1:1](#)); Z OPHAI in [<130626>1 Chronicles 6:26](#).

ZUR

1. One of Midian's five princes, slain with Balaam by Israel ([<043108>Numbers 31:8](#)). Father of [see COZBI](#) . Subject to Sihon ([<061321>Joshua 13:21](#)).

2. Son of Jehiel ([<130830>1 Chronicles 8:30](#); [9:36](#)).

ZURIEL

Son of Abihail; chief of the Merarite Levites at the exodus ([<040335>Numbers 3:35](#)).

ZURISHADDAI

Father of *see* **SHELUMIEL** ([<040106>](#)Numbers 1:6).

ZUZIMS

(*See* **GIANTS**). Chedorlaomer attacked the Zuzims in Ham ([<011405>](#)Genesis 14:5). Gesenius identifies with the Zamzummim of Ammon. Connected with the Horim in [<011406>](#)Genesis 14:6 as the Zamzummim are in [<050220>](#) Deuteronomy 2:20.

DEO GLORIA. AMEN.

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