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Apollinarians- Archite

by James Strong & John McClintock

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Apollinarians

followers of Apollinaris, or Apollinarius (q.v.).

Apollinaris or Apollinarius, Claudius

bishop of Hieropolis in Phrygia, in the second century an apologist (q.v.) of Christianity, and an opponent of Montanism (q.v.). He was well acquainted with the classic literature of the Greeks, and a prolific writer; but his works, which are mentioned by Eusebius and Photius, are lost; only two fragments of his work on the Passover are extant. — Euseb. *Hist. Eccles.* 4, 27; Fabricius, *Biblioth. Graeca.* 7, 160; Tillemont, *Memoires,* t. 1, pt. 2.

Apollinaris or Apollinarius

bishop of Laodicea, the son of Apollinaris the elder, who taught first at Berytus, in Phoenicia, and afterward at Laodicea, where he became a presbyter and married. Both father and son were on terms of intimacy with Epiphanius and Libanius, the Sophists. The bishop of Laodicea, Theodotus, having warned them to renounce this friendship, they were excommunicated, but afterward, upon expressing penitence, they were restored. Julian the Apostate forbade the Christians to read the works of any heathen author, upon which the two Apollinarii (father and son) composed many works in imitation of the style of Homer and other ancient Greek works. Among others, they turned the books of Moses into heroic verse; indeed, Sozomen (*Hist. Eccles.* 5,18) says, the whole of the Old Testament as far as the account of Saul; they also composed dramatic pieces on scriptural subjects, after the style of Menander (Socrat. *Hist. Eccl.* 3, 16). The younger Apollinaris is mentioned (in Athanas. *Ep. ad Antiochenos,* tom. 1; *Opp.* ed. Montfaucon, 2:776) as orthodox bishop of Laodicea A.D. 362, while Pelagius was bishop of the Arians in that city. He was esteemed by Athanasius, Basil, and other great men of that age, who continued to speak respectfully of his merits even after he was suspected of heresy. Apollinaris distinguished himself especially by polemical and exeg tical writings; for instance, by his work on Truth, against the Emperor Julian. He also wrote thirty books against Porphyry, against the Manichaeans, Arians, Marcellus, and others. Jerome himself, during his residence at Antioch, A.D. 373 and 374, enjoyed the instructions of Apollinaris, then bishop of Laodicea. The interpretations of Apollinaris, quoted in the commentaries of Jerome, were peculiarly valuable in those days on account of his knowledge of the Hebrew tongue, Basil mentions a

work of Apollinaris on the Holy Ghost. In the year 1552 was published at Paris a *Metaphrasis Psalmorum* of Apollinaris, and re-edited by Sylburg at Heidelberg in 1596; this, and a tragedy on "Christ suffering," in the works of Gregory of Nazianzus, were ascribed to Apollinaris; but it is difficult to say what share in these works belongs to the father, and what to the son.

Late in life, Apollinaris, who had strenuously defended the Athanasian doctrine of the Trinity in his youth, himself incurred the reproach of heresy because he taught that the divine *Logos* occupied in the person of Christ the place of the human rational soul. "The greatest difficulty in the doctrine of the Trinity appeared to him to consist in the union of the divine person of the Logos with a perfect human person. Two perfect wholes could not be united in one whole (Gregory, *Antirrh.* cap. 39, p. 323: εἰ ἀνθρώπῳτελείῳσυνηφθη θεὸς τέλειος δύο ν ησαν). Setting out from Anthropology, he asserted that the essence of the rational soul consists in its self-determination. If this characteristic were retained in connection with the divine nature, there could be no true personal union, but only such a divine influence on Jesus as might be experienced by any other man. On the other hand, if the soul forfeited this characteristic, it would renounce its essential peculiarity (Ibid. p. 245: φθορὰ τοῦ αὐτεξουσίου ζώου τὸ μὴ εἶναι αὐτεξούσιον: οὐ φθείρεται δὲ ἡ φύσις ὑπὸ τοῦ ποιήσαντος αὐτήν).

On the first point he objected to the school of Origen, that it admitted no true union of the divine and the human, but made instead two Sons of God, the Logos and the man Jesus (L. c. xlii: εἷς μὲν φύσει υἱὸς θεοῦ, εἷς δὲ θετός). Hence he thought the rational human soul must be excluded from the God-man, and, in this, the old undefined doctrine was on his side. For the human soul he substituted the Logos himself as the νοῦς θεῖος. He developed this doctrine with originality and acuteness. The scheme of human nature which he made use of was the common trichotomical one, of the ψυχὴ λογική (νοερά), ἄλογος, and the σῶμα. That an animal principle of life, a ψυχὴ ἄλογος, must be admitted to exist in human nature, he thought might be proved from Paul's Epistles, in the passages where he speaks of the flesh lusting against the Spirit; for the body in itself has no power of lusting, but only the soul that is connected with it. It is not self-determining, but must be determined by the ψυχὴ λογική, which with it ought to govern the body. But this result is frustrated by sin, and, conquered by it, the reason succumbs to the power of the irrational desires. In order to free man from sin, the unchangeable Divine Spirit must be

united with a human nature, control the *anima,* and present a holy human life (*contra Apollinarist.* t. 1, cap. 13, p. 736). Thus we have in Christ, as man, the three component parts, and can call him the ἄνθρωπος ἐπουράνιος, only with this difference, the Divine occupies the place of the human νους (Neander, *Hist. of Doctrines,* 1, 320). Athanasius wrote against Apollinarism, though not against Apollinaris personally (*Epist. ad Epict.; contra Apollinaristas*)*;* Gregory of Nazianzus wrote against him also (Ep. I, 2, *ad Cledonium; ad Nectarium*)*;* and Gregory of Nyssa his Ἀντιῤῥητικός(in Galland. *Bibl. Patr.* 6, 517). His heresy became generally known A.D. 371. The accusations of Socrates, Sozomen, and Theodoret against the character of Apollinaris are not plausible. "Of the writings in which he explained his views, only fragments are extant in the works of Gregory of Nyssa, Theodoret, and Leontius Byzantinus (who lived about the year 590); they were the following: περὶ σαρκώσεως λογίδιον (ἀπόδειξις περὶ τῆς θείας ἑνσαρκώσεως)- τὸ κατὰ κεφάλαιον βιβλίον — περί ἀναστάσεως — περὶ πίστεως λογίδιον — *and* some letters (in Gallandii *Bibl. PP.* 12, 706 sq.; Angelo Mtai *Class. auct.* 9, 495 sq.). Apollinaris objected to the union of the Logos with a rational soul; that the human being thus united to the Logos must either preserve his own free will, in which case there would be no true union of the Divine and the human, or that the human soul had lost its proper liberty by becoming united to the Logos, either of which would be absurd. 'He chiefly opposed the τρεπτόν, or the *liberty of choice in christology'* (Dorner, *Person of Christ,* per. 1, ep. 3, ch. 3). In his opinion, Christ is not only ἄνθρωπος ἔνθεος, but the incarnate God. According to the threefold division of man, Apollinaris was willing to ascribe a soul to the Redeemer in so far as he thought it to be a mean between body and spirit. But that which itself determines the soul (τὸ αὐτοκίνητον), and constitutes the higher dignity of man, the νοῦς (the ψυχὴ λογική) of Christ, could not be of human origin, but must be purely divine; for his incarnation did not consist in the Logos becoming νοῦς, but in becoming σάρξ. But the Divine reason supplying the place of the human, there exists a specific difference between Christ and other beings. In their case, every thing had to undergo a process of gradual development, which cannot be brought about without either conflicts or sin (ὅπου γὰρ τέλειος ἄνθρωπος, ἐκεῖ καὶ ἁμαρτία, apud. Athan. 1:2, p. 923; compare c. 21, p. 939: ἁμαρτία ἐνυπόστᾰτος). But this could not take place in the case of Christ: οὐδεμία ἄσκησις ἐν Χριστῷ: οὐκ ἄρα νοῦς ἐστιν ἀνθρώπινος (comp. Gregory of Nyssa, *Antirrhet. adv. Apollin.* 4, c. 221). At the same

time, Apollinaris supposed the body and soul of Christ to be so completely filled with the higher and divine principle of spiritual life, that he did not hesitate to use expressions such as 'God died, God is born,' etc. He even maintained that, on account of this intimate union, Divine homage is also due to the human nature of Christ (1. c. p. 241, 264). His opponents, therefore, charged him with Patripassianism. But we do not think that Apollinaris ever asserted, as Gregory of Nazianzus would have us believe, that Christ must have possessed an irrational, animal soul, e.g. that of a horse or an ox, because he had not a rational human soul: Gregory himself seems to have drawn such inferences from the premises of Apollinaris. On the other hand, he accused his opponents in a similar manner of believing in two Christs, two Sons of God, etc. (comp. Dorner, 1. c., and his *Notes* 63, 64; Ullmann, *Gregory of Naz.* p. 401 sq.; Baur, *Chr. Lehre v. d. Dreieinigkeit,* 1, 585 sq.). Athanasius maintained, in opposition to Apollinaris (*contra Apollinarist.* libri 2, but without mentioning him by name: the book was written after the death of Apollinaris), that it behooved Christ to be our example in every respect, and that his nature, therefore, must resemble ours. Sinfulness, which is empirically connected with the development of man, is not a necessary attribute of human nature, as the Manichaean notions would lead us to suppose. Man, on the contrary, was originally free from sin, and Christ appeared on that very account, viz., in order to show that God is not the author of sin, and to prove that it is possible to live a sinless life (the controversy thus touched upon questions of an anthropological nature). Athanasius distinctly separated the Divine from the human (comp. especially lib. 2), but he did not admit that he taught the existence of two Christs. Comp. Neander, *Ch. Hist.* 2, 433; Mohler, *Athanasius,* 2, 262 sq., compares the doctrine of Apollinaris with that of Luther. Gregory of Nazianzus (*Ep. ad Cledon. et orat.* 51) equally asserted the necessity of a true and perfect human nature. It was not only necessary, as the medium by which God manifested himself, but Jesus could redeem and sanctify man only by assuming his whole nature, consisting of body and soul. (Similar views had been formerly held by Irenaeus, and were afterward more fully developed by Anselm.) Gregory thus strongly maintained the doctrine of the two natures of the Savior. We must distinguish in Christ ἄλλο καὶ ἄλλο, but not ἄλλος καὶ ἄλλος. Compare the *Epist. ad Nectar. sive orat.* 46, with his 10 anathemas against Apollinaris, and Ullmann, p. 396-413. The work of Gregory of Nyssa, entitled λόγος ἀντιῤῥητικὸς πρὸς τὰ Ἀπολλίναρίου (which was probably composed between the years 374

and 380), may be found in Zaccagni, *Collect. monum. vett.*, and Gallandi, *Bibl. Patr.* 6, 517; comp. Gieseler, *Ch. History*, i, § 83, note 30. He opposed the followers of Apollinaris (Συνουσιασταί, Διμοιριταί) in his *Ep. haer.* 77. On the question whether Apollinaris or his disciples ever adopted the Docetic errors respecting the body of Christ, see Mohler, 1. c. p. 264 sq." (Hagenbach, *Hist. of Doct.* § 99). Apollinarism was first condemned at the synod held at Rome A.D. 375, in which the Roman bishop Damasus presided; all mention of the name of Apollinaris was carefully avoided on this occasion. Nevertheless, this condemnation induced Apollinaris to form a separate congregation, over which he ordained the presbyter Vitalis as bishop. Hence the Apollinarists are also called Vitalians. They are also called Dimcerites, because they were accused of dividing the nature of Christ into two parts. Before the death of Apoilinaris, which happened between A.D. 382 and 392, the Apollinarists formed in Syria and the adjacent countries several separate congregations, having their own bishops. After his death the Apollinarists were divided into two parties, one of which, under Polemo, or Polemius, and Timotheus, pretended that the divinity and the body of Christ were transformed into one substance, and, consequently, that the flesh was to be worshipped as well as the *Logos;* these were called Polemians and Synousiasts, and also *sarcolatrce* (σαρκολάτραι, flesh-worshippers); in retaliation, they called the orthodox *anthropolatra*, or men-worshippers. The other party, which adhered to the original doctrine of Apollinaris, were called Valentinians. By imperial command, the public worship of the Apollinarists was impeded A.D. 388 and 397, and A.D. 428 in all towns entirely prohibited. The sects of the Apollinarists assimilated, in the fifth century, partly to the orthodox, and partly to the Monophysites. *SEE MONOPHYSITES*. For a full view of Apollinarism in its origin and history, see Wernsdorf, *Diss. de Apollinare* (Vitemb. 1694 and 1719); Dorner, *Lehre v. d. Person Christi*, 1, 926-1070 (Eng. transl., Div. 1, vol. 2, p. 352 sq.); Herzog, 1:419. See also *Penny Cyclopcedia*, s.v.; Neander, *Ch. Hist.* 2, 428; Lardner, *Works*, 4, 257-274; Cave, *Hist. Lit.* anno 362; Shedd, *Hist. of Doctrines*, 1, 344; Pearson, *On the Creed.*

Apollinarists

SEE APOLLINARIANS.

Apollo

(Ἀπόλλων, the *destroyer,* so called because his shafts, the rays of *Phebus* or the sun, inflict disease or "the sun-stroke" in Oriental climates), one of the great divinities of the Greeks, according to Homer (*Iliad,* 1, 21, 316) the-son of Jupiter (Zeus) and Leto (Latona), and the brother of Artemis or Diana (Hesiod, *Theogn.* 918). He was fabled to be the god who punishes the wicked and insolent, who affords help and wards off evil, particularly from cattle, who presided over the foundation of cities, and especially as the god of music and prophecy (Smith, *Dict. of Class. Mythol.* s.v.). *SEE ORACLE*. In this last office he is indirectly alluded to in the account of the daemoniac damsel cured by Paul (<44l6l6>Acts 16:16). *SEE PYTHONESS*. Josephus mentions an audience of Archelaus held by Tiberius in a splendid temple of Apollo built by him in Rome (*Ant.* 17, 11, 1); and he also speaks of a temple of his at Gaza, into which the nobles of the city took refuge from the massacre by Alexander Jannaeus, (*Ant.* 13, 13, 3).

Apollodotus

(Ἀπολλόδοτος, *Apollo-given*), a general of the inhabitants of Gaza, who made an effectual sally against the Jews besieging the city under Alexander Jannaeus, but was at length slain through the treachery of his brother Lysimachus (Josephus, *Ant.* 13, 13, 3).

Apollo'nia

(Ἀπολλωνία, from *Apollo*), a city of Macedonia, in the province of Mygdonia (Plin. 4:17), situated between Amphipolis and Thessalonica, thirty Roman miles from the former, and thirty-six from the latter (*Itiner. Anton.* p. 320, 330; *Itin. Hieros.* p. 605; *Tab. Peuting.*). It was south of the lake Bolbe and north of the Chalcidian mountains (*Athen.* 8, 334). According to Stephen of Byzantium, it was founded by a colony of Corinthians and Corcyrians. The Apostle Paul passed through Amphipolis and Apollonia on his way to Thessalonica (<44l70l>Acts 17:1; see Conybeare and Howson's *Life and Epistles of St. Paul,* 1, 320, 321). It must not be confounded with a noted Apollonia in Illyria (see Kype, *Obs. Sacr.* 2, 81 sq.). The city here spoken of was situated on the "Egnatian Way" in the interior of the district of Chalcidice (Scylax, p. 27; Xen. *Hist. Gr. 5,*2). The ruins are called *Pollina* (Cramer's *Anc. Gr.* 1, 264).

Apollonia

(Ἀπολλωνία, a frequent Greek name of cities, probably given in this case by one of the Seleucidae), a town of Palestine, between Caesarea and Joppa (Stephen of Byz.; Ptol. 5,16; Pliny, 5,14; *Peut. Tab.*), one of those on the sea-shore taken by the Jews under Alexander Jannaeus (Joseph. *Ant.* 13, 15, 4), and afterward repaired by Gabinius (Joseph. *War,* 1, 8, 4). It is now *Arsuf,* a deserted village at the mouth of the Nahr Arsuf (Irby and Mangles, *Trav.* p. 189; Robinson, *Research. 3,* 46; Chesney, *Expedition,* 1, 490), a place famous under the Crusaders (Wilken, *Kreuzz.* 2, 17, 39, 102; 4:416; 7:325, 400, 425), by whom it was confounded with Antipatris (Ritter, *Erdk.* 16, 590).

Apollonia

a martyr of Alexandria, suffered with Metra, Quinta, and Serapion, in the year 249, when she was seized, and some one by a violent blow on the face knocked out many of her teeth; whence, in the Middle Ages, she was held to be the patroness against the toothache. Soon she was brought before the burning pile, and, on being asked to recant, reflected a moment, and then leaped into the fire. She is commemorated in the Roman Church on Feb. 9. Eusebius, *Ch. Hist.* 6, 41; Landon, *Eccl. Dict.* 1, 450.

Apollo'nius

(Ἀπολλώνιος, from *Apollo*), the name of several men in the history of the Maccabees and Josephus.

1. The son of a certain Thrasaeus, and viceroy of the Syrian king Seleucus (IV) Philopator (B.C. 187) over southern Syria and Phoenicia (2 Maccabees 3:5, 7). At the suggestion of Simon, the temple governor, he instigated the king to plunder the Temple at Jerusalem, and generally took the severest measures against the Jews (2 Maccabees 4:4). The writer of the Declamation on the Maccabees, printed among the works of Josephus (*De Macc.* 4) relates of Apollonius the circumstances which are commonly referred to his emissary Heliodorus (2 Maccabees 3:7 sq.).

2. A son of Menestheus, and ambassador of King Antiochus Epiphanes to the Egyptian king Ptolemy Philometor, B.C. 173 (2 Maccabees 4:21). Perhaps he was the same as the "chief commissioner of tribute" (ἄρχων φορολογίας) for Judsea, who, at the command of Antiochus Epiphanes

on his return from Egypt (B.C. 168), committed such bloodshed in Jerusalem (2 Maccabees 5:24; comp. 1 Maccabees 1:29 sq.); next was governor in Samaria (Joseph. *Ant.* 12, 7, 1, which Michaelis, on 1 Maccabees 3:10, regards as a misinterpretation), and finally lost his life in an encounter with Judas Maccabieus, B.C. 166 (1 Maccabees 3:10 sq.). An ambassador of the same name was at the head of the embassy which Antiochus sent to Rome (Liv. 42:6).

3. A son of one Apollonius Gennaus, and a Syrian governor under Antiochus (V) Eupator (2 Maccabees 12:2). B.C. 163. If, however, we understand the surname as an ironical epithet (γενναῖος, *noble*), this Apollonius (but whether the father or the son would still be doubtful) may be identical with No 2.

4. Surnamed by Josephus (*Ant. 1*3, 4, 3) *Dalus* (Δάος, from a people called Dahee or Dai in Sogdiana), a Syrian viceroy in Coele-Syria, who, taking sides with the usurper Demetrius (B.C. 147), attacked Jonathan, the ally of Alexander (Balas), but was utterly defeated by him (1 Maccabees 10:69 sq.). According to the Greek text in 1 Maccabees 16:69, he was origI inally governor of Ccele-Syria under Alexander, from whom he revolted to the party of Demetrius. Josephus only speaks of him as an officer of Alexander, without alluding to his connection with Demetrius (comp. Wernsdorf, *De fide Maccab.* p. 135). There may have been an early error crept into the text of 1 Maccabees, or the expression in the Hebrews original may have been ambiguous (see Grimm, *Hlandb.* in loc.). If this Apollonius be the same mentioned by Polybius (31, 21, § 2), as foster-brother and confidant of Demetrius I, his interest in the affairs of Demetrius would scarcely admit a doubt. — Winer, s.v.

5. The son of one Alexander, and one of the embassadors sent by the Jews to procure an alliance with the Romans in the time of Hvrcanus (Josephus, *Ant.* 13, 9, 2).

Apollonius

a Roman senator, against whom one of his slaves, called Severus, preferred an accusation of holding the Christian faith, in the time of Commodus, about the year 183 or 186. When cited before the senate to defend himself, he delivered an admirable discourse on the faith, and was condemned to be beheaded. He is commemorated in the Roman Church on the 18th of April.

His acts are in *Ruinart*, p. 83, 84. — Eusebius, *Ch. Hist.* 5, 21; Landon, *Eccl. Dict.* 1, 452.

Apollonius

of Tyana, an impostor and professed magician, born three or four years before the vulgar era, at Tyana, a town in Cappadocia. His life by Philostratus (Ἀπολλωνίου τοῦ Τυανέως βίος, best ed. — by Olearius, Lips. 1709, fol.) abounds with fabulous stories, apparently in imitation of the account of Christ's life in the Gospels. [Dupin wrote "The History of Apollonius of Tyana convicted of falsehood and imposture" (Paris, 1705). The life by Philostratus was translated into English by Charles Blount, who added some impious notes (1680). A French translation has recently been published by A. Chassang (*Apollonius de Tyana, sa vie, ses voyages, ses prodiges, par Philostrate*, Paris, 1864).] It is from this source that our chief knowledge of Apollonius is derived. The following sketch is taken from Farrar (*Critical Hist. of Free Thought*, lecture 2): Apollonius was a Pythagorean philosopher, born in Cappadocia about four years before the Christian era. After being early educated in the circle of philosophy, and in the practice of the ascetic discipline of his predecessor Pythagoras, he imitated that philosopher in spending the next portion of his life in travel. Attracted by his mysticism to the farthest East as the source of knowledge, he set out for Persia and India, and in Nineveh, on his route, met Damis, the future chronicler of his actions. Returning from the East instructed in Brahminic lore, he traveled over the Roman world. The remainder of his days was spent in Asia Minor. Statues and temples were erected to his honor. He obtained vast influence, and died with the reputation of sanctity late in the century. Such is the outline of his life, if we omit the numerous legends and prodigies which attach themselves to his name. He was partly a philosopher, partly a magician — half mystic, half impostor. At the distance of a century and a quarter from his death, in the reign of Septimius Severus, at the request of the wife of that emperor, Julia Domna (A.D. 210), the second of the three Philostrati dressed up Damis's narrative of his life in the work named above, and paved the way for the general reception of the story among the cultivated classes of Rome and Greece. It has been thought that Philostratus had a polemical aim against the Christian faith, as the memoir of Apollonius is in so many points a parody on the life of Christ. The annunciation of his birth to his mother, the chorus of swans which sang for joy on occasion of it, the casting out devils, the raising the dead, the healing the sick, the sudden disappearance and reappearance of

Apollonius, the sacred voice which called him at his death, and his claim to be a teacher with authority to reform the world, form some of the points of similarity. If such was the intention of Philostratus, he was really a controversialist under the form of a writer of romance, employed by those who at that time were laboring to introduce an eclecticism largely borrowed from the East into the region both of philosophy and religion. Without settling this question, it is at least certain that about the beginning of the next century the heathen writers adopted this line of argument, and sought to exhibit a rival ideal. One instance is the life of Pythagoras by Iamblichus; another, the attack on Christianity by Hierocles (λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς), in part of which he used Philostratus's untrustworthy memoir for the purpose of instituting a comparison between Apollonius and Christ. The sceptic who referred religious phenomena to fanaticism would hence avail himself of the comparison as a satisfactory account of the origin of Christianity; while others would adopt the same view as Hierocles, and deprive the Christian miracles of the force of evidence — a line of argument which was reproduced by the English Deist Blount (see above). The work of Hierocles is lost, but an outline of its argument, with extracts, remains in a reply which Eusebius wrote to a portion of it (*cont. Hieroclem*, ed. Olearius, Lips. 1709). Eusebius states (bk. 1) that he refutes only that portion of the work which related to Apollonius of Tyana, referring to Origen's answer to Celsus for a reply to the remainder of it, and discusses only the parallel of Apollonius and Jesus Christ. In bk. 1 he gives an outline of the argument of his opponent with quotations, and states his own opinion about Apollonius, throwing discredit on the veracity of the sources of the memoirs, and proceeds to criticise the prodigies attributed to him, arguing that the statements are incredible, or borrowed, or materially contradictory. Discussing each book in succession, he replies in bk. 1 to the statements respecting the early part of Apollonius's life; in bk. 2, to that which concerned the journey into India; in bk. 3, to that which related to his intercourse with the Brahmins; in bk. 4, to his journey in Greece; in bk. 5, to his introduction to Vespasian in Egypt; in bks. 6 and 7, to his miracles; and in bk. 8 to his pretense to fore-knowledge. He adds remarks on his death, and on the necessity of faith, and repeats his opinion re. specting the character of Apollonius. Lardner and Ritter think that Philostratus did not write with a polemical reference to Christianity. Dean Trench has made a few remarks in reference to this question (*Notes to Miracles*, p. 62). Baur maintains that Apollonius, as represented in the

work of Philostratus, is meant to be the pagan counterpart of Christ. Baur finds in this parallel an opposition to Christianity which sought to claim for paganism what was offered by Christianity. Dr. Rieckher, on the other hand (in *Studien der Wirtemb. Geistlichkeit,* 1847), tries to prove that the picture drawn by Philostratus is not a guileless invention of a pagan personality to match the historical character of the founders of Christianity, but that it was the product of a well-meditated plan, concocted by a circle of educated men, whom the Empress Julia Domna had assembled around herself, and that it was intended not for the usual class of readers of a sophist, but for the mass of the people.

A good biography of Apollonius, with a pretty full literature of the subject, by J. H. Newman, is given at the end of Hind's *History of the Early Church,* in the *Encyclop. Metrop.* (and separately, London, 1850, 12mo). See also Mosheim, *De existimatione Apolfonii Tyan.;* Schroder, *De Apoll. Tyan.* (Wittenb. 1723); Zimmermann, *De miraculis Apoll. Tyan.* (Edinb. 1755); Herzog, *Philos. pract. Apoll. Tyan.* (Lipz. 1719); Baur, *Apollonius und Christus* (Tub. 1832); Mosheim, *Church Hist.* 1, 81; Neander, *Church Hist.* 1, 26, 30; Lardner, *Works,* 7, 486 sq.; Smith, *Dict. of Biog.* s.v. (by Jowett); Ritter, *Gesch. der philosophie,* t. 4; A. Reville, *Le Christ Paten et la Cour des Suevres* (*Revue des deux Mondes,* Oct. 1,18G5); Bayle, *Dict.* s.v.; Herzog, *Real Encyklopadie,* 1, 424; *Journal of Sacred Literature,* Oct. 1862, 2.; *Lond. Quar. Rev.* Jan. 1867.

Apolloph'anes

(Ἀπολλοφάνης, *Apollo-appearing*), a Syrian slain by Judas Maccabaeus in a pit near the stronghold Gazara (2 Maccabees 10:37).

Apol'los

(Ἀπολλώς, comp. Sozom. *Hist. Ecc.* 4, 29, either for *Apollonius,* as in Codex D, or *Apollodorus,* see Heumann on Acts 18:24), a Jew of Alexandria, described as a *learned,* or, as some (see Bleek, *Br. a. d. Hebrews* 1, 424) understand it, an *eloquent man* (ἀνὴρ λόγιος), well versed in the Scriptures and the Jewish religion (Acts 18:24). About A.D. 49 he came to Ephesus, where, in the synagogues, "he spake boldly the things of the Lord, knowing only the baptism of John" (ver. 25); by which we are probably to understand that he knew and taught the doctrine of *a* Messiah, whose coming John had announced, but knew not that *Jesus* was the Christ. His fervor, however, attracted the notice of Aquila and

Priscilla, whom Paul had left at Ephesus; and they instructed him in this higher doctrine, which he thenceforth taught openly, with great zeal and power (ver. 26). Having heard from his new friends, who were much attached to Paul, of that apostle's proceedings in Achaia, and especially at Corinth, he resolved to go thither, and was encouraged in this design by the brethren at Ephesus, who furnished him with letters of introduction (Acts 18:27; 19:1). On his arrival there he was very useful in watering the seed which Paul had sown, and was instrumental in gaining many new converts from Judaism (1 Corinthians 2:9). (See Sommel, *De Apollone,* London, 1797; Miller, *De eloquentia Apollonis,* Schleusing. 1717.) There was perhaps no apostle or apostolical man who so much resembled Paul in attainments and character as Apollos. His immediate disciples became so much attached to him as well-nigh to have produced a schism in the church, some saying "I am of Paul;" others, "I am of Apollos;" others, "I am of Cephas" (1 Corinthians 3:4-7, 22). There must indeed have been some difference in their mode of teaching to occasion this; and from the First Epistle to the Corinthians it would appear that Apollos was not prepared to go so far as Paul in abandoning the figments of Judaism, and insisted less on the (to the Jews) obnoxious position that the Gospel was open to the Gentiles. (See Dahne, *Die Christuspartei in Korinth,* Hal. 1841, p. 32; Goldhorn, in Ilgen's *Zeitschr.* 1840, 2:152 sq.; Neander, *Planting and Training,* 1:268-271, 302; Pfizer, *De Apollone doctore,* Altdorf, 1718; Hopf, *De Apollone pseudo-doctore,* Hag. 1782; Heymann, in the *Sachs. exeg. Stud.* 2:213.) There was nothing, however, to prevent these two eminent men from being perfectly united in the bonds of Christian affection and brotherhood. When Apollos heard that Paul was again at Ephesus, he went thither to see him; and as he was there when the First Epistle to the Corinthians was written (A.D. 52), there can be no doubt that the apostle received from him his information concerning the divisions in that church, which he so forcibly reproves (see Conybeare and Howson, *St. Paul,* 2:13 sq.). It strongly illustrates the character of Apollos and Paul, that the former, doubtless in disgust at those divisions with which his name had been associated, declined to return to Corinth, while the latter, with generous confidence, urged him to do so (1 Corinthians 16:12). Paul again mentions Apollos kindly in Titus 3:13, and recommends him and Zenas the lawyer to the attention of Titus, knowing that they designed to visit Crete, where Titus then was. Jerome is of opinion *(Comment.* in loc.) that he remained at Crete until he heard that the divisions at Corinth had been healed by means of Paul's letter, and that he

then returned to that city, of which he afterward became bishop. This has an air of probability; and the authority on which it rests is better than any we have for the different statements which make him bishop of Duras, of Colophon, of Iconium (in Phrygia), or of Caesarea *(Menolog. Graec.* 2:17). He has been thought by many to have been the author of the *Epistle to the Hebrews* (Alford, *Comment.* 4, Proleg. p. 58 sq.).

Apol'lyon

(Ἀπολλύων), the Greek equivalent (Revelation 9:11) of the Hebrews title ABADDON *SEE ABADDON* (q.,v.).

Apologetics

a branch of theology which has for its object the science of defending Christianity against the assaults of its enemies. A system of Christian doctrines (dogmatics), as such, presupposes the truth of Christianity; the proof of the truth of this presupposition is not a part of the system, and a separate science is needed to establish this proof. Apologetics, as a science, is not identical with apology (q.v.), which is an actual defense of Christianity; but it seeks and teaches the right *method* of apology; nevertheless, the term is often used in practice to denote the apology itself, as well as the method. The name was first used in German theology (probably by Planck). The *scope* of apologetics in German theology is nearly the same as that of the *evidences* (q.v.) of Christianity in English theology, with this difference, that the definition of apologetics lays a greater stress on its position as a *separate* branch of *scientific* theology.

I. *Relation to Theology.* — The true place of apologetics in the circle of theological sciences is not yet definitively settled. Schleiermacher makes it a branch of philosophical theology *(Theol. Stud.* § 32-42). Tholuck, also, holds that apologetics should be incorporated with systematic theology *(Vermischte Schriffen,* 1:376). There is some reason for the view of other writers, who place it under the head of biblical criticism, as apologetics must show the genuineness and credibility of the Scriptures; but yet this is only part of its function. Pelt gives it the leading place in systematic theology, as the science of first principles *(Encyklopadie,* § 62, where also a valuable history of apologetics may be found). Kienlen puts it under the head of practical theology *(Encyklop. der Theolog. Wissenschaften,* § 84). Hagenbach contends that the study of apologetics cannot be pursued before the student has acquired the elements of exegetical and historical

theology. He therefore places it in the third branch of theological science, viz., systematic theology *(Encyklopddie,* § 81). “Apologetics is treated by Prof. Dorner as an integral part of the system of Christian doctrine, as the first part of dogmatic theology. Its ground lies in the claim of Christianity to be eternal truth — lies in Christianity itself. It is the justification of Christianity in its claim to be the final, absolute religion. It is the justification of Christianity to thought; it shows, or tries to show, that there cannot be conceived a more perfect religion. Christian doctrines, it attempts to prove, are to be received not merely as given, but as truth. The energy and convincing power of truth is an axiom of apologetics. It seeks to reconcile the Logos of the first creation with the historical work of the Logos in his absolute Revelation. Apologetics thus conceived differs from Christian apologies. It started, indeed, with repelling attacks. But these attacks were merely the historical occasion of its existence. It exhibits the Christian religion as self-grounded — self-dependent. It has an offensive as well as defensive work. It seeks to show the inner lack of truth in all thinking which is not Christian. It differs also from a mere philosophy of religion, inasmuch as it draws from historical monuments” *(Am. Presb. Rev.* Oct. 1862, p. 680). Sack, whose *Apologetik* (1819) was one of the first to distinguish between apologetics and apology, considers the science properly to be an apologetical handling of systematic theology. “Dogmatics,” he says, “is Christian doctrine set forth for Christian thinkers, who look at it as friends; Apologetics (or more properly Apology) is Christian doctrine set forth for non-Christian thinkers, who look at it as enemies.” The English writers, who have not generally been careful of scientific form, but look more directly to practical ends, have generally made apologetics a separate branch of study, under the name of *Evidences of Christianity.* Thus, Watson *(Institutes)* divides the whole circle of theological sciences into —

1. The Evidences;
2. The Doctrines;
3. The Morals;
4. The Institutions of Christianity; and thus makes apologetics the portal to the whole temple.

So also does Hill, *Lectures on Divinity* (N. Y. 1847, 8vo).

II. *Method of Apologetics.* — There are two principal methods, the historical and the philosophical. The first method seeks to vindicate Christianity on the grounds

(a) of criticism, by showing the genuineness and authenticity of its sacred books;

(b) of history, by showing that the great facts of Christianity are part of human history; and

(c), having established these points, by arguing the credibility of the sacred books and

(d) their divine authority, and hence

(e) the binding power on the human intellect of their statements of fact and doctrine. Most English writers on evidence follow the historical method, and divide their material into

(1) external evidence (miracles and prophecy);
(2) internal evidence (philosophical).

A line of evidence called *presumptive* is formed in this way: admitting the existence and attributes of God, it is unlikely that He would leave His creatures in ignorance and wretchedness; and it is likely, also, that, if He should communicate with them, His revelation would present analogies to His works in nature. This is the line of Butler's *Analogy*, of Ellis, and of Watson, in the first part of his *Evidences.* A convenient and scientific method is proposed by Warren *(Systematische Theologie,* Einleitung, § 9), viz., that the task of the science is to show (1) that Christianity is a fact of history; (2) that Christianity is a divine revelation; (3) that Christianity is the power of God unto salvation. "Instead of attempting to deduce the truth of every part of Christianity from the external evidences alone, we have at last learned to begin with Christianity as an undeniable complex of phenomena, needing for its explanation nothing less than the divine agencies it claims. Thus we reason from the character of Christ, from the superhuman excellence of Christian doctrine, from the supernatural effects of this religion in the individual and in the world; giving the external evidences their due subordinate position as mere proofs that what are claimed to be and to have been phenomena of Christianity are legitimately claimed to be such. Discriminating remarks on the two methods, and the advantages of the new one, may be found in Dr. Bushnell's *Nature and the*

Supernatural, p. 33-35; also *Meth. Quar. Rev.* July 1862, p. 373-376. The true name for our new treatises on 'The Evidences' is Philosophy of Christianity" (Warren, in *Meth. Quar. Rev.* Oct. 1863, p. 589). The German writers have followed generally the philosophical method, and of late years the English have also entered more into this field. But there are Anglo-Saxon apologists who do not commence with the historical evidences, and German ones who do not lay the whole stress upon the internal evidences. Indeed, the latest writers in both languages seem to have mutually exchanged the traditional methods of their fathers. Auberlen's *Gottliche Offenbarung* (1864) would have delighted the heart of even so thoroughly English an apologist as Paley, *SEE APOLOGY*. On the other hand, Coleridge, who disparaged the comparative value of the evidence from miracles and prophecy, dictated to a friend a scheme of evidences of which the outline is as follows:

> **I.** Miracles, as precluding the contrary evidence of no miracles;
>
> **II.** the Material of Christianity, its existence and history;
>
> **III.** the Doctrines of Christianity, and the correspondence of human nature with those doctrines; illustrated, first, historically; with reference to the progress of the race; second, individually, with reference to the wants of each human soul, and the capacity of the Christian doctrines to satisfy those wants (Coleridge, *Works*, N. Y. ed. 5, 555).

A complete scientific method must unite the two methods (the historical and the philosophical), in order to show that Christianity is not only a religion (among others), but also *the* religion of humanity. (See Coleridge, *Biographia Literaria*, 8vo ed. p. 348; and *Aids to Reflection*, p. 207 sq.; Turretini, *Opera*, 1:225 sq.; Chalmers, *Lectures on Paley*, Works, vol. 9; *North Brit. Rev*, Aug. 1851, art. 2.) The English writers, doubtless, formerly laid too little stress upon the internal and spiritual evidence of Christianity (see Wesley, *Works*, 5, 758, for a passage of remarkable sagacity on this point); while, on the other hand, the Germans have undervalued the external evidence, and thus opened the way for rationalism and infidelity. Farrar states the historical uses of the two methods as follows: "In all ages the purpose of evidences has been conviction; to offer the means of proof either by philosophy or by fact. In arguing with the heathen in the first age, the former plan was adopted — the school of Alexandria trying to lead men to Christianity as the highest philosophy; in

the Middle Ages the same method was adopted under the garb of philosophy, but with the alteration that the philosophy was one of form, not matter. In the later Middle Ages the appeal was to the Church: in the early contests with the Deists, to the authority of reason, and to the Bible reached by means of this process; in the later, to the Bible reached through history and fact: in opposing the French infidelity the appeal was chiefly to authority; in the early German the appeal was the same as in England; in the later German it has been a return in spirit to that of the early fathers, or of the English apologists of the eighteenth century, but based on a deeper philosophy; an appeal to feeling or intuition, and not to reflective reason; and through these ultimately to the Bible" (*Free Thought,* p. 473). Coleridge remarks as follows upon the state of the Evidences for Christianity in the present age: "The result of my own meditations is, that the evidence of the Gospel, taken as a total, is as great for the Christians of the nineteenth century as for those of the apostolic age. I should not be startled if I were told it was greater. But it does not follow that this equally holds good of each component part. An evidence of the most cogent clearness, unknown to the primitive Christians, may compensate for the evanescence of some evidence which they enjoyed. Evidences comparatively dim have waxed into noonday splendor; and the comparative wane of others, once effulgent, is more than indemnified by the *synopsis* τοῦ πάντος, which we enjoy, and by the standing miracle of a Christendom commensurate and almost synonymous with the civilized world. I make this remark for the purpose of warning the divinity student against the disposition to overstrain particular proofs, or rest the credibility of the Gospel too exclusively on some one favorite point" *(Works,* N. Y. ed. v. 428). Fisher, in his *Supernatural Origin of Christianity* (N. Y. 1866), has some excellent remarks on the method of Apologetics (Essays I and XI). See Bishop Butler's admirable discussion of the "particular" evidence for Christianity in his *Analogy of Religion,* pt. 2, ch. 7; and compare *New York Review,* 2:141 sq.; Mansell, in *Aids to Faith* (Lond. 1861, 8vo), Essay I; Fitzgerald, *On the Study of the Evidences (Aids to Faith,* Essay II); *Princeton Review,* 18:359; and the whole subject further treated, with special reference to English methods, in this Cyclopaedia under EVIDENCES *SEE EVIDENCES* .

III. Of books properly to be called *Apologetics,* as defined above, there are none in English, though Farrar, *Critical History of Free Thought* (1863), covers the ground generally. Many manuals of apologetics have

been issued in Germany, of which the following are the most important: Stein, *Die Apologetik des Christenthums, als Wissenschaft dargestellt* (Leipsic, 1824, 8vo); Sack, *Christliche Apologetik* (Hamburg, 1829, 8vo); Steudel, *Grundzzige einer Apologetikfiir das Christenthum* (Tübingen, 1830, 8vo); Drey (Romans Cath.), *Apologetik als wissenschaftliche Nachweisung des Christenthums in seiner Erscheinung* (Mainz, 3 vols. 1838-47, 8vo). On the relation of apologetics to other branches of theology, see Lechler, *Ueber den Begriff der Apologetik* (Studien und Kritiken, 1839, part 3); Kienlen, *Die Stellung der Apologetik* (Studien und Kritiken, 1846). On the history' of apologetics, and on the nature of the Christian evidences, see Tzschirner, *Geschichte der Apologetik* (Leipsic, 1805); Farrar (as cited above); Hagenbach, *Encyklopadie d. theol. Wissenschaften*, § 81; Heubner, art. *Apologetik*, in Ersch und Gruber's *Encyklop.;* Herzog, *Real-Encyklopadie,* 1:430; Lechler, *Geschichte d. Deismus* (1841, 8vo); Pelt, *Theol. Encyklopadie;* McCosh, *The Supernatural in relation to the Natural,* ch. in (Cambridge, 1862, 12mo); Hampden, *Introduction to the Philosophical Evidences of Christianity;* Conybeare, *Lectures on Theology,* ch. 1; Hill's *Divinity,* ch. 1; Steele, *Philosophy of the Evidences* (Edinb. 1834, 8vo); Shedd, *Hist. of Doctrines,* bk. 2; Van Senden, *Geschichte der Apologetik* (transl. from the Dutch, Stuttgart, 2 vols. 1846, 8vo); Hagenbach, *Hist. of Doctrines,* §§ 28, 29, 117, 157, 238; Beck, *Dogmengeschichte,* § 32 sq.; Barnes, *Readjustment of Christianity (Presb. Quar. Rev.* July, 1862). *SEE APOLOGY*; *SEE DEISM*; *SEE EVIDENCES*; *SEE RATIONALISM*.

Apologists

SEE APOLOGY.

Apology (ἀπολογία, a *defense),* a discourse, or argument, *in defense of* some person or doctrine that has been attacked or misrepresented. The use of this term, as applied to religious truth, is to be carefully distinguished from its application in ordinary conversation, in which it generally means an *excuse* made for some person or thing which deserves censure. Hence, those who are unacquainted with the derivation of the word have ignorantly argued that the existence of apologies for Christianity implies the weakness of the claims of Christianity itself. In the early church, the *defences* of Christianity presented to heathen emperors by the Christian writers were called Apologies, and the writers themselves are styled Apologists. The same name was afterward given to defenses of Christianity

against paran writers and other opponents, and the science of *defending* Christianity is called Apologetics (q.v.). In this article we propose to give a brief history of the apologies or defenses of Christianity from the beginning until the present time. Christianity has had to contend against four classes of opponents — Jews, Pagans, Mohammedans, and Rationalists. These four heads would form a convenient division of the history, if treated according to the parties opposing Christianity; but it will be more convenient here to follow the chronological order, making three periods — the Early Age, the Middle Age, the Modern Age.

I. *The Early Age* (down to the sixth century). — The Jews, from their affinity to the new religion, seem to have opposed it most bitterly in the beginning. The grounds of their unbelief are stated in the N.T. itself, and are the same now, in substance, as then. The apostles argue apologetically with the Jews when they undertake to show by the prophecies and types of the O.T. that Jesus was Messiah. Later writers in this age are, Justin Martyr (dialogue with Trypho, the Jew) and Origen (against Celsus, who personates a Jewish opponent). The Judaizing teachers in the church had also to be met and answered. *SEE EBIONITES*. Rationalism also soon appeared in the spiritualistic theories of the Gnostics. *SEE GNOSTICISM*. The pagan attacks, though often borrowing Jewish objections, were founded on the pagan view of God and the world, both as religion and philosophy. They anticipate many of the modern forms of infidelity. "Substantially the same objections are urged by the skeptical mind from age to age, and substantially the same replies are made. Infidelity is the same over and over again — reappearing in new forms, it is true, so that it seems to the time and the church like a new thing under the sun, yet ever remaining identical with itself, it makes very much the same statements, and elicits very much the same replies" (Shedd, *History of Doctrines*, 1:104). When Christianity first appeared, it was thoroughly antagonistic to the pagan public opinion of the times. The first formal attack in the shape of books appeared in the second century, beginning with Celsus (q.v.), who attacked the whole idea of the supernatural, whether in Judaism or in Christianity. Lucian of Samosata († about 200) attacked Christianity with the shafts of wit and ridicule. He was followed by the Neo-platonists (q.v.), Porphyry (q.v.), and Hierocles (q.v.). The leading arguments against Christianity in the first three centuries, with the replies to them by the Christian apologists, are thus summed up by Dr. Schaff:

"**1.** Against CHRIST: his illegitimate birth; his association with poor, unlettered fishermen, and rude publicans; his form of a servant, and his ignominious death. But the opposition to him gradually ceased; while Celsus called him a downright impostor, the Syncretists and Neo-platonists were disposed to regard him as at least a distinguished sage.

2. Against CHRISTIANITY: its novelty; its barbarian origin; its want of a national basis; the alleged absurdity of some of its facts and doctrines, particularly of regeneration and the resurrection; contradictions between the Old .and New Testaments, among the Gospels, and between Paul and Peter; the demand for a blind, irrational faith.

3. Against the CHRISTIANS: atheism, or hatred of the gods; the worship of a crucified malefactor; poverty, and want of culture and standing; desire of innovation; division and sectarianism; want of patriotism; gloomy seriousness; superstition and fanaticism; and sometimes even unnatural crimes, like those related in the pagan mythology of OEdipus and his mother Jocaste *(concubitus (Edipodei),* and of Thyestes and Atreus *(epule Thyestee).* Perhaps some Gnostic sects ran into scandalous excesses; but as against the Christians in general, this last charge was so clearly unfounded that it is not noticed even by Celsus and Lucian. The senseless accusation that they worshipped an ass's head may have arisen, as Tertullian already intimates, from a story of Tacitus respecting some Jews who were once directed by a wild ass to fresh water, and thus relieved from the torture of thirst; and it is worth mentioning only to show how passionate and blind was the opposition with which Christianity in this period of persecution had to contend. "The apologetic literature began to appear under the reign of Hadrian, and continued to grow until the end of the fourth century. Most of the church teachers took part in. this labor of their day. The first apologies, by Quadratus, Aristides, and Aristo, addressed to the Emperor Hadrian (about A.D. 130), and the similar works of Melito of Sardis, Claudius Apollinaris of Hierapolis, and Miltiades, who lived under Marcus Aurelius, are either entirely lost, or preserved only in fragments. But the valuable apologetical works of the Greek philosopher and martyr, Justin (166), we possess. After him come, in the Greek Church, Tatian, Athenagoras, Theophilus of Antioch, and Hermias, in the last half of the second century, and Origen, the ablest of all, in the first half of the third. The most important Latin apologists are Tertullian (about 220), Minucius Felix (between 220 and 230; according to some, between 161 and 180), and the elder Arnobius (q.v.) (about 300), all of North Africa. Here at once

appears a characteristic difference between the Greek and the Latin minds. The Greek apologies are more learned and philosophical; the Latin more practical and juridical in their matter and style. The former labor to prove the truth of Christianity, and its adaptedness to the intellectual wants of man; the latter plead for its legal right to exist, and exhibit mainly its moral excellency and salutary effect upon society. The Latin also are, in general, more rigidly opposed to heathenism, while the Greek recognize in the Grecian philosophy a certain affinity to the Christian reIigion. The apologies are addressed in some cases to the emperors (Hadrian; Antoninus Pius, Marcus Aurelius) and the provincial governors, in others to the intelligent public. Their first object was to soften the temper of the authorities and people toward Christianity and its professors by refuting the false charges against them. It may be doubted whether they ever reached the hands of the emperors; at all events the persecution continued. Conversion commonly proceeds from the heart and will, and not from the understanding and from knowledge. No doubt, however, these writings contributed to dissipate prejudice among honest and susceptible heathens, and to induce more favorable views of the new religion. Yet the, chief service of this literature was to strengthen believers and advance theological knowledge. It brought the church to a deeper and clearer sense of the peculiar nature of the Christian religion, and prepared her thenceforth to vindicate it before the tribunal of reason and philosophy. The apologists did not confine themselves to the defensive, but carried the war aggressively into the territory of Judaism and heathenism" *(Methodist Quarterly Review*, Oct. 1858, art. 8). Clemens Alexandrinus († 220) is also classed among the apologists *(Stromata; Cohortatio).* He admits the value of heathen philosophy as a preparation for Christianity, and asserts that Christianity fully satisfies the legitimate demands of the human intellect. Here belong also, in part, at least, Eusebius († 370) of Caesarea's προπαρασχευή and ἀπόδειξις εὐαγγελική, Athanasius's λόγος κατὰ Ἑλλήνων and περὶ τῆς ἐνανθρωπήσεως τοῦ λόγου; and Cyril († 444) of Alexandria's ten books against Julian, in which he gives, as a reason for the late appearance of Christianity, that the progress of revelation had to be parallel with the cultivation of mankind. Augustine's († 480) *De civitate Dei* is a great, attempt to consider Christianity as realizing the idea of a divine plan and order for the world, as containing the immanent idea of the world and its history (Smith's Hagenbach, § 117). Augustine showed the relations of reason and faith, philosophy and religion, with a skill that has never been surpassed (Shedd, *Hist. of Doctrines*, 1:162 sq.). The

Commonitorium of Vincentius Lirinensis († 4-50) is also, in part, apologetic. On this period, besides the works already cited, see Reeves, *The Apologies of Justin. Tertullian, Minucius Felix, and Vincentius, with Preliminary Discourses* (London, 1709, 2 vols. 8vo); Semisch, *Life of Justin Martyr,* transl. by Ryland (Edinb. 1843, 18mo); Woodham, *Tertulliani Liber Apologeticus, with Essay on the early Apologists* (Camb. 1843, 8vo); Freppel, *Les Apologistes Chretiens du me Siecle* (Paris, 1861, 2 vols. 8vo); Houtteville, *La Religion prouvee par des Faits* (Paris, 1722); one part of which, translated, is, *A Critical and Historical Discourse on the Method of the Authors for and against Christianity* (Lond. 1739, 8vo); Bolton, *The Evidences of Christianity in the Writings of the Apologists down to Augustine* (New York, 1854, 8vo); Kaye, *Ecclesiastical History illustrated from Tertullian* (Camb. 3d edit. 1845, 8vo); Kaye, *Justin Martyr* (Lond. 1836, 8vo); Kaye, *Clement of Alexandria* (1835, 8vo); Lardner, *Works* (vol. 2); Farrar, *Crit. Hist. of Free Thought* (note 49); Pressense, *Histoire des Trois Premiers Siecles de l'Eglise* (vols. 1 and 2); Otto, *Corpus Apolrgetarum christianorum seaculi secundi,* vol. 1-8, containing the works of Justin, Tatian, Athenagoras, Theophilus (Jena, 1847 - 61); and other works named under APOLOGETICS *SEE APOLOGETICS* .

II. *The Middle Age* (seventh century to the Reformation). — In this period we find little to note for the first four centuries. In the Dark Ages, the public mind and thought were nominally Christian, or, at least, were not sufficiently educated to admit of doubts that might create a demand for apologetical works. The external conflict now was only with Judaism and Mohammedanism. Against the Jews, Agobard († 840) wrote his treatise *De Insolentia Judacorum;* at a later period Gislebert, or Gilbert, of Westminster († 1117), wrote *Disp. Judei cum Christiano de fide Christiana,* in Anselmi *Opera;* Abelard († 1142), *Dialogus inter Philos. Judeum et Christianum* (Rheinwald, *Anecdota,* Berlin, 1835, t. i). Against the Mohammedans, Euthymius Zigabenus († 1118), *Panoplia* (in Sylburgii *Saracenicis,* Heidelb. 1595); Richardi *Confutatio* (1210, edited by Bibliander); Raimund Martini († 1286), *Pugio Fidei;* Peter of Clugny, *Adv. Nefand. Sectam Sarazenorum* (Maartene, *Monumenta,* 9). See Hagenbach, *Hist. of Doctrines,* § 144; Farrar, *Critical History of Free Thought,* p. 387 sq. In the ninth century, Scotus Erigena († 875) treated of the relations of revelation and philosophy in his *De Divesione Naturae* (ed. by Gale, 1681, Oxford, and again in 1838, Munster); but the seeds of Pantheism lay in his

teaching. The strife between Nominalism and Realism in the 11th century led to a more thorough discussion of fundamental principles as to the, relations between faith and reason, and between God and nature; and the orthodox theologians, especially Anselm of Canterbury († 1109), asserted as a fundamental axiom the precept of St. Augustine, *non qucero inteiligere, ut credam, sed credo, ut intelligam.* Aquinas's *De veritateafidei contra Gentiles* was directed against the Jews and Mohammedans. Abelard, having given to reason a greater share in his arguments, and gone so far as to point out the contradictions contained in the fathers, was persecuted by the church, although he did not, in principle, differ from the scholastics. As to the grounds of Christianity, he distinguished between *credere, intelligere,* and *cognoscere;* "through doubt we come to inquiry, by inquiry to truth;" in this anticipating Descartes. Bernard of Clairvaux held that Abelard's rationalism was in contradiction not only with faith, but also with reason. The newly-learned system of Aristotle began, in the Middle Age, to be applied to the sciences, and among them to theology. Alexander de Hales († 1245) was the first to give regular theological prolegomena, in which he considered the question whether theology can properly be called a science, and how it is contained in the Bible; he ascribed to it experimental, not speculative certainty. The same line was followed by Albertus Magnus, Thomas Aquinas, and Duns Scotus. The latter recognizes eight grounds of certainty: *pronunciatio prophetica, scripturarum concordia, auctoritas scribentium, diligentia recipientium, rationabilitas contentorum, irrationabilitas singulorum errorum, ecclesiae stabilitas,* and *miraculorum claritas.* Among the later scholastics we find Durand de St. Pourcain († 1336); Gerson, who wrote against the Hussites his *Propositiones de sensu literali S. Scr. et de causis errantium;* Raymond de Sabunde († 1434), who, in his *Liber creaturarum seu theologia naturalis,* and *Viola animac* (often reprinted, as, for instance, at Lyons, 1648, 8vo), asserted that the love of God is the highest knowledge. The controversy with the Moslems produced in the 14th century John Cantacuzenus († 1375), *Orationes et assertiones profide Christiana contra Saracenos et Alcoranum* (ed. Rob. Gualter, Basil, 1543, fol.). In the Western Church more important works appeared, such as Nicholas de Cusa's *Cribratio Alcorani,* in which he sought to prove the divinity of Christ by the Koran itself, and *Zelus Christi contra Judceos, Saracenos, et Infideles,* written about 1450 by the Spaniard Petrus de Cavalleria. About the same time appeared a system of Christian philosophy due to the thought of the Middle Age, and which we find already

foreshadowed in Anselm and Hugo de St. Victor. Its principal object was to establish the relation and differences between faith and reason, as well as to reconcile them. In the first rank of these, so to say, philosophical apologies, we find the *De Christiana religione et fidei pietate* (Paris, 1641) of Marsilius Ficinus († 1499), in which the same views originally advanced by Thomas Aquinas in *De veritate Catholicae fidei contra Gentiles* are easily recognized. To the same class belong the *Triumphus crucis seu de veritate religionis Christianae* of Savonarola (t 1498), and the *Solatium itineris mei* of the same author. A sentence we find in his works may be considered as the distinguishing principle of that whole school of philosophical apologists: *gratia praesupponit naturam* (Pelt, *Theologische Encyklopädie,* § 65).

3. *From the Reformation to the Present Time.* The era of modern speculation followed the discovery of printing, the revival of letters, and the Reformation. Europe was filled with a spirit of restless inquiry. The Romish corruptions of Christianity led many to doubt Christianity itself. Leo X, himself a skeptic, fortified the pride of letters and of freethinking. Cultivated men seemed likely, on the one hand, to go back to classical paganism, or, on the other, to fall into philosophical pantheism. In the early times of the Reformation the difficulties in the church itself engrossed the attention of the Christian writers. But soon after apologetics received a new impulse from the spirit of free inquiry which became so general. The fundamental questions of Christianity were again examined. This is the time when appeared the clear and comprehensive *De veritate Religionis Christianae* (1543) of the Spaniard Ludovicus Vives († 1540). Among the Protestants, the evidence derived from the *Testimonium Sp. Sancti internum* led to a new class of arguments, which we find in Philippe de Mornay du Plessis's *Traite de la verite de la Religion Chretienne* (1567, 1651; and a Latin trans. by Breithaupt, Jena, 1698, 4to), and Hugo Grotius's *De veritate Rellgionas Christianae* (1627, etc.; last edit. Amsterdam, 1831). Among Roman Catholic apologists we notice Melchior Canus († 1560), whose *Loci Theologici* is more a work on theological logic than dogmatics; it enumerates the different grounds of evidence recognized by his church. The differences between the Lutheran and Reformed Churches led also to apologetic as well as controversial works. Among these, one of the earliest and most important is the Διάσκεψις *de fundamentali dissensu Doctrince Lutheranae et Calvinianae* (Viteb. 1626, etc.; best edit. 1663). In the Romish Church the differences between the

Jansenists and the Molinists, and afterward the Jesuits, led Blaise Pascal to write his *Pensees,* which, although unfinished, is one of the ablest and most complete apologetic works of any time.

In the 17th century arose the so-called deism of England, under the leadership of Herbert of Cherbury († 1648) and Hobbes († 1649), contemporaneously with Descartes on the Continent. Spinoza followed with his destructive criticism and with his pantheistic philosophy. These were followed by crowds of less important deists, freethinkers, etc. The grounds, both of attack and defense, were now very different from those of the early ages. Then the advocates of Christianity had to defend it against pagan attacks, and, in turn, to show the absurdity and wickedness of polytheism; now, on the other hand, the deistic unbelievers not only professed to believe in one God, but also sought to show that no special revelation is necessary to man, but that he can learn both God and duty from the light of nature. The English deism passed over into France and Germany, and, coming in aid of the movement in philosophy and criticism led by Descartes and Spinoza, gave origin there to the movement which finally culminated in the so-called Rationalism, Naturalism, and Positivism (see these three heads; *SEE DEISM*). We shall briefly sketch the history of apologies in this period, first, on the Continent of Europe, leaving the English and American apologists to the close of this article.

1. *German.* — In Germany the Wolfian philosophy prepared the way for the English deism, which soon took root. The first open infidelity of the period we find in such writers as J. C. Dippel († 1734), author of *Democritus Christianus,* and J. C. Edelmann († 1767), who rejected all revealed religion to attach himself exclusively to conscience. Between these two extremes appeared Leibnitz, whose attempt at a reconciliation between philosophy and Christianity, by making reason the judge between them, had prepared the way for the Wolfian school. Among the German apologists of that period we find Lilienthal *(Die gute Sache d. gittl. Offenbarung,* 1772-82), Koppen *(Die Bibel als ein Werk d. gottl. Weisheit,* 1787, 1837), A. F. W. Sack *(Vertheidigter Glaube d. Christen,* 1773, 2 vols.), Nosselt *(Vertheidigung d. christl. Religion,* 4th edit. 1774), Jerusalem, of Wolfenbuittel *(Betracht. 1. d. Wahrheiten d. chr. Relig.* 1776), G. Less *(D. Religion,* etc., 2d ed. 1786, 2 vols.), and J. G. Tollner († 1774). But the most important of all the German apologists of that time was Friederich Kleuker, who defended Christianity as the scheme of man's salvation, while the contemporary theologians chiefly defended the doctrines and morals of

the Gospel. His principal works are, *Wahrheit u. gittl. Ursprung d. Christenthums* (Riga, 1787-94); *Untersuch. d. Grundef. d. Echtheit u. Glaubwiird. d. schrifil. Urkunden d. Christenthums* (Hamb. 1797-1800), and *Versuch i,. d. Sohn Gottes unter d. Menschen* (2d ed. 1795). In the German Roman Catholic Church we find the Wolfian B. Stattler (1771), P. Opfermann (1779), Beda Mayr (1781), and S. von Storchenau, author of the *Philosophie der Religion* (1772-89). The German theologians, however, allowed themselves to be led into a sort of Biblical deism, which was opposed by Storr, and especially by J. C. Lavater († 1801), who considered faith as the result of the inward feeling of the power of the Gospel, not to be attained by learned demonstrations. The further development of theology in Germany led to the strife between Rationalism and Supranaturalism, and thus apologetics were merged into/polemics, in which the fundamental questions of the Christian faith were freely discussed. This is the time of Reinhard's *Gestandnisse,* and Rohr's anonymous *Briefe ui. d. Rationalismus* (Aix-la-Chapelle, 1813, 1818); on the other side we find Steudel's *Haltbarkeit d. Glaubens* (Stuttg. 1814), Zollich's *Briefe u. d. Supranaturalismus* (1821), Sartorius's *Religion ausserhalb d. Grenzen d. Vernunft* (Marb. 1822), and similar works by Tittmann (1816). The attempts at conciliation of Kahler, of Konigsberg (1818), Klein (1819), Schott (1826), etc., proved unavailing. The number of works published on both sides increased daily. Most of them are, however, forgotten now, and the only ones which have retained any importance are C. L. Nitzsch's *De Revelatione religionis externa eademnque publica* (1808), and *De discrimine revel. Imperatorice et Didacticae* (1830), in which he separates religion and revelation, and attempts to give a complete theory of the latter, blending, to use C. J. Nitzsch's expression, "formal supranaturalism with material rationalism." In the school of Tubingen a new apologetic method, which we may call scientific, arose under the influence of Storr and of his followers. Its great defect, perhaps, is that it makes a science of faith. Among the principal works in that line we find Peter Erasmus Muller's *Kristelig Apobogetik* (Kopenh. 1810), G. S. Francke's *Entwurf einer Apolog. der christlich. Religion* (Altona, 1817). Next to these must be placed the articles of Heubner, of Wittenberg, in Ersch und Gruber's *Allg. Encyklopadie* (4, 451-461), K.W. Stein's *Apologetik d. Christenthums als Wissenschaft dargestellt* (Leipz. 1824); and in the Roman Catholic Church, the apologetic works of Stephen Wiest, of Ingolstadt, Patricius Zimmer, F. Brenner's *Fundamnentirung d. katholischen speculativen Theologie*

(Regens. 1837), and, mere recently, the works of Klee (q.v.). Conceived in a different spirit, but fully as ingenious and methodical, are K. F. Brescius's, of Berlin, *Apologien* (1804), G. J. Planck's *Ueber d. Behandlung, etc., d. historischen Beweisesf. d. Gottlichceit d. Christenthumas* (Gott. 1821), and especially K. H. Stirm's *Apologie d. Christenthums* (1836). In most of the writers named, dogmatic teaching is combined with apologetical. This is still more true of the apologetical works of Schleiermacher and his school (see Schleiermacher, *Darstellung d. Theol. Stud.* § 40-44), and of the works of Staudenmaier and Sebastian von Drey, *Apologetik als wissenschaftl. Nachweisung d. Gottlichkeit d. Christenthumns,* etc. (3 vols., Mainz, 1838-47). Other German theologians considered apologetics as a scientific exposition of the fundamental principles of Christianity. Among them we find Steundel, in his *Grundzuige einer Apologetik* (Tiubing. 1830); Heinrich Schmid, of Heidelberg, in the *Oppositionsschr. f. Theol. u. Philos.* 2:2 (Jena, 1829, p. 55 sq.); Tholuck, Palmer, etc. Most of the introductory works to the study of dogmatics may be considered as apologetic. Such are Daub's *Vorlesungen i. d. Prolegomena z. Dogmatik* (1839), Baumgarten-Crusius's *u. Religion, Offenbarung u. Christenthum* (1820), F. Fischer, of Basle's, *Religion, Offenbarung,* etc. (Tibing. 1828), Twesten, *Vorl. u. d. Dogm.* (1826,1838), Staudenmaier's *Katholicismus u. d. Neuschellingsche Schule* (Freiburg, *Zeitsch. f. Theol.* 1842, v). Klee also commences his *Katholische Dogmatik* with a *Generuldogmatik,* which is a regular *demonstratio Christiana.* Strauss himself prefaces his *Dogmatik* by the *"formale Grundbegriffe d. christl. Glaubenslehre."*

The life of Jesus by Dr. F. Strauss (1835), who declared the Biblical account of the life of Jesus a myth, and, in his "Christian Doctrine in its Historic Development," attacked even the belief in the personality of God and the immortality of the human soul, called forth a large number of apologetic works, which, more than had been done before, urged the absolute purity and sinlessness of the character of Jesus, and the fact that his personality is unique and without parallel in history, as the strongest argument to be used by the Christian apologist. The celebrated work of Ullmann *(Sundlosigkeit Jesu,* Hamburg, 1833) took this ground, and stands at the head of a large class of apologetic literature. In 1863 Renan's *Vie de Jesus* appeared in France, followed, in Germany, by a new work from Strauss on the same subject, by Schenkel's *Characterbild Jesu,* and by Schleiermacher's posthumous *"Leben Jesu"* (Berlin, 1864). — A vast

apologetic literature on this subject sprang up in France, Germany, and England, for the literature of which, *SEE JESUS*. L. Feuerbach, in his work on the “Essence of Christianity” *(Wesen des Christenthums,* 1841), went even beyond Strauss, to the extreme limit of nihilism. He rejected religion itself as a dream and an illusion, from which, when man awakes, he finds only himself. He became the founder of a new school of materialism, which showed an extraordinary literary productivity, and gained considerable influence. *SEE MATERIALISM*. Among the most important apologies of Christianity against this school belong the Letters on Materialism from Fabri *(Briefe fiber den Materialismus),* and the works of Bohner. An “Apology of Christianity from the stand-point of national psychology” was written by R. T. Grau *(Semiten und Indogermanen in ihrer Befiihigung zur Religion und Wissenschaft. Eine Apologie des Christenthums vom Standpunkte der Vilkerpsychologie* (Stuttgart, 1864, 8vo) for the purpose of refuting the objections made by Renan, Strauss, and others, to the universal character of the Christian religion on account of its Semitic origin. As Strauss, Renan, Feuerbach, and many other modern opponents denied the possibility of miracles, and made this their chief argument against the truth of supranatural Christianity, a considerable number of works was called forth in defense of miracles, all of which are intended to be more or less apologies of Christianity. See the most important works of this class under MIRACLES *SEE MIRACLES* .

One of the ablest German apologetic works of modern times is Auberlen’s *Gottliche Offenbarung* (Basil. vol. 1, 1861; vol. 2, 1864), which, unfortunately, was left incomplete by the death of the author in 1864. *SEE AUBERLEN*. Among the recent works which are more popular than scientific, none has produced a more profound sensation than Guizot’s *Meditations sur l'Essence de la Religion Chretienne* (Paris, 1864; translated into English, German, and most of the European languages). Guizot undertakes an apology of those fundamental doctrines of Christianity which are common to both evangelical Protestants and Roman Catholics, and he treats, in succession, of creation, revelation, inspiration, the essence of God, the person and the work of Christ, and he particularly dwells on the belief in inspiration. Luthardt’s *Apologetische Vortrage* (Lips. 1864) are ten lectures, held at Leipsic, to show the fundamental difference between the two views of the world *(Weltanschauung)* which now dispute with each other the control of modern society, and the ability of Christianity alone to furnish a satisfactory solution of the problem of

human life with all its mysteries. Similar is a posthumous work by Thom. Wizenmann (died 1787, q.v.). *Zur Philosophie und Geschichte der Qffenbarung* (Basil. 1864). The author was a contemporary of Kant, Jacoby, Hermann, Hamann, and Lavater, by all of whom he was highly esteemed. Auberlen, who published the above edition, called attention to his importance as an apologist in the *Jahrbucherftir deutsche Theologie* for 1864. Other apologetic works recently published in Germany are Gess and Riggenbach's *Apologetische Beitrage* (Basil. 1863); a collection of ten lectures by Auberlen, Gess, Preiswerk, Riggenbach, Stahelin, Stockmeyer, under the title *Zur Verantwortungq des christlichen Glaubens* (Basil. 1861, 8vo); Vosen (Romans Cath.), *Das Christenthum und die Einsprache seiner Gegner* (Freiburg, 1864, 8vo); Hettinger (Romans Cathol.), *Apologie des Christenthuns* (vol. 1, Freiburg, 1863, 8vo); Hillen (Romans Cathol.), *Apologie des Christenthums* (Warendorf, 1863); Zezschwitz, *Zur Apologie des Christenthums nach Geschichte und Lehre* (Leips. 1866, 8vo). A new monthly, entitled *Beweis des Glaubens*, devoted entirely to apologetics, was commenced in 1865 at Gitersloh. It has the services of Andreae, Zockler, and Grau, the two latter of whom are authors of apologetical works mentioned above.

2. *French.* — At the head of modern French apologists, of course, stands Pascal (q.v.); Huet's *Demonstratio Evangelica* (2d ed. 1680) followed; also Houtteville, mentioned above (1722). Among the Roman Catholics, Fenelon, *Lettres sur la Religion* (1718); Le Vassor (1718); Lamy (1715); D'Aguesseau († 1751); among Protestants, Abbadie (q.v. f 1727); Jacquelot († 1708); in answer to the French encyclopaedists especially, Abbe Guene, the author of *Moise venge* (1769); Bergier, in his *Traite historique et Dogmatique de la vraie Religion* (Paris, 2d ed. 1780, 12 vols.; Bamblerg, 1813, 12 vols.). F. A. Chateaubriand also sought to prove the heavenly origin of Christianity in his *Genie du Christianisme* (Paris, 1802; often reprinted and translated), and in his *Les Martyrs.* The deficiencies of French apologetics are sharply noted by Chassay, *Introduction aux Demonstrations Evangeliques* (Migne, Paris, 1858, 8vo). The Romanist reactionary school, headed by de Maistre (1753-1821), mingles apologetics with defense of Romanism, and of the absolute authority of the church (see Morell, *History of Modern Philosophy,* chap. 6, § 2). A school of ultra Rationalists has lately sprung up in France, of which Colani and Reville are types. *SEE RATIONALISM*. The Evangelical school, on the other hand, has produced able advocates of Christianity in

Vinet (q.v.); Pressense (see the *Revue Chretienne*, passim), and Astie, *Les Deux Theologies* (Geneva, 1863). Among modern French apologists we notice the Roman Catholics R. de la Mennais († 1854) and Frayssinous († 1841). They, however, like de Maistre, so identify Christianity with Roman Catholicism that their works are available only for those of their own church. In the Reformed Church, E. Diodati, of Geneva, addresses his *Essai sur le Christiansmne* especially to the will. For the numerous writers in answer to Renan, see the bibliography under JESUS.

The Abbe Migne has published a vast collection of the Christian apologists in 18 vols., with an introductory volume, and a concluding volume on the present state of apologetic science and of skepticism, making 20 vols. in all. We deem it worth while to give the whole title of this great work, which is a repository of apologies: DEMONSTRATIONS Evangeliques de Tertullien, Origene, Eusebe, S. Augustin, Montaigne, Bacon, Grotius, Descartes, Richelieu, Arnauld, de Choiseul du Plessis-Praslin, Pascal, Pelisson, Nicole, Boyle, Bossuet, Bourdaloue, Locke, Lami, Burnet, Malebranche, Lesley, Leibnitz, la Bruyere, Fdnelon, Huet, Clarke, Duguet, Stanhope, Bayle, Leclerc, du Pin, Jacquelot, Tillotson, de Haller, Sherlock, le Moine, Pope, Leland, Racine, Massillon, Ditton, Derham, d'Aguesseau, de Polignac, Saurin, Buffier, Warburton, Tournemine, Bentley, Littleton, Seed, Fabricius, Addison, de Bernis, Jean-Jacques Rousseau, Para du Phanjas, Stanislas I, Turgot, Stattler, West, Beauzee, Bergier, Gerdil, Thomas, Bonnet, de Crillon, Euler, Delamarre, Caraccioli, Jennings, Duhamel, S. Liguori, Butler, Bullet,Vauvenargues, Guenard, Blair, de Pompignan, de Luc, Porteus, Gerard, Diessbach, Jacques, Lamourette, Laharpe, le Coz, Duvoisin, de la Luzerne, Schmitt, Poynter, Moore, Silvio Pellico, Lingard, Brunati, Manzoni, Paley, Perrone, Lambruschini, Dorleans, Campien, Fr. Perennes, Wiseman, Buckland, Marcel de Serres, Keith, Chalmers, Dupin aine, Gregoire XVI, Cattet, Milner, Sabatier, Bolgeni, Morris, Chassay, Lombroso et Consoni; contenant les apologies de 117 auteurs, repandus dans 180 vol.; traduites pour la plupart des diverses langues dans lasquelles avaient ete ecrites; reproduites Int4gralement, non par extraits. Ouvrage egalement necessaire a ceux qui ne croient pas, A ceux qui doutent et a ceux qui croient; avec INTRODUCTION aux *Demonstrations evang.liques, et Conclusion* du meme ouvrage (20 vols. imp. 8vo, Paris). It is proper to say that the word *integralement* in this title is not correct, as passages in the Protestant writers which impugn Romanism are often omitted.

3. *English and American.* — The English Deists of the 17th century, Herbert, Hobbes, and Blount, were answered by numerous writers; the literature is given in Leland, *Deistical Writers* (1754, 8vo), and in Lechler, *Geschichte des englischen Deismus.* *SEE DEISM*. Richard Baxter was probably the earliest original writer on Evidences in the English language. His first publication on the subject was *The Unreasonableness of Infidelity* (1655, 8vo; *Works*, vol. 20); followed by *The Reasons of the Christian Religion* (1667, 4to; *Works*, 20 and 21); *More Reasons* (1667, in answer to Herbert; *Works*, 21). In these books Baxter shows his usual acuteness, and anticipates many of the arguments of later writers. Farrar *(Critical Hist. of Free Thought)*, strangely enough, omits Baxter from his list of writers given in note 49, from which the following statement is chiefly taken. Locke († 1704) wrote *The Reasonableness of Christianity* (Works, vol. 1); Waterland, *Reply to Tindal;* Boyle (1626-1691) not only wrote himself on the evidences, but founded the Boyle Lectures, *SEE BOYLE*, a series which was mainly composed of works written by men of real ability, and contains several treatises of value. Among the series may be named those of Bentley (1692); Kidder (1694); Bishop Williams (1695); Gastrell (1697); Dean Stanhope (1701); Dr. Clarke (1704-5); Derham (1711); Ibbot (1713); Gurdon (1721); Berriman (17;0); Worthington (1766); Owen (1769). Other series of lectures in defense of Christianity followed, both in England and on the Continent, viz., the Moyer Lecture (1719); the Leyden (1753); the Warburton (1772); the Basle (1775); the Bampton (1780); the Hague (1785); the Haarlem: (1786); the Hulsean (1820); the Congregational (1833). See each of these heads. The Lowell Lecture (Boston) has similar objects. Among separate treatises of this period, Leslie (t 1722), *Short Method with the Deists;* Jenkins, *Reasonableness of Christianity* (1721); Foster, *Usefulness and Truth of Christianity*, against Tindal; Sherlock, *Trial of the Witnesses*, against Woolston; Lyttelton, on *St. Paul's Conversion;* Conybeare, *Defence of Revelation* (1732); Warburton, *Divine Legation of Moses;* Addison, *Evidences* (1730); Skelton, *Deism Revealed* (Works, vol. 4), may be mentioned. The great work of Bishop Butler, The *Analogy of Religion*, etc., was the recapitulation and condensation of all the arguments that had been previously used, but possessed the largeness of treatment and originality of combination of a mind which had not so much borrowed the thoughts of others as been educated by them. Balguy's *Discourses* (3d ed., 1790, 2 vols.), and his *Tracts, Moral and Theological* (1734, 8vo), are very valuable. In the latter half of the century, the historical rather than the

moral evidences were developed. First, the religion of nature was proved. at this point the Deist halted, the Christian advanced further. The chasm between it and revealed religion was bridged at first by probability; next by Butler's argument from analogy, put as a dilemma to silence those who objected to revelation, but capable of being used as a direct argument to lead the mind to revelation; thirdly, by the historic method, which asserted that miracles attested a revelation, even without other evidence. The argument in all cases, however, whether philosophical or historical, was an appeal to reason — either evidence of probability or of fact — and was in no case an appeal to the authority of the church. Accordingly, the probability of revelation having been shown, and the attacks on its moral character parried, the question became, in a great degree, historical, and resolved itself into an examination either of the external evidence arising from early testimonies, which could be gathered to corroborate the facts and to vindicate the honesty of the writers, or of the internal critical evidence of undesigned coincidences in their writings. The first of these occupied the attention of Lardner (1684-1768). His *Credibility* was published 1727-57; the *Collection of Ancient Jewish and Heathen Testimonies,* 1764-67. The second and third branches occupied the attention of Paley, the one in the *Evidences,* the other in the *Horce Paulince.* Paley's argument has been extended to the Gospels and other parts of Scripture by Blunt, *Undesigned Coincidences,* etc. (3d edit. 1850; compare also his *Essay* on Paley, reprinted from the *Quarterly Rev.* Oct. 1828). Before the close of the century the real danger from Deism had passed, and the natural demand for evidences had therefore, in a great degree, ceased. Consequently, the works which appeared were generally a recapitulation or summary of the whole arguments, often neat and judicious (as is seen at a later time in Van Mildert, *Boyle Lectures,* vol. 2, 1805; and in Chalmers, *Works,* vols. 1-4), or in developments of particular subjects, as in Watson's *Apology,* in reply to Gibbon and Paine, or in Graves *on the Pentateuch* (1807).

It is only in recent years that a species of eclecticism, rather than positive unbelief, has arisen in England, which is not the legitimate successor of the old deism, but of the speculative thought of the Continent; and only within recent years that writers on evidences have directed their attention to it. In the Bampton Lectures (q.v.), which, as one of the classes of annually recurring volumes of evidences, is supposed to keep pace with contemporary forms of doubt, and may therefore be taken as one means of

measuring dates in the corresponding history of unbelief, it is not until about 1852 that the writers showed an acquaintance with these forms of doubt.. The first course which touched upon them was that of Mr. Riddle (1852), on the *Natural History of Infidelity;* and the first (specially directed to them was that of Dr. Thomson, *On the Atoning Work of Christ* (1853, 8vo); which was followed by Mansel, *On the Limits of Religious Thought* (1858), and by Rawlinson, *Hist. Evidences of the Truth of the Scripture Records stated anew* (1859). It is impossible to cite *all* the books of Evidences, popular and scientific, published in England and America. But among the most important, besides those already mentioned, are Erskine *On Internal Evidence* (1821); Buchanan, *Modern Atheism* (Boston, 1859, 12mo); Sheppard, *Divine Origin of Christianity* (Land. 1829); Young, *The Christ of History* (N. Y. 1856); Rogers, *Reason and Faith; Eclipse of Faith; Greysmon Letters; Defence of Eclipse of Faith;* Taylor, *Restoration of Belief* (Camb. 1855); *Aids to Faith* (in reply to *Essays and Reviews*, London, 1861, 8vo); *Replies to Essays and Reviews* (N. Y. 1862, 8vo); Wharton, *Theism and the Mod. Scept. Theories* (Philad. 1859, 12mo); Dove, *Logic of the Christian Faith* (Edinb. 1856); Morgan, *Christianity and Modern Infidelity* (Lond. 1854, 12mo); Pearson, *On Infdelity* (Prize Essay, Relig. Tract Soc.); Wardlaw, *On Miracles* (N. Y. 1853, 12mo); Wilson, *Evidences* (Boston, 1833, 2 vols. 12mo); Dewar, *Evidences of Revelation* (Lond. 1854, 12mo); Shuttleworth, *Consistency of Revelation with itself and with Reason* (N. Y. 1832, 18mo); Reinhard, *Plan of the Founder of Christianity* (transl., Bost. 1831); *Lect. on Evidences at the Univ. of Virginia* (N. Y. 8vo, 1852); Alexander, *Evidences* (Presb. Board, 12mo); Hopkins, *Lect. before the Lowell Instit.* (Boston, 1846, 8vo, an admirable book); Alexander, *Christ and Christianity* (N. Y. 1854, 12mo); Peabody, *Christianity the Relig. of Nature* (Lowell Lect., Boston, 1863, 8vo); Faber, *Difficulties of Infidelity* (N.Y. 8vo); Schaff, *The Person of Christ the Miracle of History* (N.Y. 1865, 12mo); Sumner, *Evidences* (1824, 8vo); Norton, *Genuineness of the Gospels* (Boston, 1855, 8vo); Garbett, *The Divine Plan of Revelation* (Boyle Lecture, Lond. 1864, 8vo).

Of writings against the Jews since the Reformation we note, Hoornbeck, *Pro convincend. Judaeis* (1655, 4to); Limborch, *Amica Collatio cum erudto Judaeo* (1687, 4to); Leslie, *Short Method with the Jews;* Kidder, *Demonstrations of the Messiah* (1726, fol.); McCaul, *The Old Paths* (1837); ibid., *Warburton Lectures* (1846). Against the Mohammedans,

besides Grotius, *De Veritate,* see Prideaux, *Nature of Imposture in the Life of Mohammed* (8vo); Lee, *Tracts on Christianity and Mohammedanism,* by Martyn (1824, 8vo); White, *Bampton Lect.* (1784, 8vo); Muir, *Life of Mohammed* (1858). For the literature of the Strauss and Renan controversy, see JESUS. For the Colenso controversy in England, and that caused by the "Essays and Reviews," *SEE RATIONALISM* (English). *SEE APOLOGETICS*; *SEE ATHEISM*; *SEE EVIDENCES*; *SEE DEISM*; *SEE INFIDELITY*; *SEE PANTHEISM*. — *Christ. Remembrancer,* 40:327, and 41:149; *London Quar. Rev.* (Oct. 1854); *American Theol. Rev.* (1861, p. 438); *North British Rev.* 15:331; Hagenbach (Smith), *History of Doctrines,* § 28, 116, 157, 238, 294, 276; Shedd, *History of Doctrines,* bk. 2; Pelt, *Theolog. Encyklopadie,* p. 378 sq.; Fabricius, *Syllabus Scriptt. qui pro veritate Relig. Christ. scripserunt* (1725, 4to); Ritter, *Geschichte d. chisstl. Philosophie,* vol. 2; Tholuck, *Vermischte Schriften,* 1:149-376; Bickersteth, *Christi. in Student,* p.469 sq. (where a pretty full list of books is given); Walch, *Bibliotheca Theologica,* ch. 5 (a copious list up to time of publication, 1757); Kahnis, *History of German Protestantism* (transl., Edinb. 1856); Bartholmess, *Scepticisme Theologique* (1852); Morell, *Hist. of Philosophy,* ch. 5; Hurst, *Hist. of Rationalism* (N. Y. 1865, 8vo); Fisher, *The Supernat. Origin of Christianity* (N. Y. 1865, 8vo); *Meth. Quar. Rev.* (April, 1853, p. 70, 312; July, 1862, p. 357, 446); *Bibliotheca Sacra* (July, 1865, p. 334); Gass, *Protest. Dogmatik,* vol. 3; Warren, *Systematische Theologie,* Einleitung, p. 17-22; Hagenbach, *Encyklopadie and Methodologie,* § 81; Nast, *Introduc. to Comm. on NV. T.* ch. 4; Walker, *Philosophy of the Plan of Salvation* (N. Y. often reprinted); Bushnell, *Nature and the Supernatural.* A complete history of apologetical and polemical theology is preparing by Werner (Romans Catholic; vols. 1-4, Schaffhausen, 1861-1866).

Apostasy

(ἀποστασία, *revolt),* a forsaking or renouncing religion, either by an open declaration in words, or a virtual declaration by actions. The Greek term is employed by Paul to designate *the* "falling away" (ἡ ἀποστασία), which in his time was held in check by some obstacle (τὸ κατέχον, ὁ κατέχων), <530203>2 Thessalonians 2:3. It means one of two things: (1) Political defection (<011404>Genesis 14:4, Sept.; <141306>2 Chronicles 13:6, Sept.; <440537>Acts 5:37); (2) Religious defection (<442121>Acts 21:21; <540401>1 Timothy 4:1; <580312>Hebrews 3:12). The first is the common classical use of the word. The second is more usual in the N.T.; so St. Ambrose understands it *(Comm. in Luc.* 20:20).

This ἀποστασία (apostasy) implies ἀπόσταται (apostates). An organized religious body being supposed, some of whose members should fall away from the true faith, the persons so falling away would be ἀπόσταται, though still formally unsevered from the religious body; and the body itself, while, in respect to its faithful members, it would retain its character and name, might yet, in respect to its other members, be designated an ἀποστασία. It is such a corrupted religious body as this that Paul seems to mean. He elsewhere describes this religious defection by some of its peculiar characteristics. These are seducing spirits, doctrines of daemons, hypocritical lying, a seared conscience, a forbidding of marriage and of meats, a form of godliness without the power thereof (1 Timothy 4:1; 2 Timothy 3:5). The antitype may be found in the corrupted Church of Christ in so far as it was corrupted. The same body, in so far as it maintained the faith and love, was the bride and the spouse, and in so far as it "fell away" from God, was the ἀποστασία, just as Jerusalem of old was at once Sion the beloved city, and Sodom the bloody city — the Church of God and the Synagogue of Satan. It is of the nature of a religious defection to grow up by degrees. We should not, therefore, be able to lay the finger on any special moment at which it commenced. St. Cyril of Jerusalem considered that it was already existing in his time. "*Now*," he says, "is the ἀποστασία, for men have fallen away (ἀπέστησαν) from the right faith. This, then, is the ἀποστασία, and we must begin to look out for the enemy; already he has begun to send his forerunners, that the prey may be ready for him at his coming" *(Catech.* 15:9). *SEE MAN OF SIN*. The primitive Christian Church distinguished several kinds of apostasy; the first, of those who went entirely from Christianity to Judaism; the second, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion; thirdly, of those who mingled Judaism and Christianity together; and, fourthly, of those who voluntarily relapsed into paganism. *SEE LIBELLATICI*; *SEE SACRIFICATI*; *SEE TRADITORES* (Farrar, s.v.).

At an early period it was held that the church was bound, by the passages of Scripture in which the sin of apostasy is referred to, either entirely to refuse absolution to those excommunicated for it, or at least to defer it until the hour of death. Later, however, this rigor against apostates was modified, and they were restored to the church on condition of certain prescribed penances. Subsequently ecclesiastical usage distinguished

between *apostasia perfidice, inobedientice,* and *irregularitatis.* The two latter were reduced in the Roman Church to two species of defection, so that *apostasia inobedientice* was made identical with apostasy from monastic vows *(apostasia a monachatu),* and *apostasia irregularitatis* with apostasy from the priesthood *(apostasia a clericatu).* Both apostasy from monastic vows (when a monk left his monastery without permission of his superior) and apostasy from the priesthood (when a priest returned to the world) were punished by the Council of Chalcedon with the anathema, and later ecclesiastical legislation threatened them with the loss of the privileges of the order and the clerical rank in addition to excommunication, infamy, and irregularity. It required the bishop to imprison such transgressors; but apostates from vows he was required to deliver over to their superiors, that they might be punished according to the laws and customs of their orders. The state governments lent the secular arm to execute these laws. With regard to *apostasy from the faith,* an ordinance of Boniface III determined that apostates to Judaism should be dealt with as heretics, and this ordinance afterward regulated the treatment not only of such, but of all apostates. Toward apostates to Islamism, or so called renegades, the church exercises this discipline to the present day. Toward the apostates to modern atheism the same discipline could not be exercised, because generally they do not expressly renounce church fellowship. The Roman empire, as early as under the first Christian emperors, regarded apostasy as a civil crime, and punished it with confiscation, inability to give testimony or to bequeath, with infamy, etc. The German empire adopted the provisions of the ecclesiastical legislation, and treated apostasy as heresy. The German criminal practice knew, therefore, nothing of a particular penalty for this crime; and after the criminal code of Charles V abolished the penalty of heresy, the punishment of apostasy generally ceased in the German criminal law.' In Protestant Church disciplines no mention is made of apostasy from the Christian religion to Judaism or Islamism, because this kind of apostasy was little to be expected in the provinces for which they were designed. The national churches pursued, however, defection from their communion through the customary stages of church discipline to excommunication. *SEE APOSTATE*.

We, in these latter times, may apostatize, though under different circumstances from those above described. The term "apostasy" is perverted when it is applied to a withdrawal from any system of mere

polity; it is legitimately used only in connection with a departure from the written truth of God in some form, public or personal. — Bingham, *Orig. Eccles.* bk. 16, ch. 6, s.v: *SEE BACKSLIDING*.

Apostate

(ἀποστάτης, a *rebel, renegade),* a term used, in its strict sense, by ecclesiastical writers, to designate one who has, either wholly or in part, left the true faith to embrace a false belief, or who has forsaken any holy profession to which he was bound by solemn vows. The term apostate is, in Church history, applied by way of emphasis to the Emperor Julian, who, though he had been nominally Christian when he came to the throne, renounced the Christian religion, and used every means in his power to reestablish paganism in the empire. *SEE HERETIC*.

Apostle

(ἀπόστολος, from ἀποστέλλω, *to send forth).* In Attic Greek the term is used to denote *a fleet* or *naval armament.* It occurs only once in the Sept. (<111406>1 Kings 14:6), and there, as uniformly in the New Testament, it signifies *a person sent by another, a messenger.* It has been asserted that the Jews were accustomed to term the collector of the half shekel which every Israelite paid annually to the Temple an apostle; and we have better authority for asserting that they used the word to denote one who carried about encyclical letters from their rulers. OEcumenius states that it is even vet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles. To this use of the term Paul has been supposed to refer (<480101>Galatians 1:1) when he asserts that he was "an apostle, not of men, neither by men" — an apostle not like those known among the Jews by that name, who derived their authority and received their mission from the chief priests or principal men of their nation. The import of the word is strongly brought out in <431316>John 13:16, where it occurs along with its correlate, "The servant is not greater than his Lord, neither he *who is sent* (ἀπόστολος) greater than he who sent him."

It is the opinion of Suicer *(Thesaurus,* art. Ἀπόστολος) that the appellation "apostle" is in the N.T. employed as a general name for Christian ministers as *"sent* by God," in a qualified use of that phrase, to preach the word. The word is indeed used in this loose sense by the fathers. Thus we find Archippus, Philemon, Apphia, the seventy disciples (<420101>Luke 10:117), termed apostles; and even Mary Magdalene is said γενέσθαι

τοῖς ἀποστόλοις ἀπόστολος, to become an apostle to the apostles. No evidence, however, can be brought forward of the term being thus used in the N.T. Andronicus and Junia (Romans 16:7) are indeed said to be ἐπίσημοι ἐν τοῖς ἀποστόλοις, "of note among the apostles;" but these words by no means imply that they were apostles, but only that they were well known and esteemed by the apostles. The συνεργο . . . the fellow-workers of the apostles, are by Chrysostom denominated συναπόστολοι. The argument founded on 1 Corinthians 4:9, compared with ver. 6, to prove that Apollos is termed an apostle, cannot bear examination. The only instance in which it seems probable that the word, as expressive of an office in the Christian Church, is applied to an individual whose call to that office is not made the subject of special narration, is to be found in Acts 14:4, 14, where Barnabas, as well as Paul, is termed an apostle. At the same time, it is by no means absolutely certain that the term *apostles*, or messengers, does not in this place refer rather to the mission of Paul and Barnabas by the prophets and teachers at Antioch, under the impulse of the Holy Ghost (Acts 13:1-4), than to that direct call to the Christian apostleship which we know Paul received, and which if Barnabas had received, we can scarcely persuade ourselves that no trace of so important an event should have been found in the sacred history but a passing hint, which admits, to say the least, of being plausibly accounted for in another way. 'We know that, on the occasion referred to, "the prophets and teachers, when they had fasted and prayed, and laid their hands on Barnabas and Saul, sent them away" (ἀτέλυσαν); so that, in the sense in which we will immediately find the words occurring, they were ἀπόστολοι — prophets and teachers (Vollhagen, *De Apost. Ebr.* Greifsw. 1704).

In 2 Corinthians 8:23, we meet with the phrase ἀπόστολοι ἐκκλησιῶν, rendered in our version "the messengers of the churches." Who these were, and why they received this name, is obvious from the context. The churches of Macedonia had made a contribution for the relief of the saints of Judaea, and had not merely requested the apostle "to receive the gift, and take on him the fellowship of ministering to the saints," but at his suggestion had appointed some individuals to accompany him to Jerusalem with their alms. These "apostles or messengers of the churches" were those "who were chosen of the churches to travel with the apostle with this grace [gift], which was administered by him," to the glory of their common Lord (2 Corinthians 8:1-4, 19). With much the same

meaning and reference Epaphroditus (Philippians 2:25) is termed ἀπόστολος — a messenger of the Philippian Church — having been employed by them to carry pecuniary assistance to the apostle (Philippians 4:14-18).

The word “apostle” occurs once in the New Testament (Hebrews 3:1) as a descriptive designation of Jesus Christ: ‘“ The apostle of our profession,” i.e. the apostle whom we profess or acknowledge. The Jews were in the habit of applying the term jyl&æ; from jliv; *to send,* to the person who presided over the synagogue, and directed all its officers and affairs. The Church is represented as “the house or family of God,” over which he had placed, during the Jewish economy, Moses as the superintendent-over which he has placed, under the Christian economy, Christ Jesus. The import of the term *apostle* is divinely commissioned superintendent; and of the whole phrase, *"the apostle of our profession,"* the divinely commissioned superintendent whom WE Christians acknowledge, in contradistinction to the divinely appointed superintendent Moses, whom the Jews acknowledged.

1. The term apostle, however, is generally employed in the New Testament as the descriptive appellation of a comparatively small class of men, to whom Jesus Christ intrusted the organization of his Church and the dissemination of his religion among mankind. At an early period of his ministry “he ordained twelve” of his disciples “that they should be with him.” Their names were:

1. Simon Peter (Cephas, Bar-jona);
2. Andrew;
3. John;
4. Philip;
5. James the Elder;
6. Nathanael (Bartholomew);
7. Thomas (Didymus);
8. Matthew (Levi);
9. Simon Zelotes;
10. Jude (Lebbaeus, Judas, Thaddaeus);
11. James the Less;
12. Judas Iscariot.

(For their names according to Mohammedan traditions, see Thilo, *Apocr.* 1:152.) "These he named apostles." Some time afterward "he gave to them power against unclean spirits to cast them out, and to heal all manner of disease;" "and he sent them to preach the kingdom of God" (<41314>Mark 3:14; <40101>Matthew 10:1-5; <41607>Mark 6:7; <42613>Luke 6:13; 9:1). To them he gave "the keys of the kingdom of God," and constituted them princes over the spiritual Israel, that "people whom God was to take from among the Gentiles, for his name" (<40619>Matthew 16:19; 18:18; 19:28; <42230>Luke 22:30). Previously to his death he promised to them the Holy Spirit, to fit them to be the founders and governors of the Christian Church (<43146>John 14:16, 17, 26; 15:26, 27; 16:7-15). After his resurrection he solemnly confirmed their call, saying, "As the Father hath sent me, so send I you;" and gave them a commission to "preach the gospel to every creature" (<43021>John 20:21-23; <40818>Matthew 18:18-20). After his ascension he, on the day of Pentecost, communicated to them those supernatural gifts which were necessary to the performance of the high functions he had commissioned them to exercise; and in the exercise of these gifts they, in the Gospel history and in their epistles, with the Apocalypse, gave a complete view of the will of their Master in reference to that new order of things of which he was the author. They "had the mind of Christ." They spoke "the wisdom of God in a mystery." That mystery "God revealed to them by his Spirit," and they spoke it, "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." They were "ambassadors for Christ," and besought men, "in Christ's stead, to be reconciled to God." They authoritatively taught the doctrine and the law of their Lord; they organized churches, and required them to "keep the traditions," i.e. the doctrines and ordinances *delivered* to them" (Acts 2; <46216>1 Corinthians 2:16; 2:7, 10, 13; <47050>2 Corinthians 5:20; <46102>1 Corinthians 11:2). Of the twelve originally ordained to the apostleship, one, Judas Iscariot, "fell from it by transgression," and Matthias, "who had companied" with the other apostles "all the time that the Lord Jesus went out and in among them," was by lot substituted in his place (<40117>Acts 1:17-26). Saul of. Tarsus, afterward termed Paul, was also miraculously added to the number of these permanent rulers of the Christian society (<44901>Acts 9; 20:4; 26:15-18; <54012>1 Timothy 1:12; 2:7; <55011>2 Timothy 1:11). *SEE DISCIPLES (Twelve).*

2. The number *twelve* was probably fixed upon after the analogy of the twelve tribes of the Israelites (<40928>Matthew 19:28; Lightfoot, *Hor. Heb.* p. 323; comp. Tertull. *c. Marcion.* 4:415), and was so exact that the apostles

are often termed simply “the Twelve” (<40>Matthew 26:14, 47; <43>John 6:67; 20:24; <46>1 Corinthians 15:5). Their general commission was to preach the gospel. (See generally Cave, *Hist. of the Apostles,* Lond. 1677; Spanheim, *De apostolatu,* in his *Dissert. hist. quaternio,* Lugd. B. 1679; Buddae *Eccles. apost.* Jen. 1729; Burmann, *Exercit. acad.* 2, 104 sq.; Hess, *Gesch. u. Schrift. d. Apostel,* Tir. 1821; Planck, *Gesch. des Christenth.* Gott. 1818; Wilhelm, *Christi Apostel,* Heidelb. 1825; Capelli *Histor. apost. illustr.* Genev. 1634, Salmur. 1683, Frckf. 1691; Von Einem, *Historia Christ. et Apostol.* Gott. 1758; Rullmann, *De Apostolis,* Rint. 1789; Stanley, *Sermons on the Apostolic Age,* Oxf. 1847, 1852; Renan, *Les Apotres,* Paris, 1866.) They were uneducated persons (F. Lami, *De eruditione apostolorum,* Flor. 1738) taken from common life, mostly Galileans (<40>Matthew 11:25), and many of them had been disciples of John the Baptist (<43>John 1:35 sq.). Some of them appear to have been relatives of Jesus himself. *SEE BROTHER*. Our Lord chose them early in his public career, though some of them had certainly partly attached themselves to him before; but after their call as apostles they appear to have been continuously with him or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth; and the prelatical supremacy of Peter, founded by the Romish Church upon <40>Matthew 16:18, is nowhere alluded to in the apostolical period. We find one indeed, Peter, from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches, *SEE PETER*; but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord’s acts and sufferings on several occasions (<41>Mark 5:37; <40>Matthew 17:1 sq.; 26:37); but this is no proof of superiority in rank or office. Early in our Lord’s ministry, he sent them out two and two to preach repentance, and perform miracles in his name (<40>Matthew 10; <42>Luke 9). This their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (<40>Matthew 10:5, 6). There is, however, in his charge to the apostles on this occasion not a word of their proclaiming his own mission as the Messiah of the Jewish people; their preaching was at this time strictly of a preparatory kind, resembling that of John the Baptist, the Lord’s forerunner.

Jesus early informed the apostles respecting the solemn nature, the hardships, and even positive danger of their vocation (<40107>Matthew 10:17), but he never imparted to them any *esoteric* instruction, nor even initiated them into any special mysteries; since the whole tendency of his teaching was practical; but they constantly accompanied him in his tours of preaching and to the festivals (being unhindered by their domestic relations, comp. <40814>Matthew 8:14; <460905>1 Corinthians 9:5; see Euseb. *Hist. Eccl.* 3:30; Schmid, *De apostolis uxoratis*, Helmst. 1704, Viteb. 1734; comp. Deyling, *Observ. 3*, 469 sq.; Pfaff, *De circumductione soror. mulierum apostolica*, Tubing. 1751; Schulthess, *Neueste.theol. Nachricht.* 1828, 1:130 sq.), beheld his wonderful acts, listened to his discourses addressed to the multitude (<40501>Matthew 5:1 sq.; 23:1 sq.; <420413>Luke 4:13 sq.), or his discussions with learned Jews (<401913>Matthew 19:13 sq.; <421025>Luke 10:25 sq.); occasionally (especially the favorite Peter, John, and James the elder) followed him in private (<401701>Matthew 17:1 sq.), and conversed freely with him, eliciting information (<401515>Matthew 15:15 sq.; 18:1 sq.; <420809>Luke 8:9 sq.; 12:41; 17:5; <430902>John 9:2 sq.) on religious subjects, sometimes with respect to the sayings of Jesus, sometimes in general (<401310>Matthew 13:10 sq.), and were even on one occasion themselves incited to make attempts at the promulgation of the Gospel (<401007>Matthew 6:7 sq.; <420906>Luke 9:6 sq.), and with this view performed cures (<410613>Mark 6:13; <420906>Luke 9:6), although in this last they were not always successful (<401716>Matthew 17:16). They had, indeed; already acknowledged him (<401616>Matthew 16:16; <420920>Luke 9:20) as the Messiah (ὁ Ξριστὸς τοῦ Θεοῦ), endowed with miraculous powers (<420954>Luke 9:54), yet they were slow in apprehending the spiritual doctrine and aim of their Master, being impeded by their weak perception and their national prepossessions (<401516>Matthew 15:16; 16:22; 17:20 sq.; <420954>Luke 9:54; <431612>John 16:12), insomuch that they had to ask him concerning the obvious import of the plainest parables (<421241>Luke 12:41 sq.), and, indeed, they themselves at times confessed their want of faith (<421705>Luke 17:5); nor even at the departure of Jesus from the earth, when for two or three years they had been his constant and intimate companions (<401621>Matthew 16:21), were they at all mature (<422421>Luke 24:21; comp. <431612>John 16:12) in the knowledge appropriate to their mission (see Vollborth, *De discip. Christiper gradus ad dignitatem et potent. Apostolor. evectis*, Gott. 1790; Bagge, *De sapientia Christi in electione, institutione et missione Apostolor.* Jen. 1754; Ziez, *Quomodo notio de Messia in animis Apost. sensim sensimque claris orem acceperit lucem*, Lubec. 1793; Liebe, in Augustij *N. theol. Blatt.* II, 1, 42 sq.; Ernesti, *De prceclara Chr. in Apost.*

instituendis sapientia, Gott. 1834; Neander, *Leb. Jes.* p. 229 sq.; comp. also Mahn, *De via qua Apost. Jesu doctrinam divin. melius perspexerint,* Gott. 1809). Even the inauguration with which they were privileged at the last supper with Jesus under so solemn circumstances (<40l26>Matthew 26:26 sq.; <41l22>Mark 14:22 sq.; <42l17>Luke 22:17 sq.) neither served to awaken their enthusiasm, nor indeed to preserve them from outright faithlessness at the death of their Master (<40l614>Matthew 16:14 sq.; <42l24>Luke 24:13 sq., 36 sq.; <43l09>John 20:9, 25 sq.). One who was but a distant follower of Jesus and a number of females charged themselves with the interment of his body, and it was only his incontestable resurrection that gathered together again his scattered disciples. Yet the most of them returned even after this to their previous occupation (<43l03>John 21:3 sq.), as if in abandonment of him, and it required a fresh command of the Master (<40l8l2>Matthew 28:28 sq.) to direct them to their mission, and collect them at Jerusalem (<44l04>Acts 1:4). Here they awaited in: a pious association the advent of the Holy Spirit (<43l22>John 20:22), which Jesus had promised them (<44l08>Acts 1:8) as the Paraclete (<43l46>John 14:26; 16:13); and soon after the ascension of their teacher, on the Pentecost established at the founding of the old dispensation, they felt themselves surprised by an extraordinary phenomenon (see Schulthess, *De Charismatib. Spir. Sancti,* Leipz. 1818; Schulz, *Geistesgaben der ersten Christen,* Bresl. 1836; Neander, *Planting,* 1:11 sq.), resulting in an internal influx of the power of that Spirit (<44l01>Acts 2); and thereupon they immediately began, as soon as the vacancy occasioned by the defection of Judas Iscariot had been filled by the election of Matthias (<44l15>Acts 1:15 sq.), to publish, as witnesses of the life and resurrection of their Lord, the Gospel in the Holy City with ardor and success (<44l241>Acts 2:41). Their course was henceforth decided, and over much that had hitherto been dark to them now beamed a clear light (<43l222>John 2:22; 12:16; see Henke, in Pott's *Sylloge,* 1:19 sq.).

3. Under the eyes of the apostles, and not without personal sacrifice on their part, the original Christian membership at Jerusalem erected themselves into a community within the pale of Judaism, although irrespective of its sacred rites, with which, however, they maintained a connection (<44l01>Acts 3-7), and the apostolical activity soon disseminated the divine word among the Samaritans likewise (<44l805>Acts 8:5 sq., 15), where already Jesus had gained some followers (<43l401>John 4). In the mother Church at Jerusalem their superior dignity and power were, universally acknowledged by the rulers and the people (<44l512>Acts 5:12 sq.). Even the

persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judaea, does not seem to have brought peril to the apostles (<44801>Acts 8:1). Here ends, properly speaking (or rather, perhaps, with the general visitation hinted at in <44932>Acts 9:32), the *first* period of the apostles' agency, during which its center is Jerusalem, and the prominent figure is that of Peter. Agreeably to the promise of our Lord to him (<401618>Matthew 16:18), which we conceive it impossible to understand otherwise than in a personal sense, he among the twelve foundations (<662114>Revelation 21:14), was the stone on whom the Church was first built; and it was his privilege first to open the doors of the kingdom of heaven to Jews (<440214>Acts 2:14, 42) and to Gentiles (<441011>Acts 10:11). The next decisive step was taken by Peter, who, not without misgivings and even disapproval on the part of the primitive body of Christians, had published the Gospel on the sea-coast (Acts 10, 11); and this led to the establishment of a second community in the Syrian metropolis Antioch (<441121>Acts 11:21), which kept up a friendly connection with the Church at Jerusalem (<441122>Acts 11:22 sq.), and constitutes the center of this *second* period of the apostolical history.

But all that had hitherto taken place was destined to be cast into the shade by the powerful influence of one individual, a Pharisee, who received the apostolate in a most remarkable manner, namely, Paul. Treated at first with suspicion, he soon acquired influence and consideration in the circle of the apostles by his enthusiasm (Acts 13), but, betaking himself to Antioch, he carried forth thence in every direction the Gospel into distant heathen lands, calling out and employing active associates, and resigning to others (Peter; comp. <480207>Galatians 2:7) the conversion of the Jews. His labors form the *third* apostolical period. From this time Paul is the central character of the apostolical history; even Peter gradually disappears, and it is only after Paul had retired from Asia Minor that John appears there, but even then laboring in a quiet manner. Thus a man who had probably not personally, known Christ, who, at least, was not (originally) designated and consecrated by him to the apostleship, yet accomplished more for Christianity than all the directly-appointed apostles, not only in extent, measuring his activity by the geographical region traversed, but also in intensity, since he especially grasped the comprehensive scope of the Christian remedial system, and sought to harmonize the heavenly doctrine with sound learning. It is not a little remarkable that a Pharisee should thus most successfully comprehend the world-wide spirit of Christianity.

4. Authentic history records nothing concerning the apostles beyond what Luke has afforded respecting Peter, John (<44814>Acts 8:14), and the two James's (<44212>Acts 12:2, 17; 15:13; 21:18). Traditions, derived in part from early times (Euseb. *Hist. Eccl.* 3, 1), have come down to us concerning nearly all of them (see the *Acta Apostolorunm Apocrypha,* which have been usually ascribed to one Abdias, in Fabricii *Cod. Apocryph.* 1, 402 sq.; and Cave's *Antiquitates Apostol.* ut sup.; also Perionii *Vitae Apostolorum,* Par. 1551, Fref. 1774; comp. Ludewig, *Die Apost. Jes.* Quedlinb. 1841; Heringa, *De vitis apostolorum,* Tielae, 1844), but they must be cautiously resorted to, as they sometimes conflict with one another, and their gradual growth can often be traced. All that can be gathered with certainty respecting the subsequent history of the apostles is that James (q.v.), after the martyrdom of James the greater (<44212>Acts 12:2), usually remained at Jerusalem as the acknowledged head of the fraternity (comp. <44217>Acts 12:17) and president of the college of the apostles (<44153>Acts 15:13; 21:18; <480209>Galatians 2:9); while Peter traveled mostly as missionary among the Jews ("apostle of the Circumcision," <480208>Galatians 2:8), and John (all three are named "pillars" of the Christian community, <480209>Galatians 2:9) eventually strove at Ephesus to extend the kindly practical character of Christianity, which had been endangered by Gnostical tendencies, and to win disciples in this temper. From this period it certainly becomes impossible to determine the sphere of these or the other apostles' activity; but it must ever remain remarkable that precisely touching the evangelical mission of the immediate apostles no more information is extant, and that the memory of the services of most of them survived the very first century only in extremely unreliable stories. We might he even tempted to consider the choice of Jesus as in a great measure a failure, especially since a Judas was among the select; but we must not forget, in the first place, that it was of great importance for Jesus to form as early as possible a narrow circle of disciples, i.e. at a time when there was small opportunity for selection (<400937>Matthew 9:37 sq.); in the second place, that, in making the choice, he could only have regard to moral and intellectual constitution, in which respect the apostles chosen probably compared favorably with his other followers; and finally that, even if (as some infer from <430225>John 2:25) the ultimate results had been clearly foreseen by him, they did not (especially after the new turn given to the Christian enterprise by Paul) strictly depend upon this act of his, since, in fact, the successful issue of the scheme justified his sagacity as to the instrumentalities by which it was on the whole carried forward. Some writers (Neander, *Leb. Jes.* p. 223 sq.) have

made out quite an argument for the selection of the apostles from their various idiosyncracies and marked traits of character (Gregorii *Diss. de temperamentis scriptorum N.T.* Lips. 1710; comp. Hase, *Leb. Jes.* p. 112 sq.), and Jesus himself clearly never intended that they should all have an equal career or mission; the founding of the Church in Palestine and its vicinity was their first and chief work, and their services in other countries, however important in themselves, were of secondary interest to this. See generally, respecting single apostles and their activity (especially in the N.T.), Neander's *Planting and Training of the Prim. Ch.* (Hamb. 3d ed. 1841, Edinb. 1843); D. F. Bacon, *Lives of the Apost.* (N. Y. 1846).

5. The characteristic features of this highest office in the Christian Church have been very accurately delineated by M'Lean, in his *Apostolic Commission.* "It was essential to their office —

(1.) That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (<43157>John 15:27). This is laid down as an essential requisite in the choice of one to succeed Judas (<40102>Acts 1:21, 22), that he should have been personally acquainted with the whole ministerial course of our Lord, from the baptism of John till the day when He was taken up into heaven. He himself describes them as those that had continued with Him in his temptations. (<42228>Luke 22:28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from his own words in <43148>John 14:28; 15:26, 27; 16:13, that an especial bestowal of the Spirit's influence was granted them, by which their memories were quickened, and their power of reproducing that which they had heard from him increased above the ordinary measure of man. Paul is no exception here; for, speaking of those who saw Christ after his resurrection, he adds, 'and last of all he was seen of me' (<46508>1 Corinthians 15:8). And this he elsewhere mentions as one of his apostolic qualifications: 'Am I not an apostle? have I not seen the Lord?' (<46901>1 Corinthians 9:1). So that his seeing that Just One and hearing the word of his mouth was necessary to his being 'a witness of what he thus saw and heard' (<42214>Acts 22:14, 15).

(2.) They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them (<42613>Luke 6:13; <48101>Galatians 1:1), Matthias not excepted; for, as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, declared his

choice, and immediately called him to the office of an apostle (<40124>Acts 1:24-26).

(3.) Infallible inspiration was also essentially necessary to that office (<43163>John 16:13; <46210>1 Corinthians 2:10; <48111>Galatians 1:11, 12). They had not only to explain the true sense and spirit of the Old Testament (<42427>Luke 24:27; <44622>Acts 26:22, 23; 28:23), which were hid from the Jewish doctors, but also to give forth the New Testament revelation to the world. which was to be the unalterable standard of faith and practice in all succeeding generations (<60125>1 Peter 1:25; <62406>1 John 4:6). It was therefore absolutely necessary that they should be secured against all error and mistake by unerring inspiration. Accordingly, Christ bestowed on them the Spirit to 'teach them all things,' to 'bring all things to their remembrance whatsoever he had said to them' (<43146>John 14:26), to 'guide them into all truth,' and to 'show them things to come' (<43163>John 16:13). Their word, therefore, must be received, 'not as the word of men, but, as it is in truth, the word of God' (<52213>1 Thessalonians 2:13), and as that whereby we are to distinguish 'the spirit of truth from the spirit of error" (<62406>1 John 4:6).

(4.) Another qualification was the power of working miracles (<41620>Mark 16:20; <44243>Acts 2:43), such as speaking with divers tongues, curing the lame, etc. (<46208>1 Corinthians 12:8-11). These were the credentials of their divine mission. 'Truly,' says Paul, 'the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds' (<47212>2 Corinthians 12:12). Miracles were necessary to confirm their doctrine at its first publication, and to gain credit to it in the world as a revelation from God, and by these 'God bare them witness' (<58204>Hebrews 2:4).

(5.) To these characteristics may be added the *universality* of their mission. Their charge was not confined to any particular visible church, like that of ordinary pastors, but, being the oracles of God to men, they had 'the care of all the churches' (<47128>2 Corinthians 11:28). They had power to settle their faith and order as a model to future ages, to determine all controversies (<44604>Acts 16:4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (<46503>1 Corinthians 5:3-6; <47108>2 Corinthians 10:8; 13:10)."

6. It must be obvious, from this scriptural account of the apostolical office, that the apostles had; in the strict sense of the term, no successors. Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the

Church and the world in all future ages. They are the only authoritative teachers of Christian doctrine and law. All official men in Christian churches can legitimately claim no higher place than expounders of the doctrines and administrators of the laws found in their writings. Few things have been more injurious to the cause of Christianity than the assumption on the part of ordinary office-bearers in the Church of the peculiar prerogatives of "the holy apostles of our Lord Jesus." Much that is said of the latter is not at all applicable to the former; and much that admits of being applied can be so, in truth, only in a very secondary and extenuated sense. *SEE SUCCESSION*.

The apostolical office seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders; all continuation of it, from the very conditions of its existence (comp. 1 Corinthians 9:1), being impossible. The ἐπίσκοπος or "bishop" of the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically. and not officially. *SEE SUCCESSION*.

7. In the early ecclesiastical writers we find the term ὁ ἀπόστολος, "the apostle," used as the designation of a portion of the canonical books, consisting chiefly of the Pauline Epistles. "The Psalter" and "the Apostle" are often mentioned together. It is also not uncommon with these writers to call Paul "The Apostle," by way of eminence.

The several apostles are usually represented in mediaeval pictures with special badges or attributes: St. Peter, with the keys; St. Paul, with a sword; St. Andrew, with a cross; St. James the Less, with a fuller's pole; St. John, with a cup and a winged serpent flying out of it; St. Bartholomew, with a knife; St. Philip, with a long staff, whose upper end is formed into a cross; St. Thomas, with a lance; St. Matthew, with a hatchet; St. Matthias, with a battle-axe; St. James the Greater, with a pilgrim's staff and a gourd-bottle; St. Simon, with a saw; and St. Jude, with a club. (See Lardner, *Works*, 5, 255-6. 361.)

For the history of the individual apostles, see each name (Mant, *Biog. of the Apostles*, Lond. 1840).

8. Further works on the history of the apostles, besides the patristic ones by Dorotheus of Tyre (tr. in Hanmer's *Eusebius*, Lond. 1663), Jerome (in append. of his *Opera*, 2:945), Hippolytus (of doubtful genuineness, given with others in Fabricii *Cod. Apocr. N.T.* 2, 388, 744, 757; 3, 599), Nicetas (Lat. in *Bibl. Max. Patr.* 27:384; Gr. and Lat. by Combefis, *Auct. Noviss.* p. 327), and others (see J. A. Fabricius, *Bibliotheca Eccles.* append.), are the following: G. Fabricius, *Hist. J. C. itemque apostol.* etc. (Lips. 1566, 1581, 8vo); Cave, *Lives of the Apostles* (Lond. 1677, 1678, 1684, 1686, fol., and often since; new ed. by Cary, Oxf. 1840, 8vo; a standard work on the subject, above referred to); Hoffmann, *Geschichtskalender d. Apostel* (Prem. 1699, 8vo); Grunenberg, *De Apostolis* (Rost 1704, 1705); Reading, *Hist. of our Lord, with Lives of the Apostles* (Lond. 1716, 8vo); Anonymous, *Hist. of the Apostles in Scripture* (Lond. 1725, 8vo); Sandin, *Hist. Apostolica* (Petav. 1731, 8vo; an attempt to fortify the Acts by external accounts); G. Erasmus, *Peregrinationes apostolor.* (Regiom. 1702); Tillemont, *L'Histoire Ecclesiastique*, 1 and 2; Fleetwood, *Life of Christ*, s. f.; Lardner, *Works*, 6; Jacobi, *Gesch. d. Apostel* (Gotha, 1818, 8vo); Rosenmüller, *Die Apostel, nach ihrem Leben u. Wirken* (Lpz. 1821, 8vo); Wilhelmi, *Christi Apostel u. erste Bekenner* (Heidelb. 1825, 8vo); Kitto, *Daily Bible Illustrations*, eve. ser. 4; Greens wood, *Lives of the Apostles* (3d ed. Bost. 1846, 12mo); also the works enumerated under ACTS (OF THE APOSTLES). Of a more special character are the following among others: Ribov, *De apostolatu Judaico, spec. Pauli* (Gott. 1745); Heineccius, *De habitu et insignib. apostolor. sacerdotalibus* (Lips. 1702); Pflicke, *De apostolor. et prophetar. in N.T. eminentia et discrimine* (Lips. 1785); Rhodomann, *De sapientia Chr. in electione apostolor.* (Jen. 1752); C. W. F. Walch, *De illuminatione apostolor. successiva* (Gott. 1758); Michaelis, *De aptitudine et sinceritate apostolor.* (Hal. 1760); Jesse, *Learning and Inspiration of the Apostles* (Lond. 1798); Goldhorn, *De institutione apostolor. precepta recte agendi a Jesu scepenumero repetenda* (Lips. 1817); Tittmann, *De discrimine discipline Christi et apostolorum* (Lips. 1805); Hergang, *De apostolor. sensu psychojogico* (Budissae, 1841); Milman, *Character and Conduct of the Apostles* (Bampton Lect. Oxf. 1827); Whately, *Lect. on the character of the Apostles* (2d ed. Lond. 1853); Messner, *Lehre der Apostel* (Lpz. 1856). Monographs on various points relating to the apostolate have also been written in Latin by Moebius (Lips. 1660), Dannhauer (Argent. 1664), Kahler (Rint. 1700), Cyprian (Lips. 1717), Fischer (ib. 1720), Fromm (Ged. 1720), Neubauer (Hal. 1729), Beck (Viteb. 1735), Roser (Argent.

1743), Michaelis (Hal. 1749), Kocher (Jen. 1751), Stosch (Guelf. 1751), Rathlef (Harmon. 1752), C. W. F. Walch (Jen. 1754), J. E. J. Walch (ib. 1753,1755), J. G. Walch (ib. 1774), Pries (Rost. 1757), Schulze (Freft. 1758), Taddel (Rost. 1760), Stemler (Lips. 1767), Crusius (ib. 1769), Widmann (Jen. 1775), Wilcke (ib. 1676), Wichmann (ib. 1779), Schlegel (Lips. 1782), Ran (Erlang. 1788), Miller (Gott. 1789), Pisanski (Regiom. 1790), Heumann *(Dissert.* 1:120-155), Gude *(Nov. misc. Lips. 3,* 563 sq.), Christiansen (Traj. 1803), Bohme (Hal. 1826), etc.; in German by Gabler *(Theol. Journ.* 13:94 sq.), Grulich *(Ann. d. Theol.),* Ruhmer (in Schuderoff's *Jahrb.* 3, 3, 257-283),Vogel (*Aufsatze*, 2:4), and many others, especially in contributions to theological journals. *SEE APOSTOLIC AGE*.

Apostles' Creed

SEE CREED.

Apostolic, Apostolical

belonging or relating to the apostles, or traceable to the apostles. Thus we say, the apostolical age, apostolical character, apostolical doctrine, constitutions, traditions, etc. The title, as one of honor, and likely also to imply authority, has been falsely assumed in various ways. Thus the pretended succession of bishops in the prelatical churches has been called Apostolical Succession. *SEE SUCCESSION*. The Roman Church calls itself the Apostolical Church (q.v.), and the see of Rome the Apostolic See *(sedes apostolica).* The pope calls himself the Apostolical Bishop. At an early period of the church *every* bishop's see was called by courtesy an apostolic see, and the term implied, therefore, no pre-eminence. The first time the term *apostolical* is attributed to bishops is in a letter of Clovis to the council of Orleans, held in 511, though that king does not in it expressly denominate them apostolical, but *apostolica sede dignissimi,* highly worthy of the apostolical see. In 581 Guntram calls the bishops assembled at the council of Magon apostolical pontiffs. In progress of time, the bishop of Rome increasing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem having fallen into the hands of the Saracens, the title apostolical was restrained to the pope and his church alone. At length, some of the popes, and St. Gregory the Great, not content to hold the title by this tenure, began to insist that it belonged to them by another-and peculiar right as the successors of St. Peter. In

1049 the council of Rheims declared that the pope was the sole apostolical primate of the universal church. Hence a great number of apostolicals: apostolical see, apostolical nuncio, apostolical notary, apostolical chamber, apostolical brief, apostolical vicar, apostolical blessing, etc., in all of which phrases the name apostolical is identical with papal. — See Elliott, *Delineation of Romanism,* bk. 3, ch. 5; Bingham, *Orig. Eccles.* bk. 2, ch. 2 and 17; Hook, *Ch. Dictionary,* s.v.

Apostolic Age

that period of church history which extends from the day of Pentecost to the death of the last surviving apostle (John).

With the rise of Rationalism in Germany the authenticity of several books of the New Testament, and consequently the history of the apostolical age, became a matter of doubt, and the subject of critical investigation. The first who undertook to reconstruct the history of the apostolical age was Semler, who, in a number of treatises, insisted on a distinction being made between that which is of permanent value in the primitive history of Christianity and that which is temporary and transitory, and pointed to the great influence which the opposition between Jewish Christianity and the Pauline school had upon the formation of the church. Under the treatment of Semler the early Christian Church was eviscerated of all life, and nothing left but a dry abstraction. The same may be said of the works of Professor Planck, of Gottingen (especially his *Geschichte der christlichen Gesellschaftsverfassung),* though they are in some respects valuable. From the degradation of the apostolic age by these and many other writers of similar views, it was rescued by the theologians of the new evangelical school, especially Neander *(Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel,* Hamburg, 1832, 4th edition, which reviews all the works that had been published since the appearance of the first edition), who shows throughout as deep piety as critical acumen. In the mean time, however, an entirely new view of the apostolic age was developed by Professor F. C. Baur and his disciples, the so-called *Tiibingen School* (q.v.), the first and most important manifesto of which was the Life of Jesus by Strauss, while the entire theory was most completely exhibited in Baur's *Paulus der Apostel Jesu Christi* (1845, 8vo), and in Schwegler, *Nachapostolisches Zeitalter* (Tiubingen, 1846, 2 vols.). This school rejected the authenticity of most of the books of the

New Testament, and regarded them only as sources of information for the "Post-apostolic Age." The essential points of this new theory are:

(1) that, in the minds of Christ and the first apostles, the new religion was only a development or perfection of Judaism, and the same with what was later called Ebionism;

(2), that Paul, in opposition to the other apostles, founded Gentile Christianity, quite a distinct system;

(3), that Ebionism and Paulinism were reconciled in the 2d century by a number of men of both parties who then wrote Luke's *Acts of the Apostles* and several of the apostolical epistles; and on the basis of this reconciliation the Christian Church was built. (For an account of it, see Schaff, *Apostolic Age*, § 36; *London Eclectic Review*, June, 1853.) *SEE TUBINGEN SCHOOL*.

The subject called forth a very animated discussion and a numerous literature, and the theologians of Tubingen gradually became more moderate in their destructive criticism. The work of Ritschl on the Origin of the Old Catholic Church *(Entstehung der altkatholischen Kirche*, Bonn, 1850) deserves especial credit in this respect. Among the works on the orthodox side which were called forth by this discussion were those of Baumgarten *(De Apostelgeschichte*, Brunswick, 1852, 2vols.), Trautman *(Die apostolische Kirche,* 1848), and G. V. Lechler, *Das apostolische und nachapostolische Zeitalter* (Stuttgart, 1857, 2d ed.).

As the critics of the Tibingen school greatly differed in their views respecting the authenticity of the several books of the New Testament, the question arose what parts of the history of the apostolic age can be established with certainty by the books of the New Testament considered separately? The Tubingen school did not reject the authenticity of the Epistles to the Romans, Corinthians, and Galatians. Its opponents therefore showed that we find in these epistles the basis

(1) of the historical appearance and the divine-human nature of Christ, which is more fully developed in the Gospels;

(2) of a congregation which the Lord himself collected from Judaism, and the guidance of which was afterward transferred to the apostles, who were fitted out for their office through the Holy Spirit and the appearances of the risen Lord;

(3) of the additional vocation of Paul to the apostolic office, and, more specially, to the office of apostle of the Gentiles;

(4) of the equal rights of the Gentiles in the Christian Church.

The Acts of the Apostles were regarded by the Tubingen school as an untrustworthy novel, invented for the purpose of reconciling the schools of Peter and Paul, and irreconcilable in many of its statements with the epistles of Paul. Those who combated this view showed that the essential points of the book are in the best harmony with the epistles. An important work proving the authenticity of the Acts is Wieseler's *Chronologie des apostolischen Zeitalters* (Gottingen, 1848). The Johannean (and, in general, apostolic) origin of the Revelation was even denied by men like Lucke and Neander, on the ground that the Revelation and the fourth Gospel could not have proceeded from the same author. Professor Baur and the Tubingen school rejected, on the same ground, the authenticity of the fourth Gospel, while they defended the Johannean origin of the Revelation. The Book of Revelation agrees with John's Gospel in recognizing the higher, divine nature of Christ.

The first three Gospels shed but little light on the different tendencies of the apostolical age, though it is generally agreed that the first is of a decidedly Jewish-Christian character, while the third clearly shows the Paulinism of its author. The other books of the New Testament are partly looked upon as leaning on the Pauline tendency (the Epistle to the Hebrews), partly on the Jewish Christians (Epistle of James), and partly on both (Epistles of Peter and Judas). From them, as well as from the earliest apostolical fathers (Barnabas, Clement of Rome, etc.), additional details on the difference of views in the apostolic age were derived.

The apostolic age begins with the time when the apostles themselves began to take an active part in the building of the Christian church; that is, in the outpouring of the Holy Spirit on Pentecost. It coincides, therefore, with the beginning of the Acts. It closes with the cessation of the authority and the immediate influence of the apostles. For the churches in different countries, the apostolic age therefore lasts as long as their immediate guidance through one of the apostles was possible.

The name of apostles is given, 1, to the original twelve, to whom, after the fall of Judas, another was added, to keep up the correspondence with the number of the tribes of Israel; 2, to Paul, and some of his companions. All

these had a divine authorization to found congregations. and to establish doctrine and institutions. They possessed this authority because they were sent by the Lord himself, not because they were exclusively filled by the Lord with the Spirit, which, on the contrary, was to remain with the church forever.

Gentile and Jewish Christianity must be regarded as two forms of one spirit, which are in inner harmony with each other, and supply each other, and together represent a unity which was consummated in the minds of at least the chief apostles. The union was fully cemented at the apostolical council at Jerusalem, at which the apostles for the Jewish Christians and those for the Gentiles mutually recognized each other. The accounts of this council do not conflict, but supply each other.

The question has been frequently discussed to what extent the arrangements made by the apostles can be ascribed to the Savior himself. With regard to this point, it is safe to ascribe to him the principle, but not the details of execution. The Spirit whom the Savior left with his disciples organized the church in the name and the power of Jesus. The primitive church offices and the development of the church constitution are pre-eminently a product of the apostolic age. This subject is ably treated by Ritschl in his work on the Origin of the Old Catholic Church *(Entstehung der altkatholischenl Kirche),* with particular reference to the works of Rothe *(A nfange der christlichen Kirche),* Baur *(Ueber den Ursprung des Episcopats),* Bunsen *(Ignatius von Antiochien),* and Schwegler *(Nac hapostolisches Zeit. alter).*

The form of worship was undoubtedly very plain, leaving much to the free choice of individual persons and churches; yet its principal features, with regard to the celebration of the Sabbath, the church festivals, and the sacraments, were fixed, and the entire life of the Christian was surrounded with pious customs, partly of new origin and partly derived from Judaism.

In the doctrine of the apostolic age we already find several tendencies, which, however, do not appear as so many different systems, but as different evolutions of one system. Modern criticism distinguishes three phases of doctrine in this period, viz., the Jewish Christian, springing directly from the teaching of Christ and from the circle of his disciples; secondly, the Pauline, as given in his own Epistles, and, in a developed form, in the Epistle to the Hebrews; and thirdly, that of the Johanncan Gospel and Epistles. This subject is thoroughly discussed by Matthaei

(Re*ligionsglaube der Apostel Jesu),* Usteri *(Paulinischer Lehrbegriffz),* Hilgenfeld *(Johanneischer Lehrbegrisf),* and others.

The chief opposing systems, in conflict with which the apostolic age developed both its doctrine and its life, were Ebionitism and Gnosticism, the one teaching a Pharisaic confidence in man's own works, and the other a spiritualistic contempt of all works.

The apostolical age is commonly divided into three periods, one extending from the outpouring of the Holy Spirit until the beginning of the public appearance of Paul (about the year A.D. 41), the second until the death of Paul (about 67), and the third, the Johannean age (until the end of the first century). It must, however, be understood that a tendency begun in a former period continued and was further developed in the subsequent one (Herzog, *Real-Encykclop.* 1, 444).

This very important period has received special attention in the more recent church history. The best books are: Neander, *Planting and Training of the Christian Church by the Apostles* (trans. by Ryland, Lond. 1851, 2 vols. 12mo); Schaff, *History of the Apostolic Church* (New York, 1853, 8vo); Stanley, *Sermons on the Apostolic Age* (Oxford, 1847, 8vo); Davidson, *The Ecclesiastical Polity of the New Testament unfolded* (2d edit. Lond. 1854); Stoughton, *Ages of Christendom* (Lond. 1857); Conybeare and Howson, *Life and Epistles of St. Paul* (2 vols. 2d edit. Lond. 1858); Baumgarten, *Acts of the Apostles* (transl. by Meyer, Edinb. 1854, 3 vols. 8vo); Hagenbach, *Die Kirche der drei erst. .Jahrhunderte* (Leipz. 1853, 8vo); Killen, *The Ancient Church* (New York, 1859, 8vo); Thiersch, *Die Kirche des apostolischen Zeitalters* (Frankfurt, 1852, 8vo; an English translation by Th. Carlyle, Lond. 1852, 8vo); Lange, *Das apostolische Zeitalter* (Braunschweig, 1854, 2 vols.); Lechler, *Das apostolische und nachapostoli sche Zeitalter* (Stuttgart, 2d edit. 1857, 8vo); Dollinger (Romans Cath.), *Christenthum und Kirche in der Zeit der Grundlegung* (Ratisbon, 1860). *SEE ACTS (OF THE APOSTLES)*; *SEE APOSTOLICAL CHURCH*. On the constitution of the Apostolical Church, treatises [besides the accounts contained in systematic ecclesiastical histories] have been written by Boehrner (in his *Dissertt.* Hal. 1729), Buddaeus (Jen. 1722), Greiling (Halberst. 1813), Knapp (Hal. 1762), Licke (Gott. 1813), Papst (Erlang. 1786); on the life and morals of the early Christians, by Borsing (L. B. 1825), Durr (Gottin. 1781), Froreisen (Argent. 1741), Fronto (in his *Dissertt.* Hamb. 1720), Papst (Erlang. 1790), Seelen (in his

Miscell. p. 155 sq.), Stickel (Neap. 1826), Zorn (Kil. 1711); on the early church officers, by Brestovin (Lips. 1741), Danov (Jen. 1774), Forbiger (Lips. 1776), Gabler (Jen. 1805), Lechla (Lips. 1759), Loehn (in his *Bibl. Stud.),* Middelboe (Hafn. 1779), Mosheim (Helmst. 1732), Persigk (Lips. 1738), Stoer (Norimb. 1749), Thomasius (Altd. 1712), J. G. Walch (Jena, 1752), Weuner (Regiom. 1698); on the concord of the primitive Christians, by Carstens (in his *Bibl. Lub.),* Koeppe (Hal. 1828), Lorenz (Argent. 1751), Mosheim (in his *Dissertt.),* Schreiber (Regiom. 1710); on their dissensions, by Goldhorn (in Ilgen's *Zeitschr.* 1840), Gruner (Cob. 1749), Ittig (Lips. 1690, 1703), Kniewel (Gld. 1842), Rheinwald (Bon. 1834), Schenkel (Basle, 1838); on their doctrinal and literary views, by Harenberg (Brunser. 1746), Lobstein (Giess. 1775); on their connection with Judaism, by C. A. Crusius (Lips. 1770),Van Heyst (L. B. 1828), Kraft (Erl. 1772), J. C. Schmid (Erl. 1782); on their Scriptures, by Ess (Leipz. 1816), Hamerich (Hafn. 1702), Mosheim (Helmst. 1725), Surer (Salzb. 1784), C. W. F. Walch (Lpz. 1779), Woken (Lpz. 1732); on their charity, by Gude (Zittaw, 1727), Kotz (Regensb. 1839); on their persecutions, by M. Crusius (Hamb. 1721), Kortholt (Rost. 1689), Lazari (Romans 1749), Schmidt (Freft. 1797); on their meetings, by Hansen (Hafn. 1794), Leuthier (Neap. 1746); on their civil relations, by Gothofredus (in Zornii *Bibl. Ant.),* Holste (Helmst. 1676); on ancient representations concerning them, by Buchner (Viteb. 1687), Francke (Viteb. 1791), Hallbauer (Jen. 1738), Kortholt (Kil. 1674), Seidenstiicker (Helmst. 1790); on their hymns, by J. G. Walch (Jen. 1737); on the apostles' administration, by Hartmann (Berol. 1699), Semler (Hal. 1767), Zola (Ticin. 1780), Weller (Zwick. 1758). *Organization and Government of the Apostolical Church* (Presbyterian Board, Phil.); *Bibliotheca Sacra,* 8:378. *SEE CHURCH, CONSTITUTION OF*.

Apostolical Brethren

SEE APOSTOLICI.

Apostolical Canons

SEE CANON.

Apostolical Catholic Church

SEE CATHOLIC APOSTOLIC CHURCH.

properly, a church framed upon the principles of the apostles. Of these principles the essential one is the doctrine taught by the apostles; and the principle next in importance the order established by them, so far as it can be gathered from their writings. "The apostolicity of the church is an attribute which belongs to it as a *Christian* society; for no community can establish its claim to the title of church unless there be a substantial agreement between its doctrines and institutions and those of the inspired men whom Christ commissioned to establish his church upon earth" (Litton, *On the Church,* bk. 3, ch. 1). As to the necessary elements of this agreement with the apostles, the Christian churches differ with each other.

In the primitive Church, the term apostolical was naturally and properly used to designate those particular churches which had been founded by the personal ministry of any one of the apostles, viz., the churches of Jerusalem, Antioch, Alexandria, and Rome. Not unnaturally, too, it was supposed that these churches had superior culture and Christian knowledge, and it therefore became customary for churches in their neighborhood to refer disputed questions of discipline, etc., to them for advice. From these simple beginnings grew up claims to *authority,* for which the apostles themselves had laid no foundation, either in their writings or in their personal administration (Mosheim, *Commentaries,* § 21).

The Church of Rome claims to be exclusively *the* apostolical church. The Church of England and the Protestant Episcopal Church of the United States claim to be apostolical churches, but not exclusively such, as they admit the "apostolicity" of the Greek and Roman churches, while they deny the title to all non-prelatical churches. The ground of this arrogant assumption is the ecclesiastical theory known as the Apostolical Succession (q.v.). See Dens, *Theologia,* t. 2, § 78; Palmer, *On the Church,* pt. 1, ch. 8; and, for the refutation, Elliott, *Delineation of Romanism,* bk. 3, ch. 2, § 8; Litton, *On the Church,* pt. in. *SEE APOSTOLIC*; *SEE APOSTOLIC AGE*; *SEE (CHURCH) APOSTOLIC*; *SEE ARCHAEOLOGY*. On the constitution of the primitive Church, *SEE CHURCH, CONSTITUTION OF*.

Apostolical Church Directory

(αἱ διαταγαὶ αἱ διὰ Κλήμεντος καὶ κανονες ἐκκλησιαστικοὶ τῶν ἁγίων Ἀποστόλων), a work which originated at the beginning of the 3d century, and is extant in several Ethiopic and Arabic manuscripts, and in one Greek. Although it agrees in many points with the seventh and eighth books of the Apostolical Constitutions, as well as with the Epistle of Barnabas, it is yet independent of both. It seems to have originated in a work connected with the Epistle of Barnabas, and which, at the same time. was probably made use of by the author of the seventh book of the Constitutions. The Church Directory is divided into 35 articles, and contains prescriptions of John, and ecclesiastical rescripts of the other apostles on bishops, elders, readers, deacons, and widows, the duties of laymen, and on the question whether women are to take part in conducting reliious services. It concludes with an exhortation of Peter to observe these prescriptions. Bickell *(Geschichte des Kirchenrecits,* Giessen, 1843, p. 87 sq.) has been the first to call again attention to this collection, which had almost wholly fallen into oblivion. He has also given (p. 107-132), from a Vienna manuscript, the Greek text with German translation, and added the various readings of the Latin translation of the Ethiopic text (from Hiob Ludolf's *Commentarius in historiam AEthiopicam,* p. 314 sq.), the only one which had heretofore been printed. There are important, although not decisive, reasons for the assumption that the "Διδαχα ί of the Apostles," mentioned by Eusebius *(Hist. Eccl.* 1. 3, ch. 25), are identical with the Apostolical Church Directory (Bickell, p. 98). — Herzog, *Real-Encylopadie,* 1, 452.

Apostolical Clerks

the name of two monastic orders, most commonly called Jesuates and Theatines. See these articles.

Apostolical Congregation

SEE CONGREGATION.

Apostolical Constitutions

SEE CONSTITUTIONS.

Apostolical Council is a title properly applied to the first convention or synod of the Christian Church authorities, an account of which is given in

(Acts 15)Acts 15, A.D. 47. The conversion of Cornelius having thrown open the church to Gentiles, many uncircumcised persons were soon gathered into the communion formed at Antioch under the labors of Paul and Barnabas; but, on the visit of certain Jewish Christians from Jerusalem, a dispute arose as to the admission of such Gentiles as had not even been proselytes to Judaism, but were brought in directly from paganism. To settle this question, the brotherhood at Antioch deputed Paul and Barnabas, with several others, to lay the matter before a general meeting of the apostles and elders at the mother church at Jerusalem, and obtain their formal and final decision on a point of so vital importance to the progress of the Gospel in all heathen lands. On their arrival and presentation of the subject, a similar opposition (and of a warm character, as we find from the notices in (Galatians 2)Galatians 2) was made by Christians formerly of the Pharisaic party at the metropolis; so that it was only when, after considerable dispute, Peter had rehearsed his experience with reference to Cornelius, and the signal results of the labors of Paul and Barnabas among the Gentiles had been recounted, that James, as president of the council, pronounced in favor of releasing those received into the church from Gentilism without requiring circumcision or the observance of the Mosaic ceremonial law. This conclusion was generally assented to, and promulgated in a regular ecclesiastical form, which was sent as an encyclical letter by Paul and Barnabas back to Antioch, to be thence circulated in all the churches in pagan countries. For an elucidation of the heathen practices forbidden in the same document, *SEE DECREE*. For a discussion of the chronological difficulties connected with the subject, *SEE PAUL*. — Neander, *Panting and Training*, 1, 133 sq.; Conybeare and Howson, *St. Paul*, 1, 212 sq.; Kitto, *Daily Bible Illust.* 8, 283 sq. *SEE COUNCIL*.

Apostolical Decree

SEE DECREE.

Apostolical Fathers

a name used to designate those Christian writers (of whom any remains are now extant) who were contemporary with any of the apostles; that is to say, who lived and wrote before A.D. 120. Historically, these writers form a link of connection between the apostles and the Apologists (q.v.) of the second century. There are five names usually given as those of the Apostolical Fathers, i.e. there are five men who lived during the age of the

apostles, and who did converse, or might have conversed with them, to whom writings still extant have been ascribed, viz. Barnabas, Clement of Rome, Ignatius, Polycarp, Hermas. The following works are generally counted to these writers:

1. The epistle of Barnabas *SEE BARNABAS*

2. Two epistles of Clement, bishop of Rome, to the Corinthians *SEE CLEMENT* of Rome

3. Several epistles of Ignatius, bishop of Antioch *SEE IGNATIUS*:

4. An epistle of Polycarp, bishop of Smyrna, to the Philippians *SEE POLYCARP*;

5. The epistle (of an unknown author) to Diognetus *SEE DIOGNETUS*;

6. The book entitled *Pastor Hermas SEE HERMAS*. Certain fragments of Papias are also commonly included among the Apostolical Fathers.

Of the writings attributed to these fathers, some at least are of doubtful genuineness (on this point, see the individual titles referred to).

There can be no question of the value of these writings to church history, and even to our knowledge of Scripture, not so much for the facts they contain, for these are of slight importance, or for their critical or doctrinal contents, but on account of the illustrations they afford of the practical religious life of the period, and also on account of the quotations they contain from the N.T. Scriptures. “It has often been remarked that there is no period of the Christian church in regard to which we have so little information as that of above thirty years, reaching from the death of Peter and Paul to that of John. There is no good reason to believe that any of the writings of the apostolical fathers now extant were published during that interval. Those of them that are genuine do not convey to us much information concerning the condition of the church, and add but little to our knowledge upon any subject and what may be gleaned from later writers concerning this period is very defective, and not much to be depended upon. It is enough that God has given us in His Word every thing necessary to the formation of our opinions and the regulation of our conduct; and we cannot doubt that He has in mercy and wisdom withheld from us what there is too much reason to think would have been greatly abused. As matters stand, we have these two important points established:

first, that we have no certain information nothing on which, as a mere question of evidence, we can place any firm reliance-as to what the inspired apostles taught and ordained but what is contained in or deduced from the canonical Scriptures; and, secondly, that there are no men, except the authors of the books of Scripture, to whom there is any thing like a plausible pretense for calling upon us to look up to as guides or oracles" (Cunningham, *Historical Theology,* vol. 1, ch. 4).

It is obvious that the writings of men so near to the time of the writers of the N.T. must be of great importance for the criticism of the N.T., and for the settlement of the canon. Lardner, after giving lists of the citations and allusions to be found in the Apostolical Fathers severally, sums up as follows: "In these writings there is all the notice taken of the books of the New Testament that could be expected. Barnabas, though so early a writer, appears to have been acquainted with the Gospel of St. Matthew. Clement, writing in the name of the Church of Rome to the Church of Corinth on occasion of some discussion there, desires them to 'take into their hands the epistle of the blessed apostle Paul,' written to them, and refers them particularly to a part of that epistle in which he admonished them against strife and contention. He has likewise, in his epistle, divers clear and undeniable allusions to St. Paul's epistle written to the church over which he presided, and in whose name he wrote, not to mention at present other things. 5. Quotations there could not be, as we have often observed, in the book of Hermas; but allusions there are to the books of the New Testament such as were suitable to his design. 6. Ignatius, writing to the Church of Ephesus, takes notice of the epistle of Paul written to them, in which he 'makes mention of them in Christ Jesus.' 7. Lastly, Polycarp, writing to the Philippians, refers them to the epistle of the 'blessed and renowned Paul,' written to them, if not also, as I imagine, to the epistles sent to the Thessalonians, Christians of the same province, not to mention now his express quotations of other books of the New Testament, or his numerous and manifest allusions to them. 8. From these particulars here mentioned, it is apparent that they have not omitted to take notice of any book of the New Testament which, as far as we are able to judge, their design led them to mention. Their silence, therefore, about any other books can be no prejudice to their genuineness, if we shall hereafter meet with credible testimonies to them. And we may have good reason to believe that these apostolical fathers were some of those persons from whom succeeding writers received that full and satisfactory evidence which they

appear to have had concerning the several books of the New Testament" (Lardner, *Works*, 2, 11. sq.).

The importance of the subject justifies the insertion here of the following elaborate examination of *all* the citations from the N.T. made by the apostolic fathers, prepared for this work by the Rev. Wolcott Calkins, of Philadelphia. The second epistle of Clement and the larger recension of Ignatius, being regarded as spurious, are not cited. The text used is Hefele's. The abridgments used are *Clem.*, for First Epistle of Clement to the Corinthians; *Bar.*, Cath. Epistle of Barnabas; *Ign. Eph.*, for Epistle of Ignatius to the Ephesians; *Ign. Magn.*, Ignatius to the Magnesians; *Ign. Tral.*, Ignatius to the Trallians; *Ign. Rom.*, Ignatius to the Romans; *Ign. Phil.*, Ignatius to the Philadelphians; *Ign. Smyrn.*, Ignatius to the Smyrnaeans; *Ign. Pol.*, Ignatius to Polycarp; *Pol.*, for Epistle of Poly. carp to the Philippians; *Her. Vis.*, the Visions of Hermas; *Her. Man.*, the Commands of Hermas; *Her Sim.*, the Similitudes of Hermas.

I. *These fathers bear direct testimony to three of St. Paul's Epistles.* —

(1.) *Clem.* 47: "Take in your hands the epistle of Saint Paul the apostle. What did he write to you when the Gospel first began to be preached? (ἐν ἀρχῇ τοῦ εὐαγγελίου. Comp. Hefele's Latin version). Truly he was moved of the Spirit to write you concerning himself and Cephas and Apollos, because even then you had begun to form factions. But this faction did not lead you into the worst sins, because you yielded to apostles so illustrious, and to a man approved by them." Here the reference to ⁴⁶⁰¹²1 Corinthians 1:12, is unmistakable. Paul's inspiration is also claimed. —

(2.) *Ign. Eph.* 12: "Ye are partakers of the sacred mysteries with Paul, ... who also, throughout his whole epistle (ἐν πάσῃ ἐπιστολῇ, not 'every ep.' Credner, *Einleit.* 1, 395, has no ground to claim that this passage has been interpolated from the larger [spurious] recension), makes mention of you in Christ Jesus." Here the reference to ⁴⁹⁰⁰⁹Ephesians 1:9; 3:3, is very striking. —

(3.) *Pol.* 3: "Neither I, nor any other like me, can attain unto the wisdom of the sainted and illustrious Paul, who, when he was with you in the presence of men then living, taught most fully and forcibly the word of truth; and, when absent from you, wrote a letter (ἐτιστολὰς, πλυρ. φορ σινγ.; compare De Wette, *Einl.* 1, *.d. N.T.* p. 7, 3d ed. § 150), by which "you may be built up in the faith, if you study it attentively." Compare

³⁰⁰¹Philippians 1:27. — Pol. 11: “But I have neither perceived nor heard any thing of the kind among you, with whom St. Paul labored, who are [praised] in the beginning of his epistle.” (Hefele endorses the conjecture that *"laudanti"* has been lost from the text, with the loss of the Greek in chapters 10, 11, and 12.) Comp. ³⁰⁰¹Philippians 1:5.

II. *A few passages of the N.T. are distinctly quoted, either as the language of the Lord, the apostles, or of "Scripture." — Bar.* 4: “Let us beware, therefore, lest we be found, as it is written, Many are called, few are chosen” (⁴⁰⁰¹Matthew 20:16; 22:14. The signs of quotation in this and the next instance, *scriptum est, inquit*, are constantly employed by Barnabas in citing from O.T.). — *Bar.* 7: “So they, *inquit*, who desire to see me and be received into my kingdom, must reach me through afflictions and sufferings” (⁴⁰⁰¹Matthew 16:24. Compare Hefele, *Sendschreiben des Ap. Barn.* p. 66+). — *Clem.* 34: “For, he says, eye hath not seen, nor ear heard, nor have entered into the heart of man, what things he hath prepared for them that *wait* for him” (⁴⁶⁰¹1 Corinthians 2:9, almost exactly; while both Paul and Clement differ in synonymes, arrangement, and every thing but sentiment, from the Sept. of ²³⁰⁴Isaiah 64:3, 4, whence Paul *quotes).* — *Clem.* 46: “Remember the words of the Lord Jesus; for he said, Woe to that man; it had been good for that man if he had not been born (⁴⁰⁰²Matthew 26:24); rather than offend one of my elect (⁴⁰⁰¹Matthew 18:6), it were better for him that a millstone were hanged about him, and that he were drowned in the sea, than that he should offend one of these little ones” (⁴⁰⁰⁹Mark 9:42; ⁴²¹⁷Luke 17:2). Similar examples of citing from various gospels under the general designation of λόγοι τοῦ κυρίου may be found in Clem. Alex. *Straim.* 3, 18; also frequently in Irenaeus and Justin Martyr. — Pol. 2: “Mindful of what our Lord said when he taught, ‘Judge not, that ye be not judged (⁴⁰⁰⁷Matthew 7:1, lit.); forgive, and ye shall be forgiven (⁴⁰⁰⁶Luke 6:37); be merciful, that ye may obtain mercy (⁴⁰⁰⁶Luke 6:36); in what measure ye mete, it shall be measured to you again (⁴⁰⁰⁷Matthew 7:2); and blessed are the poor, and those who suffer persecution, for theirs is the kingdom of God”’ (⁴⁰⁰⁵Matthew 5:3; ⁴⁰⁰⁶Luke 6:20). — *Pol.* 7: “The Lord said, ‘The spirit truly is ready, but the flesh is weak’” (⁴⁰¹⁴Mark 14:38, lit.). — Pol. 11: “‘Do we not know that the saints shall judge the world, as St. Paul teaches?” (⁴⁶⁰⁶1 Corinthians 6:2, apparently literal, but the Greek is lost. Credner’s ground for suspecting the last clause is singular enough — because Polycarp never gives the name of an author cited! *Einl.* 1, *d. N.T.* p. 445). — *Pol.* 12: “As is said in

these Scriptures, Be ye angry, and sin not (<19405>Psalm 4:5, quoted by Paul without acknowledgment); and, let not the sun go down upon your wrath" (<49026>Ephesians 4:26; O. and N.T. blended as "scriptures"). These are believed to be the only examples of explicit citations with marks of quotation, except such as may have been taken from the Sept. or the N.T. Alleged misquotations will be discussed in the sequel.

III. *Many passages are cited with substantial accuracy, but without indications of quotation.* — *Bar.* 19: "Give to every one that asketh thee" (<42630>Luke 6:30, lit., if, with MSS. B K L, 131-57, δέ be omitted, and τῷ) with B; <40542>Matthew 5:42, nearly). — Ign. *Rom.* 3: "For the things which are seen are temporal, but the things which are not seen are eternal" (<47048>2 Corinthians 4:18, lit. But the passage is doubtful; not found in anc. Lat. vers., Syrian fragm., nor Syrus). — Clem. 2: "Ready for every good work" (<56301>Titus 3:1, εἰς φορ πρός). — *Clem.* 36: "Who being the brightness of his majesty (μεγαλωσύνης φορ δόξης), is so much better than the angels, as he has obtained a more excellent name" (<58103>Hebrews 1:3, 4). — *Ign. Rom.* 6: "For what is a man profited if he shall gain the whole world and lose his own soul?" (<40826>Matthew 16:26, slight change in arrangement). — *Pol.* 1: "In whom, not having seen, ye believe; and believing, ye rejoice with joy unspeakable" (<60108>1 Peter 1:8, with slight omission). — *Pol.* 2: "Believing on him that raised our Lord Jesus Christ from the dead, and gave him glory" (<60121>1 Peter 1:21, slight change in arrangement). *Her. Sim.* 8: "They denied the name by which they were called" (Jas. 2:7, far more exact than appears in Eng. versions; quod super eos erat invocatum τὸ ἐπικληθὲν ἐφ ὑμᾶς [ἀυτούς]). — *Her. Man.* 12,5: "If ye resist him, he will flee from you with confusion" (<59407>James 4:7). — *Pol.* 5: "Lust warreth against the spirit (<60211>1 Peter 2:11); and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God" (<46609>1 Corinthians 6:9, 10: the passage is remarkable, because, while many words in Paul are omitted, μαλακοί and ἀρσενοκοῖται, which had acquired a scandalously technical signification, are retained. Comp. the long list of sins in Clem. 35 and <45629>Romans 1:29-32. The resemblance is remarkable).*Pol.* 4: "The love of money is a beginning of all evil. Knowing, therefore, that we brought nothifig into this world, but neither can we carry any thing out, let us," etc. (<54607>1 Timothy 6:7, the order of clauses transposed. Compare Pol. 8; <60222>1 Peter 2:22, 24). — *Pol.* 2: "Not rendering evil for evil, nor railing for railing" (<60309>1 Peter 3:9, *lit.).* — *Pol.* 7: "For whoever confesseth not that Jesus Christ is come in the flesh is

Antichrist" (<scripRef passage="1 John 4:3" />). The following list embraces accurate quotations and very striking resemblances.

IV. *Many extended passages in the Ap. Fathers are close imitations of similar passages in N.T. — Clem.* 912: The examples of the ancient worthies is adduced on the model of Hebrews 11. The list not only corresponds — Enoch, Noah, Abraham, Lot, Rahab — but many expressions agree. And the magnificent close of the chapter in Hebrews is reproduced with little change in Clem. 45. He then begins ch. 46, like Hebrews 12, with a reference to these examples for our encouragement. <scripRef passage="Hebrews 12:1" />, is, however, reproduced still more accurately in ch. 19. — Clem. 36 is a close imitation of the beginning of <scripRef passage="Hebrews 1" />. — *Her. Sim.* 9:21: A paraphrase of the parable of the sower, <scripRef passage="Matthew 13:5-23" />. (Comp. Herm. Vis. 3, 6. Also, Sim. 9:20, and <scripRef passage="Matthew 13:7; 19:23" />. Also, Vis. 4:3, and <scripRef passage="1 Peter 1:6, 7" />.) *Pol.* 5: The advice to deacons is a remarkable imitation of Paul's charge to <scripRef passage="Timothy (ch. 3)" />. — *Clem.* 49: The praise of charity, closely imitating <scripRef passage="1 Corinthians 13" />; following also <scripRef passage="Colossians 3:14" />; <scripRef passage="1 Peter 4:8" />; <scripRef passage="James 5:20" />; <scripRef passage="Galatians 1:4" />; <scripRef passage="John 3:16" />; <scripRef passage="1 John 4:9, 10" />. There is not a thought in the whole chapter which is not to be found in N.T.

V. Besides the above, there are *many expressions apparently taken from the N.T.;* also allusions and references too inexact to be called quotations, which singly might appear insignificant, but occurring on every page are weigthy arguments. Westcott *(Canon N.T.* p. 30, 40, 47) gives many examples of coincidence in language of the PP. App. with the N.T.

(1) Peculiar to Clement and St. Peter: ἀγαθοποιΐα, ἀδελφότνς, ποίμνιον.

(2) Peculiar to Clement, St. Peter, and St. Paul: ἀγαθὴ συνείδησις, ἁγιοσμός, εἰλικρινής, εὐσέβεια, εὐπρόσδεκτος, ταπεινοφροσύνη, ὑπακοή, ὑποφέρειν, φιλαδελία, φιλοξενία, φιλόξενος.

(3) Peculiar to Clement and St. Paul: ἀμεταμέλητος, ἐγκρατεύεσθαι, λειτουργός, λειτουργία. λειτουργεῖν, μακαρισμός, οἰκτιρμοί, πολιτεία, πολιτεύειν (Polyc.), σεμνός, σεμνότης, χρηστεύοναι.

(4) Peculiar to Ignatius and St. Paul, very numerous, e.g.: ἀδόκιμος, ἀναψύχειν, Ἴυδα σμός, φυσιοῦν, etc.

(5) Peculiar to Ignatius and St. John: ἀγάπη, ἀγαπᾶν and ὁ οὐραμός instead of οἱ οὐρανοί (St. Paul and Clement).

(6) Peculiar to Polycarp and St. Paul: ἀποπλανᾶν, ἀρραβών, ἀφιλάργυρος, τὸ καλόν, μεταιολογία, προνεῖν.

Of the allusions and references no enumerations need be given, as they will be found indicated in the foot-notes of every page of Hefele's edition, and massed together in his index.

VI. In a few instances these fathers *appear to make misquotations;* 1, e. they cite as "words of the Lord," or of "Scripture," what is nowhere to be found in the N.T. — So *Bar.* 4: "The Son of God says let us resist all iniquity, and hold it in hatred." This is not to be found in the N.T., nor, as far as is known, in any apocryphal gospel. It must have been taken from some tradition, or the mere sentiment may have been cited from Jas. 4:7, or <510129>2 Timothy 2:19 — ἀποτήτω ἀπὸ ἀδικίας; and <199163><199163>Psalm 119:*163*-ἀδικιὰν ἐμίσησα. — *Bar.* 6: "Behold, saith the Lord, I will make the last things like the first." This may be a loose quotation of <402016>Matthew 20:16. Comp. <263611>Ezekiel 36:11. — *Clem.* 23: "Far from us be this scripture which saith, Wretched are they who are double minded and doubtful; saying, we have heard these things even from the time of our fathers, and, behold, we have grown old, and none of these things have happened to us." This is supposed by some to be taken from some apocryphal source (Coteler, who, however, fails to indicate the precise source). Others regard it as a careless citation of Jas. 1:8, and <610304>2 Peter 3:4. Both explanations are unsatisfactory. It may be a mere blunder of Clement. — *Ign. Smyr.* 3: "And when he came to those who were with Peter, he said unto them, Take, handle me, and see that I am not a disembodied spirit." Probably this passage would never have been suspected as it has been but for the remark of Eusebins *(Hist. Ec.* 116, 26) that he did not know whence Ignat. cited, and the conjecture of Jerome *(De Vir. Ill. Ign.* n. 16) that it was from the Gospel of the Nazarenes. Pearson suspects an oral tradition. (Comp. Credner, *Beitrge*, 1, 407.) But the imitation of Luke, 24:39, is quite as close as many unchallenged quotations. But the most remarkable fact about these false citations is yet to be mentioned: they are not confined to the N.T. Thus, *Bar.* 9: "The

Scriptures relate that Abraham circumscribed three hundred and eighteen men of his own household." A loose combination of <01726>Genesis 17:26, 27, and 14:14. — *Clem.* 8: Many sentences not to be found are inserted in quotations from the O.T. — *Clem.* 46: "For it is written, join yourselves with the saints, because all who adhere to them will be sanctified." (Unscriptural, perhaps; certainly not in Scripture.) And again in another place, "With an innocent man thou shalt be innocent, with the elect thou shalt be elect, and with the froward thou shalt be froward" (<19826>Psalm 18:26; very loosely). — Bar. 7: Ceremonies are quoted from "the prophet" which are only to be found in tradition. (Comp. Justin. *Dial. c. Tryph.* n. 40; Tertul. *adv. Jud.* c. 14; *adv. Marc. 3,* 7.) Our conclusions from these facts are: 1st. It is wholly incredible that these citations have been made from any apocryphal books of the N T. now in existence. Very few of them have been traced with any plausibility to such sources, and these have quite as much resemblance to the genuine as. to the apocryphal books. 2d. And yet there is no sufficient evidence that these fathers copied from the MSS. of the N.T. The citations absolutely literal are very few and brief, and of the nature of proverbs or maxims, which could not be readily forgotten or varied. (E. g., <46109>1 Corinthians 2:9; Q. Clem. 34: <40701>Matthew 7:1; Qu. Pol. 2: <41438>Mark 14:38; Qu. Pol. 7: <60109>1 Peter 3:9; Qu. Pol. 2.) Citations are expressly made only from Matt., Luke, 1 Corinthians, and Ephesians; and only sixty out of some one hundred apparent references are close imitations. 3d. But the O.T. is quoted quite as carelessly, in many instances, as the New. Very few books of the O.T. are expressly named. The few literal quotations from the O.T. are also of the nature of proverbs. (E.g., <20105>Proverbs 5:5; Qu. Clem. 30: <20102>Proverbs 10:12; Qu. Clem. 49.) More false citations from the O.T. are made than from the New; and all these were, of course, mere blunders, while there must have been "words of the Lord" well known in these times not recorded in the Gospels, as we learn from <43225>John 21:25. St. Paul himself quotes from these in one instance (<44035>Acts 20:35). In fact, the citations of the fathers from the O.T. are not more inexact than those of the N.T. writers. Our Lord himself often varies, both in synonyms, arrangement, and construction, from the Sept., giving only the sentiment. 4th. In a few instances the O.T. is unquestionably quoted through the medium of the New. Passages wholly differing both from the Heb. and the Sept. are reproduced with surprising accuracy. Important additions to texts are made from the N.T., and the whole designated as "Scripture." This argument is unanswerable. Such citations must have been made from the N.T. 5th. Therefore the conjecture

that the books of the N.T. were not known to these fathers, and perhaps not in existence in their time, cannot be entertained by any candid mind. With the possible exception of 2 Peter, Jude, and 2 and 3 John, to which few, if any allusions are made, and no certain references, all the books of the present canon are quoted or referred to repeatedly, and often very accurately. The direct testimony to the epistles of Paul are all the more valuable because they are given incidentally, and for a wholly different purpose. A few years later, about A.D. 150, when the authority of the apostolic writings began to be called in question, a list of them, nearly complete, is given in the Muratorian Fragment. They could not have been challenged nor rivaled by apocryphas in the age of the apostolic fathers. These writers must have possessed the books of our present canon, or nearly all of them; but they seldom, if ever, turned to them at the moment of writing. They could cite from the N.T., as they unquestionably did from the Old, with sufficient accuracy for their purpose, merely from recollection. The unrolling of immense parchments, even if they carried them, was a useless trouble in hurried writing, amid the pressure of missionary journeys. If Strauss had made a candid examination of these facts, it is doubtful whether he would have found it to his purpose to make the following admission: “It would undoubtedly be an argument of decisive weight in favor of the credibility of the biblical history could it be shown that it was “written by eye-witnesses, or even by persons nearly contemporaneous with the events narrated.” *(Leben Jesu,* 1, § 13.)

The *Christian Remembrancer* (44, 407) undertakes to show that many of the citations in the ap. fathers, apparently from Scripture, are from the oldest Liturgies. On the use to be made of the apostolical fathers in, the history of Christian doctrine, see Dorner, *Doctrine of the Person of Christ,* period 1, ch. 1; on their value for the history of the church, see Schaff, *History of the Christian Church,* § 117; Pressonse, *Hist. d. trois Prem. Siecles,* vol. 1; Mosheim, *Commentaries,* 1, 200 sq.; Elliott, *Delineation of Romanism,* bk. 1, ch. 3; Hase, *Church History,* 7th ed. § 39. See also Hagenbach, *History of Doctrines, §* 26; Reuss, *Histoire du Canon,* ch. 2; Conybeare, *Bampton Lecture,* 1839; Hilgenfeld, *Die app. VV., Untersuchungen,* etc. (Halle, 1853); Clarke, *Succession of Sacred Literature,* vol. 1; Lechler, *Apostol. und nachapostol. Zeitalter,* Stuttgart, 1857; Bunsen, *Christianity and Mankind,* vols. 5 and 6; Freppel, *Les Peres Apostoliques* (Paris, 1859); Don. aldson, *Crit. Hist. of Christ. Life and Doctrine from the Death of the Apostles to the Nicene Council* (vol. 1.

Lond. 1865); Illgen, *Zeitschr. f. d. hist. Theol.* (1866, Heft. 1); and the prolegomena to the editions named below. The best editions are:

1. By Cotelerius, *SS. Patrium, qui temporibus apostolicis foruerunt, Opera* (Paris, 1672, 2 vols. fol.; a new edition by Clericus, Amsterdam, 1724, 2 vols. fol.). Cotelerius added to his edition the Pseudo-Clementines and the *Vindiciae Ignatianae* by Pearson.

2. By the Oratorian Gallandius, in his *Bibliotheca Veterum Patrum;*

3. By Russell (Lond. 1746).

4. By Jacobson (2 vols. Oxf. 1838, 2d ed. 1840, 8vo). This edition does not contain the epistle of Barnabas, the epistle to Diognetus, and the *Pastor Hermas.*

5. Reithmayr (R. C.) *Patrum Apostol. Epistole* (Monach. 1844, 8vo).

6. Hefele (R. C.), *Patrum Apostol. Opera* (Tubing. 1839, 4th ed. 1855, 8vo).

7. Dressel, *Patrum Apostol. Opera* (Leipz. 1863, 2d ed. 8vo); it includes the *Greek* Pastor Hermas, and the Epistle of Barnabas from Tischendorf's Sinaitic Codex. There is also an English version of the Ap. Fathers (not according to the latest texts) by Wake (latest ed. Oxf. 1841, 12mo). *SEE FATHERS*.

Apostolical King or Apostolical Majesty

a title of the kings of Hungary conferred by Pope Sylvester II in 1000 upon Duke Stephen I on account of his zeal for the propagation of the Christian faith. It was renewed in 1756 by Clement XIII for Maria Theresa and her successors on the throne of Austria; abolished in 1848, but reassumed (in the form of "Apostolical Majesty") in 1852.

Apostolical Men

a name often given to the assistants and disciples of the apostles. Those among them who left writings received the name *Apostolical Fathers* (q.v.).

Apostolical Succession

SEE SUCCESSION.

Apostolici, or Apostolic Brothers

1. a sect of heretics mentioned by "St. Augustine *(De Haeres.* 40), who says that they arrogated to themselves the title of *apostolici*, because they refused to admit to their communion all persons using marriage, or having property of their own; not that they were heretical he says, for abstaining from these things, but because they held that those persons had no hope of salvation who did not do so. They were similar to the Encratites, and were also called *Apotactite.*

2. A sect with this name arose in the twelfth century, who condemned marriage and infant baptism, also purgatory, prayer for the dead, the invocation of saints, the power of the pope, etc. Many of them were put to death at Cologne (Mosheim, *Ch. Hist.* cent. 12, pt. 2, ch. 5, § 15).

3. Another apostolic brotherhood was founded by Gerhard Segarelli, of Parma, about A.D. 1260. This brotherhood Pope Nicolas IV endeavored to suppress by various decrees of 1286 and 1290. No heresy of doctrine was proved against the founder; and his only profession was a desire to restore apostolic simplicity in religion. He was imprisoned and banished, but nevertheless his adherents spread through Italy, Germany, France, and Spain. They went about accompanied by women singing, and preaching especially against the corruptions of the clergy. In 1294 two brothers and two sisters were burnt alive at Parma. Segarelli abjured his heresy, but was burnt in 1300 for having relapsed. From, this time Dolcino of Milan became the head of this party, who predicted the sudden downfall of the Romish Church. Dolcino, in 1304, fortified, with 1400 followers, a mountain in the diocese of Novara, and plundered, for his support, the adjacent country. In 1306 he fortified the mountain Zebello, in the diocese of Vercelli, and fought against the troops of the bishop until he was compelled by famine to surrender in 1307. Dolcino and his companion, Margaretha of Trent, were burnt, with many of their followers. *SEE DULCINISTS*. These Apostolici rejected the authority of the pope, oaths, capital punishments, etc. Some Apostolic Brothers are mentioned, A.D. 1311, near Spoleto, and A.D. 1320, in the south of France. The Synod of Lavaur, 1368, mentions them for the last time. The sect continued in Germany down to the time of Boniface IX. Mosheim published an account of them in three books (Helinstadt, 1746, 4to). — Murd. Mosheim, *Church Hist.* cent. 13, ch. 5; Landon. *Eccl. Dict.* 1, 455; Hase, *Ch. Hist.* § 294.

Apostolidis, Michael

a theologian and prelate of the Greek church, born toward the close of the 18th century on the island of Crete, died at Athens on Aug. 2, 1862. He studied theology, plilosophy, and languages at the German Universities, and became soon after professor at a Greek school at Trieste. When Prince Otho of Bavaria was designated as king of Greece, Apostolidis was called to Munich to instruct him in Greek. Having arrived with King Otho in Greece, he became lecturer on church history and ethics at an ecclesiastical school at Athens, and, in 1837, professor of theology at the University of Athens. When the independence of the Church of Greece had been declared, Apostolidis was sent to Petersburg to establish a closer connection between the Church of Russia and that of Greece. On his return he was appointed archbishop of Patras. Subsequently he became archbishop of Athens and president of the Synod, which position he retained until his death. Apostolidis wrote, besides several contributions to the Greek periodical Λόγιος ῾Ερμῆς, of Vienna, a manual of Christian ethics, entitled Τῆς κατὰ Χριστὸν ἠθικῆς πραγματεία (Athens, 1847), first in the ancient Greek, but subsequently also in modern Greek. — *Unsere Zeit*, 7, 398, 399.

Apostolicity

a so-called “note of the church.” *SEE APOSTOLICAL CHURCH*; *SEE CHURCH*.

Apostolini, or Apostles

an order of monks, who most probably took their origin in the 15th century at Genoa, where the convent of St. Roche belonged to them. It seems that there were many hermits who congregated at Genoa about that time, who, on account of the apostolical life which they professed to lead, and their having assumed St. Barnabas, the apostle, as their patron, took the designation of *Apostolini*, or “Fathers of St. Barnabas.” At first the members of the order were laymen, and bound by no vow; but Pope Alexander VI obliged them to the vow, and to live under the rule of St. Augustine, in 1496. Their dress consisted of a gown and scapulary, over which they wore a cloak of gray cloth, with a little hood. They afterward united with the monks of *St. Ambrose ad Nemus*, then dissolved the connection, then were reunited by Sixtus V, and finally both were

suppressed by Innocent X in 1650. — Helyot, *Ord. Monast.* t.. 4; Landon, *Eccles. Dictionary*, 1, 455.

Apostolius, Michael

a learned Greek of the 15th century. He delivered the funeral oration over the body of the Emperor Constantine Paleologus, who was killed in the storming of the city of Constantinople by the Turks. When the city was taken by the Turks in 1453 he escaped to Italy, where, to please Cardinal Bessarion, he wrote against Theodore of Gaza. But his abuse of Aristotle displeased the cardinal, and Apostolius retired into Crete, where he gained a hard livelihood by copying MSS. and teaching children. He died about 1480 at Venice, leaving many manuscripts, which are still extant in European collections. — Fabricius, *Bibliotheca Groeca*, t. 11; Hoefer, *Nouv. Biog. Generale*, 2, 914.

Apostool, Samuel

a Mennonite, was born in 1638, and was minister of a church of the Waterlanders (a branch of the Dutch Baptists) at Amsterdam. In 1662 he distinguished himself by his opposition to Hans Galenus, who taught that Christianity is not so much a body of opinions as a practical life. Apostool, on the contrary, insisted on the necessity of doctrine, and also of the especial views of the Mennonites. Galenus was charged with Socinianism and acquitted, and Apostool and his friends had to form a separate church. His followers were called Apostoolians. He lived up to nearly the end of the century. — Schyn, *Hist. Mennon.* p. 327; Hoefer, *Biog. Gienrale*, 2, 914; Mosheim, *Ch. Hist.* cent. 17, ch. 5, § 7. *SEE GALENITES*; *SEE MENNONITES*.

Apotactici or Apotactitae

(from ἀποτάσσομαι, *to renounce)*, an ancient sect, who, affecting to follow the evangelical counsels of poverty and the example of the primitive Christians, renounced all their possessions. They seem to have been the same as the Apostolici or the Tatianites. During the persecution of Diocletian they had many martyrs; and subsequently adopted the errors of the Encratites, who deemed marriage and unchastity to be the same thing. The sixth law in the Theodosian Code joins the Apotactitae with the Eunomians and Arians. — Mosheim, *Comm.* 1, 482; Bingham, *Orig. Ecc.* bk. 22, ch. 1, § 6.

Apothecary

Picture for Apothecary

(jqer, *rooke 'ch, seasoning*, i.e. with aromatics; Sept. μυρεψός, <02015>Exodus 30:25; 37:29; <21001>Ecclesiastes 10:1), correctly rendered in the margin “perfumer;” so also in Ecclesiastes 38:8; 49:1: the word means also any thing *spiced* (<13030>1 Chronicles 9:30); hence, ointment, confection (<02035>Exodus 30:35). The holy oils and ointments were probably prepared by one of the priests who had properly qualified himself in Egypt, where unguents were in great use. *SEE ANOINTING*. Roberts *(Oriental Illustrations,* p. 80) states that in Hindoo temples there is a man called *Thile-Karan,* whose chief business it is to distil sweet waters from flowers, and to extract oils from wood, flowers, and other substances. From our version having rendered the word “apothecary,” it would seem to indicate that the business of a perfumer was not distinguished from that of an apothecary in the time of the translators. Thus Shakspeare, a contemporary writer, says,

“An ounce of civet, good apothecary,
To sweeten mine imagination.”

Indeed perfumery is almost inseparable from a druggist’s stock in trade. Sacred oil appears to have been as copiously used by the heathen nations as it was in:the Jewish tabernacle and temple, and during the patriarchal economy; the Sanscrit writers prove its retention in the present religious services of India, and that it was adopted in the more ancient we have the authority of Strabo (lib. 15), where he refers to a ceremony which calls to mind the words of the psalmist, that it ran down upon Aaron’s beard, that went down to the skirts of his garments (<19302>Psalm 133:2). Sir William Ouseley, also *(Trav. in Persia,* 1, 391), mentions the statue of a man at Shapur, which, according to the *Nozhat al-Colzb,* princes went on pilgrimages to visit and anoint with oil. *SEE PERFUME*.

Ap’pai’m

(Heb. *Appaywim,* µyPia; the *nostrils;* Sept. Åφφαΐμ v. r. Åπφαΐν), the second named of the two sons of Nadab, and the father of Ishi, of the tribe of Judah (<13020>1 Chronicles 2:30, 31). B.C. ante 1658.

Apparel

Picture for Apparel 1

(usually designated in Heb. by dgB, *be'-ged,* "dress," or some form of vWbl] *lebush',* "clothing," ἐσθής, ἱματισμός, etc.), ORIENTAL, especially Hebrew. *SEE GARMENT*; *SEE CLOTHING*; *SEE RAIMENT*, etc. This was usually, as the eastern climate necessitated, wide and flowing (comp. Olear, *Reisen.* p. 307), but concerning its precise cut we find nothing indicated in the O.T. books, except with regard to that of the priesthood. *SEE PRIEST*. But as customs change but little among Orientals, we may probably get a pretty exact idea of the ancient Hebrew fashion from a comparison with modern Eastern, especially Arabic costume (see especially Arvicux, *Trav. 3,* 241 sq.; Niebuhr, *Beschr.* p. 62 sq.). See DRESS. The delineations of dress upon the Oriental monuments (such as the ruins of Babylon, Persepolis, Nineveh, and, to some extent, Egypt) are useful for this purpose, especially for the later period (namely, during the exile, when the Jews wore Chaldean garments, Dan, 2:21). For the earlier period see the Gemara *(Shabbath.* 16:4). Male and female apparel then, as now, did not essentially differ; but a lady was easily recognized for the most part by single pieces of female attire, and especially by ornaments, and moreover the costliness of material in the head-dresses made a distinction between the sexes sufficient to meet the demands of the law (Deuteronomy 22:5) forbidding men to wear women's garments and the reverse. (See, however, Josephus, *War,* 4:9, 10. The reason usually assigned for this statute is the prevention of confusion, and especially licentiousness, see Mill, *Dissert.* p. 203 sq.; Michaelis, *Mos. Recht.* 4:349 sq. Others, as Le Clere after Maimonides, regard the prohibition as a preventive of certain forms of idolatry which required men to sacrifice in female apparel, and the reverse, see Macrob. *Saturn.* 2:8, p. 22, ed. Bip.; Philochori *Fragm.* ed. Siebelis, p. 19 sq.; comp. Jul. Firmic. *De errore profan. rel.* c. 4; also Creuzer, *Symbol.* 2:34 sq.; and generally Pezold, *De promiscua vestium utriusque sexus usurpatione,* Lips. 1702, and in Ugolini *Thesaur. 29.* This interpretation is sustained by a statement of Maimonides, *More Nevochim,* 3, 27; comp. Movers, *Phonic.* 1, 445 sq. Many Jews, however, understand the textual expression rbgAylK; literally "utensils of a man," to signify male weapons, so Onkelos in loc.; a view which is adopted by Josephus, *Ant.* 4, 8, 43.) The subject of female apparel has been especially treated by Schroder *(De vestitu mulier. Heb.* Lugd. B. 1745) and Hartmann

(Hebraerin am Putztische, Amst. 1849). The manufacture of garments was in all ages the business of the women, especially the females of the family, and even distinguished ladies did not excuse themselves from the employment (<09129>1 Samuel 2:19; <20122>Proverbs 31:22 sq.). *SEE WIFE*. The only legal enactment on the subject was that wool and linen should not be used in the same article of apparel (<03919>Leviticus 19:19; <05211>Deuteronomy 22:11), a prescription probably not designed (as thought by Josephus, *Ant.* 4, 8, 11) to forbid the priests any intermixture of materials, but to be explained after the analogy of the foregoing prohibition of heterogeneousness (see Michaelis, *Alos. R.* 4, 319 sq.). *SEE DIVERSE*.

Picture for Apparel 2

Picture for Apparel 3

The articles of clothing common to men and women, then, were:

1. The *under garment,* tn,tK] *ketho'neth*, χιτών, or *tunic*, *SEE COAT*, which was held together by the girdle (q.v.), and besides which a linen *shirt,* ˆydæ; *sadin'*, is sometimes mentioned (<23323>Isaiah 3:23; <07142>Judges 14:12; <20324>Proverbs 31:24). In common language of the ancients, a person who had only this under garment on was called "naked" (<09124>1 Samuel 19:24; <18240>Job 24:10; <23202>Isaiah 20:2; comp. Virg. *Geo.* 1, 229), a term that is sometimes applied also to one poorly clad (<18216>Job 22:6; <23807>Isaiah 58:7; <10620>2 Samuel 6:20; see Gesenius, *Thesaur.* p. 1071). Those in high station or travelers (comp. Joseph. *Ant.* 22, 5, 7) sometimes wore two under garments, like a double shirt, the outer (which was always longer than the inner) one being then called ly[æ; *meil'*, *a robe* or "upper garment" (<09527>1 Samuel 15:27; 18:4; 24:5; Job. 1:20). The Greeks and Romans likewise, as perhaps also the Persians, were acquainted with this habit (comp. Herod. 1:195; Ovid, *Fasti,* 2:319; Salmas. *ad Tertull. pall.* p. 71); but the custom appears to have been always regarded by the Jews as luxurious (<40910>Matthew 10:10; <40311>Luke 3:11; 9:3; comp. Lightfoot, p. 330; and Groebel, in the *Miscell. Lips.* 12:137 sq.). A Chaldee costume was the vyFæ; *pattish'*, or *mantle* (<27003>Daniel 2:3, 21), probably a flowing under-dress (see Gesenius, *Thesaur.* p. 1101).

2. An *over garment, SEE ROBE*, which was thrown around the person, called hl;m;c, *simlah'*, and hl;m;c; *samlah'*, or *mantle*, *also* dgB, *be ged*, a piece of *clothing* generally, ἱμάτιον, especially with females the tj;Pif;mæ;

mitpach'ath, or *cloak, palla,* otherwise hp;f;[}mi, *madtaphah',* or *mantilla* (<080315>Ruth 3:15; <230322>Isaiah 3:22); also tr,Dia, *adde'reth,* or wide *mantle, vallium* (<060721>Joshua 7:21: <111913>1 Kings 19:13; <120213>2 Kings 2:13), the last designating a particular kind of very loose and flowing robe, sometimes (<012526>Genesis 25:26; <381304>Zechariah 13:4) lined with fur, such as the Orientals (Turks) even wear in summer (see Thevenot, *Voyages,* 1:234; Russel, *Aleppo,* 1:127; Harmer, *Observ. 3,* 4 sq.). Poor people and travelers also used the outer garment as night clothes. *SEE COUCH*. Both sexes made, out of the superabundant folds in front, a pocket or lap, qyje, *cheyk,* or "bosom," *sinus* (<080315>Ruth 3:15; <197912>Psalm 79:12; <201723>Proverbs 17:23; <120439>2 Kings 4:39; <370212>Haggai 2:12; <420638>Luke 6:38; comp. Liv. 21:18; Horace, *Serm.* 2, 3, 171 sq.; Senec. *Ep.* 19; Joseph. *War,* 5, 7, 4; 6:3, 3; see Wetstein, 1:696; Kype, *Observ.* 1, 238), into which the hand was thrust by the indolent (<197411>Psalm 74:11). Variegated (on the μαλακά or fine purple and byssus garments of <401108>Matthew 11:8, see Biel, in the *Symbol. Duisb.* 1, 79 sq.) and embroidered raiments were, reserved for occasions of ceremony (<060721>Joshua 7:21; <070530>Judges 5:30; <100124>2 Samuel 1:24; 13:18; <203122>Proverbs 31:22; <170815>Esther 8:15; <261610>Ezekiel 16:10; see Harmer, 3, 182 sq.; Rosenmüller *Morgenl.* 3, 140), although even children (<013703>Genesis 37:3; comp. Rauwolf, *Reisen,* p. 89) were habited in them (for so the µySiP' tn,toK], *ketho'neth passim',* <013723>Genesis 37:23, 32; 2 Sam, 13:18, 19, is probably to be understood, with the Sept., Onkelos, Saadias, and others, rather than a dress with a train or reaching to the ankles, as Josephus explains, *Ant.* 7:8, 1; but see Gesenius, *Thes. Heb.* p. 1117; on the lygæytiP], *pethigil',* or *broidered festive garment* of <230324>Isaiah 3:24, see Gesenius, *Thes.* p. 1137), and were sometimes part of the prey taken from enemies (<360108>Zephaniah 1:8). — *SEE MERCHANT*; *SEE WEAVING*. White (byssus and linen), however, *SEE PRIEST*, was naturally in most esteem for garments (comp. <210908>Ecclesiastes 9:8; 3 Esdras 1:2; 7:9; 2 Maccabees 11:8; <422311>Luke 23:11; Josephus, *War,* 2, 1, 1; Dougtai *Analect.* 2, 57; Schmid, *De usu vestium albar.* in Ugolini *Thesaur.* 29). *SEE LINEN*; *SEE FULLER*. Generals especially wore red (scarlet) robes (<070826>Judges 8:26; <340204>Nahum 2:4; <236301>Isaiah 63:1; see below). Luxurious apparel was no doubt increasing in fashion under the later kings (<240430>Jeremiah 4:30; <261610>Ezekiel 16:10 sq.; <360108>Zephaniah 1:8; <250405>Lamentations 4:5), and prevailed among the Jews down to the apostles' times (<540209>1 Timothy 2:9; <600303>1 Peter 3:3; see Dougtaei *Analect.* 2, 23 sq.). A form of delicate raiment in use by pious (sanctimonious) persons is mentioned (<422046>Luke

20:46; comp. <40235>Matthew 23:5). *SEE SEAM*. On rending the garments, *SEE GRIEF*; on spreading them along the way, *SEE COURTESY*. Shaking the garments in the presence of any one (<44186>Acts 18:6) was a symbolical declaration that the party would have nothing more to do with him (see Heumann, *Parerga*, p. 213 sq.).

3. Priests alone wore drawers, *SEE BREECHES*, but they are now in almost universal use in the East by men and women (Niebuhr, *Beschr*. p. 62, 65; *Reisen*, 1, 158; so also among the ancient Medes and Persians long trowsers were worn, Herod. v. 49; Xen. *Cyrop*. 8, 3, 13; Strabo, 2:52; and so many understand the ˆylæB]r]si, *sarbalin*, “coats,” of <27321>Daniel 3:21, 27, see Lengerke in loc., while others understand *mantles*, as being altogether more agreeable to Babylonian usage, see Gesenius, *Thesaur*. p. 969 sq.).

4. Both sexes covered the head with a turban. *SEE HEAD-DRESS*. Women likewise wore net-caps (reticulated hoods), frontlets (forehead bands), and. probably veils. *SEE CAUL*; *SEE BONNET*; *SEE FRONTLET*; *SEE VEIL*.

5. On the covering of the feet, *SEE SANDAL*; *SEE SHOE*. Gloves (hy;s]qi or ãki) were not unknown, yet they appear not to have been used as a part of the attire, but by workmen as a protection of the hands from injury and soiling (comp. Mishna, *Chelim*, 16:6; 24:15; 26:3; see an essay on the gloves of the Heb., in the *Wiener Zeitsch. f. Kunst und Literatur*, 1827, No. 71 sq.; a man’s glove, qTer]ni, *nartek*, is mentioned in the Targum on <08407>Ruth 4:7).

Picture for Apparel 4

Picture for Apparel 5

The Orientals are still very fond of changes (q.v.) of raiment, especially of robes of state on holidays or festive occasions (Niebuhr, *Reisen*, 1, 182; Burckhardt, *Arab*. p. 272; Harmer, 2:112; 3:447), hence rich Hebrews had their change-suits of apparel (t/pyl'j}, *chaliphoth'*, like the Greek εἵματα ἐξημοιβά, *Odyss*. 8, 249; χιτῶνες ἐπημοιβοί, 14, 514), and to a superior residence there always appertained a goodly wardrobe (hj;T;l]m,, *meltachah'*, *clothes-press*, <12102>2 Kings 10:22; see <20321>Proverbs 31:21; <18716>Job 27:16; <42152>Luke 15:22; comp. Bochart, *Hieroz. 3*, 517; Rosenmüller, *Morgenl. 3*, 349; Jacob, *ad Lucian Toxar*. p. 150). Especially

did kings and nobles possess a stock of state and ceremonial dresses (t/xl;j}mi, *machlatsoth', costly or festive garments,* for special occasions, <23322>Isaiah 3:22; <38304>Zechariah 3:4) for presents (<014522>Genesis 45:22; <17404>Esther 4:4; 6:8, 11; <09184>1 Samuel 18:4; <12505>2 Kings 5:5; 10:22; comp. also <07142>Judges 14:12, 19; see Tavernier, 1:207, 272; Harmer, 2:112; 3, 447; among the Persians head-dresses appear to have been likewise royal presents, <17608>Esther 6:8; comp. Heeren, *Ideen*, I, 1:216); hence among the court officers is mentioned a custodian of the wardrobe (µydæg;B]hi rmevo, *shomer 'hab-begadim', keeper of the clothes,* <143422>2 Chronicles 34:22). *SEE GIFT*. Persons changed their clothes for religious reasons, when they had become ceremonially unclean (<03711>Leviticus 7:11; 27:11, 25; 15:13, etc.; comp. <01352>Genesis 35:2). Those in eminent stations and females anointed and perfumed their garments (<19459>Psalm 45:9; <22411>Song of Solomon 4:11). *SEE UNGUENT*. Mourning apparel (µyQæci, *sakkim', weeds,* i.. e. sackcloth) were of coarse stuff (as still in the East), narrow and without sleeves. *SEE MOURNING*; *SEE SACKCLOTH*. Prophets and ascetics also used this kind of habiliments (<23202>Isaiah 20:2; Zachariah 13:4; <40304>Matthew 3:4; see Gesenius, *Comment. ib. Jesa.* 1, 644). Court officers (<11105>1 Kings 10:5; <23221>Isaiah 22:21) wore a distinctive dress. *SEE KING*; *SEE PRIEST*. (Comp. generally J. H. Soprani, *De re vestiana liebr.* in his *Comment. de Davide*, Lugd. 1643). *SEE ATTIRE*.

The malignant leprosy (t r ;a,m]mi t [ir;x; *tsaraath' mame'reth, fretting scab),* which attacked not only clothing, but also skins and leather, consisted of green and reddish spots; but its true character has not yet been explained. It was probably some form of mould engendered by dampness or confinement. Michaelis *(Mos. R.* 4, 265 sq.) supposed it to be the so-called wool-rot (i.e. wool from diseased sheep; see Hebenstreit, *Curve sanitatis ap. vet. exempla,* Lips. 1783, p. 24); others explain it of small insects, not cognizable by the eye, that appear green or red, and corrode the wool (Jahn, I, 2:163). That also linen stuff (ver. 48, µyTæv]Pæ) might be similarly affected, is improbable (comp. Michaelis, in Bertholdt’s *Journ.* 4, 365 sq.); and to understand cotton material to be meant is very arbitrary. *SEE LINEN*. This subject can only be cleared up by closer investigation in the East itself.

Among Greek and Roman articles of apparel mentioned in the Bible are the χλαμύς, or *cloak*, a wide overcoat or mantle, which hunters (Lucian, *Dial. deor.* 11:3), soldiers, especially horsemen (Bockh, *Staatshaush.* 1:115),

and their officers wore (2 Maccabees 12:35); the φαιλόνης or φαινόλης, *paenula* (Talm. aynlp), travelling or rain-cloak (2 Timothy 4:13), which was worn by the Romans over the tunica (Suet. *Ner.* 48), and was furnished with a hood for the protection of the head (Cic. *Mil.* 20; Juven. v. 78; Senec. *Ep.* 87, p. 329, ed. Bip.; Horace, *Ep.* 1, 11, 18; comp. Wetstein; 2:366; Stosch, *De pallio Pauli*, Lugd. 1709), according to others a portmanteau or book-satchel (see the commentators in loc.); and the military χλαμὺς κοκκίνη *(chlamyspurpurea*, Donat.), or purple robe (Matthew 27:28), a woollen scarlet mantle, bordered with purple, which Roman generals and officers (Liv. 1:26; Tac. 12:56; Hirt, *Bell. Afr.* 51) wore (Lat. *paludamentum)* at first (Eutrop. 9:26).

Apparel Of Ministers.

SEE CLERGY, DRESS OF.

Apparition

(ἐπιφανεία, 2 Maccabees 5:4; ἴνδαλμα,

Wisd. 17:3; φάντασμα, Wisd. 17:15 [14]), the sudden appearance of a *"ghost"* or the spirit of a departed person (comp. Luke 24:37), or some other preternatural object. *SEE SPECTRE*. The belief in such occurrences has always been prevalent in the East; and among the modern Mohammedans the existence and manifestation of *efreets* is held an undoubted reality (Lane's *Mod. Eg.* 1, 344). *SEE SUPERSTITION*. Such a belief, however, has no sanction in the canonical Scriptures beyond the doubtful case of Saul (1 Samuel 28:14). *SEE WITCHCRAFT*. The visits of Christ to his disciples after his resurrection come under altogether a different category. *SEE APPEARANCE*.

Apparitor

an officer who *summons others to appear.* Among the Romans this was a general term to comprehend all attendants of judges and magistrates appointed to receive and issue their orders (Smith's *Dict. of Class. Antiq.* s.v.). Similar is the duty of an ecclesiastical apparitor, who serves the process of a spiritual court: summons the clergy to attend visitations, calls over their names on such occasions, and assists the bishop or archdeacon in the business belonging to their respective courts. They seem to have originated in England from the synod of London, 1237. By can. 8 of the

Council of London, 1342, under Archbishop Stratford, it was ordered that each bishop should have only one riding apparitor, and each archdeacon one foot apparitor only.

Appeal

(appellatio, in Greek ἐπικαλέομαι, <44251>Acts 25:11, 12, 21, 25), the act by which a party who thinks that he has cause to complain of the judgment passed by an inferior judge demands that his case may be re-examined by a superior court. The right of appeal to superior tribunals has generally been considered an essential concomitant of inferior judicatories.

I. *Jewish.* — In the patriarchal times, as among the Bedouins, the patriarch or head of the tribe — that is to say, the sheik — administered justice; and as there was no superior power, there could be no appeal from his decisions. The only case of procedure against a criminal which occurs during the patriarchal period is that in which Judah commanded the supposed adulterous Tamar to be brought forth and burnt (<01038>Genesis 38:24). But here the woman was his daughter-in-law, and the power which Judah exercised was that which a man possessed over the females of his own immediate family. If the case had been between man and man, Judah could have given no decision, and the matter would, without doubt, have been referred to Jacob.

In the desert Moses at first judged all causes himself; and when, finding his time and strength unequal to this duty, he, at the suggestion of Jethro, established a series of judicatories in a numerically ascending scale (<02018>Exodus 18:13-26), he arranged that cases of difficulty should be referred from the inferior to the superior tribunals, and in the last instance to himself. Although not distinctly stated, it appears from various circumstances that the clients had a right of appeal, similar to that which the courts had of reference. When the prospective distribution into towns of the population, which had hitherto remained in one compact body, made other arrangements necessary, it was directed that there should be a similar reference of difficult cases to the metropolitan court or chief magistrate ("the judge that shall be in those days") for the time being (<05016>Deuteronomy 16:18; 17:8-12). Some, indeed, infer from Josephus *(Ant.* 4, 8, 14, ἀναπεμπέτωσαν, sc. οἱ δικασταί) that this was not a proper court of appeal, the local judges and not the litigants being, according to the above language, the appellants; but these words, taken in

connection with a former passage in the same chapter (εἴ τις . . . τινὰ αἰτίαν προφέροι), may be regarded simply in the light of a general direction. According to the above regulation, the appeal lay in the time of the Judges to the judge (1 <0705>Judges 4:5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (<1015>2 Samuel 15:3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (<1419>2 Chronicles 19:8). These courts were re-established by Ezra (<1725>Ezra 7:25). That there was a concurrent right of appeal appears from the use Absalom made of the delay of justice, which arose from the great number of cases that came before the king his father (<1015>2 Samuel 15:2-4). These were doubtless appeal cases, according to the above direction; and M. Salvador *(Institutions de Moise,* 2, 53) is scarcely warranted in deducing from this instance that the clients had the power of bringing their cases *directly* to the supreme tribunal.

Of the later practice, before and after the time of Christ, we have some clearer knowledge from Josephus and the Talmudists. After the institution of the Sanhedrim the final appeal lay to them, and the various stages through which a case might pass are thus described by the Talmudists — from the local consistory before which the cause was first tried to the consistory that sat in the neighboring town; thence to the courts at Jerusalem, commencing in the court of the 23 that sat in the gate of Shushan, proceeding to the court that sat in the gate of Nicanor, and concluding with the great council of the Sanhedrim that sat in the room Gazith (Carpzov, *Appar.* p. 571). The Jews themselves trace the origin of these later usages up to the time of Moses: they were, at all events, based on early principles, and therefore reflect back some light upon the intimations respecting the right of appeal which we find in the sacred books (Mishna, *De Synedr.* 10; *Talm. Hieros.* 18; *Talm. Bab. 3,* 10; Maimon. *De Synedr.* 10; Selden, *De Synedr. 3,* 10; Lewis, *Origines Hebraeae,* 1:6; Pastoret, *Legislation des Hebreux,* 10). See TRIAL.

2. *Roman.* — The most remarkable case of appeal in the New Testament is that of the Apostle Paul from the tribunal of the Roman procurator Festus to that of the emperor, in consequence of which he was sent as a prisoner to Rome (<4425>Acts 25:10, 11). Such an appeal having been once lodged, the governor had nothing more to do with the case: he could not even dismiss it, although he might be satisfied that the matter was frivolous, and not worth forwarding to Rome. Accordingly, when Paul was again heard by

Festus and King Agrippa (merely to obtain materials for a report to the emperor), it was admitted that the apostle might have been liberated if he had not appealed to Caesar (Acts 26:32). Paul might therefore seem to have taken a false step in the matter, did we not consider the important consequences which resulted from his visit to Rome (see Conybeare and Howson, 2, 162). But, as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (Acts 25:9) implies the right on the part of the accused of electing either to be tried by the provincial magistrate or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and the Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law. It may easily be seen that a right of appeal which, like this, involved a long and expensive journey, was by no means frequently resorted to. In lodging his appeal Paul exercised one of the high privileges of Roman citizenship which belonged to him by birth (Acts 22:28). *SEE CITIZENSHIP*.

The right of appeal connected with that privilege originated in the Valerian, Porcian, and Sempronian laws, by which it was enacted that if any magistrate should order flagellation or death to be inflicted upon a Roman citizen, the accused person might appeal to *the judgment of the people*, and that meanwhile he should suffer nothing at the hands of the magistrate until the people had judged his cause. But what was originally the prerogative of the people had in Paul's time become that of the emperor, and appeal therefore was made to *him* (see Smith's *Dict. of Class. Antiq.* s.v. Apellatio, Roman). Hence Pliny *(Ep.* 10:97) mentions that he had sent to Rome some Christians, who were Roman citizens, and had appealed unto Caesar. This privilege could not be disallowed by any magistrate to any person whom the law entitled to it. Indeed very heavy penalties were attached to any refusal to grant it, or to furnish the party with facilities for going to Rome. See, generally, Krebs, *De provocatione Pauli ad Caesarem* (Lips. 1783); Santoroccii *Diss. de-Pauli ad Caesarem appellatione* (Marburg, 1721).

3. *Ecclesiastical.* — In the early Church all ecclesiastical matters were originally determined by the bishop with his court, from whose decision an appeal lay to the provincial synod (see council of Africa, 418). The case of Apiarius, priest of Sicca, in Mauritania, is supposed to have been about the first instance of an appeal to Rome, on which occasion the African Church

resolutely resisted this papal encroachment on her independence. In the Middle Ages it often occurred that those whose doctrines had been censured by the pope appealed from his decision to an oecumenical council. Such, e.g., was the case with Wycliffe. Pius II forbade such appeals, under the penalty of excommunication, in 1459; but a numerous school of Roman Catholic theologians and canonists, who maintain the superiority of an oecumenical council over the pope, have never ceased to advocate them. In England there were no appeals to Rome before the time of King Stephen, when the practice was for the first time introduced by Henry de Blois, bishop of Winchester and papal legate (see Johnson, *Eccl. Canons*, sub ann. 1143). But by art. 8 of the Constitutions of Clarendon it was declared that, "If appeals arise, they ought to proceed from the archdeacon to the bishop, from the bishop to the archbishop, and, lastly, to the king (if the archbishop fail in doing justice), so that the controversy be ended in the archbishop's court by a precept from the king, and so that it go no further without the king's consent." These appeals were from time to time further prohibited, but they continued to be practiced until the time of the final rupture with Rome in the reign of Henry VIII, when they were entirely abolished (24 Hen. VIII, cap. 12, and 28 Hen. VIII, cap. 19). The Council of Antioch, A.D. 341, can. 12, and that of Chalcedon, declare that no royal or imperial decree can have any force in ecclesiastical matters — against the canons. Such indeed has ever been the discipline of the whole Church.

During the appeal the sentence of the inferior court is suspended; and it is usual for the superior court, at the instance of the appellant, to grant an inhibition to stay the execution of the sentence of the inferior court until the appeal shall be determined (Bingham, *Orig. Eccl.* bk. 2, ch. 16, § 16).

In the Methodist Episcopal Church, the right of appeal from lower to higher courts, both for ministers and laymen, is carefully guarded by a constitutional provision *(Discipline*, pt. 1, § 4).

In Presbyterian churches there are formal modes of appeal from a lower to a higher court, or from a session to a presbytery, from it to a synod, and from the synod to the general assembly.

Appearance

Picture for Appearance

(ἐφάνη, <41169>Mark 16:9; ἐφανερώθη <41162>Mark 16:12, 14; ὤφθη, <42434>Luke 24:34; <461505>1 Corinthians 15:5; ἐφανέρωσεν ἑαντόν, <432101>John 21:1; παρέστνσεν ἑαυτόν), a term usually applied to the interviews afforded by Christ to his disciples after his resurrection (q.v.).

The circumstances of these instances indicate that his body, although not yet glorified, had already undergone such a change as to give it extraordinary powers of locomotion, even through closed doors, and of becoming visible or invisible at pleasure, while it yet retained the palpable characteristics of matter, and was even capable of taking food in the ordinary way; traits that ally it strongly to the "spiritual body" of the angels (q.v.). Monographs on these occurrences and their peculiarities have been written by Fecht (Rost. 1699), Langsdorff (Viteb. 1710), Alberti (Lips. 1693), Arnoldt (Regiom. 1741-1743), Becker (Rost. 1773), Buddaeis (Jen. 1711), Buttstedt (Cobl. 1751), Carpov (Jen. 1755, 1765), Chladenius (Erlang. 1750, 1753), Eichler (Lips. 1737), Feuerlin (Gott. 1750), Gerike (Helmst. 1745), Gfrtler (Franeq. 1712), Horn (Lubec. 1706), K6ppen (Gr-ph. 1701), Krehl (Lips. 1845), Mayer (Gryph. 1702), Munck (Lond. 1774), Pries (Rost. 1780), Quandt (Regiom. 1715), Zeibich (Ger. 1785). *SEE JESUS*.

APPEARANCE TO MARY MAGDALEN. There is a difficulty connected with the first of these appearances. The gospel narratives (<402801>Matthew 28:1-15; <411602>Mark 16:2-11; <422401>Luke 24:1-12; <430101>John 20:1-18), when carefully adjusted in their several incidents to each other, distinctly indicate that Mary the Magdalene was not among the Galilaean women at the time they were favored with the first sight of their risen Master, she having just then left them to call Peter and John; and that Christ afterward revealed himself to her separately. Mark, however, uses one expression that seems directly to contradict this arrangement: "Jesus . . . appeared FIRST (πρῶτον) to Mary Magdalene" (<411609>Mark 16:9). Several methods of reconciling this discordance have been devised, but they are all untenable, and the best of them (that of Dr. Robinson [after Hengstenberg], in the *Bibliotheca Sacra,* Feb. 1845, p. 178) is not at all satisfactory (see Davidson, *Introd. to the N.T.*, 1, 169), which consists in considering the "first" as put by Mark *relatively* (q. d. πρότερον), to denote the first of the three appearances

related by him simply, the “after that” of verse 12 introducing a second appearance, and the “afterward” of verse 14 serving to mark the last of Mark’s series. Any reader, taking the words in their natural construction, would certainly understand Mark as meaning to say absolutely, that Christ’s first public appearance was made to Mary, and two of his subsequent ones to other: persons. Moreover, the question still remains, why does Mark single out this appearance to Mary, rather than the previous one to several women? — A closer inspection of *the facts* will assist to clear up the difficulty. Independently of this *"'first"* of Mark, the incidents may naturally be arranged as in the following scheme (see Strong’s *Harm. of the Gospels,* § 138-141). By this it is seen that Christ’s appearance to the other women could not well have preceded that to Mary by more than *twenty minutes;* and if the time for the other women’s return be so lengthened as to make the appearance to Mary precede that to them, the interval in this direction cannot be made to exceed fifteen minutes, as any one may see by making the corresponding changes in the above table. Mark, in speaking in this general way of Christ’s visits, would not be likely to distinguish between two appearances so nearly coincident; the very parties who witnessed them, or heard them reported, would not themselves have noticed so slight a priority without instituting some such calculation as the above, which they were in no condition of mind at the time to make, nor likely to concern themselves about afterward. In the verse under consideration, therefore, Mark designs to refer to both these appearances as *one,* and he mentions Mary’s name particularly because of her prominence in the whole matter, just as he places her first in the list in verse I (comp. <4027>Matthew 27:56, 61; 28:1; and see on <4320>John 20:17). This identification is confirmed by the fact that none of the evangelists mention *both* of these appearances, Matthew and Luke narrating the events just as if Mary had been with the other women at the time of their meeting with Christ, while Mark and John speak of the appearance to her only; yet they all obviously embrace in their accounts the twofold appearance. Luke also explicitly includes Mary among the women who brought the tidings to the apostles (verse 10), evidently not distinguishing her subsequent report from that of the others with whom she at first went out. This idea is, in fact, the key to the whole plan of the gospel accounts of this matter, the design of the writers being, not to furnish each a complete narrative of all the incidents in their exact order, but to show that these Galilaean women were, *as a company,* the first witnesses of Christ’s resurrection.

According to the astronomical formula, the duration of distinct twilight at that time of the year in the latitude of Jerusalem (supposing there were no unusual refracting influences in the atmosphere) is 1 hour 40 minutes, which would make extreme daybreak occur about four o'clock, as it was near the time of the vernal equinox. The light of the full moon would enable the women to see their way even before dawn. Mark says "early" (πρωΐ, 16:9), and in the visit of the women he says "very early" (λίαν πρωΐ, 16:2); but the descent of the angel must have occurred first, because the women found the stone rolled away on their arrival. The guard had probably just before been relieved (i.e. at the *"dawn-watch,"* which began at this time of the year about three o'clock A.M., and corresponds in its Greek title to the term here used by Mark), so that they had time to recover from their fright sufficiently to report their disaster without being surprised in their plight by the arrival of a relay. *SEE GUARD*. The distance the women had to go was not great. *SEE MARY MAGDALENE*.

Appellant

1. a legal term, denoting one who requests the removal of a cause from an inferior to a superior court, when he thinks himself aggrieved by the sentence of the inferior judge. *SEE APPEAL*.

2. The word *appellant is* particularly applied to those among the French clergy who appealed from the bull Unigenitus, issued by Pope Clement in 1713, either to the pope "better informed," or to a general council. The whole body of the French clergy and the several monasteries were divided into Appellants and Non-Appellants; a signal instance of the unity of the Romish Church! *SEE UNIGENITUS*; *SEE BULL*.

Apphia

(pron. *Af'fia*, Ἀπφία, prob. for Ἀππία, the Greek form of the Lat. name *Appia)*, the name of a female affectionately saluted by Paul (A.D. 57) as a Christian at Colossee (Philemon 2); supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. *SEE PHILEMON*.

Apphus

(pron. *Af'fus*, Ἀπφοῦς [and so Josephus, *Ant. 12*, 6,1] v. r. Σαφφοῦς or Σαπφοῦς), the surname (1 Maccabees 2:5) of Jonathan Maccabseus (see

Ewald, *Gesch. Isr.* 3, 2:353), apparently (Frankel, *Vorstud. zur LXX*, p. 96) from the Syro-Chald. cWPjj, *chappus', crafty* (Grimm, *Handb.* in loc.).

Ap'pii-fo'rum

(Ἀππίου φόρον, for the Lat. *Appij Forum,* "market-place of Appius"), a market-town I (with a so-called *mansio)* in Italy, 43 Roman miles from Rome *(Itiner. Anton.* p. 107, ed. Wessel; *Itin. Hieros.* p. 611), on the great road *(via Appia)* from I Rome to Brundusium, constructed by Appius Claudius (Suet. *Tib.* 2), and leading from Rome (by the Porta I Capena) through the Potine marshes (Hor. *Sat.* 1, 5, 3; Cic. *Att.* 2, 10; Plin. 3, 9; 14:8). The remains of an ancient town, supposed to be Appii-Forum, are still preserved at a place called *Casarillo di Santa Maria,* on the border of the Pontine marshes (comp. Strabo, 5:233), and the 43d milestone is still extant (Chaupy, *Maison d'Horace, 3,* 387-452; Pratilli, *Via Appia,* p. 99, 100). Its vicinity to the marshes accounts for the badness of the water, as mentioned by Horace *(Sat.* 1, 5, 7), who describes it as full of taverns and boatmen. This arose from the circumstance that it was at the northern end of a canal which ran parallel with the road through a considerable part of the Pontine marshes. When Paul was taken to Italy, some of the Christians of Rome, being apprised of his approach, journeyed to meet him as far as '"Appii-Forum and the Three Taverns" (<4483 15>Acts 28:15). The "Three Taverns" were eight or ten miles nearer to Rome than Appii-Forum *(Antonin. Itin.).* The probability is that some of the Christians remained at the "Three Taverns," where it was known the advancing party would rest, while some others went oh as far as Appii-Forum to meet Paul on the road (Conybeare and Howson, 2:359). The journey was undoubtedly along the Appian Way, remains of which are still extant. The "Three Taverns" (q.v.) was certainly a place for rest and refreshment (Cic. *Attic.* 2, 11, 13), perhaps on account of the bad water at Appii-Forum. It must be understood that Tres Tabernie was, in fact, the name of a town (comp. *Theol. Annal.* 1818, p. 88d sq.); for in the time of Constantine, Felix, bishop of Tres Tabernae, was one of the nineteen bishops who were appointed to decide the controversy between Donatus and Caecilianus *(Optat. de Schism. Donat.* 1, 26). As to the tabernae themselves, from which the place took its name, it is probable that they were *shops* ("tabernae deversoria," Plaut. *Trucul. 3,* 2, 29) for the sale of all kinds of refreshments, rather than inns or places of entertainment for travelers. See

generally Schwarz, *Deforo Appii et trib. tabernis* (Altdorf, 1746). *SEE PAUL*.

Apple

Picture for Apple

is the translation in the Auth. Vers. of the Heb. jWPTi *(tappu'ach,* so called from its *fragrance),* which is mentioned chiefly in the Canticles, 2:3, "as the *apple-tree* among the trees of the wood;" ver. 5, "Comfort me with *apples,* for I am sick of love;" ver. 8, "The smell of thy nose like *apples;"* so in 8:5. Again, in <20251>Proverbs 25:11, "A word fitly spoken is like *apples* of gold in baskets of silver." In <29012>Joel 1:12, it is enumerated with the vine, the fig-tree, the palm, and pomegranate, as among the most valuable trees of Palestine. Tappuah (q.v.) also occurs as the name of two places (<06120>Joshua 12:13; 15:34; 16:8), probably from the abundance of the fruit in the vicinity.

It is a difficult matter to say with any degree of certainty what is the specific tree denoted by the Hebrew word *tappuach.* The Sept. and Vulg. afford no clew, as the terms μῆλον, *malum,* have a wide signification, being used by the Greeks and Romans to represent almost any kind of tree-fruit; at any rate, the use of the word is certainly generic. Many interpreters (after Celsus, *Hierobot.* 1, 255) have supposed the *citron (citrus medica),* some the ordinary *orange-tree* (Credner, *Joel,* p. 136), to be meant, as each of these were celebrated favorites among the ancients, and have many qualities agreeing with the Scriptural notices. The citron was the "Median apple" of the ancients, the *citromela* of the Romans (Theophr. *Hist.* 4), and was cultivated even in Europe (Bauhin, *Pinax).* That it was well known to the Hebrews appears from the fact mentioned by Josephus, that at the Festival of Tabernacles Alexander Jannaeus was pelted with *citrons,* which the Jews had in their hands; for, as he says, "the law required that at that feast every one should have branches of the palm-tree and citron-tree" *(Ant.* 13, 13, 5). It is still found in Palestine (Kitto, *Phys. Hist.* p. 213). As, however, the Sept. and Vulg. both seem to understand the *apple* (μῆλον, *malum),* and the Arabs still call this fruit by the same name *(teffach),* which, according to the Talmud (Mishna, *Kel.* 1:4; *Maaser.* 1:4) and Josephus *(Ant. 17,* 7), was anciently cultivated in Palestine, as it still is to some extent (Robinson, 1:355; 2:356, 716; 3, 295), and was celebrated in antiquity for its agreeable smell (Ovid, *Met.* 8, 675), it seems more likely to

be the tree designated rather than the citron, which is a small, comparatively rare tree, with a hard, inedible fruit (Thomson, *Land and Book,* 2, 328, 329). *SEE CITRON*.

On the other hand, Celsius *(Hierob.* 1:255) asserts that the quince-tree *(Pyrus cydonia)* was very often called by the Greek and Roman writers *malus,* as being, from the esteem in which it was held ("primaria malorum species"), *the malus,* or μῆλον κατ᾽ ἐξοχήν. Some, therefore (Rosenmüller, *Alterth.* IV, 1:308; Ray, *Hist. of Plants,* II, 3, 1453), have endeavored to show that the *tappuach* denotes the quince; and certainly this opinion has some plausible arguments in its favor. The fragrance of the quince was held in high esteem by the ancients; and the fruit "was placed on the heads of those images in the sleeping apartments which were reckoned among the household gods" (Rosenmüller, *Botany of Bible,* in the *Bibl. Cab.* p. 314; Voss, *On Virgil, Eclog.* 2, 51). The Arabians make especial allusion to the restorative properties of this fruit; and Celsius (p. 261) quotes Abu'l Fadli in illustration of Song of Solomon 2:5. "Its scent," says the Arabic author, "cheers my soul, renews my strength, and restores my breath." Phylarchus *(Histor.* lib. 6), Rabbi Salomon (in Song of Solomon 2:3), Pliny *(H. N. 1*5, 11), who uses the words *odoris praestantissimi,* bear similar testimony to the delicious fragrance of the quince. It is well known that among the ancients the quince was sacred to the goddess of love, whence statues of Venus sometimes represent her with the fruit of this tree in her hand, the quince being the ill-fated "apple of discord" which Paris appropriately enough presented to that defty. Hence the act expressed by the term μηλοβολῆιν *(Schol.* ad Aristoph. *Nub.* p. 180; Theocr. *Id. 3,* 10, 5, 88, etc.; Virg. *Eel.* 3, 64) was a token of love. For numerous testimonies, see Celsius, *Hierob.* 1, 265. See BOTANY.

Although it is so usual to speak of the forbidden fruit of paradise as an "apple," we need hardly say that there is nothing in Scripture to indicate what kind of tree was "the tree of the knowledge of good and evil." But in the fabled "apples of discord," and in the golden apple which Paris gave to the goddess of love, thereby kindling the Trojan war, it is possible that the primeval tradition reappears of

"The fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

SEE TREE.

The Heb. for the *"apple" of the eye* is ˆ/vyai*(ishon', mannikin,* pupil, <05210>Deuteronomy 32:10; <07002>Proverbs 7:2), otherwise hbB;*(babah', hole, gate,* <38012>Zechariah 2:12), or tBi*(bath, daughter,* i.e. by an idiomatic use, the pupil, <19708>Psalm 17:8). The same figure occurs. in the Apocrypha (κὸρη, Ecclus. 17:22 [17]). It is curious to observe how common the image (" pupil of the eye") is in the languages of different nations. Gesenius *(Thes.* p. 86) quotes from the Arabic, the Syriac, the Ethiopic, the Coptic, the Persian, in all of which tongues an expression similar to the English "pupil of the eye" is found. *SEE EYE*.

APPLES OF SODOM is a phrase associated with the Dead Sea, as the name of a species of fruit extremely beautiful to the eye, but bitter to the taste and full of dust. Tacitus *(Hist.* 5, 7) alludes to this singular fact, but in language so brief and ambiguous that no light can be derived from his description: "Black and empty, they vanish as it were in ashes." Josephus also, speaking of the conflagration of the plain, and the yet remaining tokens of the divine fire, remarks, "There are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in color, but on being plucked with the hands are dissolved into smoke and ashes" *(War,* 4, 8,4). The supposed fruit has furnished many moralists with allusions; and also Milton, in whose infernal regions

> "A grove sprung up — laden with fair fruit — greedily they plucked
> The fruitage, fair to sight, like that which grew
> Near that bituminous lake where Sodom flamed.
> This, more delusive, not the touch, but taste
> Deceived. They, fondly thinking to allay
> Their appetite with gust, instead of fruit
> Chewed bitter ashes, which the offended taste
> With spattering noise rejected."

Some travelers, unable to discover this singular production, have considered it merely as a figure of speech, depicting the deceitful nature of all vicious enjoyments; but Kitto *(Phys. Hist. of Palest.* p. 290 sq.) adduces the definite testimony of many modern travelers to show that these allusions are based upon truth, especially the statements of Seetzen (in Zach's *Monatl. Corresp.* 18, 442) and Burckhardt *(Syria,* p. 392), whose accounts of the fruit of the *Osheir* (prob. *Asclepias gigantea)* remarkably coincide with the ancient descriptions. This plant is figured and described by Prosper Alpinus under the name *Beid elOssar (Hist. Nat. iEgypte,*

Lugd. Bat. 1735, pt. 1:43). See also Irby and Mangles *(Travels,* ch. viii). Hasselquist, however, finds the "apples of Sodom" in the *Solanum Sodomeum,* which he identifies with the *Solanum melongena,* or mad-apple, growing in great abundance in the plain of the Jordan *(Riese,* p. 151). But Dr. Robinson thinks the other the most probable plant. His description of it is as follows: "We saw here [on the shore of the Dead Sea] several trees of the kind, the trunks of which were 6 or 8 inches in diameter, and the whole height from 10 to 15 feet. It has a grayish, cork-like bark, with long oval leaves, and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silkweed found in the northern parts of the American states. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges copiously a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck it explodes with a puff, like, a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is, indeed, filled chiefly with air like a bladder, which gives it the round form; while in the center a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds, precisely like the pod of the silk-weed, though very much smaller, being indeed scarcely the tenth part as large. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible. In the accounts of Tacitus and Josephus, after a due allowance for the marvelous in all popular reports, I find nothing which does not apply almost literally to the fruit of the *Osher,* as we saw it. It must be plucked and handled with great care in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success. Hasselquist's apples of Sodom (the fruit of the *Solanum melongena)* are much smaller than those of the *Osher,* and when ripe are full of small black grains. There is here, however, nothing like explosion, nothing like 'smoke and ashes,' except occasionally, as the same naturalist remarks, 'when the fruit is punctured by an insect (Tenthredo), which converts the whole of the inside into dust, leaving nothing but the rind entire, without any loss of color.' We saw the *Solanum* and the *Osher* growing side by side; the former presenting nothing remarkable in its appearance, and being found in other parts of the country, while the latter immediately arrested our

attention by its singular accordance with the ancient story, and is, moreover, peculiar in Palestine to the shores of the Dead Sea" *(Bib. Researches,* 2, 236 sq.; comp. Wilson, *Bible Lands,* 1, 8 sq.). *SEE SODOM*.

It should be observed that the Bible speaks only of the "VINE of Sodom," and that metaphorically (Deuteronomy 32:32), as a synonym of a poisonous berry. *SEE HEMLOCK*.

Appleton, Jesse

D.D., president of Bowdoin College, was born at New Ipswich, New Hampshire, Nov. 17, 1772, and was graduated at Dartmouth College in 1792. Having spent two years in teaching at Dover and Amherst, he studied theology under Dr. Lathrop, of West Springfield, and in February, 1797, was ordained pastor at Hampton, New Hampshire. His religious sentiments at this period were Arminian. By his faithful, affectionate services he was very much endeared to his people. At his suggestion the Piscataqua Evangelical Magazine was published, to which he contributed valuable essays, with the signature of Leighton. In 1807 he was chosen president of Bowdoin College, in which office he served faithfully until his death, Nov. 12, 1819. In health he was sometimes anxious, in a high degree, in regard to the college; but in his sickness he said, in cheerful confidence, "*God has taken care of the college, and God will take care of it."* Among his last expressions were heard the words, "Glory to God in the highest! the whole earth shall be filled with his glory." In 1820 a volume of his addresses was published, with a sketch of his character, by Rev. Dr. Nichols, of Portland. In 1822 his lectures and occasional sermons were published, with a memoir, by Rev. B. Tappan. These and other writings are collected in *"'The Works of Jesse Appleton, D.D.,"* with memoir (Andover, 1836, 2 vols. 8vo). — *Bibl. Repository,* Jan. 1836, p. 19; Sprague, *Annals,* 2, 382.

Appleton, Nathaniel

D.D., an eminent Congregational minister, was born at Ipswich, Mass., Dec. 9, 1693, graduated at Harvard in 1712, ordained at Cambridge in 1717, in which year he was also elected a fellow of Harvard, which 54 years afterward conferred upon him the second degree it had ever granted of Doctor of Divinity, Increase Mather, 80 years before, being the first

admitted to that honor. He took a colleague in 1783, and died in 1784. He published a number of occasional sermons. — Sprague, *Annals,* 1, 301.

Approbation of Books

the act by which books were recommended or declared harmless by persons authorized to judge of them. The Council of Trent (sess. 4) forbids, on penalty of excommunication, the publication of books without the *approbation* of the bishop of the diocese. In England the right of approbation formerly belonged to those who were appointed to grant licenses and imprimaturs. By an act of Charles II, long since expired, books were subjected to a licenser in England, and the practice itself ceased with the introduction of the principles of the Revolution of 1688. See INDEX.

Appropriation

in the canon law, is the setting apart of an ecclesiastical benefice to the *peculiar* and permanent *use* of some religious body. Appropriations sprung originally from the monastic orders, who purchased all the advowsons within their reach, and then appropriated the larger proportion of the proceeds of such benefices to the use of their own corporations, which they contended were not only institutions for pious purposes, but religious bodies; leaving the small remainder for the support of the incumbent. The appropriations now annexed to bishoprics, prebends, etc., in England, had all of them the above origin, if traced to their source; and at one period similar appropriations were made to religious houses, nunneries, and certain military orders, which were regarded as spiritual corporations. — Blackstone, vol. 1.

Apries

SEE HOPHRA.

Apron

stands in one passage of the Auth. Vers. for the Heb. הגרת (*chagorah',* a *girdle,* as usually), the fig-leaf bands which our first parents made to hide their shame (<010307>Genesis 3:7); also for the Greek σιμικίνθιον (<441912>Acts 19:12), a term borrowed from the Lat. *semicinctium,* i.e. half-girdle or belt covering half the person, an article of apparel worn by artisans and servants. *SEE ATTIRE*; *SEE NAPKIN*.

Apse or Apsis

Picture for Apse or Apsis

(ἀψίς, Lat. *absis,* prob. for ἅψις, a *juncture* or vaulted *arch),* is a term used by ecclesiastical writers to designate

1. that part of the interior of ancient churches where the bishop and clergy had their seats. The form of the apsis was hemispherical, and it consisted of two parts: one, the choir or presbytery; the other, the sanctuary. The choir always terminated toward the east in a semicircle, round which were the seats of the clergy, having in the middle the throne of the bishop or superior, which was raised above the others. The term came into use in the 8th century to denote the deepest recess behind the altar in the Eastern Churches.

2. It was also commonly used for the bishop's throne, called *apsis gradata,* being raised by means of steps.

3. The word at other times denotes the case in which the relics of saints were kept, which was round or arched at the top, and commonly placed on the altar: it was usually of wood, sometimes also of gold and silver, and occasionally beautifully sculptured.

4. In later church architecture, it is used to denote any semicircular or polygonal termination of the choir, or other portion of a church. — Bingham, *Orig. Eccl.* bk. 8, ch. 3; Lenoir, *Architect. Monast.* (Paris, 1852).

Apthorp, East

D.D., a minister of the Church of England, was born at Boston in 1733, died in England, April 16, 1816. Having been educated at Cambridge, he was settled as missionary at Cambridge, Mass. in 1761. Four years after he returned to England, and was appointed to the vicarage of Croydon, afterward receiving high dignities in the Church, and even an offer of the bishopric of Kildare. About 1793 he retired to Cambridge, where he spent the remaining years of his life. Dr. Apthorp published a *Letter on the Prevalence of Christianity before its civil Establishment, with Observations on a late History of the Decline of the Roman Empire* (Lond. 1778); *Discourses on Prophecy* (2 vols. 1786); and several other writings, chiefly sermons, which show him to have been a man of vigorous

intellect and sound scholarship. — Sprague, *Annals*, 5, 174; *Gentleman's Magazine*, 1816.

Aquarii

a sect of the third century, so called because they refused to offer any thing but *water* at the Eucharist, and pretended to consecrate with water only. Also in Africa the name was given to some who, during times of persecution, forbore to use wine at the Eucharist in the morning, lest the smell should discover them. Epiphanius calls them *Encratites*, and Theodoret *(Defab. haer.* 1, 20) *Tatianites.* — Epiphanius, *Haereses*, 46; Bingham, *Orig. Eccl.* bk. 15, ch. 2, § 7.

Aquaviva, Claudio

the fourth general of the Jesuits, was born Sept. 14, 1543, joined the Jesuits in 1568, and was elected, in 1581, their general. The order considerably gained, under his administration, in influence and extension. He wrote *Epistole XVI,* and *Industrice ad curandos animce morbos* (Ven. 1606). He also superintended the compilation of the *"ratio studiorum"* and the *"directorium exercitorum St. Ignatii,"* which have ever since been regarded as standard works of the order. He died Jan. 31, 1615. *SEE JESUITS*.

Aquila

(Ἀκύλας, for Lat. *aquila*, an *eagle*, see Simon. *Onomast. O.T.* p. 588 sq.), a Jew with whom Paul met on his first visit to Corinth; a native of Pontus, and by occupation a tent-maker (Acts 18). Wolf, *Curae*, on Acts 18:2, shows the name not to have any Hebrew origin, and to have been adopted as a Latin name, like Paulus by Saul. He is there described as a Pontian by birth (Ποντικὸς τῷ γένει), from the connection of which description with the fact that we find more than one Pontius Aquila in the Pontian gens at Rome in the days of the Republic (see Cic. *ad Fam.* 10:33; Suet. *Cces.* 78), it has been imagined that he may have been a freedman of a Pontius Aquila, and that his being a Pontian by birth may have been merely an inference from his name. But besides that this is a point on which Luke could hardly be ignorant; Aquila, the translator of the O.T. into Greek, was also a native of Pontus. At the time when Paul found Aquila at Corinth, he had fled, with his wife Priscilla, from Rome, in consequence of an order of Claudius commanding all Jews to leave Rome (Suet. *Claud.* 25-”Judaeos impulsore

Chresto assidue tumultuantes Roma expulit:" *SEE CLAUDIUS*). He became acquainted with Paul, and they abode together, and wrought at their common trade of making the Cilician tent or hair-cloth. — See PAUL. This decree was made, not by the senate, but the emperor (A.D. 50 or 51), and lasted only during his life, if even so long. Comp. Neander, *Planting and Training*, 1, 231; Lardner, *Testimonies of Heathen Authors*, ch. 8. Whether Aquila and Priscilla were at that time converts to the Christian faith cannot be positively determined; Luke's expression, "came unto them" (προσῆλθεν οὐτοῖς), <44182>Acts 18:2, rather implies that Paul sought their society on grounds of friendship than for the purpose of persuading them to embrace Christianity. On the other hand, if we suppose that they were already Christians, Paul's "joining himself to them" is highly probable; while, if they were still adherents to Judaism, they would have been less disposed than even unconverted Gentiles to form an intimacy with the apostle. But if Aquila had been converted before his first meeting with Paul, the word μαθητής, "disciple," would hardly have been omitted. At all events, they had embraced Christianity before Paul left Corinth; for on his departure from Corinth, a year and six months after, Priscilla and Aquila accompanied him to Ephesus on his way to Syria. There they remained; and when Apollos came to Ephesus, who "knew only the baptism of John," they "instructed him in the way of God more perfectly" (<44182>Acts 18:25, 26). From that time they appear to have been zealous promoters of the Christian cause in that city (<46169>1 Corinthians 16:19). Paul styles them his "helpers in Christ Jesus," and intimates that they had exposed themselves to imminent danger on his account (" who have for my life laid down their own necks," <45603>Romans 16:3, 4), though of the time. and place of this transaction we have no information. At the time of writing 1 Corinthians, Aquila and his wife were still in Ephesus (<46169>1 Corinthians 16:19); but in <45603>Romans 16:3 sq., we find them again at Rome, and their house a place of assembly for the Christians. Some years after they appear to have returned to Ephesus, for Paul sends salutations to them during his second imprisonment at Rome (<55419>2 Timothy 4:19), as being with Timothy. Their occupation as tent-makers probably rendered it necessary for them to keep a number of workmen constantly resident in their family, and to these (to such of them, at least, as had embraced the Christian faith) may refer the remarkable expression, *"the church that is in their house*, τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν (see Biscoe, quoted in Lardner's *Credibility*, 2, 11). Origen's explanation of these words is very similar *(In Ep. ad Romans Comment.* 10; *Opera*, 7:431, Berol. 1837). Neander

suggests that, as Aquila would require extensive premises for his manufactory, he perhaps set apart one room for the use of a section of the Church in whatever place he fixed his residence, and that, as his superior Christian knowledge and piety qualified him for the office of a "teacher" (διδάσκαλος), he gave religious instruction to this small assembly. The salutations to individuals which *follow* the expression in Romans 16:5, show that they were not referred to in it, and are quite inconsistent with the supposition that the *whole* Church met in Aquila's house. Nor is it probable that the collective body of Christians in Rome or elsewhere would alter their place of meeting on Aquila's return (see Neander, *Gesch. d. Chr. Rel. u. Kirche,* I, 2, 402, 503; comp. Justini Martyris *Opera,* Append. 2, p. 586, Par. 1742). Tradition reports that he and his wife were beheaded. The Greek Church call Aquila bishop and apostle, and honor him on July 12 *(Menalog. Graec.* 2, 185). The festival of Aquila and Priscilla is placed in the Roman Calendar, where he is denoted bishop of Heraclea, on July 8 *(Martyrol. Roman.). SEE PRISCILLA.*

Aquila

author of a Greek version of the O.T., was originally a heathen, born at Sinope, a city of Pontus. Having seen the professors of the Christian religion work many miracles, he became a convert to it, probably on the same ground with *Simon Magus.* Refusing to quit the practice of magic and judicial astrology, he was excommunicated by the Christians, on which he went over to the Jewish religion, became a proselyte, and was circumcised. Being admitted into the school of Rabbi Akiba, he made such great proficiency in Jewish learning that he was deemed well qualified to make a new translation of the Hebrew Scriptures into Greek, to take the place of the *Septuagint.* This version he made so strictly literal that Jerome said it was a *good dictionary* to give the genuine meaning of the Hebrew words. He finished and published his work in the twelfth year of the reign of Adrian, A.D. 128. He afterward revised and published another edition of it. It appears from Irenaeus, 3, 24, that the Ebionites used the translation of Aquila in order to support their Judaizing tenets. The remains of this translation have been edited by Montfaucon and others in the "Hexapla" of Origen. Clarke, *Succession of Sac. Lit.* 1, 44; Cave, *Hist. Lit.* ann. 128; Smith, *Dict. of Biog.* s.v. *SEE VERSIONS.*

Aquila (or Adler), Caspar

one of the Reformers, was born at Augsburg, Aug. 7, 1488. After the ordinary training of the gymnasium of his native city, he spent his early manhood in travel and study, chiefly in Italy and Switzerland. After a brief stay as pastor in Berne, and in 1514 in Leipzic, in 1515 he became chaplain to Franz von Sickingen. In 1516 he became pastor at Jenga, near Augsburg, and soon after married, and openly professed Lutheranism. Arrested by order of the bishop of Augsburg (Stadion), he was condemned to death, but during his imprisonment (at Dillingen, 1519-20) the queen of Hungary interceded for him, and he was released, but banished. He went at once to Wittenberg, and became A.M. of the University in 1521. For two years he was tutor to Sickingen's children. In 1524 he became tutor in Hebrew at Wittenberg, and was employed by Luther to aid in the translation of the Bible. In 1527 he became pastor at Saalfeldt. In 1547 he wrote violently against the *Interimn* (q.v.), and a price was set upon his head by Charles V. He died Nov. 12,1560. His life was written by Avenarius, *Leiensbeschreib. Aquila's* (Meiningen, 1719, 8vo); Schlege, *Leben Aquila's* (Leipz. 1773, 4to); and by Gensler, *Vita Aquilce* (Jena, 1816), who enumerates twenty writings of his. — Herzog, *Real-Encyclopadie*, s.v.; Hoefer, *Nouv. Biog. Generale*, 1, 942. Aquileia, a town in Italy 15 miles northeast of Venice, formerly so important in ecclesiastical matters as to be called a second Rome.

I. The bishops of Aquileia assumed the patriarchal dignity from the 5th century, and the title was granted by Pope Honorius I simply to save the appearance of supremacy. Serenas, patriarch of Aquileia in the time of Pope Gregory II, renounced the schism; upon which that pope, while he refused to give him the *title* of patriarch, permitted him (A.D. 729) to act as metropolitan over the empire of the Lombards; but the patriarchs of Aquileia continued to hold that title, which was soon recognized by the court of Rome. The patriarchs of Aquileia had metropolitan authority over the states of Venice, Istria, and the neighboring provinces; and their diocese was of large extent, including besides a great part of Friuli, Carniola, Goritz, and part of Carinthia and Styria. As a great part of the diocese was in the states of Austria, the queen of Hungary claimed the right of nominating alternately with Venice; and such disputes arose from the circumstance that in 1751 the patriarchate was suppressed, and the two archbishoprics of Udine and Goritz erected in its stead. The church, which

was the cathedral, is dedicated in the name of the Assumption. See De Rubeis, *Monumenta Ecclesiae Aquilejensis* (1740, fol.).

II. Several COUNCILS or synods were held at Aquileia: in 381, against Palladius and Secundianus, the Arian bishops (Labbe, 2:978); in 556, against the 5th (Ecumenical council; in 698, on the "Three Chapter" question (q.v.);' at the same time the schism from Rome was ended (Labbe, vi); in 791, by Paulinus the metropolitan, fourteen canons were published; in 1184, against incendiaries and sacrilegious persons (Labbe, 10); in 1409, by the antipope Gregory XII, who here excommunicated his rivals Benedict and Alexander V (Labbe, 2, 2012). — Landon, *Manual of Councils;* Smith, *Tables of Church Hist.*

Aquinas, St. Thomas

called the *Angelical Doctor*, the most conspicuous of the theological philosophers of the Middle Age, was born at Aquino, in the kingdom of Naples, in 1224 or 1226, of a noble family. (In Roman Catholic writers, and generally on the continent of Europe, his name appears as St. Thomas; but as the name Aquinas is more commonly used by English writers, we place this article under that title.) His parents sent him, when only five years old, to be educated in the monastery of Monte Cassino. In 1241 he took the habit of the Dominicans in the monastery of the order at Naples without the knowledge of his parents. "His mother, distressed by this act, set ,out in search of him, seized him on the road, and had him closely confined in the castle of Rocca-sicca. Here he entirely devoted himself to the study of Holy Scripture, and neither tears, nor entreaties, nor threats could persuade him to renounce the step he had taken. In this state of confinement he was kept for two years, when he escaped through a window and fled to Naples, and thence to Rome. In 1244 he went to Cologne, and placed himself under Albert the Great, whom he followed to Paris, and finished his studies under him. In 1248 he taught philosophy, the Holy Scriptures, and the Master of the Sentences at Cologne; in 1252 he taught at Paris, and in 1255 was made Doctor of Theology in that university, on the same day with Bonaventura." He subsequently taught in most of the Italian universities, and at last took up his abode at Naples, where he received a pension from King Charles, and spent the remainder of his life in teaching; entirely indifferent about worldly cares and honors, he declined many ecclesiastical dignities, and, among others, the archbishopric of Naples, which was offered to him by Clement IV. "As rector of the

university, during a very active life, and often travelling, he wrote in twenty years the greater part of his works, which treat of a vast variety of subjects. It is said of him that he could dictate compositions on different subjects at the same time. It characterizes his theological speculations that he read daily some edifying books, for, as he expressed it, we should take care that nothing one-sided arise in our speculations. He used to begin his lectures and writings with prayer; and when in any inquiry he could find no solution, he would fall on his knees and pray for illumination. While the originality and deep philosophy of his lectures brought a great multitude of hearers to him at Paris and Naples, his sermons were so simple that the most uneducated could understand them. King Louis IX of France used to ask his advice in affairs of state. On one occasion he invited him against his will to dinner, when he was occupied with a very difficult inquiry. During the meal he became quite abstracted, and all at once cried out, 'Now at last I have found it!' His prior reminded him that he was seated at the king's table; but the king immediately allowed a secretary to come and write down his thoughts. Aquinas was distinguished among the schoolmen for clearness of development, and the harmony between his thoughts and their expression" (Neander, *Hist. of Dogmas*, 2, 543). "In the year 1274 Pope Gregory X called him to attend the Council of Lyons, in order that he might read to the assembly the book which he had composed, at the command of Pope Urban, against the claims of the Greek Church; but he was taken ill and died on the way, near Terracina, March 7, 1274. He was canonized in 1323 by John XXII, and the rank of fifth DOCTOR OF THE CHURCH was assigned to him. His writings at once assumed, and have continued to maintain, an immense authority; the popes have repeatedly declared his works to be perfect, without any error (Landon, *Eccl. Dict.* 1:475).

Of his theological writings, the most famous is his *"Summa Theologiae"* (best ed. Antwerp, 1675, 3 vols. 4to), which is still a favorite authority in the Catholic Church. The *Summa Theologie* is one of the grandest attempts at a complete science of theology ever planned by a human intellect; and, as such, it deserves here a brief analysis, which we give from Hardwick *(Ch. Hist. of the Middle Age*, 1853, 8vo). The *Summa* is divided into three great parts: (1) the Natural, (2) the Moral, (3) the Sacramental. In *the first* of these the writer ascertains the nature and the limits of theology, which he esteems a proper science, based upon a supernatural revelation, the contents of which, though far transcending all the powers of human

thought, are, when communicated, subjects for devout inquiry, and admit of argumentative defense. Accordingly, the writer next discusses the existence and the attributes of God, endeavoring to elucidate the nature of his will, his providence, the ground of his predestination, and the constitution of the blessed Trinity in unity — a doctrine which, although he deems it incapable of *a priori* demonstration, finds an echo and a counterpart in man. Descending from the cause to the effects, he analyzes the constituent parts of the creation, angels, the material world, and men, enlarging more especially upon the functions of the human soul, its close relation to the body, and the state of both before the fall. The *second* part is subdivided into the *Prima Secundae* and the *Secunda Secundve*. The former carries on the general subject, viewing men'no longer from the heavenly, but the earthly side, as moral and responsible agents gifted with a vast complexity of passions, sentiments, and faculties. The way in which these powers would naturally operate, if acting by themselves, is first considered, and the author then proceeds to show how they are modified by supernatural agencies or coexistent gifts of grace. This leads him to compare the state or position of mankind in reference to the systems (or economies) in grace and nature, and, as the immediate consequence, to treat of our original righteousness, free-will, original sin, justification, and the original rules of life. In the Secunda Secundae, the several virtues are discussed in turn, as they exist under the operation of divine grace, or that of nature only. They are seven in number. Three of them are "theological," or supernaturally infused and nourished — viz., faith, hope, and love — while the remainder are the four cardinal virtues of justice, prudence, fortitude, and temperance, and are "ethical," or purely human. The discussion of these virtues forms an admirable work on Christian morals. The *third* part of the Summa is devoted to an exposition of the mysteries of the Incarnation, and the efficacy of the sacraments — a class of topics which, according to the principles of all the mediaeval writers, are essentially akin. Aquinas traces every supernatural influence to the Person of the Word made flesh, who, by the union of our nature with the Godhead, has become the Reconstructor of humanity and the Dispenser of new life. This life, together with the aliment by which it is sustained, descends to man through certain outward media, or the sacramental ordinances of the church; their number being seven, viz., Baptism, Confirmation, the Eucharist, Penitence, Orders, Matrimony, and Extreme Unction. In the last division of the work, which develops "the complex philosophy of expiation, under the representations of it contained in the

doctrines and ritual of the Church of Rome," and in which the Aristotelian philosophy is made to justify all the traditional teachings of that church, we find the grounds of the mighty influence of Aquinas in determining the scientific form of certain doctrines which afterward threatened to obtain complete ascendency in all the Western churches. But with all the learning, the piety, and the dialectic skill of Aquinas, he did not avoid the puerilities of the so-called scholastic spirit. Some of the questions treated in the *Summa* are trifling, others scandalous; e.g. *Quare Christus non assumpsit fmineum sexum,* and others even worse.

The following summary of the doctrines of Aquinas is chiefly condensed from Neander, *History of Dogmas,* vol. 2.

1 As to the necessity of revelation, Aquinas inferred it from the super-terrestrial destiny of man, which goes beyond the limits of human reason. He denied any contradiction between philosophical and theological truth; the truths of natural reason cannot be at variance with those given by revelation, since God is also the author of reason. What opposes reason cannot proceed from God. If we admit such a contradiction, it would follow that something false might be the object of faith, which would be an absurdity. In his inquiries respecting the relation of faith to knowledge, he says: A faith of authority resting on human opinion is the weakest of all things; but it is otherwise with divine revelation. Yet theology makes use of human reason, not, indeed, to prove the truths of revelation, but to deduce other truths from it. As other sciences obtain their principles from other sources, and then draw inferences from them, so theology proceeds from those which are made known by a higher light. But since grace does not nullify nature, but perfects it, and as the natural inclinations of the will serve the divine principle of the Christian life, so also will reason serve the truths of faith.

2 As to the knowledge of God, he asserts that it is, in a certain confused manner, implanted in all men *(sub quadam confusione est nobis naturaliter insertum).* Since man is so created that he finds in God his highest good, so, in striving after happiness, striving after God is at the foundation; but all men do not attain to this consciousness. The fool can say in his heart that there is no God.

3 In anthropology, Aquinas held that man was created with pure natural powers, which, from their very destiny, turned toward God, and thus man acquired the grace *of justitia originalis.* This is the Romish doctrine of

superadded grace, as necessary to the original perfection of human nature. As to original sin, he combated the view of the Traducians, according to which sin was transferred by propagation, for this would not explain the participation in guilt. Mankind must be regarded as an ethical person, and so far Adam's sin was the sin of all men. In original sin Aquinas recognized two elements, one privative, the other positive. The first was the loss of the harmony of original righteousness; the second consisted in an *inordinata dispositio,* a discordance which took place between reason and sensuousness, and in a *languor naturae.* He maintained, in opposition to the doctrine of the Immaculate Conception, that the Virgin Mary was not without original sin, inasmuch as she, as well as other mortals, needed redemption and salvation through Christ *(Summa,* p. 111, q. 27, art. 1).

4 As to redemption, he could see proof of its relative, but not of its absolute necessity. Since redemption proceeded from the free will of God, it suffices to prove that this method was not impossible, and that it was suitable. Supposing that man had been redeemed by an angel, his perfect restoration could not have been effected, for man would have remained dependent on a creature. The visible appearance of God was necessary, in order that man might be led from the visible to the knowledge and love of the invisible. Setting out from the contemplation of the divine Omnipotence, other possible modes of redemption might be imagined, but this method must have ever been the most suitable. On the other hand, it regard be had to man's stand-point, no other method was possible than that which was chosen by God, since man by himself alone could render no satisfaction. If the relations to God and man are combined, it must be allowed that another method of redemption was possible, but none so suitable as this. The union of God with man must give man the strongest assurance of attaining the highest happiness, which consists in immediate union with God. But, since redemption has been effected, men have acquired a new consciousness of the dignity of their nature. — In these ends Aquinas found the importance of the work of redemption. As he here joins his own ideas with those of Anselm, he agrees also with him in the opinion that the satisfaction rendered by Christ furnished what was .requisite from its intrinsic worth. Like Anselm, he proceeds on the principle that for an injury something must be given which the injured party would value as high as, or higher than what had been lost by the injury. Christ's satisfaction is not only *sufficiens,* but *superabundans.* Aquinas was perhaps the first to raise the question "afterward so earnestly discussed

in the Calvinistic and Arminian controversies of the 17th century — the question, namely, whether Christ did not earn for the believer a title to eternal life, as of freedom from condemnation to eternal death. Aquinas answers this question in the affirmative, and makes the technical distinction between the *satisfaction* which Christ made by his sufferings to justice, and the *merit* of his obedience to the law, by virtue of which the redeemed are entitled to the rewards of eternity. In other words, we find in the theory of Aquinas an anticipation of the later distinction between the 'active' and 'passive' righteousness of Christ" (Shedd, *History of Doctrines,* 2, 310). If we find elsewhere the various instrumentalities of grace scattered, such as the offices of Lawgiver, Priest, and King, all these are united in Christ, the fountain of all grace. He is the Mediator between God and men, as far as he communicates what is divine to them, intercedes for them, and makes satisfaction for their sins. Christ is the mystical head of the members which belong to him, inasmuch as what he has done is for their benefit *(unio mystica).*

5 As to justification, the Schoolmen, after Augustin, conceived of it not as objective, but a subjective sanctification, of which faith is the instrument, and which is realized in love. Aquinas thought the *infusio gratiae justificantis* (infusion of justifying grace) necessary for the forgiveness of sins on the part of God, and allowed successive steps in justification: first of all the communication of grace, then the tendency of the free will to God then that by which it departs from sin, and upon this the forgiveness of sins. He thus confounds, to a certain extent, justification with sanctification, as all the later Romanists do. In the act of faith is contained the admission that man is made righteous by the redemption of Christ. As to the relation of faith to justification, he admitted it, but vitiated it by adopting the scholastic distinction between *condgnum* and *congruum,* or merit from desert and merit from fitness. This distinction is thus defined by Aquinas, with his usual .acuteness and clearness: "A meritorious work of man may be considered in two aspects; first, as proceeding from the free will of man, and, secondly, as proceeding from the grace of the Holy Spirit. If it be considered from the first point of view, there can be in it no merit of condignity or absolute desert, because of the inequality between man and God, whereby it is impossible for the creature to bring the Creator under absolute obligation. But if it be considered from the second point of view as proceeding from the influence of the Holy Spirit, the work of man may have the merit of congruity or fitness, because it is fitting that God should

reward his own grace as a thing excellent in itself" (Shedd, *History of Doctrines*, 2, 330).

6 As to the sacraments, he taught that they are the necessary media of the application of Christ's merits to men. He endeavors to prove the necessity of the seven sacraments on the principle that the whole life should be consecrated to God's grace; its gradual development from birth to death was surrounded by the sacraments.

i The birth of the spiritual life takes place in baptism;

ii the growth to maturity is through confirmation;

iii the nourishment of the spiritual life is through the Lord's Supper. If man were bodily and spiritually sound throughout, he needs nothing more; but for the healing of his sickly state he requires

iv penance;

v the promotion of his recovery by certain means is signified by extreme unction.

7 As to the future state of man, he goes into details on the resurrection body. According to quest. 81 *(Summa,* pt. 3), those who are raised from the dead will be in the *cetas juvenilis, quae inter decrementum et incrementurm instituitur.* The difference of sexes will continue to exist, but without sensual appetites. All the organs of sense will still be active, with the exception of the sense of taste. It is however possible that even the latter may be rendered more perfect, and fitted for adequate functions and enjoyments. Hair and nails are one of the ornaments of man, and are therefore quite as necessary as blood and other fluids. The resurrection bodies will be exceedingly fine, and be delivered from the heavy weight which is now so burdensome to them; nevertheless they will be tangible, as the body of Christ could be touched after his resurrection. But this is true only in reference to the bodies of the blessed. The bodies of the damned are ugly and deformed; they are incorruptible, but capable of suffering, which is not the case with the bodies of the saints" (Hagenbach, *History, of Doctrines,* § 204).

The scholastic *philosophy* reached its culmination in Aquinas. He rendered real service to the Aristotelian philosophy by the pains he took to effect a translation of the works in which it was contained, and by his

commentaries on them. He was a Realist, inasmuch as he maintained that the ideas of things after the pattern of which the world was made pre-existed eternally in the Divine mind (although not independent of God), and regarded them as the proper objects of knowledge, and as *the forms* which determine the nature and properties of all things. This system he endeavored to place on a firmer basis by extending the theory of thought propounded by Aristotle, to which he superadded some ideas of the system of Plato and of the Alexandrians. With this is connected his explanation of the conceptions of matter and form, as elements of compound substances, as also his explanation of the principle of individuation. The rational soul, the nature of which he discusses after Aristotle's system, is the substantial *form* of man, immaterial and indestructible. The aim of Aquinas, as a Christian philosopher, was to prove the reasonableness of Christianity, which he attempted to accomplish by showing, 1st, that it contains a portion of truth; 2d, that it falls under the cognizance of reason; and, 3d, that it contains nothing contradictory to reason. In connection with the latter argument he starts from the assumption that the truths of reason are essentially one with Divine truth, because reason is derived from God. Philosophy consists, according to him, in science searching for truth with the instrument of human reason; but he maintains that it was necessary for the salvation of man that Divine revelation should disclose to him certain things transcending the grasp of human reason. He regarded theology, therefore, as the offspring of the union of philosophy and religion (Tennemann, *Hist. of Philosophy).*

The Dominican monks, especially, naturally proud of their greatest doctor, have always maintained Thomism, as the doctrines of Aquinas have been named. The Franciscans, on the other hand, have always opposed Thomism; one of their greatest doctors, Bonaventura (q.v., *doctor seraphicus,* † 1274), opposed Aquinas on mystical grounds, and Duns Scotus (q.v., *doctor subtills,* † 1308) on dialectical grounds: they were enrolled in solid body against it. The Thomists were Aristotelians, generally Realists; followed Augustine as to sin, grace, etc.; opposed the immaculate conception, and held that the sacraments convey grace physically. The Scotists were Nominalists, were opposed to Augustine's doctrines of grace and predestination, maintained the immaculate conception, and held that the sacraments produce grace as moral causes, not as physical. The Roman see naturally inclined to favor the doctrines of the Scotists, but the *prestige* of Aquinas was so great that the Thomists, to a great extent, ruled the

theology of the church up to the time of the controversy between the Molinists (q.v.) and the Jansenists, when the views of the Scotists substantially prevailed.

The collected writings of St. Thomas fill twenty-three folio volumes. The following is the list of them, as given by Cave:

1. *Expositio in Aristotelis libros,* etc. (Venice, 1496): —
2. *Comment. in* 4 *lib. Sent. P. Lombardi* (Basle, 1492; and often): —
3. *Quaestiones disputatx.* 10, *de Potentia Dei;* 16, *De Malo,* etc.; 29, *De Veritate: —*
4. *Quaestiones Quodlibeticae:12* (Cologne, 1471, 1491, etc.): —
5. *Summa Catholicae fidei contra Gentiles* (Rome, 1476; Venice, 1480, fol., with notes by Fran. de Sylvestris; Lyons, 1566, fol., with comm. by Franciscus Ferrariensis, Paris, 1642, 2 vols. fol.): —
6. *Expositio in lib. B. D 'onysii de divinis Nominibus: —*

7. *Summa Theologiae* (Cologne, 1604; Douai. 1614; Antwerp, 1624; Paris, 1638; Bologna, with comm. of Cajetan, 1514; with that of Caponus, Cajetan, and Javellus, Venice, 1596, 5 vols. fol.): —

8. *Expasitio in Lib. B. Jobi: —*
9. *-Epositao in Imam Psalmrum Davidis* (Lyons, 1520, 8vo): —
10. *Expositio in Canticum Canticorum* (1545, 8vo; Paris, 1634, 4to): —
11. *Expositio in Esaiam Proph.: -*

12. *Erposito in Jeremina Proph.* (Lyons, 1531, 8vo): -

13. *Expositio in Threnos Jeremice* (attributed by some to Thomas, an Englishman). The last three published together in fol. at Venice in 1527: —

14. *Expositio in Evang. S. Johannis: —*

15. *Catena Aureae in* 4 *Evanqg.* (Lyons, 1530, 8vo; Antwerp, 1578): —

16. *Expositio in Pauli Epistolas* (Basle, 1475; with comm. of Cajetan, Bologna, 1481, fol.): —
17. *Sermones* (Rome, 1571, 8vo):
18. *Opuscula* 73. Of these, many are doubtful. All the above were collected and published at Rome, 1568 and 1570, in 17 vols.; Venice,

1587 and 1594; Douai, 1608; Antwerp, 1612; Paris, 1634, 1655, 1660, in 23 vols. In some of the later of these editions another vol. was added, containing,

19. *Comment. in Genesim ' —*

20. *Comment. in Lib. Maccab.: —*

21. *Comment. in omnes Epistolas Canonicas: —*
22. *Comment. in Apocalypsen: —*
23. *Comment. in Dinielem Proph.: —*

24. *Comment. in Bothii libros de Consolatione Philosophic.*

The chief part of the six works last mentioned are, according to Cave, to be attributed to Thomas Anglus (Cave, *Hist. Lit.* 2, 308, cited by Landon, 2, 477). The best edition of the works of Aquinas is the *editio Veneti altera,* containing his life by Echard, and commentaries by Rubeis (28 vols. 4to, Venet. 1775). Of his most important work, the *Summa Theologie,* many editions have been printed. His *Catena Aurea,* translated into English, was published at Oxford, 1845 (7 parts 8vo). The best recent books on Aquinas are Werner, *Thomas von Aquino* (Ratisbon, 1858-60, 3 vols.); *Kling, Descriptio Summae T. Aquinatis* (Bonn, 1846); Rietter, *Moral d. heiligen Thomas* (Munich, 1858, 2 vols.); Goudin, *Philos. juxta Thomce dogmata* (Par. 1861); Jourdain, *La Philos. de St. Thomas d'Aquin* (Par. 1858, 2 vols.); Hampden, *Life of Thomas Aquinas* (Lond. 1848). See also Haureau, *Phlos. Scolast.* vol. 2, cap. 20; Neander, *Ch. Hist.* 4, 421; Mozley, *On Predestination,* p. 260 sq.; Tennemann, *Manual Hist. Philippians* § 266; Cave, *Hist. Lit.* anno 1255; Neander, *Hist. of Dogmas,* 2, 542 et al.; Hagenbach, *Hist. of Doctr.;* Shedd, *Hist. of Doctr.;* Herzog, *Real-Encykl.* 16, 60; Dupin, *Eccl. Writers,* cent. 13.

Aquino, Philip Of

a learned rabbin, whose real name was Mardochai. He was born at Carpentras; but, on his expressing a desire to embrace Christianity, he found it necessary to leave France, and went to Naples, and was baptized at Aquino, whence his name. He died at Paris in 1650, where he had been made royal professor of Hebrew at the College de France. He assisted Le Jay in his Polyglot, and published *Dictionarium Heb. Chald. Talm. Rabbinicum* (Paris, 1629, fol.); *Radices Lingua, Sanctae* (Paris, 1620, 16mo); *Rabbinical Comm. on the Pentateuch and Psalms* (Latin; Paris,

1620, 4to); with other works of less importance, and several still in MS., among them a version of the N.T. in Hebrew, with notes. His son Louis translated into Latin the Comm. of Levi Ben Gerson on Job and Esther (Par. 1622, 4to). — Hoefer, *Nouv. Biog. Generale,* 2, 946.

Ar

(Heb. id. r [;i.q. ry[æ, a *city;* Sept. ῎Αρ [v. 1:῎Ηρ in <04215>Numbers 21:15], <05229>Deuteronomy 2:29; fully *Ar-Moab,* <04128>Numbers 21:28; <23501>Isaiah 15:1; also *city of Moab,* <04236>Numbers 22:36; prob. also for *Mooabitis* or the whole country, <05209>Deuteronomy 2:9, 18), the capital city of the Moabites (<04128>Numbers 21:28; <05209>Deuteronomy 2:9, 18, 29), near (south of) the river Arnon (<05218>Deuteronomy 2:18, 24; <04113>Numbers 21:13-15). It appears to have been burnt by King Sihon (<04128>Numbers 21:28), and Isaiah, in describing the future calamities of the Moabites, says, "In the night Ar of Moab is laid waste and brought to silence" (<23501>Isaiah 15:1). In his comment on this passage, Jerome states that in his youth there was a great earthquake, by which Ar was destroyed in the night-time. This he evidently regards as a fulfillment of the prediction, which, however, had probably some less remote reference. Latterly the name of the city was Graecized *Areopolis* (Ἀπεόπολις, q. d. "city of Mars"). It was an episcopal city of the Third Palestine (Reland, *Palaest.* p. 577 sq.). According to Theodoret *(Comment.* in <23501>Isaiah 15, 29), it was sometimes called *Ariel.* This city was also called *Rabbah* or *Rabbath,* and, to distinguish it from Rabbath of Ammon, *Rabbath-Moab.* Ptolemy calls it *Rabmathon;* Steph. Byzantinus, *Rabathmoma;* and Abulfeda, *(Tab. Syr.* p. 90), *Rabbath,* and also *Mab.* Hengstenberg *(Bileam,* p. 236) thinks it is the modern *Mehalet el-Haj,* near the Arnon (Burckhardt, 3, 636); but it is usually identified with the site that still bears the name of *Rabba,* visited and described by Seetzen, Burckhardt, Legh, Macmichael, and Irby and Mangles. It is about 17 miles east of the Dead Sea, 10 miles south of the Arnon (Mojeb), and about the same distance north of Kerak (Robinson, *Researches,* 2:569). The ruins of Rabbah are situated on a low hill, which commands the whole plain. They present nothing of interest except two old Roman temples and some tanks. Irby and Mangles *(Letters,* p. 457) remark, with surprise, that the whole circuit of the town does not seem to have exceeded a mile. Burckhardt says, "half an hour in circuit," and that no trace of walls could Le found; but it is obvious from the descriptions that the city whose ruins they saw

was a comparatively modern town, less important and extensive than the ancient metropolis of Moab *(Syria,* p. 374, 377). *SEE MOAB.*

A'ra

(Heb. *Ara',* ארא perhaps *lion;* Sept. Ἀρά), the last named of the three sons of Jether of the tribe of Asher (1 Chronicles 7:38); apparently the same with the ULLA *SEE ULLA* whose three sons are named in the ensuing verse. B.C. ante 1017.

A'rab

(Heb. *Arab',* ברא *ambush;* Sept. Ἐρέβ v. r. Αἰρέμ), a city in the mountains of Judah, mentioned in connection with Golon and Dumah (Joshua 15:52), whence probably the Gentile ARBITE (2 Samuel 23:35). According to Jerome *(Onomast.* s.v. Ereb) it lay south of Daroma, and was then called *Eremittytha* (Euseb. Ἐρέμινθα). Schwarz *(Palest.* p. 105) says it is the village *al-Arab,* situated on a mountain four English miles south-east of Hebron; but other authorities make no mention of such a place, and the associated names require a locality rather to the west of Hebron (Keil, *Comment.* on Joshua in loc.), possibly the ruined site *el-Hadb* at the foot of a hill south-west of Dura (Robinson, *Researches, 3,* 5). *SEE JUDAH*

Arab

SEE RAVEN.

Araba

(Ἀραυά, prob. for *Arabah),* a city mentioned by Eusebius and Jerome *(Onomast.* s.v.) as lying near Diocaesarea (now Sefurieh), apparently the same mentioned by Josephus *(Life,* 51, where the text now has Γάβαρα instead of Ἄραβα, by a conjecture of Reland, *Palaest.* p. 1021; see Robinson, new ed. of *Researches, 3,* 83) as lying 20 stadia from Sogane; now the village *Arrabeh,* about four hours north of Nazareth (Schultz, in Ritter, *Erdk.* 16, 768), containing Jewish graves, with other remains of antiquity (Van de Velde, *Memoir,* p. 287).

Ar’abah

(Heb. *Arabah',* hb;r;[} *desert;* Sept. ἔρεμος, also ἄβατος, ἄπειρος, and γῆ διψῶσα, but in Joshua 18:18, Βαιθάραβα; Auth. Vers. elsewhere “plain”), the name of a region or tract and of a town.

1. This word, with the article (hb;r;[h; *the* Arabah), is applied directly (Deuteronomy 1:1; 2:8; 3:17; 4:49; Joshua 3:16; 12:1, 3; 2 Kings 14:25; Am. 6:14) as the proper name of the great valley in its whole extent lying between the Dead Sea and the gulf of Akabah. Indeed it may be said to reach, with a partial interruption, or rather contraction, from Banias, at the foot of Mount Hermon, to the Red Sea. It thus includes toward the north the lake of Tiberias; and the *Arboth* (plains) of Jericho and Moab form parts of it. The surface of the Arabah proper is said to be almost uninterruptedly a frightful desert. The northern continuation is watered by the Jordan, which, during its course, expands into the lakes el-Huleh and Tiberias, and is at length lost in the bitter waters of the Dead Sea; this latter occupying the middle point of the great valley nearly equidistant from its two extremities. The Scriptures distinctly connect the Arabah with the Red Sea and Elath; the Dead Sea itself is called the sea of the Arabah. In the Auth. Vers. it is rendered “plain.” The Greek name of this tract was Αὐλών, *Aulon,* described by Eusebius *(Onomast.* s.v.) as extending from Lebanon to the desert of Paran. Abulfeda speaks of it under the name *el-Ghor,* and says correctly that it stretches between the lake of Tiberias and Ailah or Akabah *(Tab. Sqyr.* p. 8, 9). At the present day the name *el-Ghor* is applied to the northern part from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called Wady *el-Arabah,* the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to ancient geographers, and in modern times was first discovered by Burckhardt *(Travels in Syria,* p. 441; Robinson’s *Palest.* 2, 594-600). The importance of this great medial valley to the topography and natural features of Palestine (q.v.), as well as in the history of the Exode (q.v.), requires a full discussion of its peculiar designation and characteristics. *SEE TOPOGRAPHICAL TERMS.*

I. *Name. —*

1. If the derivation of Gesenius *(Thes.* p. 1066) is to be accepted, the fundamental meaning of the term is “and” or “waste,” and thence “sterile,”

and in accordance with this idea it is employed in various poetical parts of Scripture to designate generally a barren, uninhabitable district, "a desolation, a dry land, and a *desert,* a land wherein no man dwelleth, neither doth any son of man pass thereby" (<2654>Jeremiah 51:43; see a striking remark in Martineau, p. 395; and, among other passages, <1245>Job 24:5; 39:6; <2309>Isaiah 33:9; 35:1). *SEE DESERT*.

2. But within this general signification it is plain, from even a casual examination of the topographical records in the earlier books of the Bible, that the word has also a more special and local force. In these cases it is found with the definite article (הָעֲרָבָה; *ha-Arabah),* "the Arabah," and is also so mentioned as clearly to refer to some spot or district familiar to the then inhabitants of Palestine. This district, although nowhere expressly so defined in the Bible, and although the peculiar force of the word "Arabah" appears to have been disregarded by even the earliest commentators and interpreters of the Sacred Books, has within our own times been identified with the deep-sunken valley or trench which forms the most striking among the many striking natural features of Palestine, and which extends with great uniformity of formation from the slopes of Hermon to the Elanitic Gulf of the Red Sea; the most remarkable depression known to exist on the surface of the globe (Humboldt, *Cosmos,* 1:150, ed. Bohn; also p. 301). — Through the northern portion of this extraordinary fissure the Jordan rushes through the lakes of Huleh and Gennesareth down its tortuous course to the deep chasm of the Dead Sea. This portion, about 150 miles in length, is known among the Arabs by the name of *el-Ghor (the depression),* an appellation which it has borne certainly since the days of Abulfeda. The southern boundary of the Ghor has been fixed by Robinson to be the wall of cliffs which crosses the valley about 10 miles south of the Dead Sea. Down to the foot of these cliffs the Ghor extends; from their summits, southward to the gulf of Akabah, the valley changes its name, or, it would be more accurate to say, retains its old name of *Wady el-Arabah.*

Looking to the indications of the Sacred Text, there can be no doubt that in the times of the conquest and the monarchy the name "Arabah" was applied to the valley in the entire length of both its southern and northern portions. Thus in <0501>Deuteronomy 1:1, probably, and in <0502>Deuteronomy 2:8, certainly (Auth. Vers. "plain" in both cases), the allusion is to the southern portion, while the other passages in which the name occurs point with certainty — now that the identification has been suggested — to the northern portion. In <0503>Deuteronomy 3:17; 4:49; <0603>Joshua 3:16; 11:2;

12:3; and <121425>2 Kings 14:25, both the Dead Sea and the sea of Cinneroth (Gennesareth) are named in close connection with the Arabah. The allusions in <051130>Deuteronomy 11:30; <060814>Joshua 8:14; 12:1; 18:18; <100229>2 Samuel 2:29; 4:7; <122504>2 Kings 25:4; <243904>Jeremiah 39:4; 52:7, become at once intelligible when the meaning of the Arabah is known, however puzzling they may have been to former commentators. In <061116>Joshua 11:16, and 12:8, the Arabah takes its place with "the mountain," "the lowland" plains of Philistia and Esdraelon, "the south" and "the valley" of Coele-Syria, as one of the great natural divisions of the conquered country. *SEE PLAIN*.

3. But farther, the word is found in the plural and without the article (t /B r][} *Arboth),* always in connection with either Jericho or Moab, and therefore doubtless denoting the portion of the Arabah near Jericho; in the former case on the west, and in the latter on the east side of the Jordan; the ArbothMoab being always distinguished from the Sedeh-Moab — the bare and burnt-up soil of the sunken valley from the cultivated pasture or corn-fields of the clowns on the upper level — with all the precision which would naturally follow from the essential difference of the two spots. (See <042201>Numbers 22:1; 26:3, 63; 31:12; 33:48-50; 35:1; 36:13; <053401>Deuteronomy 34:1, 8; <060413>Joshua 4:13; 5:10; 13:32; <101528>2 Samuel 15:28; 17:16; <122505>2 Kings 25:5; <243905>Jeremiah 39:5; 52:8.) *SEE JERICHO*.

4. The word Arabah does not appear in the Bible until the book of Numbers. In the allusions to the valley of the Jordan in <011310>Genesis 13:10, etc., the curious term *Ciccar* is employed. This word and the other words used in reference to the Jordan valley, as well as the peculiarities; and topography of that region — in fact, of the whole of the Ghor — will be more appropriately considered under the word JORDAN *SEE JORDAN* . At present our attention may be confined to the southern division, to that portion of this singular valley which has from the most remote date borne, as it still continues to bear, the name of "Arabah." *SEE CHAMPAIGN*. For a map of the region, *SEE EXODE*.

II. *Description.* — The direction of the Ghor is nearly due north and south. The Arabah, however, slightly changes its direction to about N.N.E. and SS.W. (Robinson, 1:240). But it preserves the straightness of its course, and the general character of the region is not dissimilar to that of the Ghor (Irby, p. 134) except that the soil is more sandy, and that, from the absence of the central river and the absolutely desert character of the

highland on its western side (owing to which the wadys bring down no fertilizing streams in summer, and nothing but raging torrents in winter), there are very few of those lines and "circles" of verdure which form so great a relief to the torrid climate of the Ghor. The whole length of the Arabah proper, from the cliffs south of the Dead Sea to the head of the gulf of Akabah, appears to be rather more than 100 miles (Kiepert's *Map).* In breadth it varies. North of Petra — that is, about 60 miles from the gulf of Akabah — it is at its widest, being perhaps from 10 to 12 miles across; but it contracts gradually to the south till at the gulf the opening to the sea is but 4, or, according to some travelers, 2 miles wide (Robinson, 1:240; Martineau, p. 392).

The mountains which form the walls of this vast valley or trench are the legitimate successors of those which shut in the Ghor, only in every way grander and more desert-like. On the west are the long horizontal lines of the limestone ranges of the Tih, "always faithful to their tabular outline and blanched desolation" (Stanley, p. 7; and see Laborde, p. 262), mounting up from the valley by huge steps with level barren tracts on the top of each (Robinson, 2:508), and crowned by the vast plateau of the "Wilderness of the Wanderings." This western wall ranges in height from 1500 to 1800 feet above the floor of the Arabah (Robinson, 1:240), and through it break in the wadys and passes from the desert above — unimportant toward the south, but farther north larger and of a more permanent character. The chief of these wadys is the W. el-Jerafeh, which emerges about sixty miles from Akabah, and leads its waters, when any are flowing, into the W. el-Jeib (Robinson, 2:500, 508), and through it to the marshy ground under the cliffs south of the Dead Sea. Two principal passes occur in this range. First, the very steep and difficult ascent close to the Akabah, by which the road of the Mecca pilgrims between the Akabah and Suez mounts from the valley to the level of the plateau of the Tih. It bears apparently no other name than en-Nukb, "the Pass" (Robinson, 1:257). The second — es-Sufah — has a more direct connection with the Bible history, being probably that at which the Israelites were repulsed by the Canaanites (Deuteronomy 1:44; Numbers 14:4345). It is on the road from Petra to Hebron, above Ain el-Weibeh, and is not, like the former, from the Arabah to the plateau, but from the plateau itself to a higher level 1000 feet above it. See the descriptions of Robinson (ii. 587), Lindsay (ii. 46), Stanley (p. 113). The eastern wall is formed by the granite and basaltic (Schubert, in Ritter, *Erdk.* 14, 1013) mountains of Edom, which are in every respect a contrast to the

range opposite to them. At the base are low hills of limestone and argillaceous rock like promontories jutting into the sea, in some places thickly strewed with blocks of porphyry; then the lofty masses of dark porphyry constituting the body of the mountain; above these sandstone broken into irregular ridges and grotesque groups or cliffs, and farther back and higher than all long elevated ridges of limestone without precipices (Robinson, 2:505, 551; Laborde, p. 209, 210, 262; Lindsay, 2:43), rising to a height of 2000 to 2300 feet, and in Mount Hor reaching an elevation of not less than 5000 feet (Ritter, *Erdk.* 14, 1139,1140). Unlike the sterile and desolate ranges of the Tih, these mountains are covered with vegetation, in many parts extensively cultivated and yielding good crops; abounding in "the fatness of the earth" and the "plenty of corn and wine" which were promised to the forefather of the Edomites as a compensation for the loss of his birthright (Robinson, 2:552; Laborde, p. 203, 263). In these mountains there is a plateau of great elevation, from which again rise the mountains — or rather the downs (Stanley, p. 87) — of es-Sherah. Though this district is now deserted, yet the ruins of towns and villages with which it abounds show that at one time it must have been densely inhabited (Burckhardt, p. 435, 436). The numerous wadys which at once drain and give access to the interior of these mountains are in strong contrast with those on the west, partaking of the fertile character of the mountains from which they descend. In almost all cases they contain streams which, although in the heat of summer small, and losing themselves in their own beds or in the sand of the Arabah "in a few paces" after they forsake the shadow of their native ravines (Laborde, p. 141), are yet sufficient to keep alive a certain amount of vegetation, rushes, tamarisks, palms, and even oleanders, lilies, and anemones, while they form the resort of the numerous tribes of the children of Esail, who still "dwell (Stanley, p. 87; Laborde, p. 141; Martineau, p. 396) in Mount Seir, which is Edom" (Genesis 36:8). The most important of these wadys are the W. Ithm and the W. Abui Kusheibeh. The former enters the mountains close above Akabah, and leads by the back of the range to Petra, and thence by Shobek and Tufileh to the country east of the Dead Sea. Traces of a Roman road exist along this route (Laborde, p. 203; Robinson, 2:161); by it Laborde returned from Petra, and there can be little doubt that it was the route by which the Israelites took their leave of the Arabah when they went to "compass the land of Edom" (Numbers 21:4). The second, the W. Abu Kusheibeh, is the most direct access from the Arabah to Petra, and is that up which Laborde and Stanley appear to have gone to the city. Besides

these are Wady Tubal, in which the traveler from the south gains his first glimpse of the red sandstone of Edom, and W. Ghurundel, not to be confounded with those of the same name north of Petra and west of Sinai.

To Dr. Robinson is due the credit of having first ascertained the spot which forms at once the southern limit of the Ghor and the northern limit of the Arabah. This boundary is the line of chalk cliffs which sweep across the valley at about six miles below the south-west corner of the Dead Sea. They are from 50 to 150 feet in height; the Ghor ends with the marshy ground at their feet, and level with their tops the Arabah begins (Robinson, 2:494, 498, 501). Thus the cliffs act as a retaining wall or buttress supporting the higher level of the Arabah, and the whole forms what in geological language might be called a "fault" — in the floor of the great valley. Through this wall breaks in the embouchure of the great main drain of the Arabah — the Wady el-Jeib — in itself a very large and deep water-course, which collects and transmits to their outlet at this point the torrents which the numerous wadys from both sides of the Arabab pour along it in the winter season (Robinson, 2:497, 500, 507). The farthest point south to which this drainage is known to reach is the southern Wady Ghurundel (Robinson, 2:508), which debouches from the eastern mountains about 40 miles from Akabah and 60 from the cliffs just spoken of. The Wady el-Jeib also forms the most direct road for penetrating into the valley from the north. On its west bank, and crossed by the road from Wady Musa (Petra) to Hebron, are the springs of Ain el-Weibeh, maintained by Robinson to be Kadesh *(Res.* 2, 582; but see Stanley, p. 94). Of the substructure of the floor of the Arabah very little is known. In his progress southward along the Wady el-Jeib, which is, during part of its course, over 100 feet in depth, Dr. Robinson (ii. 498) notes that the sides are "of chalky earth or marl," but beyond this there is no information. The surface is dreary and desolate in the extreme. According to Dr. Robinson (2, 502), "A lone shrub of the ghudah is almost the only trace of vegetation." This was at the ascent from the Wady el-Jeio to the floor of the great valley itself. Farther south, near Ain el-Weibeh, it is a rolling gravelly desert, with round naked hills of considerable elevation (ii. 580). At Wady Ghurundel it is "an expanse of shifting sands, broken by innumerable undulations and low hills" (Burckhardt, p. 442), and "countersected by a hundred water-courses" (Stanley, p. 87). The southern portion has a considerable general slope from east to west quite apart from the undulations of the surface (Stanley, p. 85), a slope which extends as far north as Petra (Ritter,

14:1097). Nor is the heat less terrible than the desolation, and travelers, almost without exception, bear testimony to the difficulties of journeying in a region where the sirocco appears to blow almost without intermission (Ritter, 14:1016; Burckh. p. 444; Martineau, p. 394; Robinson, 2:505). However, in spite of this heat and desolation, there is a certain amount of vegetation, even in the open Arabah, in the dryest parts of the year. Schubert in March found the *Arta* (Calligonum com.), the Anthia variegata, and the Coloquinta (Ritter, 14:1014), also tamarisk-bushes *(tarfa)* lying thick in a torrent bed (p. 1016); and on Stanley's road "the shrubs at times had almost the appearance of a jungle," though it is true that they were so thin as to disappear when the "waste of sand" was overlooked from an elevation (p. 85; and see Robinson, 1:240, 258). *SEE ARABIA*.

It is not surprising that after the discovery by Burckhardt in 1812 of the prolongation of the Jordan valley in the Arabah, it should have been assumed that this had in former times formed the outlet for the Jordan to the Red Sea. Lately, however, the levels of the Jordan and the Dead Sea have been taken, imperfectly, but still with sufficient accuracy to disprove the possibility of such a theory; and in addition there is the universal testimony of the Arabs that at least half of the district drains northward to the Dead Sea — a testimony fully confirmed by all the recorded observations of the conformation of the ground. A series of accurate levels from the Akabah to the Dead Sea, up the Arabah, are necessary before the question can be set at rest, but in the mean time the following may be taken as an approximation to the real state of the case. (See the profiles on Petermann's *Map.)*

1. The waters of the Red Sea and of the Mediterranean are very nearly at one level *SEE DEAD SEA*.

2. The depression of the surface of the Sea of Galilee is 652 feet, and of the Dead Sea 1316 feet, below the level of the Mediterranean, and therefore of the Red Sea. Therefore the waters of the Jordan can never in historical times have flowed into the gulf of Akabah, even if the formation of the ground between the Dead Sea and the gulf would admit of it. But,

3. All testimony goes to show that the drainage of the northern portion of the Arabah is toward the Dead Sea, and therefore that the land rises southward from the latter. Also that the south portion drains to the gulf, and therefore that the land rises northward from the gulf to some point between it and the Dead Sea. The water-shed is said by the Arabs to be a

long ridge of hills running across the valley at two and a half days, or say forty miles, from Akabah (Stanley, p. 85), and it is probable that this is not far wrong. By M. de Bertou it is fixed as opposite the entrance to the Wady Talh, apparently the same spot.

2. A city of Benjamin (<06818>Joshua 18:18), elsewhere (<06156>Joshua 15:61; 18:22) called more fully BETH-ARABAH *SEE BETH-ARABAH* (q.v.).

Arabatti’ne

(1 Maccabees 5:3). *SEE ACRABATTINE*.

Ara’bia

Picture for Ara’bia

(Heb. *Arab'*, b r ;[} <14014>2 Chronicles 9:14; <23213>Isaiah 21:13; <24524>Jeremiah 25:24; <26721>Ezekiel 27:21; Ἀραβία, <48017>Galatians 1:17; 4:23; also 2 Esdras 15:29; 1 Maccabees 11:16; 2 Maccabees 12:11), the name of an extensive region occupying the south-western extremity of Asia, having on the west the Isthmus of Suez and the Red Sea (called from it the *Arabian Gulf)*, which separate it from Africa; on the south the Indian Ocean; and on the east the Persian Gulf and the Euphrates. The boundary to the north has never been well defined, for in that direction it spreads out into interminable deserts, which meet those of Palestine and Syria on the west, and those of *Irak-Arabi* (i, e. Babylonia) and Mesopotamia on the east; and hence some geographers include that entire wilderness in Arabia. The form of the peninsula is that of a trapezoid, whose superficial area is estimated at four times the extent of France. It is one of the few countries of the south where the, descendants of the aboriginal inhabitants have neither been extirpated nor expelled by northern invaders. They have not only retained possession of their ancestral homes, but have sent forth colonies to all the adjacent regions, and even to more distant lands, both in Africa and Asia (Ritter, *Erdkunde*, 2, 172).

With the history of no country save that of Palestine are there connected so many hallowed and impressive associations as with that of Arabia. Hero lived and suffered the holy patriarch Job; here Moses, “when a stranger and a shepherd,” saw the burning,. unconsuming bush; here Elijah found shelter from the rage of persecution; here was the scene of all the marvelous displays of Divine power and mercy that followed the deliverance of Israel

from the Egyptian yoke, and accompanied their journeyings to the promised land; and here Jehovah manifested himself in visible glory to his people. From the influence of these associations, combined with its proximity to Palestine, and the close affinity in blood, manners, and customs between the northern portion of its inhabitants and the Jews, Arabia is a region of peculiar. interest to the student of the Bible; and it is chiefly in its relation to subjects of Bible study that we are now to consider it. *SEE ASIA*.

I. *Names.* — 1. In early times the Hebrews included a part of what we call Arabia among the countries they vaguely designated as μדק, *Ke'dem,* "the East," the inhabitants being numbered among the *Beney'Ke'dem,* Sons of the East," i.e. Orientals. But there is no evidence to show (as is asserted by Rosenmüller and some other Bible geographers) that these phrases are ever applied to the *whole* of the country known to us as Arabia. They appear to have been commonly used in speaking of those parts which lay due *east* of Palestine, or on the north-east and southeast; though occasionally they do seem to point to tracts which lay indeed to the south and south-west of that country, but to the east and south-east of Egypt. Accordingly we find that whenever the expression *kedem* has obviously a reference to Arabia, it invariably points to its *northern* division only. Thus in <012506>Genesis 25:6, Abraham is said to have sent away the sons of Hagar and Keturah to the *E'rets-Ke'dem -Kedmah,* i.e. the "East country, eastward;" and none of them, so far as we know, were located in peninsular Arabia; for the story which represents Ishmael as settling at Mecca is an unsupported native tradition. The patriarch Job is described (<180103>Job 1:3) as "the greatest of all the men of the east," and though opinions differ as to the precise locality of the land of Uz, all are agreed that it was in some part of Arabia, but certainly not in Arabia Felix. In the Book of Judges (<070603>Judges 6:3; 7:12; 8:10) among the allies of the Midianites and Amalekites (tribes of the north) are mentioned the "*Bene-Kedem,"* which Josephus translates by Ἀραβας, the Arabs. In <231114>Isaiah 11:14, the parallelism requires that by "sons of the east" we understand the *nomades* of Desert Arabia, as corresponding to the Philistines "on the west;" and with these are conjoined the Edomites, Moabites, and Ammonites, who were all northern Arabians. The command was given (<244928>Jeremiah 49:28) to the Babylonians "to smite the Bene-Kedem," who are there classed with the Kedarenes, descendants of Ishmael (comp. <111040>1 Kings 4:30). In more modern times a name of similar import was applied to the Arabs generally; they were called

Saracens (Sharakiyun, i.e. Orientals), from the word *shark*, “the east,” whence also is derived the term sirocco, the east wind. The name of Saracens came into use in the West in a vague and undefined sense after the Roman conquest of Palestine, but does not seem to have been adopted as a general designation till about the eighth century. It is to be remarked here that though in Scripture *Kedem* most commonly denotes Northern Arabia, it is also used of countries farther east, e.g. of the native country of Abraham (<234102>Isaiah 41:2; comp. <012901>Genesis 29:1), of Balaam (<042307>Numbers 23:7), and even of Cyrus (<234611>Isaiah 46:11); and, therefore, though the Magi who came to Jerusalem (<400201>Matthew 2:1) were ἀπὸ ἀνατολῶν, “from the east,” it does not thence follow that they were natives of Arabia. *SEE BENE-KEDEM*.

2. We find the name b r ;[}, *Arab*, first beginning to occur about the time of Solomon. It designated a portion of the country, an inhabitant being called Arabi, an Arabian (<231320>Isaiah 13:20), or, in later Hebrew, yBæ[i, *Arbi'* (<160219>Nehemiah 2:19), the plural of which was *Arbim'* (<142116>2 Chronicles 21:16), µyBæ[i, *orArbiim' (*µyayBæ[i, *Arabians)* (<141711>2 Chronicles 17:11). In some places these names seem to be given to the nomadic tribes generally (<231320>Isaiah 13:20; <240302>Jeremiah 3:2) and their country (<232113>Isaiah 21:13). The kings of Arabia from whom Solomon (<140914>2 Chronicles 9:14) and Jehoshaphat (<141711>2 Chronicles 17:11) received gifts were probably Bedouin chiefs; though in the place parallel to the former text (<111015>1 Kings 10:15), instead of *Arab* we find b r ,[,or b r ,[e, *E'reb*, rendered in <242520>Jeremiah 25:20, 24, “mingled people,” but which Gesenius, following the Chaldee, understands to mean “foreign allies.” It is to be remarked, however, that in all the passages where the word *Arab* occurs it designates only a small portion of the territory known to us as Arabia. Thus, in the account given by Ezekiel (<262721>Ezekiel 27:21) of the Arabian tribes that traded with Tyre, mention is specially made of *Arab* (comp. <242524>Jeremiah 25:24). In <142116>2 Chronicles 21:16; 22:1; 26:7; <160407>Nehemiah 4:7, we find the Arabians classed with the Philistines, the Ethiopians (i.e. the Asiatic Cushites, of whom they are said to have been neighbors), the Mehunim, the Ammonites, and Ashdodites. At what period this name *Arab* was extended to the whole region it is impossible to ascertain. From it the Greeks formed the word Ἀραβία, which occurs twice in the New Testament; in <480117>Galatians 1:17, in reference probably to the tract adjacent to Damascene Syria, and in <480425>Galatians 4:25, in reference to the peninsula of

Mount Sinai. Among the strangers assembled at Jerusalem at the Pentecost there were Ἄραβες, Arabs (<40212>Acts 2:11), the singular being Ἄραψ.

3. The modern name, *Jezirat el-Arab,* i.e. "the peninsula of the Arabs," applies to the southern part of the region only. Another native appellation is *Belad el-Arab,* i.e. "the land of the Arabs;" the Persians and Turks call it *Arabistan.* Mr. Lane informs us that in Egypt the term *Arab* is now generally limited to the *Bedouins,* or people of the desert; but formerly it was used to designate the towns-people and villagers of Arabian origin, while those of the desert were called *Aarab;* the former now call themselves *Oulad el-Arab,* or sons of the Arabs.

II. *Geography.* —

1. The early Greek geographers, such as Eratosthenes and Strabo, mention only two divisions of this vast region, *Happy* and *Desert* Arabia. But after the city of Petra, in Idumaea, had become celebrated as the metropolis of a commercial people, the Nabathaeans, it gave name to a third division, viz. Arabia *Petroea* (improperly translated *Stony* Arabia); and this threefold division, which first occurs in the geographer Ptolemy, who flourished in the second century, has obtained throughout Europe ever since. It is unknown, however, to native or other Eastern geographers, who reckon Arabia Deserta as chiefly belonging to Syria and to Irak-Arabi, or Babylonia, while they include a great part of what we call Arabia Petrasa in Egypt.

a. ARABIA FELIX (in Gr. Ἀραβία ηΕὐδαίμων, the *Arabia Eud(emon* of Pliny), i.e. *Happy Arabia.* The name has commonly been supposed to owe its origin to the variety and richness of the natural productions of this portion of the country, compared with those of the other two divisions. Some, however, regard the epithet "happy" as a translation of its Arabic name *Yemen,* which, though primarily denoting the land of the *right hand,* or *south,* also bears the secondary sense of "happy, prosperous." This part of Arabia lies between the Red Sea on the west and the Persian Gulf on the east, the boundary to the north being an imaginary line drawn between their respective northern extremities, Akabah and Basra or Bussora. It thus embraces by far the greater portion of the country known to us as Arabia, which, however, is very much a *terra incognita:* for the accessible districts have been but imperfectly explored, and but little of the interior has been as yet visited by any European traveler.

b. ARABIA DESERTA, called by the Greeks Σκηνῖτις Ἀραβία or ἡ ῎Ερημος Ἀραβία, and by the Arabs *ElBadieh,* i.e. the Desert. This takes in that portion of the country which lies north of Arabia Felix, and is bounded on the north-east by the Euphrates, on the north-west by Syria, and on the west by Palestine and Arabia Petraea. The Arabs divide this "great wilderness" into three parts, so called from their proximity to the respective countries, viz. *Badieh esh-Shem* (Syria), *Badich el-Jeshirah* (the peninsula, i.e. Arabia), and *Badieh el-Irdk* (Babylonia). From this word Badieh comes the name of the nomadic tribes by whom it is traversed, viz. *Bedawees* (better known to us by the French corruption of *Bedouins),* who are not, however, confined to this portion of Arabia, but range throughout the entire region. So far as it has yet been explored, Desert Arabia appears to be one continuous, elevated, interminable *steppe,* occasionally intersected by ranges of hills. Sand and salt are the chief elements of the soil, which in many places is entirely bare, but elsewhere yields stinted andtthorny shrubs or thinly-scattered saline plants. That part of the wilderness called *El-Hammad* lies on the Syrian frontier, extending from the Hauran to the Euphrates, and is one immense dead and dreary level, very scantily supplied with water, except near the banks of the river, where the fields are irrigated by wheels and other artificial contrivances. The sky in these deserts is generally cloudless, but the burning heat of the sun is moderated by cooling winds, which, however, raise fearful tempests of sand and dust. Here, too, as in other regions of the East, occasionally prevails the burning, suffocating south-east wind, called by the Arabs *El-Harur* (the Hot), but more commonly *Sammum,* and by the Turks *Samyeli* (both words meaning "the Poisonous"), the effects of which, however, have by some travelers been greatly exaggerated. This is probably "the east wind". and the "wind from the desert" spoken of in Scripture. Another phenomenon, which is not peculiar, indeed, to Desert Arabia, but is seen there in greatest frequency and perfection, is what the French call the *mirage,* the delusive appearance of an expanse of water, created by the tremulous, undulatory movement of the vapors raised by the excessive heat of a meridian sun. It is called in Arabic *serab,* and is no doubt the Hebrew *sharab* of Isaiah 35:7, which our translators have rendered "the parched ground." *SEE MIRAGE*.

c. ARABIA PETRAEA (Gr. Πετραία) appears to ha e derived its name from its chief town *Petra* (i. o. a rock), in Heb. *Sela;* although (as is remarked by Burckhardt) the epithet is also appropiate on account of the rocky

mountains and stony plains which compose its surface. It embraces all the north-western portion of the country; being bounded on the east by Desert and Happy Arabia, on the north by Palestine and the Mediterranean. on the west by Egypt, and on the south by the Red Sea. This division of Arabia has been of late years visited by a great many travelers from Europe, and is consequently much better known than the other portions of the country. Confining ourselves at present to a general outline, we refer for details to the articles SINAI *SEE SINAI* , EDOM *SEE EDOM* , MOAB *SEE MOAB* , etc. Beginning at the northern frontier, there meets the elevated plain of Belka, to the east of the Dead Sea, the district of Kerak V(Kir), the ancient territory of the Moabites, their kinsmen of Ammon having settled to the north of this, in Arabia Deserta. The north border of Moab was the brook Arnon, now the Wady-el-Mojeb; to the south of Moab, separated from it by the Wady-el-Ashy, lay Mount Seir, the dominion of the Edomites, or *Idumaea,* reaching as. far as to Elath on the Red Sea. The great valley which runs from the Dead Sea to that point consists, first, of El-Ghor, which is comparatively low, but gradually rises by a succession of limestone cliffs into the more elevated plain of *El-Arabah* above mentioned. “We were now,” says Dr. Robinson *(Biblical Researches,* 2, 502), “upon the plain, or rather the rolling desert, of the *Arabah;* the surface was in general loose gravel and stones, everywhere furrowed and torn with the beds of torrents. A more frightful desert it had hardly been our lot to behold. The mountains beyond presented a most uninviting and hideous aspect; precipices and naked conical peaks of chalky and gravelly formation rising one above another without a sign of life or vegetation.” This mountainous region is divided into two districts: that to the north is called *Jebal* (i.e. mountains, the Gebal of <1917>Psalm 83:7); that to the south *Esk-Sherah,* which has erroneously been supposed to be allied to the Hebrew “Seir;” whereas the latter (written with a [ ) means “hairy,” the former denotes “a tract or region.” To the district of Esh-Sherah belongs Mount Hor, the burial-place of Aaron, towering above the Wady Mousa (valley of Moses), where are the celebrated ruins of Petra (the ancient capital of the Nabathaeo-Idumaeans), brought to light by Seetzen and Burckhardt, and now familiar to English readers by the illustrations of Irby and Mangles, Laborde, etc. As for the mountainous tract immediately west of the Arabah, Dr. Robinson describes it as a desert limestone region, full-of precipitous ridges, through which no traveled road has ever passed. *SEE ARABAH*. To the west of Idumaea extends the “great and terrible wilderness” of *Et-Tih,* i.e. “the Wandering,” so called from being the scene

of the wanderings of the children of Israel. It consists of vast interminable plains, a hard gravelly soil, and irregular ridges of limestone hills. The researches of Robinson and Smith furnish new and important information respecting the geography of this part of Arabia and the adjacent peninsula of Sinai. It appears that the middle of this desert is occupied by a long central basin, extending from Jebel-et-Tih (i.e. the mountain of the wandering, a chain pretty far south) to the shores of the Mediterranean. This basin descends toward the north with a rapid slope, and is drained through all its length by Wady-el-Arish, which enters the sea near the place of the same name on the borders of Egypt, The soil of the Sinaitic peninsula is in general very unproductive, yielding only palm-trees, acacias, tamarisks (from which exudes the gum called *manna),* coloquintida, and dwarfish, thorny shrubs. Among the animals may be mentioned the mountain-goat (the *beden* of the Arabs), gazelles, leopards, a kind of marmot called *waber,* the *sheeb,* supposed by Colonel Hamilton Smith to be a species of wild wolf-dog, etc.: of birds there are eagles, partridges, pigeons, the *katta,* a species of quail, etc. There are serpents, as in ancient times (Numbers 21:4, 6), and travelers speak of a large lizard called *dhob,* common in the desert, but of unusually frequent occurrence here. The peninsula is inhabited by Bedouin Arabs, and its entire population was estimated by Burckhardt at not more than 4000 souls. Though this part of Arabia must ever be memorable as the scene of the journeying of the Israelites from Egypt to the Promised Land, yet very few of the spots mentioned in Scripture have been identified; nor after the lapse of so many centuries ought that to be occasion of surprise. — Kitto, s.v. *SEE EXODE*.

2. Modern geographers find it more convenient to divide the country, agreeably to the natural features and the native nomenclature, into *Arabia Proper,* or Jezirat el-Arab, containing the whole peninsula as far as the limits of the northern deserts; *Northern Arabia,* or El-Badieh, bounded by the peninsula, the Euphrates, Syria, and the desert of Petra, constituting properly Arabia Deserta, or the great desert of Arabia; and *Western Arabia,* the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petrea, bounded by Egypt, Palestine, Northern Arabia, and the Red Sea. (For further geographical details, see the *Penny Cycloped.* s.v.; M'Culloch's *Gaz.* s.v.; on *Aden,* see Wilson, *Bible Lands,* 1, 9 sq.).

(1.) *Arabia Proper,* or the Arabian peninsula, consists of high table-land, declining toward the north; its most elevated portions being the chain of

mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. The high land is encircled from Akabah to the head of the Persian Gulf by a belt of low littoral country; on the west and south-west the mountains fall abruptly to this low region; on the opposite side of the peninsula the fall is generally gradual. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The water-shed, as the conformation of the country indicates, stretches from the high land of the Yemen to the Persian Gulf. From this descend the torrents that irrigate the western provinces, while several considerable streams — there are no navigable rivers — reach the sea in the opposite direction: two of these traverse Oman; and another, the principal river of the peninsula, enters the Persian Gulf on the coast of El-Bahrein, and is known to traverse the inland province called Yemameh. The geological formation is in part volcanic; and the mountains are basalt, schist, granite, as well as limestone, etc.; the volcanic action being especially observable about El-Medinah on the north-west, and in the districts bordering the Indian Ocean. The most fertile tracts are those on the south-west and south. The modern Yemen is especially productive, and at the same time, from its mountainous character, picturesque. The settled regions of the interior also appear to be more fertile than is generally believed to be the case; and the deserts afford pasturage after the rains. The principal products of the soil are datepalms, tamarind-trees, vines, fig-trees, tamarisks, acacias, the banana, etc., and a great variety of thorny shrubs, which, with others, afford pasture for the camels; the chief kinds of pulse and cereals (except oats), coffee, spices, drugs, gums and resins, cotton and sugar. Among the metallic and mineral products are lead, iron, silver (in small quantities), sulphur, the emerald, onyx, etc. The products mentioned in the Bible as coming from Arabia will be found described under their respective heads. They seem to refer, in many instances, to merchandise of Ethiopia and India, carried to Palestine by Arab and other traders. Gold, however, was perhaps found in small quantities in the beds of torrents (comp. Diod. Sic. 2:93; 3, 45, 47); and the spices, incense, and precious stones brought from Arabia (<11102>1 Kings 10:2, 10, 15; <14901>2 Chronicles 9:1, 9, 14; <23606>Isaiah 60:6; <24620>Jeremiah 6:20; <26722>Ezekiel 27:22) probably were the products of the southern provinces, still celebrated for spices, frankincense, ambergris, etc., as well as for the onyx and other precious stones. Among the more remarkable of the wild animals of Arabia, besides the usual domestic kinds, and. of course, the

camel and the horse, for both of which it is famous, are the wild ass, the muskdeer, wild goat, wild sheep, several varieties of the antelope, the hare, monkeys (in the south, and especially in the Yemen); the bear, leopard, wolf, jackal, hyena, fox; the eagle, vulture, several kinds of hawk, the pheasant, red-legged partridge (in the peninsula of Sinai), sand-grouse (throughout the country), the ostrich (abundantly in central Arabia, where it is hunted by Arab tribes); the tortoise, serpents, locusts, etc. Lions were formerly numerous, as the names of places testify. The sperm-whale is found off the coasts bordering the Indian Ocean. Greek and Roman writers (Herod., Agatharch. *ap.* Muller, Strab., Diod. Sic., Q. Curt., Dion. *Perieg.*, Heliod. *AEthiop.*, and Plin.) mention most of the Biblical and modern products, and the animals above enumerated, with some others (see Smith's *Dict. of Class. Geog.* s.v.).

Arabia Proper may be subdivided into five principal provinces: the Yemen; the districts of Hadramaut, Mahreh, and Oman, on the Indian Ocean and the entrance of the Persian Gulf; El-Bahrein, toward the head of the gulf just named; the great central country of Nejd and Yemameh; and the Hejaz and Tehameh on the Red Sea. The Arabs also have five divisions, according to the opinion most worthy of credit *(Marasid,* ed. Juynboll, s.v. Hejaz; comp. Strabo): Tehameh, the Hejaz, Nejd, El-Arud (the provinces lying toward the head of the Persian Gulf, including Yemameh), and the Yemen (including Oman and the intervening tracts). They have, however, never agreed either as to the limits or the number of the divisions. It will be necessary to state in some detail the positions of these' provinces, in order to the right understanding of the identifications of Biblical with Arab names of places and tribes.

[1.] The Yemen embraced originally the most fertile districts of Arabia, and the frankincense and spice country. Its name, signifying "the right hand" (and therefore "south," comp. Matthew 12:42), is supposed to have given rise to the appellation εὐδαίμων (Felix), which the Greeks applied to a much more extensive region. At present it is bounded by the Hejaz on the north and Hadramaut on the east, with the sea-board of the Red Sea and the Indian Ocean; but formerly, as Fresnel remarks (comp. Sale, *Prelim. Disc.),* it appears to have extended at least so as to include Hadramaut and Mahreh (Yakut's *Mushtarak,* ed. Wiistenfeld, and *Marasid,* passim). In this wider acceptation it embraced the region of the first settlements of the Joktanites. Its modern limits include, on the north, the district of

Khaulan (not, as Niebuhr supposes, two distinct districts), named after Khaulan *(Kamoos)* the Joktanite *(Marasid,* s.v., and Caussin de Perceval, *Essai sur l'Hist. des Arabes avant l'lslamisme,* 1, 113); and that of Nejran, with the city of that name founded by Nejran the Joktanite (Caussin, 1:60, and 113 sq.), which is, according to the soundest opinion, the Negra of Alius Gallus (Strab. 16:782; see Jomard, *Eltudes giogr. et hist. sur e'Arabie,* appended to Mengin, *Hist. de l'Egypte,* etc., 3, 385-386).

[2.] Hadramaut, on the coast east of the Yemen, is a cultivated tract contiguous to the sandy deserts called El-Ahkaf, which are said to be the original seats of the tribe of Ad. It was celebrated for its frankincense, which it still exports (El-Idrisi, ed. Jaubert, 1:54), and formerly it carried on a considerable trade, its principal port being Zafari, between Mirbat and Ras Sajir, which is now composed of a series of villages (Fresnel, 4^{e} *Lettre, Journ. Asiat.* iii^{e} serie, 5, 521). To the east of Hadramaut are the districts of Shihr, which exported ambergris *(Marasid,* s.v.), and Mahreh (so called after a tribe of Kudaah *[Id.* s.v.], and therefore Joktanite), extending from Seihut to Karwan (Fresnel, 4e *Lettre,* p. 510). Oman forms the easternmost corner of the south coast, lying at the ei trance of the Persian Gulf. It presents the same natural characteristics as the preceding districts, being partly desert with large fertile tracts. It also contains some considerable lead-mines.

[3.] The highest province on the Persian Gulf is El-Bahrein, between Oman and the head of the gulf, of which the chief town is Hejer — according to some, the name of the province also *(Kamoos; Marasid,* s.v.). It contains the towns (and districts) of Katif and ElAhsa (El-Idrisi, 1:371; *Marasid,* s.v.; *Mushtarak,* s.v. El-Ahsa), the latter not being a province, as has been erroneously supposed. The inhabitants of El-Bahrein dwelling on the coast are principally fishermen and pearl-divers. The district of El-Ahsa abounds in wells, and possesses excellent pastures, which are frequented by tribes of other parts.

[4.] The great central province of Nejd, and that of Yemameh, which bounds it on the south, are little known from the accounts of travelers. Nejd signifies “high land,” and hence its limits are very doubtfully laid down by the Arabs themselves. It consists of cultivated table-land, with numerous wells, and is celebrated for its pastures; but it is intersected

by extensive deserts.: “Yemameh appears to be generally very similar to Nejd. On the south lies the great desert called Er-Ruba el-Khali, uninhabitable in the summer, but yielding pasturage in the winter after the rains. The camels of the tribes inhabiting Nejd are highly esteemed in Arabia, and the breed of horses is the most famous in the world. In this province are said to be remains of very ancient structures, similar to those east of the Jordan.

[5.] The Hejaz and Tehameh (or El-Ghor, the “low land”) are bounded by Nejd, the Yemen, the Red Sea, and the desert of Petra, the northern limit of the Hejaz being Eileh (El-Makrizi’s *IKhitat,* s.v. Eileh). The Hejaz is the holy land of Arabia, its chief cities being Mekkeh and El-Medinah; and it was also the first seat of the Ishmaelites in the peninsula. The northern portion is ingeneral sterile and rocky; toward the south it gradually merges into the Yemen, or the district called El-Asir, which is but little noticed by either eastern or western geographers (see Jomard, 245 sq.). The province of Tehameh extends between the mountain chain of the Hejaz and the shore of the Red Sea; and is sometimes divided into Tehameh of the Hejaz and Tehameh of the Yemen. It is a parched, sandy tract, with little rain, and fewer pasturages and cultivated portions than the mountainous country.

(2.) *Northern Arabia,* or the Arabian Desert, is divided by the Arabs (who do not consider it as strictly belonging to their country) into Badiet esh-Shem, “the Desert of Syria,” Badiet el-Jezireh, “the Desert of Mesopotamia” (not “— of Arabia,” as some suppose), and Badiet el-Irak, “the Desert of El-Irak.” It is, so far as it is known to us, a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called *Samoom,* of which, however, the terrors have been much exaggerated. The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, etc., on which the camels feed. The inhabitants were known to the ancients as σκηνῖται, “dwellers in tents,” or perhaps so called from their town αἱ Σκηναί (Strab. 16:747, 767; Diod. Sic. 2:24; Amm. Marc. 23:6; comp. <23B13>Isaiah 13:20; <24B49>Jeremiah 49:31; <26B38>Ezekiel 38:11); and they extended from Babylonia on the east (comp. <04B23>Numbers 23:7; <14B21>2

Chronicles 21:16; 2116Isaiah 2:6; 13:20) to the borders of Egypt on the west (Strab. 16:748; Plin. 5, 12; Amm. Marc. 14:4; 22:15). These tribes, principally descended from Ishmael and from Keturah, have always led a wandering and pastoral life. Their predatory habits are several times mentioned in the O.T. (142162 Chronicles 21:16, 17; 26:7; 18015Job 1:15; 24032Jeremiah 3:2). They also conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (262720Ezekiel 27:20-24), whence a chain of oases still forms caravan-stations (Burckhardt, *Arabia,* Appendix 6); and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples (013725Genesis 37:25, 28; 111015 Kings 10:15, 25; 140914 Chronicles 9:14, 24; 230916Isaiah 9:6; 246020Jeremiah 6:20), and probably consisted of the products of Southern Arabia and of the opposite shores of Ethiopia; it seems, however, to have been chiefly in the hands of the inhabitants of Idumaea; but it is difficult to distinguish between the references to the latter people and to the tribes of Northern Arabia in the passages relating to this traffic. That certain of these tribes brought tribute to Jehoshaphat appears from 141711 Chronicles 17:11; and elsewhere there are indications of such tribute (comp. the passages referred to above).

(3.) *Western Arabia* includes the peninsula of Sinai (q.v.) and the desert of Petra, corresponding generally with the limits of Arabia Petraea. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites, or Horim (011436Genesis 14:6; 36:20, 21; 051212Deuteronomy 2:12, 22; 36:20-22). *SEE HORITE*. Its later inhabitants were in part the same as those of the preceding division of Arabia, as indeed the boundary of the two countries is arbitrary and unsettled; but it was mostly peopled by descendants of Esau, and was generally known as the .land of Edom, or Idumaea (q.v.), as well as by its older appellation, the desert of Seir, or Mount Seir (q.v.). The common origin of the Idumaeans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (012809Genesis 28:9; 36:3). The Nabathaeans succeeded to the Idumaeans, and Idumea is mentioned only as a geographical designation after the time of Josephus. The Nabathaeans have always been identified with Nebaioth, son of Ishmael (012513Genesis 25:13; 236007Isaiah 60:7), until Quatremere *(Memoire sur les Nabatheens)* advanced the theory that they were of another race, and a people of

Mesopotamia. *SEE NEBAITH*. Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. *SEE ELATH*; *SEE EZIONGEBER*; *SEE PETRA*, etc.

3. *Inhabitants.* —

1. *Scriptural Account.* — There is a prevalent notion that the Arabs, both of the south and north, are descended from Ishmael; and the passage in ⁰¹⁶¹²Genesis 16:12, "he (Ishmael) shall dwell in the presence of all his brethren," is often cited as if it were a prediction of that national independence which, upon the whole, the Arabs have maintained more than any other people. But this supposition (in so far as the true meaning of the text quoted is concerned) is founded on a misconception of the original Hebrew, which runs literally, "he shall dwell *before the faces* of all his brethren," i.e. (according to the idiom above explained, in which "before the face" denotes *the east),* the habitation of his posterity shall be "to the east" of the settlements of Abraham's other descendants. This seems also to be the import of ⁰¹²⁵¹⁸Genesis 25:18, where, in reference to Ishmael, it is said in our version, "he died in the presence of all his brethren;" but the true sense is, "the lot of his inheritance fell to him *before the faces* (i.e. to the east) of all his brethren." These prophecies found their accomplishment in the fact of the sons of Ishmael being located, generally speaking, to the east of the other descendants of Abraham, whether by Sarah or by Keturah. But the idea of the southern Arabs being of the posterity of Ishmael is entirely without foundation, and seems to have originated in the tradition invented by Arab vanity that they, as well as the Jews, are of the seed of Abraham — a vanity which, besides disfiguring and falsifying the whole history of the patriarch and his son Ishmael, has transferred the scene of it from Palestine to Mecca. If we go to the most authentic source of ancient ethnography, the book of Genesis, we there find that the vast tracts of country known to us under the name of Arabia gradually became peopled by a variety of tribes of different lineage, though it is now impossible to determine the precise limits within which they fixed their permanent or nomadic abode. *SEE ETHNOLOGY*.

a. HAMITES, i.e. the posterity of *Cush,* Ham's eldest son, whose descendants appear to have settled in the south of Arabia, and to have sent colonies across the Red Sea to the opposite coast of Africa; and hence *Cush* became a general name for "the south," and specially for Arabian and African Ethiopia. The sons of Cush (⁰¹⁰⁰⁷Genesis 10:7) were Seba, Havilah,

Sabtah, Raamah or Ragma (his sons Sheba and Dedan), and Sabtecah. *SEE CUSH*.

b. SHEMITES, including the following:

(a) *Joktanites*, i.e. the descendants of Joktan (called by the Arabs *Kahtan)*, the second son of Eber, Shem's great-grandson (<01025>Genesis 10:25, 26). According to Arab tradition, Kahtan (whom they also regard as a son. of Eber), after the confusion of tongues and dispersion at Babel, settled in Yemen, where he reigned as king. Ptolemy speaks of an Arab tribe called *Katanites*, who may have derived their name from him; and the richest Bedouins of the southern plains are the *Kahtan* tribe on the frontiers of Yemen. Joktan had thirteen sons, some of whose names may be obscurely traced in the designations of certain districts in Arabia Felix. Their names were Almodad, Sheleph, Hazarmaveth (preserved in the name of the province of Hadramaut, the Hebrew and Arabic letters being the same), Jerah, Hadoram, Uzal (believed by the Arabs to have been the founder of Sanaa in Yemen), Diklah, Obal, Abimael, Sheba (father of the Sabieans, whose chief town was Mariaba or Mareb; their queen, Balkis, supposed to be the queen who visited Solomon), Ophir (who gave name to the district that became so famous for its gold), Havilah, and Jobab.

(b) *Abrahamites*, divided into:

[1.] *Hagarenes* or *Hagarites*, so called from Hagar the mother, otherwise termed *Ishmaelites* from her son; and yet in course of time these names appear to have been applied to different tribes, for in <19806>Psalm 83:6, the Hagarenes are expressly distinguished from the Ishmaelites (comp. <13510>1 Chronicles 5:10, 19, 22, and the apocryphal book of Baruch 1:35; 3, 23). The twelve sons of Ishmael (<01253>Genesis 25:13-15), who gave names to separate tribes, were Nebaioth (the Nabathbeans in Arabia Petraea), Kedar (the Kedarenes, sometimes also used as a designation of the Bedouins generally, and hence the Jewish rabbins call the Arabic language "the *Kedarene")*, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad or Hadar, Tema, Jetur, Naphish (the Ituraeans and Naphishaeans near the tribe of Gad; <13519>1 Chronicles 5:19, 20), and Kedemah. They appear to have been for the. most part located near Palestine on the east and south-east.

[2.] *Keturahites,* i.e. the descendants of Abraham and his concubine Keturah, by whom he had six sons (<01252>Genesis 25:2): Zimram, Jokshan (who, like Raamah, son of Cush, was also the father of two sons, Sheba and Dedan), Medan, Midian, Ishbak, and Shuah. Among these the posterity of *Midian* became the best known. Their principal seat appears to have been in the neighborhood of the Moabites, but a branch of them must have settled in the peninsula of Sinai, for Jethro, the father-in-law of Moses, was a priest of Midian (<02301>Exodus 3:1; 18:5; <04109>Numbers 10:29). To the posterity of Shuah belonged Bildad, one of the friends of Job.

[3.] *Edomites,* i.e. the descendants of Esau, who possessed Mount Seir and the adjacent region, called from them Idumaea. They and the Nabathaeans formed in later times a flourishing commercial state, the capital of which was the remarkable city called Petra.

(c) *Nahorites,* the descendants of Nahor, Abraham's brother, who seem to have peopled the land of *Uz,* the country of Job, and of *Buz,* the country of his friend Elihu the Buzite, these being the names of Nahor's sons (<01221>Genesis 22:21).

(d) *Lotites,* viz.:

[1.] *Moabites,* who occupied the northern portion of Arabia Petriea, as above described, and their kinsmen, the

[2.] *Ammonites,* who lived north of them, in Arabia Deserta.

c. Besides these the Bible mentions various other tribes who resided within the bounds of Arabia, but whose descent is unknown, e.g. the Amalekites, the Kenites, the Horites, the inhabitants of Maon, Hazor, Vedan and Javan-Meuzzal (<26719>Ezekiel 27:19), where the English version has, "Dan also and Javan going to and fro."

In process of time some of these tribes were perhaps wholly extirpated (as seems to have been the case with the Amalekites), but the rest were more or less mingled together by intermarriages, by military conquests, political revolutions, and other causes of which history has preserved no record; and, thus amalgamated, they became known to the rest of the world as the "ARABS," a people whose physical and mental characteristics are very strongly and distinctly marked. In both respects they rank very high among the nations; so much so that some have regarded them as furnishing the

prototype — the primitive model form — the standard figure of the human species. This was the opinion of the famous Baron de Larrey, surgeon-general of Napoleon's army in Egypt, who, in speaking of the Arabs on the east side of the Red Sea, says (in a *Memoir for the Use of the Scientific Commission to Algiers,* Paris, 1838), "They have a physiognomy and character which are quite peculiar, and which distinguish them generally from all those which appear in other regions of the globe." In his dissections he found "their physical structure in all respects more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant (the color brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations."

2. *Native History.* — The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of Ad, Thamud, Umeiyim, Abil, Tasm, Jedis, Emlik (Amalek), Jurhum (the *first* of this name), and Webari: some omit the fourth and the last two, but add Jasim. The majority of their historians derive these tribes from Shem; but some from Ham, though *not* through Cush. Their earliest traditions that have any obvious relation to the Bible refer the origin of the existing nation in the first instance to Kahtan, whom they and most European scholars identify with Joktan; and secondly to Ishmael, whom they assert to have married a descendant of Kahtan, though they only carry up their genealogies to Adnan (said to be of the 21st generation before Mohammed). They are silent respecting Cushite settlements in Arabia; but modern research, we think, proves that Cushites were among its early inhabitants. Although Cush in the Bible usually corresponds to Ethiopia, certain passages seem to indicate Cushite peoples in Arabia; and the series of the sons of Cush should, according to recent discoveries, be sought for in order along the southern coast, exclusive of Seba (Meroe), occupying one extreme of their settlements, and Nimrod the other. The great ruins of Mareb or Seba, and of other places in the Yemen and Hadramaut, are not those of a Semitic people; and farther to the east, the existing language of Mahreh, the remnant of that of the inscriptions found on the ancient remains just mentioned, is in so great a degree apparently African as to be called by some scholars *Cushite;* while the settlements of Raamah and those of his sons Sheba and Dedan, are probably to be looked for toward

the head of the Persian Gulf, bordered on the north by the descendants of Keturah, bearing the same names as the two latter. In Babylonia also independent proofs of this immigration of Cushites from Ethiopia have, it is thought, been lately obtained. The ancient cities and buildings of Southern Arabia, in their architecture, the inscriptions they contain, and the native traditions respecting them, are of the utmost value in aiding a student of this portion of primeval history. Indeed they are the only important archaic monuments of the country; and they illustrate both its earliest people and its greatest kingdoms. Mareb, or Seba (the Mariaba of the Greek geographers), is one of the most interesting of these sites (see Michaelis's *Questions*, No. 94, etc., in Niebuhr's *Arabia).* It was founded, according to the general agreement of tradition, by Abd-esh-Shems Seba, grandson of Yaarub the Kahtanite *(Mushtarak,* in loc.; Abulfeda, *Hist, anteisl.* ed. Fleischer, p. 114); and the Dike of El-Arim, which was situate near the city, and the rupture of which (A.D. 150-170, according to De Sacy; 120, according to Caussin de Perceval) formed an era in Arabian history, is generally ascribed to Lukman the Greater, the Adite, who founded the dynasty of the second Ad (Ibn-el-Wardee, MS.; Hamza Ispahanensis, ap. Schultens, p. 24, 25; El-Mesudi, cited by De Sacy, *Mem. de l'Acad. 4*8, 484 sq.; and Ibn Khaldun in Caussin's *Essai,* 1:16). Adites (in conjunction with Cushites) were probably the founders of this and similar structures, and were succeeded by a predominantly Joktanite people, the Biblical Sheba, whose name is preserved in the Arabian Seba, and in the *Sabcei* of the Greeks. It has been argued (Caussin, *Essai,* 1:42 sq.; Renan, *Langues Semitiques,* 1, 300) that the Adites were the Cushite Seba; but this hypothesis, which involves the question of the settlements of the eldest son of Cush, and that of the descent of the Adites, rests solely on the existence of Cushite settlements in Southern Arabia, and of the name of Seba in the Yemen (by these writers inferentially identified with by the Arabs, unanimously, with Seba the Kahtanite, or  the Hebrew *shin* being, in by far the greater number of instances, *sin* in Arabic); and it necessitates the existence of the two Biblical kingdoms of Seba and Sheba in a circumscribed province of Southern Arabia, a result which we think is irreconcilable with a careful comparison of the passages in the Bible bearing on this subject. *SEE CUSH*; *SEE SEBA*; *SEE SHEBA*. Neither is there evidence to indicate the identity of Ad and the other extinct tribes with any Semitic or Hamitic people: they must, in the present state of knowledge, be classed with the Rephaim and other peoples whose genealogies are not known to us. *SEE ADITES*. The only one that can

possibly be identified with a scriptural name is Amalek, whose supposed descent from the grandson of Esau seems inconsistent with <01407>Genesis 14:7, and <04520>Numbers 24:20. *SEE AMALEK*.

The several nations that have inhabited the country are divided by the Arabs into extinct and existing tribes, and these are again distinguished as,

1. El-Arab el-Aribeh ("Arab of the Arabs;" comp. Paul's phrase, "Hebrew of the Hebrews," <50305>Philippians 3:5), the pure or genuine Arabs;

2. El-Arab el-Mutaarribeh; and,

3. El-Arab el-Mustaaribeh, the insititious or naturalized Arabs. Of many conflicting opinions respecting these races, two only are worthy of note.

According to the first of these, El-Arab el-Aribeh denotes the extinct tribes, with whom some conjoin Kahtan; while the other two, as synonymous appellations, belong to the descendants of Ishmael. According to the second, El-Arab el-Aribeh denotes the extinct tribes; El-Arab el-Mutaarribeh the unmixed descendants of Kahtan; and El-Arab el-Mustaaribeh the descendants of Ishmael by the daughter of Mudad the Joktanite. That the descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior, is attested by the Arabs, and fully confirmed by historical and philological researches. It is-also asserted that they have been gradually absorbed into the Ishmaelite immigrants, though not without leaving strong traces of their former existence. Fresnel, however (le *Lettre*, p. 24), says that they were quite distinct, at least in Mohammed's time, and it is not unlikely that the Ishmaelite element has been exaggerated by Mohammedan influence.

Respecting the Joktanite settlers we have some certain evidence. In <01030>Genesis 10:30 it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east [Kedem]." The position of Mesha is very uncertain; it is most reasonably supposed to be the western limit of the first settlers, *SEE MESHA*: Sephar is undoubtedly Dhafari, or Zafari, of the Arabs (probably pronounced in ancient times without the final vowel, as it is at the present day), a name not uncommon in the peninsula, but especially that of two celebrated towns — one being the seaport on the south coast near Mirbat, the other, now in ruins, near Sana, and said to be the ancient residence of the Himyarite kings *(Mushtarak*, s.v.; *Marasid*, ib.; El-Idrisi, 1:148). Fresnel (4[e] *Lettre*, p. 516 sq.) prefers the seaport, as the Himyarite capital, and is followed by Jomard *(Etudes*, p. 367). He informs

us that the inhabitants call this town “Isfor.” Considering the position of the Joktanite races, this is probably Sephar; it is situated near a thuriferous mountain *(Marasid,* s.v.), and exports the best frankincense (Niebuhr, p. 148); Zafari in the Yemen, however, is also among mountains. *SEE SEPHAR*. In the district indicated above are distinct and undoubted traces of the names of the sons of Joktan mentioned in Genesis, such as Hadramaut for Hazarmaveth, Azal for Uzal, Seba for Sheba, etc. Their remains are found in the existing inhabitants of (at least) its eastern portion, and their records in the numerous Himyarite ruins and inscriptions.

The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtan (Joktan). Its most ancient capital was probably Sana, formerly called Azal, after Azal, son of Joktan (Yakut, *ut sup.).* *SEE UZAL*. The other capitals were Mareb, or Seba, and Zafari. This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Seba (= Sheba), whence the classical *Saboi* (Diod. Sic. 3:38, 46). Among its rulers was probably the queen of Sheba who came to hear the wisdom of Solomon (<1202>2 Kings 10:2). The Arabs call her Balkis, a queen of the later Himyarites; and their traditions respecting her are otherwise not worthy of credit. *SEE SHEBA*. The dominant family was apparently that of Himyer, son (or descendant) of Seba. A member of this family founded the more modern kingdom of the Himyarites. The testimony of the Bible and of the classical writers, as well as native tradition, seems to prove that the latter appellation superseded the former only shortly before the Christian era; i.e. after the foundation of the later kingdom. “Himyarite,” however, is now very vaguely used. *Himyer,* it may be observed, is perhaps “red,” and several places in Arabia whose soil is reddish derive their names from *Aafar,* “reddish.” This may identify Himyer (the *red man?)* with Ophir, respecting whose settlements, and the position of the country called Ophir, the opinion of the learned is widely divided. *SEE OPHIR*. The similarity of signification with φοίνιξ and ἐρυθρός lends weight to the tradition that the Phoenicians came from the Erythraean Sea (Herod. 7:89). The maritime nations of the Mediterranean who had an affinity with the Egyptians — such as the Philistines, and probably the primitive Cretans and Carians — appear to have been an offshoot of an early immigration from Southern Arabia which moved northward, partly through Egypt. *SEE CAPHTOR*. It is noticeable that the Shepherd invaders of Egypt are said to have been Phoenicians; but

Manetho, who seems to have held this opinion, also tells us that some said they were Arabs (Manetho, ap. Cory, *Anc. Fragments,* 2d ed. p. 171), and the hieroglyphic name has been supposed to correspond to the common appellation of the Arabs, Shasu, the "camel-riding Shasu" *(Select Papyri,* pl. 53), an identification entirely in accordance with the Egyptian historian's account of their invasion and polity. In the opposite direction, an early Arab-domination of Challdaea is mentioned by Berosus (Cory, p. 60), as preceding the Assyrian dynasty. All these indications, slight as they are, must be borne in mind in attempting a reconstruction of the history of Southern Arabia. The early kings of the Yemen were at continual feud with the descendants of Kahlan (brother of Himyer) until the fifteenth in descent (according to the majority of native historians) from Himyer united the kingdom. This king was the first Tubbaa, a title also distinctive of his successors, whose dynasty represents the proper kingdom of Himyer, whence the *Homeritce* (Ptol. 6:7; Plin. 6:28). Their rule probably extended over the modern Yemen, Hadramaut, and Mahreh. The fifth Tubbaa, Dhu-l-Adhar, or Zu-l-Azar, is supposed (Caussin, 1:73) to be the Ilasarus of *A*Elius Gallus (B.C. 24). The kingdom of Himyer lasted until A.D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the fourth century, the kings of Axum appear to have become masters of part of the Yemen (Caussin, *Essai,* 1:114; *Zeitschr. d. Deutsch. Morgenlind. Gesellschaft,* 7, 17 sq.; 11:338 sq.), adding to their titles the names of places in Arabia belonging to Himyer. After four reigns they were succeeded by Himyarite princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramaut (the people of this district are the classical *Chatramotitce,* Plin. 6:28; comp. *Adramitce)* are also enumerated by the Arabs (Ibn-Khaldun, *ap.* Caussin, 1:135 sq.), and distinguished from the descendants of Yaarub, an indication, as is remarked by Caussin (1. c.), of their separate descent from Hazarmaveth (q.v.). The Greek geographers mention a fourth people in conjunction with the Sabiei, Homeritae, and Chatramotite — the *Mincei* (Strab. 16:768; Ptol. v. 7, § 23; Plin. 6:32; Diod. Sic. 3:42), who have not been identified with any Biblical or modern name. Some place them as high as Mekkeh, and derive their name from Mina (the sacred valley north-east of that city), or from the goddess Minah, worshipped in the district between Mekkeh and El-Medinah. Fresnel, however, places them in the Wady Doan in Hadramaut, arguing that the Yemen anciently included this tract, that the Minaei were probably the same as the Rhabanitae or Rhamanit.e (Ptol. 6:7, § 24; Strab. 16:782), and that ῾Ραμανιτῶν was a copyist's error for Ἰεμανιτῶν.

The other chief Joktanite kingdom was that of the Hejaz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighborhood of Mekkeh. The Arab lists of its kings are inextricably confused; but the name of their leader and that of two of his successors was Mudad (or El-Mudad), who probably represents Almodad (q.v.). Ishmael, according to the Arabs, married a daughter of the first Mudad, whence sprang Adnan the ancestor of Mohammed. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. It merged, by intermarriage and conquest, into the tribes of Ishmael. (Kutb-ed-Din, ed. Wistenfeld, p. 35 and 39 sq.; comp. authorities quoted by Caussin.) Fresnel cites an Arab author who identifies Jurhum with Hadoram (q.v.).

Although these were the principal Joktanite kingdoms, others were founded beyond the limits of the peninsula. The most celebrated of these were that of El-Hireh in El-Irak, and that of Ghassan on the confines of Syria; both originated by emigrants after the Flood of El-Arim. El-Hi-reh soon became Ishmaelitic: Ghassan long maintained its original stock. Among its rulers were many named El-Harith. Respecting the presumed identity of some of these with kings called by the Greeks and Romans Aretas, and with the Aretas mentioned by Paul (2 Corinthians 11:32), *SEE ARETAS*.

The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts on the south coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They do not, however, carry up their genealogies higher than Adnan (as we have already said), and they have lost the names of most of Ishmael’s immediate and near descendants. Such as have been identified with existing names will be found under the several articles bearing their names. *SEE HAGARENE*. They extended northward from the Hejaz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; and westward to Idumaea, where they mixed with Edomites, etc. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheiks and emirs); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Hireh. With reference to the

Ishmaelites generally, we may observe, in continuation of a former remark, that although their first settlements in the Hejaz, and their spreading over a great part of the northern portions of the peninsula, are sufficiently proved, there is doubt as to the wide extension given to them by Arab tradition. Mohammed derived from the Jews whatever tradition he pleased, and silenced any contrary, by the Koran or his own dicta. This religious element, which does not directly affect the tribes ‘of Joktan (whose settlements are otherwise unquestionably identified), has a great influence over those of Ishmael. They, therefore, cannot be certainly proved to have spread over the peninsula, notwithstanding the almost universal adoption of their language (which is generally acknowledged to have been the Arabic commonly so called), and the concurrent testimony of the Arabs; but from these and other considerations it becomes at the same time highly probable that they now form the predominant element of the Arab nation.

Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf; and the passages in the Bible in which mention is made of Dedan (except those relating to the Cushite Dedan, <01007>Genesis 10:7) refer apparently to the tribe sprung from this race (<23013>Isaiah 21:13; <24523>Jeremiah 25:23; <26720>Ezekiel 27:20), perhaps with, an admixture of the Cushite Dedan, who seems to have passed up the western shores of the Persian Gulf. Some traces of Keturahites, indeed, are asserted to exist in the south of the peninsula, where a king of Himyer is said to have been a Midianite (El-Mesudi, *ap.* Schultens, p. 1589); and where one dialect is said to be of Midian, and another of Jokshan son of Keturah *(Moajam);* but these traditions must be ascribed to the rabbinical influence in Arab history. Native writers are almost wholly silent on this subject; and the dialects mentioned above are not, so far as they are known to us, of the tribes of Keturah. *SEE KETURAH*, etc.

In Northern and Western Arabia are other peoples which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are AMALEK *SEE AMALEK* , the descendants of ESAU *SEE ESAU* , etc.

Arabia, in ancient times, generally preserved its independence, unaffected by those great events which changed the destiny of the surrounding nations; and in the sixth century of our era, the decline of the Roman empire and the corruptions and distractions of the Eastern Church favored

the impulse given by a wild and warlike fanaticism. Mohammed arose, and succeeded in gathering around his standard the nomadic tribes of Central Arabia; and in less than fifty years that standard waved triumphant from the straits of Gibraltar to the hitherto unconquered regions beyond the Oxus. The caliphs transferred the seat of government successively to Damascus, Kufa, and Bagdad; but amid the distractions of their foreign wars, the chiefs of the interior of Arabia gradually shook off their feeble allegiance, and resumed their ancient habits of independence, which, notwithstanding the revolutions that have since occurred, they for the most part retain (Crichton, *Hist. of Arabia,* Lond. 1852).

3. *Religion.* — The most ancient idolatry of the Arabs we must conclude to have been fetichism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabeism. With the latter were perhaps I connected the temples (or palace-temples) of which I there are either remains or traditions in the Himyarite kingdom; such as Beit Ghumdan in Sana, and those of Reidan, Beinuneh, Ruein, Einein, and Riam. To the worship of the heavenly bodies we find allusions in Job (Job 31:26-28), and to the belief in the influence of the stars to give rain (Job 28:31), where the Pleiades give rain, and Orion withholds it; and again in Judges (Judges 5:20, 21), where the stars fight again t the host of Sisera. The names of the objects of the earlier fetichism, the stone-worship, tree-worship, etc., of various tribes, are too numerous to mention. One, that of Manah, the goddess worshipped between Mekkeh and El-Medinah has been compared with Meni (Isaiah 65:11), which is rendered in the A. V. “number.” *SEE MENI*. Magianism, an importation from Chaldea and Persia, must be reckoned among the religions of the pagan Arabs; but it never had very numerous followers. Christianity was introduced into Southern Arabia toward the close of the 2d century, and about a century later it had made great progress (Euseb. *Hist. Eccl.* 6, 19, 33, 37). It flourished chiefly in the Yemen, where many churches were built (see Philostorg. *Hist. Eccles.* 3; Sozomen, 6; Evagr. 6). It also rapidly advanced in other portions of Arabia, through the kingdom of Hireh and the contiguous countries, Ghassan, and other parts. The persecutions of the Christians, and more particularly of those of Nejran by the Tubbaa Zu-n-Nuwas, brought about the fall of the Himyarite dynasty by the invasion of the Christian ruler of Abyssinia. *SEE ARABIA, CHURCH OF*. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time: it became very

prevalent in the Yemen, and in the Hejaz, especially at Kheibar and El-Medinah, where there are said to be still tribes of Jewish extraction. In the period immediately preceding the birth of Mohammed another class had sprung up, who, disbelieving the idolatry of the greater number of their countrymen, and not yet believers in Judaism, or in the corrupt Christianity with which alone they were acquainted, looked to a revival of what they called the "religion of Abraham" (see Sprenger's *Life of Mohammed*, 1, Calcutta, 1856). The promulgation of the Mohammedan imposture overthrew paganism, but crushed while it assumed to lead the movement which had been one of the cause of its success. and almost wholly superseded the religions of the Bible in Arabia (see Krehl, *Relig. d. vorislamitischen Araber*, Lpz. 1863). *SEE MOHAMMED*.

4. *Language.* — Arabic, the language of Arabia, is the most developed and the richest of the Semitic languages, and the only one of which we have an extensive literature; it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyaritic (the ancient language of Southern Arabia), though we cannot fix their precise ages. Of the existence of Hebrew and Chaldee (or Aramaic) in the time of Jacob there is evidence in Genesis (<01347>Genesis 31:47); and probably Jacob and Laban understood each other, the one speaking Hebrew and the other Chaldee. It seems also (<07709>Judges 7:9-15) that Gideon, or Phurah, or both, understood the conversation of the Midianites, and the Amalekites, and all the children of the East." It is probable, therefore, that down to the 13th century B.C. the Semitic languages differed much less than in after times. But it appears from <12826>2 Kings 18:26, that in the 8th century B.C. only the educated classes among the Jews understood Aramaic. With these evidences before us, and making a due distinction between the archaic and the known phases of the Aramaic and the Arabic, we think that the Himyaritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and the Aramaic, or, *in its classical phasis*, as a descendant of a sister of these two, but that the Himyaritic is mixed with an African language, and that the other dialects of Arabia are in like manner, though in a much less degree, mixed with an African language. The inferred differences between the older and later phases of the Aramaic, and the presumed difference between those of the Arabic, are amply confirmed by comparative philology. The division of the Ishmaelite language into many dialects is to be attributed chiefly to the separation of tribes by uninhabitable tracts of

desert, and the subsequent amalgamation of those dialects to the pilgrimage and the annual meetings of Okaz, a fair in which literary contests took place, and where it was of the first importance that the contending poets should deliver themselves in a language perfectly intelligible to the mass of the people congregated, in order that it might be *critically* judged by them; for many of the meanest of the Arabs, utterly ignorant of reading and writing, were of the highest of the authorities consulted by the lexicologists when the corruption of the language had commenced, i.e. when the Arabs, as Mohammedans, had begun to spread among foreigners. *SEE ARABIC LANGUAGE*.

Respecting the Himyaritic until lately little was known; but monuments bearing inscriptions in this language have been discovered in the southern parts of the peninsula, principally in Hadramaut and the Yemen, and some of the inscriptions have been published by Fresnel, Arnaud, Wellsted, and Cruttenden; while Fresnel has found a dialect still spoken in the district of Mahreh, and westward as far as Kishim, that of the neighborhood of Zafari and Mirbat being the purest, and called "Ekhili;" and this is supposed with reason to be the modern phasis of the old Himyaritic (4^e^ *Lettre).* Fresnel's alphabet has been accepted by the learned. The dates found in the inscriptions range from 30 (on the dike of Mareb) to 604 at Hisn Ghorab, but what era these represent is uncertain. Ewald *(Ueber die Himyarische Sprache* in Hofer's *Zeitschrift*, 1, 295 sq.) thinks that they are years of the Rupture of the Dike, while acknowledging their apparent high antiquity; but the difficulty of supposing such inscriptions on a ruined dike, and the fact that some of them would thus be brought later than the time of Mohammed, make it probable that they belong rather to an earlier era, perhaps that of the Himnyarite empire, though what point marks its commencement is not determined. The Himyaritic in its earliest phasis probably represents the first Semitic language spoken in Arabia. *SEE HIMYARITE; SHEMITIC LANGUAGES*.

5. The *manners* and *customs* of the Arabs are of great value in illustrating the Bible; but supposed parallels between the patriarchal life of the Scriptures and the state of the modern Arabs must not be hastily drawn. It should be remembered that this people are in a degraded condition; that they have been influenced by Jewish contact, especially by the adoption through Mohammed of parts of the ceremonial law and of rabbinical observances; and that they are not of the race of Israel. The inhabitants of Arabia have, from remote antiquity, been divided into two great classes,

viz. the *townsmen* (including villagers), and the *men of the desert*, such being, as we remarked, the meaning of the word "*Bedawees"* or Bedouins, the designation given to the "dwellers in the wilderness." From the nature of their country, the latter are necessitated to lead the life of *nomades*, or wandering shepherds; and since the days of the patriarchs (who were themselves of that occupation) the extensive *steppes*, which form so large a portion of Arabia. have been traversed by a pastoral but warlike people, who, in their mode of life, their food, their dress, their dwellings, their manners, customs, and government, have always continued, and still continue, almost unalterably the same. They consist of a great many separate tribes, who are collected into different encampments dispersed through the territory which they claim as their own; and they move from one spot to another (commonly in the neighborhood of pools or wells) as soon as the stinted pasture is exhausted by their cattle. It is only here and there that the ground is, susceptible of cultivation, and the tillage of it is commonly left to peasants, who are often the vassals of the Bedouins, and whom (as well as all "townsmen") they regard with contempt as an inferior race. Having constantly to shift their residence, they live in movable tents (comp. <23C20>Isaiah 13:20; <24929>Jeremiah 49:29), from which circumstance they received from the Greeks the name of Σκηνῖται. i.e. dwellers in tents (Strabo, 16:747; Diod. Sic. p. 254; Ammian. Marcell. 23:6). The tents are of an oblong figure, not more than six or eight feet high, twenty to thirty long, and ten broad; they are made of goat's or camel's hair, and are of a brown or *black* color (such were the tents of Kedar, <22105>Song of Solomon 1:5), differing in this respect from those of the Turcomans, which are white. Each tent is divided by a curtain or carpet into two apartments, one of which is appropriated to the women, who are not, however, subject to so much restraint and seclusion as among other Mohammedans. The tents are arranged in an irregular circle, the space within serving as a fold to the cattle at night. The heads of tribes are called *sheiks*, a word of various import, but used in this case as a title of honor; the government is hereditary in the family of each sheik, but elective as to the particular individual appointed. Their allegiance, however, consists more in following his example as a leader than in obeying his commands; and, if dissatisfied with his government, they will depose or abandon him. As the independent lords of their own deserts, the Bedouins have from time immemorial demanded tribute or presents from all travelers or caravans (<23213>Isaiah 21:13) passing through their country; the transition from which to robbery is so natural that they attach to the latter no disgrace, plundering without

mercy all who are unable to resist them, or who have not secured the protection of their tribe. Their watching for travelers "in the ways," i.e. the frequented routes through the desert, is alluded to Jeremiah 3:2; Ezra 8:31; and the fleetness of their horses in carrying them into the "depths of the wilderness," beyond the reach of their pursuers, seems what is referred to in Isaiah 63:13: 14. Their warlike incursions into more settled districts are often noticed (e.g. Job 1:15; 2 Chronicles 21:16; 26:7). The acuteness of their bodily senses is very remarkable, and is exemplified in their astonishing sagacity in tracing and distinguishing the footsteps of men and cattle, a faculty which is known by the name of *athr*. The law of *thar*, or blood-revenge (q.v.), sows the seeds of perpetual feuds; and what was predicted (Genesis 16:12) of the posterity of Ishmael, the "wild-ass man" (a term most graphically descriptive of a Bedouin), holds true of the whole people. Yet the very dread of the consequences of shedding blood prevents their frequent conflicts from being very sanguinary; they show bravery in repelling a public enemy, but when they fight for plunder they behave like cowards. Their bodily frame is spare, but athletic and active, inured to fatigue and capable of undergoing great privations; their minds are acute and inquisitive; and, though their manners are somewhat grave and formal, they are of a lively and social disposition. Of their moral virtues it is necessary to speak with caution. They were long held up as models of good faith, incorruptible integrity, and the most generous hospitality to strangers; but many recent travelers deny them the possession of these qualities; and it is certain that whatever they may have been once, the Bedouins, like all the unsophisticated "children of nature," have been much corrupted by the influx of foreigners, and the national character is in every point of view lowest where they are most exposed to the continual passage of strangers. *SEE ISHMAELITE*.

The Bedouins acknowledge that their ancient excellence has greatly declined since the time of Mohammed, and there cannot be a doubt that this decline had commenced much earlier. Though each tribe boasts of its unadulterated blood and pure language, their learned men candidly admit the depreciation of national character. — Scriptural customs still found among them must therefore be generally regarded rather as indications of former practices than as being identical with them. Furthermore, the Bible always draws a strong contrast between the character of the Israelites and that of the descendants of Ishmael, whom the Bedouins mostly represent. Yet they are, by comparison with other nations, an essentially

unchangeable people, retaining a primitive, pastoral life, and many customs strikingly illustrating the Bible. They are not so much affected by their religion as might be supposed: many tribes disregard religious observances, and even retain some pagan rites. The Wahhambis, or modern Arab reformers, found great difficulty in suppressing, by persuasion, and even by force of arms, such rites; and where they succeeded, the suppression was, in most cases, only temporary. Incest, sacrifices to sacred objects, etc., were among these relics of paganism (see Burckhardt's *Notes on the Bedouins and Wahabys).* The less changed a tribe, however, the more difficulty is there in obtaining information respecting it: such a one is very jealous of intercourse with strangers even of its own nation. In Southern Arabia, for instance, is a tribe which will not allow a guest to stay within its encampments beyond the three days demanded by the laws of hospitality. This exclusion undoubtedly tends to preserve the language from corruption, and the people from foreign influence; but it probably does not improve the national character.

To the settled Arabs these remarks apply with the difference that the primitive mode of life is in a great degree lost, and the Jewish practices are much more observable; while intermixture with foreigners, especially with Abyssinian and negro concubines in the Yemen and the Hejaz, has tended to destroy their purity of blood. A Bedouin will scarcely marry out of his tribe, and is not addicted to concubinage; he considers himself, and is, quite distinct from a townsman, in habits, in mode of thought, and in national feeling. Again, a distinction should be made between the people of Northern and those of Southern Arabia; the former being chiefly of Ishmaelite, the latter of Joktanite descent, and in other respects than settlement and intermarriage with foreigners farther removed from the patriarchal character.

Regarded in the light we have indicated, Arab manners and customs, whether those of the Bedouins or of the townspeople, afford valuable help to the student of the Bible, and testimony to the truth and vigor of the scriptural narrative. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality-that most remarkable of desert virtues, *SEE HOSPITALITY* — their universal respect for age (comp. Leviticus 19:32), their familiar deference (comp. 2-Kings 5:13), their superstitious regard for the beard. On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a

sentence expressive of submission to God, or of his perfection, etc., explaining (2839)Exodus 39:30, “the engraving of a signet, Holiness to the Lord,” and the saying of our Lord (4033)John 3:33), “He . . . hath set to his seal that God is true.” As a mark of trust this ring is given to another person (as in (0442)Genesis 41:42). The inkhorn worn in the girdle is also very ancient (2692)Ezekiel 9:2, 3, 11), as well as the veil. (For these, and many other illustrations, see Lane’s *Modern Egyptians,* Index.) A man has a right to claim his cousin in marriage, and he relinquishes this right by taking off his shoe, as the kinsman of Ruth did to Boaz (0807)Ruth 4:7, 8; see Burckhardt’s *Notes on the Bedouins and Wahabys,* 1, 113). *SEE JOB.*

6. The *commerce* of Arabia especially connected with the Bible has been referred to in the sections en Western and Northern Arabia, and incidentally in mentioning the products of the peninsula. Direct mention of the commerce of the south does’ not appear to be made in the Bible, but it seems to have passed to Palestine principally through the northern tribes. So early as the days of Jacob (0372)Genesis 37:28) we read of a mixed caravan of Arab merchants (Ishmaelites and Midianites) who were engaged in the conveyance of various foreign articles to Egypt, and made no scruple to add Joseph, “a slave,” to their other purchases. The Arabs wore doubtless the first navigators of their own seas, and the great carriers of the produce of India, Abyssinia, and other remote countries, to Western Asia and Egypt. Various Indian productions thus obtained were common among the Hebrews at an early period of their history (2823)Exodus 30:23, 25). The traffic of the Red Sea was to Solomon a source of great profit; .and the extensive commerce of *Sabaea* (Sheba, now Yemen) is mentioned by profane writers as well as alluded to in Scripture (1100)1 Kings 10:10-15). In the description of the foreign trade of Tyre (2719)Ezekiel 27:19-24) various Arab tribes are introduced (comp. 2816)Isaiah 60:6; 2460)Jeremiah 6:20; 1494)2 Chronicles 9:14). The Nabathaeo-Idumaeans became a great trading people, their capital being Petra (q.v.). The Joktanite people of Southern Arabia have always been, in contradistinction to the Ishmaelite tribes, addicted to a seafaring life. The latter were caravan-merchants; the former the chief traders of the Red Sea, carrying their commerce to the shores of India, as well as to the nearer coasts of Africa. Their own writers describe these voyages; since the Christian era especially, as we might expect from the modern character of their literature. (See the curious *Accounts of India and China by two Mohammedan Travellers of the ninth Cent.,* trans. by Renaudot, and amply illustrated in Mr. Lane’s notes to his translation of

the *Tholwand and One Nights.)* The classical writers also make frequent mention of the commerce of Southern Arabia (see Smith's *Diet. of Class. Geog.).* it was evidently carried on with Palestine by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf; the former especially taking with it African produce, the latter Indian. It should be observed that the wandering propensities of the Arabs, of whatever descent, do not date from the promulgation of Islamism. All testimony goes to show that from the earliest ages the peoples of Arabia formed colonies in distant lands, and have not been actuated solely either by the desire of conquest or by religious impulse in their foreign expeditions, but rather by restlessness and commercial activity. The transit-trade from India continued to enrich Arabia until the discovery of the passage to India by the Cape of Good Hope; but the invention of steam navigation has now restored the ancient route for travelers by the Red Sea. *SEE COMMERCE*.

4. *Literature.* — The principal European authorities for the *history* of Arabia are, Schultens' *Hist. Imp. Vetus. Joctanidarum* (Hard. Gel. 1786), containing extracts from various Arab authors; and his *Monumenta Vetustiora Arabice* (Lug. Bat. 1740); Eichhorn's *Monumenta Antiquiss. Hist. Arabum,* chiefly extracted from Ibn-Kuteibeh, with his notes (Goth. 1775); Fresnel, *Lettres sur l'Hist. des Arabes avant l'Islarisme,* published in the *Journal Asiatique,* 1838-53; Quatremere, *Memoire sur les Nabatheens;* Caussin, *Essai sur l'Hist. des Arabes avant l'Islamisame* (Paris, 1847-8); for the *geography,* Niebuhr's *Description de l'Arabie* (Amst. 1774); Burckhardt's *Travels in Arabia* (Lond. 1839); Wellsted, *Narrative of a Journey to the ruins of Nakebal-Hajar,* in *Journ. of R. G. S.* 7, 20; his copy of inscription, in *Journ. of Asiat. Soc. of Bengal, 3,* 1834; and his *Journal* (Lond. 1838); Cruttenden, *Narrative of a Journey from Mokh& to San'ca;* Jomard, *Etudes geogr. et hist.* appended to Mengin, *Hist. de l'Egypte,* vol. in (Paris, 1839); and for Arabia Petraea and Sinai, Robinson's *Biblical Researches;* Stanley's *Sinai and Palestine;* Tuch's *Essay on the Sinaitic Inscriptions* in the *Journal of the German Oriental Soc. 1*4, 129 sq. Compare Chesney's *Expedition to the Euphrates* (Lond. 1850), and Ritter, *Erdkunde,* pt. 14; also Palgrave, *Journey through Central and Eastern Arabia* (Lond. 1865, 2 vols. 8vo). For the *manners and customs* of the Arabs, see Burckhardt's *Notes on the Bedouins and Wahabys* (8vo, 1831); Lane's *Notes on the Thousand and One Nights* (ed. 1838); and his *Modern Egyptians* (ed. 1861). See also Weil, *Gesch. der*

Khalifen (3 vols. 8vo, Mannh. 1846-61); Forster, *Historical Geog. of Arabia* (2 vols. 8vo, Lond. 1844).

The most important native works are, with two exceptions, still untranslated, and but few of them are edited. Abulfeda's *Hist. Anteislamica* has been edited and translated by Fleischer (Lips. 1831); and El-Idrisi's *Geography* translated by Jaubert, and published in the *Recueil de Voyages et de Memoires,* by the Geogr. Soc. of Paris (1836); of those which have been, or are in the course of being edited, are Yakut's Homonymous Geographical Dictionary, entitled *El-Mushtarak Wad'an, wa-l-Muftarak Sak'an* (ed. Wustenfeld, Got. 1845); the *Mara'sid el-Ittilaa,* probably an abridgment by an unknown hand of his larger geogr. dict. called the *Moajam* (ed. Juynboll, Lug. Bat. 1852-4); the *Histories of Mekkeh,* ed. Wustenfeld, and now published by the German Oriental Society; and Ibn-Khaldun's *Prolegomena,* ed. Quatremere, i (Paris, 1858). Of those in MS., besides the indispensable works of the Arab lexicographers, we would especially mention Ibn-Khaldun's *History of the Arabs;* the *Kharidet el-Ajaib* of Jbn-El-Wardi; the *Mir-at ez-Zeman* of Ibn-EI-Jozi; the *Murooj edhDhahab* of El-Mesudi; Yakut's *Moajam el-Buldan;* the *Kitlb-el-Aghanl* of El-Isfahani; and the *'Ikd* of EI-Kurtubi. For a copious view of Arabic and kindred literature, see Zenker's *Bibliotheca Orientalis (Lps.* 1846 sq.). *SEE ARABIA*.

Arabia, Church Of.

The Apostle Paul, on his conversion, retired into Arabia for some two years (comp. Galatians 1:27), but whether this time was spent in preaching or in private exercises is doubtful; nor is there any authentic record of the fruits of his labors if expended there. Several other apostles, as Peter, Thomas, Bartholomew, Judas Thaddaeus, are mentioned by tradition as having preached there (see Wiltsch, 1:21 sq.). It is certain that Arabia received Christianity early. According to Eusebius *(Hist. Eccles.* 6, 19), an Arab ruler sent to Demetrius, bishop of Alexandria, in the beginning of the 3d century, asking for Origen as a teacher. Between 247 and 250 a synod was held, under the presidency of Origen, for the condemnation of a certain heresy. Arabia was originally a province of the patriarchate of Antioch, having Bostra for its metropolitan see; but it was separated from the Oriental diocese and added to that of Jerusalem, according to William of Tyre *(De Bello Sacro,* 14:14), in the 5th (Ecumenical Council. Metropolitans of Bostra, and bishops of Philadelphia and Esbus are still

mentioned about the middle of the seventh century. The conversion of a Himyarite king occurred in the fourth century, and that of two kings of Hira in the sixth century. Among the Saracens and Bedouins numerous conversions took place in the fifth century. Several important bodies, as the Bahrites, Taunchites, Taglebites, and others were entirely Christian, and Cosmas Indicopleustes reported in the sixth century that he found everywhere in Arabia Christian churches. Both Nestorianism and Monophysitism found numerous adherents in Arabia; the former principally in the north and north-west, the latter in the south. The Jacobites of Arabia have been under the rule of the Maphrians since the time of the Maphrian Marutas, i.e. since about 629, and contained two bishoprics, viz.: one of *Arabia*, so called, of which the see was at Akula; the other of the Taalabensian Scenite Arabians, of which the see was at Hirta Naamanis. But Christianity in Arabia was nearly, if not quite, destroyed by Mohammedanism; nor has it risen since in that country to any extent. The only place where it has gained a firm footing is Aden, which, in 1839, was ceded to the English. Here both a Protestant and a Roman Catholic congregation has been collected; the membership of the latter is given by the missionaries as about 1000 (Schem, *Ecclesiastical Year-book for* 1859, p. 18, 19). In fact, Christianity in Arabia had become very early corrupted by an admixture of Sabaean idolatry and Persian dualism, so that Origen, in the middle of the 3d century, declared Arabia to be a "country most fruitful in heresy." The tribes which professed Christianity when Mohammed first began to promulgate Islamism appear to have paid as much attention to rabbinical legends and monkish fables as to the Scriptures. It is indeed pretty certain that the Koran contains a tolerably fair representation of the religious belief of the Arabian Christians in Mohammed's age, and from this it appears that the idle stories in the apocryphal gospels were received with as much reverence as the books of the evangelists; it is even doubtful whether they possessed any translation of the canonical books of the Bible, and this may serve to explain the facility with which they received the creed of Mohammed. — Wiltsch, *Handbook of the Geogr. and Statistics of the Church*, transl. by Leitsch (Lond. 1859, vol. 1, 8vo). *SEE MOHAMMED*.

Arabia, Council Of

[CONCILIUM ARABICUM], was held in 247(?) against the Elkesaites (q.v.), who held that the soul, dying with the body, was to be raised with it at the resurrection. Origen was invited to this council, and boldly combated the

Psychopannichites (Hypnopsychites), Eus. 6, c. 37; tom. 1, conc. p. 650. — Smith, *Tables of Church Hist.;* Landon, *Manual of Councils.*

Ara’bian

Picture for Ara’bian

(Heb. *Arabi'*, ybæ[} <23130>Isaiah 13:20; <24002>Jeremiah 3:2; or *Arbi'*, yBæ[i <14711>2 Chronicles 17:11; 21:16; 22:1; 26:7; <16219>Nehemiah 2:19; 4:7 [1]; 6:1; Gr. ῎Αραψ, 1 Maccabees 5:39; 11:17, 39; 12:31; 2 Maccabees 5:8; 12:10), the national designation of an inhabitant of that general district denominatied Arabia, i.e. the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in <23130>Isaiah 13:20; <24002>Jeremiah 3:2; 2 Maccabees 12:11; their country is associated with the country of the Dedanim, the travelling merchants (<23213>Isaiah 21:13), with Dedan, Tema, and Buz (<24524>Jeremiah 25:24), and with Dedan and Kedar (Ezra 27:21), all of which are supposed to have occupied the northern part of the peninsula later known as Arabia. During the prosperous reign of Jehoshaphat, the Arabians, in conjunction with the Philistines, were tributary to Judah (2 Chronickes 17:11), but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king’s sons with the exception of the youngest, and carried off the royal harem (<14216>2 Chronicles 21:16; 22:1). The Arabians of Gur-baal were again subdued by Uzziah (<14607>2 Chronicles 26:7). During the Captivity they appear to have spread over the country of Palestine, for on the return from Babylon they were among the foremost in hindering Nehemiah in his work of restoration, and plotted with the Ammonites and others for that end (<16407>Nehemiah 4:7). Geshem, or Gashmu, one of the leaders of the opposition, was of this race (<16219>Nehemiah 2:19; 7:1). In later times the Arabians served under Timotheus in his struggle with Judas Maccabaeus, but were defeated (1 Maccabees 5:39; 2 Maccabees 12:10). The Zabadeeans, an Arab tribe, were routed by Jonathan, the brother and successor of Judas (1 Maccabees 12:31). The chieftain or king of the Arabians bore the name of Aretas as far back as the time of Antiochus Epiphanes and Jason the highpriest (2 Maccabees 5:8; comp. <47132>2 Corinthians 11:32). Zabdiel, the assassin of Alexander Balas (1 Maccabees 11:17), and Simalcue, who brought up Antiochus, the young son of Alexander (1 Maccabees 11:39), afterward Antiochus VI, were both Arabians. In the time of the N.T. the term

appears to have been used in the same manner (4021Acts 2:11). *SEE ARABIA*.

Arabians or Arabici

a sect of heretics who sprung up in the third century in Arabia during the reign of the Emperor Severus. They held that the soul of man dies with the body, and will be resuscitated with it in the day of resurrection. Origen confuted this opinion in a council held in the year 247, called "the council of Arabia." — Euseb. *Hist. Eccl.* 6:37; Mosheim, *Comm.* 2:242.

Arabic Language

Picture for Arabic Language 1

Picture for Arabic Language 2

the most perfectly formed, most copious in vocabulary, most extensively spoken, and most perfectly preserved of all the Shemitic family of languages. It therefore presents peculiar points of interest to Biblical scholars. *SEE SHEMITIC LANGUAGES*.

1. *Distribution and Dialects.* — Originating in Arabia, the Arabic language spread itself, by the conquests of the Arabs, *SEE MOHAMMED*, in the sixth and seventh centuries, so extensively as to become not only prevalent in the countries adjoining Arabia, but even the religious and learned language of Irak, Cyprus, Palestine, Egypt, and Northern Africa, where, by the influence of Islamism and the supreme authority of the Koran, it has finally supplanted the original languages of those countries, and become the mother tongue of the inhabitants. It has even penetrated to the interior of Africa, as well as insinuated itself, in part at least, throughout Turkey and Central Asia. In Malta, Spain, and Sicily, dialects of it were for a time spoken, and have not yet become entirely extinct. Through the intercourse of Europeans during the Crusades, and especially during the temporary residence of the Saracens in Spain, many Arabic words have crept into Occidental languages, not excepting the English; while the scientific researches of the mediaeval Arabs caused many technical terms to be introduced into general literature. The *ciphers* in use among all Christian nations are but modified forms of those used in Arabic notation.

Long before the Mohammedan aera, two dialects were prevalent in Arabia:

1, the *Himyaritic,* which was spoken in Yemen, or Arabia Felix, and had its closest affinities partly with the Hebrew or Aramaean languages (q.v.), and partly with the Amharic (q.v.);

2, the *Koreishitic,* or pure Arabic, as found in the Koran, and through its influence preserved from all vulgarism and provincialisms, as the language of state and literature; in other words, the *spoken* differed somewhat from the *written* language. The Arabic had attained its flourishing period after the composition of the Koran. With the restoration of Arabic literature under the Abbasid caliphs, scientific prose took the place of the earlier poetry, and the language was philologically illustrated and protected from oblivion; but at the same time it gradually became deteriorated in respect to flexibility and variety, and circumlocutions were employed instead of idiomatic formations. Since the fourteenth or fifteenth century the Arabic language has undergone no change. There still prevail, however, certain dialects with considerable variations; e.g. the *Moorish,* or that of *Morocco* (see Bombay, *Grammat. linguae Mauro-Arabicae,* Vienna, 1800), the altogether peculiar *Maltese* (Gesenius, *Versuch ub. d. maltesische Sprache,* Lpz. 1810), the *Melindan, Mapulian,* and others. In Aleppo, Arabic is spoken in the softest and purest form.

II. *Elements and Structure.* — The letters of the alphabet are twenty-eight, and, as in Hebrew, they are all consonants, and read from right to left. They differ, however, entirely in form from the Heb., more closely resembling the Syriac, and their order is almost wholly different from either of those languages. The form, too, of most of them undergoes a considerable change when connected with a preceding or following letter, or when final. Several of them differ from each other only by the addition of a diacritical point (as from v). Their peculiar power is such that many of them can hardly be accurately represented either by the Heb. or by English characters; the sound of some of them, indeed, is described as altogether foreign to European tongues. The letters are also often compounded in writing into ligatures. The “weak letters” (corresponding to a, w, and y) are also used to prolong a vowel sound, or (as in Syriac) to form a diphthong. The vowel points are far more simple than in Heb., but this is fully made up, in point of difficulty to the learner, by the peculiar marks or signs frequently employed in connection with certain letters, or in certain positions, to indicate, an implied, developed, prolonged, or connected sound. In ordinary writing (and printing) this whole system of vocalization

is omitted. Several of the letters (called “solar”) are doubled in pronouncing when initial after the article, the final letter of which is then silent (like the *dagesh forte* of the Hebrews after hi). A similar system *of prefixes* and *suffixes* (for prepositions, pronouns, particles, etc.) exists to that in Heb., but with somewhat more variety in application. Vav “conversive,” however, disappears in the Arabic, as in the Chaldee. Numbers are expressed by peculiar characters for the digits, or the ordinary letters, as in Gr. and Heb., may be used with a numerical value. The *accent* is never written, but stands, in dissyllables, upon the penult, in polysyllables upon the antepenult, unless the penult has a long vowel, which then takes the tone. An extended system of prosody and versification belongs to the language, and forms a marked contrast with the simple poetry of the Hebrew.

The Arabic is rich in grammatical forms. In nouns, as well as pronouns and verbs, the *dual* is customary; and for the plural the noun has a large store of collective forms. The singular has three (so-called) cases, distinguished chiefly by the pointing, and corresponding to the nominative, genitive, and dative (besides forms for the accusative, and the interjective mark of the vocative), together with the “nunnation;” the dual and plural only two (the nominative and objective). To the verbs (which, as in Heb., afford triliteral *roots* of all the words) belong thirteen forms or conjugations, somewhat answering to those of the Heb.; which either have a factive, reciprocal, passive, and desiderative force, or else modify the ground-meaning of the root. Each of these, except the ninth and eleventh, has a passive as well as an active voice. The tenses, properly so called, are the same in number, use, and method of formation, as in Heb. Other relations of time are expressed by employing the substantive verb as an auxiliary. A nearly like series of weak or defective verbs is found as in the Hebrews Apocopated, paragogic, and intensified forms of the tenses exist, almost having the force of moods. Verbal nouns are used as infinitives, and verbal adjectives as participles; or these forms may be regarded as the regular infinitives and participles of the several conjugations and voices. There are various inflections to express gender, place, instrumentality, authorship, diminutiveness, etc. The comparative and superlative have appropriate forms.

The formation of sentences is simple, but syntactical. A terse vigor is characteristic of the language; yet the style of Arabic writers is various: in some, for example the more ancient, extremely natural and plain; in those

of later date, more artificial and ornate. The language of the common people (vulgar Arabic) differs from the written in the omission of the final vowels of words, in certain ungrammatical flexions and constructions, and in the use of some conventional terms. (On the pronunciation of the Palestinian Arabs, see Dr. E. Smith's appendix to the first ed. of Robinson's *Bibl. Researches,* vol. 3.)

III. *Relations to Hebrew.* — "The close affinity, and consequently the incalculable philological use of the Arabic with regard to the Hebrew language and its other sisters, may be considered partly as a question of theory, and partly as one of fact.

1. The following are the theoretical grounds: First, the Arabs, of Yemen are derived from Kahtan, the Joktan of Genesis 10:25, whom the Arabs make the son of Eber (Pococke's *Specimen Hist. Arab.* p. 39 sq.). These form the *pure* Arabs. Then Ishmael intermarried with a descendant of the line of Kahtan, and became the progenitor of the tribes of Heiaz. These are the *insititious* Arabs. These two roots of the nation correspond with the two great dialects into which the language was once divided: that of Yemen, under the name of the Himyaritic, of which all that has come down to us (except what may have been preserved in the Ethiopic) is a few inscriptions; and that of Hejaz, under that of the dialect of Mudhar, or, descending a few generations in the same line, of Khoreish — the dialect of the Koran and of all their literature. Next, Abraham sent away his sons by Keturah, and they also became the founders of Arabic tribes. Also, the circumstance of Esau's settling in Mount Seir, where the Idumeeans descended from his loins, may be considered as a still later medium by which the idioms of Palestine and Arabia preserved their harmony. *SEE ARABIA*. Secondly, Olaus Celsius (in his *Hist. Ling. et Erudit. Arab.)* cites the fact of the sons of Jacob conversing with the Ishmaelite caravan (Genesis 37:28), and that of Moses with his father-in-law the Midianite (Exodus 4:18). To these, however, Scheiling (in his *Abhandl. v. d. Gebrauch. der A rab. Sprache,* p. 14) objects that they are not conclusive, as the Ishmaelites, being merchants, might have acquired the idiom of the nations they traded with, and as Moses might owe an acquaintance with Arabic to his residence in Egypt. Nevertheless, one of Celsius's inferences derives considerable probability from the only instance of mutual intelligibility which Michaelis has adduced *(Beurtheilung der Mittel die ausgestorbene Hebr. Sprache zu verstehen,* p. 156), namely, that Gideon and his servant went down by night to the camp of "Midian, Amalek, and

all the Bene Kedem," to overhear their conversation with each other, and understood what they heard (Judges 8:9-14). Lastly, Schultens *(Oratio de Reg. Sabaeor.* in his *Opp, Minora)* labors to show that the visit of the queen of Sheba to Solomon is a strong proof of the degree of proximity in which the two dialects then stood to each other. These late traces of resemblance, moreover, are rendered more striking by the notice of the early diversity between Hebrew and *Aramaic* (Genesis 31:47). The instance of the Ethiopian chamberlain in Acts 8:28, may not be considered an evidence, if Heinrichs, in his note ad loc. in *Nov. Test. edit. Kopp,* is right in asserting that he was reading the Septuagint version, and that Philip the deacon was a Hellenist. Thus springing from the same root as the Hebrew, and possessing such traces of affinity to so late a period as the time of Solomon, this dialect was farther enabled, by several circumstances in the social state of the nation, to retain its native resemblance of type until the date of the earliest extant written documents. These circumstances were the almost insular position of the country, which prevented conquest or commerce from debasing the language of its inhabitants; the fact that so large a portion of the nation adhered to a mode of life in which every impression was, as it were, stereotyped, and knew no variation for ages (a cause to which we may also in part ascribe the comparatively unimportant changes which the language has undergone during the 1400 years in which we can follow its history); and the great and just pride which they felt in the purity of their language, which, according to Burckhardt, is still a characteristic of the Bedouins *(Notes on the Bedouins,* p. 211). These causes preserved the language from foreign influences at a time when, as the Koran and a national literature had not yet given it its full stature, such influences would have been most able to destroy its integrity. During this interval, nevertheless, the language received a peculiarly ample development in a certain direction. The limited incidents of a desert life still allowed valor, love, generosity, and satire to occupy the keen sensibilities of the chivalrous Bedouin. These feelings found their vent in ready verse and eloquent prose; and thus, when Islam first called the Arabs into the more varied activity and more perilous collision with foreign nations, which resulted from the union of their tribes under a common interest to hold the same faith and to propagate it by the sword, the language had already received all the development which it could derive from the pre-eminently creative and refining impulses of poetry and eloquence.

2. "But great as may be the amount of resemblance between Arabic and Hebrew which a due estimate of all the theoretical grounds for the affinity and for the diversity between them would entitle us to assume, it is certain that a comparison of the actual state of both in their purest form evinces a degree of proximity which exceeds expectation. Not only may two thirds of the Hebrew roots (to take the assertion of Aurivillius, in his *Dissertationes*, p. 11, ed. Michaelis) be found in Arabic under the corresponding letters, and either in the same or a very kindred sense; but, if we allow for the changes of the weak and cognate letters, we shall be able to discover a still greater proportion. To this great fundamental agreement in the vocabulary (the wonder of which is somewhat diminished by a right estimate of the immense disproportion between the two languages as to the number of roots) are to be added those resemblances which relate to the mode of inflexion and construction. Thus, in the verb, its two wide tenses, the mode by which the persons are denoted at the end in the past, and at the beginning (with the accessory distinctions at the end) in the future tense, its capability of expressing the gender in the second and third persons, and the system on which the conjugations are formed; and in the noun, the correspondence in formations, in the use of the two genders, and in all the essential characteristics of construction; the possession of the definite article; the independent and affixed pronouns; and the same system of separable and attached particles-all these form so broad a basis of community and harmony between the two dialects as could hardly be anticipated, when we consider the many centuries which separate the earliest written extant documents of each. The diversities between them, which consist almost entirely of fuller developments on the side of the Arabic, may be summed up under the following heads: A much more extensive system of conjugations in the verb, the dual in both tenses, and four forms of the future (three of which, however, exist potentially in the ordinary future, the jussive, and the cohortative of the Hebrew; see Ewald's *Hebr. Gram.* § 290, 293); the full series of infinitives; the use of auxiliary verbs; in the noun, the formations of the plural called *broken* or *internal* plurals, and the flexion by means of terminations analogous to three of our cases; and a perfectly defined system of meter. The most important of these differences consists in that final vowel after the last radical, by which some of the forms of the future and the several cases in the noun are indicated, which has been too hastily ascribed to an attempt of the grammarians to introduce Greek inflexions into Arabic (Hasse, *Magazinfiir Biblisch-Orientalische Literatur*, 1:230; Gesenius, *Gesch. d.*

Hebr. Sprache, p. 95). The Arabic alphabet also presents some remarkable differences. As a representation of sounds, it contains all the Hebrew letters; but, in consequence of the greater extent of the nation as a source of dialectual varieties of pronunciation, and also in consequence of the more developed and refined state of the language, the value of some of them is not exactly the same, and the characters that correspond to [f x d j t are used in a double capacity, and represent both halves of those sounds which exist unseparated in the Hebrew. The present order of the letters also is different, although there are evidences in their numerical value when so used, and in the memorial words (given in Ewald's *Grammatica Critica Ling. Arab.* § 67), that the arrangement was once the same in both. In a palaeographical point of view, the characters have under, gone many changes. The earliest form was that in the Himyarite alphabet. The first specimens of this character (which Arabic writers call *al-Musnad,* i.e. *stilted, columnar)* were given by Seetzen in the *Fundgruben des Orients.* Since then Professor Rodiger has produced others, and illustrated them in a valuable paper in the *Zeitschrift fur die Kunde des Morgenlandes,* 1, 332. The letters of this alphabet have a striking resemblance to those of the Ethiopic, which were derived from them. In Northern Arabia, on the other hand, and not very long before the time of Mohammed, the Syrian character called *Estrangelo* became the model on which the Arabic alphabet called the *Kufic* was formed. This heavy, angular Kufic character was the one in which the early copies of the Koran were written; and it is also found in the ancient Mohammedan coinage as late as the seventh century of the Hegira. From this, at length, was derived the light, neat character called *Nishl,* the one in which the Arabs continue to write at the present day, and which is represented in our printed books. The introduction of this character is ascribed to Ibn Mukla, who died in the year 327 of the Hegira. *SEE ALPHABET*. Lastly, it is worthy of notice that all the letters of the Arabic alphabet are only consonants; that, in an unpointed text, the *long* vowels are denoted by the use of Alif, Waw, and Ya, as *matres lectionis;* and that the *short* vowels are not denoted at all, but are left to be supplied according to the *sense* in which the reader takes the words; whereas, in a pointed text, *three* points only suffice to represent the whole vocalization, the equivalents to which, according to the way in which they are usually expressed, are *a, i, u,* pronounced as in Italian.

"The many uses of the Arabic language in Biblical philology (exclusive of the advantages it affords for comparing the Arabic versions) may in part be gathered from the degree of its affinity to the Hebrew; and, indeed, chiefly to the Hebrew before the exile, after which period the Aramaic is the most fruitful means of illustration (Mahn, *Darsiellung der Leaicographie,* p. 391). But there are some peculiarities in the relative position of the two dialects which considerably enhance the value of the aid to be derived from the Arabic. The Hebrew language of the Old Testament has preserved to us but a small fragment of literature. In the limited number of its roots (some of which even do not occur in the primary sense), in the rarity of some formations, and in the antique rudimentary mode in which some of its constructions are denoted, are contained those difficulties which cannot receive any other illustration than that which the sister dialects, and most especially the Arabic, afford. For this purpose, the resemblances between them are as useful as the diversities. The former enable us to feel certain on points which were liable to doubt; they confirm and establish an intelligent conviction that the larger portion of our knowledge of the meaning of words, and of the force of constructions in Hebrew, is on a sure foundation, because we recognize the same in a kindred form, and in a literature so voluminous as to afford us frequent opportunities of testing our notions by every variety of experience. The diversities, on the other hand (according to a mode of observation very frequent in comparative anatomy), show us what exists potentially in the rudimentary state by enabling us to see how a language of the same genius has, in the farther progress of`its development, felt the necessity of denoting externally those relations of formation and construction which were only dimly perceived in its antique and uncultivated form. Thus, to adduce a single illustration from the Arabic *cases* in the noun: The precise relation of the words *mouth* and *life,* in the common Hebrew phrases, "I call my mouth," and "he smote him his life" (Ewald's *Hebr. Gram.* § 482), is easily intelligible to one whom Arabic has familiarized with the perpetual use of the so-called accusative to denote the accessory descriptions of *state.* Another important advantage to be derived from the study of Arabic is the opportunity of seeing the grammar of a Syro-Arabian language explained by native scholars. Hebrew grammar has suffered much injury from the mistaken notions of men who, understanding the *sense* of the written documents by the aid of the versions, have been exempted from obtaining any independent and inward feeling of the genius of the language, and have therefore not hesitated to accommodate it to the grammar of our Indo-Germanic idioms. In Arabic,

however, we have a language, every branch of the philosophical study of which has been successfully cultivated by the Arabs themselves. Their own lexicographers, grammarians, and scholiasts (to whom the Jews also are indebted for teaching them the grammatical treatment of Hebrew) have placed the language before us with such elaborate explanation of its entire character, that Arabic is not only by far the test understood of the Syro-Arabian dialects, but may even challenge comparison, as to the possession of these advantages, with the Greek itself."

IV. *Literature.* — The native works in Arabic are exceedingly numerous and varied, embracing philology, philosophy, natural science, poetry, history, etc. Many are still unpublished. A compendious view of the literary productions of Arabic authors may be found in Pierer's *Universal Lexikon* (Altenb. 1857 sq.), s.v. "Arabische Literatur;" also in Appleton's *New American Encyclopedia*, s.v. "Arabic Language and Literature." Comp. also an article on the "Arab. Lang. and Lit." by Prof. Packard, in the *Am. Bibl. Repos.* Oct. 1836, p. 429-448. Zenker's *Bibliotheca Orientalis (Lpz.* 1846-62, 2 vols. 8vo) gives a full list of Arabic books hitherto issued.

European works expressly on the history and usage of the Arabic language are by the following authors: Pococke (Oxf. 1661), Celsius (in Barkey's *Bibl. Brem.* 4:1, 2, 3), Hyde (in his *Syntag. Diss.* 2:450), Schultens (in his *Orig. Heb.* Lugd. B. 1761, p. 615), De Jenisch (Vien. 1780), Eichhorn (introd. to Richardson's *Abh. ub. morgenland. Volker*, Lpz. 1779), Hottinger (in his *Analecta hist. theol.* Tigur. 1652), Schelling (Stuttg. 1771), Schnurrer (in Eichhorn's *Biblioth. 3*, 951 sq.), Tingstad (Upsal. 1794), Humbert (Geneve, 1824). Arabic grammars are by the following: Erpenius (Leyd. 1613, and often since, abridged, etc., by Schultens, Michaelis, and others), Lakemacher (Helaist. 1718), Hirt (Jen. 1770), Vriemoet (Franeq. 1783), Hezel (Jen. 1776, etc.), id. (Lpz. 1784), Wahl (Halle, 1789), Paulus (Jen. 1790), Hasse (Jen. 1793), Tyschen (Rost. 1792), Jahn (Wien. 1796), Sylvbstre de Sacy (Par. 1810 and since), Von Lumsden (Calc. 1813), Roorda (2d ed. Leyd. 1858-9, 8vo), Von Oberleitner (Vien. 1822), Rosenmiuller (Lips. 1818), Tychsen (Gott. 1823), Ewald (Leipz. 1831, etc.), Vullers (Bonn, 1832), Petermann (Berol. 1840), Caspari (Leipz. 1848, 1859, an excellent manual), Glaire (Paris, 1861), Beaumont (Lond. 1861), Winckler (Lpz. 1862), Forbes (Lond. 1863), Goschel -(Vien. 1864), Wright *(Grammar of the Arabian Language*, from Caspari, with additions, 2 vols. 8vo, Lond. 1859-62, the best for English readers); on the new or vulgar Arabic, by Herberi (Par.

1803), Caussin de Perceval (2d ed. Paris, 1833), Savary (Paris, 1813), Bellamare (1850), Florian-Pharaon and E. L. Bertherand (Par. 1859), Wahrmund (Lpz. 1860 sq.). Native lexicons are those of the historian Fakr ed-Daulah (947993); Elias bar-Sina el-Jaubari (d. post 1200), *El-Sihah*, in Turkish, by Van Kuli (Const. 1728), and Persic (Calc. 1812); Firuzabadi's *Kamus* (Scutari. 1815 sq.): by Europeans, those of Giggejus (Mediol. 1632), Golius (Lugd. Bat. 1653), Mesquien Meninski (Vien. 1780-1801), Schied (Lugd. B. 1769, etc.), Willmet (Rotterd. 1784), Freytag (Hal. 1830-1836, abridged, ib. 1838), Kazimiroti (1848), Catafago *(Arabic and English Diet.* Lond. 1858, 8vo, a convenient manual), Lane *(Arabic Lexicon*, Lond. 1863, sq. 4to, the best in English); for the vulgar Arabic, the lexicons of Cafies (1781), De Perceval (Paris, 1828, 2 vols.), De la Grange (Paris, 1828), De Passo (Alg. 1846). Chrestomathies are by Jahn (1802), De Sacy (Par. 1806, 1826, 3 vols.), Kosegarten (Lpz. 1824, 1828), Rosenmüller (Lpz. 1814), Von Humbert (Par. 1834), Freytag (Bonn, 1834), Arnold (Lond. 1856, the most convenient for English); but Tauchnitz's splendid ed. of the *Koran* (Lips. 1841, 2d ster. ed., small 4to) furnishes a sufficient reading-book: for the modern dialect is the work of Bresnier (Alg. 1845). Beginners in English may make use of *Arabic Reading-Lessons* by Davis and Davidson (published by Bagster, Lond. 12mo).

Arabic Versions

The following is a conspectus of those hitherto published (also the treatise, *De versionibus Arabicis*, in Walton's *Polyglott*, 1, 93 sq.; Pococke, *Var. Lect. Arab. V. T., ib.* 6): *Biblia Arabica V. et N.T.*, in Walton's *Polyglott; Bibl. Ar.*, ed. Risius (3 vols. fol., Romans 1671, said by Michaelis to l:e altered from the Latin); *Arabic Bible*, ed. Carlyle (Newcastle, 1811 and 1816, 4to); *Bible* (Lond. 1831, 8vo); *Bible*, a new version for the "Society for promoting Chr. Knowledge" (Lond. 1857 sq., 8vo); *Bible*, a new version for the "Am. Bible Soc.," ed. Dr. Vandyke (now [1865] stereotyping at N. Y. in various forms); *V. T. Arab.* interpr. Tuki (unfinished, Romans 1752 sq.); *Pentateuch* by Saadias Gaon (in Walton's *Polyglott); N.T. Arabice*, ed. Erpenius (Leyd. 1616, 4to; altered to suit the Greek, Lond. 1727, 4to); *New Test.* by Sabat (Calcutta, 1816, 8vo; London, 1825, 8vo; revised, Calcutta, 1826, 8vo; Lond. 1850, 8vo; in Syriac characters, Paris, 1822, 8vo); *Quatuor Evangelia*, ed. Raymund (Romans 1590, fol.).

Early Versions. — Inasmuch as Christianity never attained any extensive or permanent influence among the Arabs as a nation, no entire nor publicly sanctioned Arabic version of the Bible has been discovered. But, as political events at length made the Arabic language the common vehicle of instruction in the East, and that to Jews, Samaritans, and Christians, independent versions of single books were often undertaken, according to the zeal of private persons, or the interests of small communities. The following is a classified list of only the most important among them. (See the *Einleitungen* of Eichhorn, Bertholdt, and De Wette.)

I. Arabic versions formed immediately on the original texts.

a. Rabbi Saadyah Haggaon (usually called *Saadias),* a native of Fayum, and rector of the academy at Sora, who died A.D. 942, is the author of a version of some portions of the Old Testament. Erpenius and Pococke, indeed, affirm that he translated the whole (Walton's *Prolegomena,* ed. Wrangham, 2:546); but subsequent inquirers have not hitherto been able, with any certainty,: to assign to him more than a version of the Pentateuch, of Isaiah, of Job, and of a portion of Hosea.

(1) That of the Pentateuch first appeared, in Hebrew characters, in the folio Tetraglot Pentateuch of Constantinople, in the year 1546. The exact title of this exceedingly rare book is not given by Wolf, by Masch, nor by De Rossi (it. is said to be found in Adler's *Biblisch-kritische Reise,* p. 221); but, according to the title of it which Tychsen cites from Rabbi Shabtai (in Eichhorn's *Repertorium,* 10:96), Saadyah's name is expressly mentioned there as the author of that Arabic version. Nearly a century later an Arabic version of the Pentateuch was printed in the Polyglot of Paris, from a MS. belonging to F. Savary de Breves; and the text thus obtained was then reprinted in the London Polyglot, with a collection of the various readings of the Constantinopolitan text, and of another MS. in the appendix. For it was admitted that Saadyah was the author of the Constantinopolitan version; and the identity of that text with that of the Paris Polyglot was maintained by Pococke (who nevertheless acknowledged frequent interpolations in the latter), and had been confirmed even by the collation which Hottinger had instituted to establish their diversity. The identity of all these texts was thus considered a settled point, and long remained so, until Michaelis published (in his *Orient. Bibl.* 9, 155 sq.) a copy of a Latin note which Jos. Ascari had prefixed to the very MS. of De Breves, from which the Paris Polyglot had derived its Arabic version. That note ascribed

the version to “Saidus Fajumensis, Monachus Coptites;” and thus Saadyah’s claim to be considered the author of the version in the Polyglots was again liable to question. At length,, however, Schnurrer (in his *Dissertat. de Pentat. Arab. Polygl*, in *his Dissert. Philologico-criticae)* printed the *Arabic* preface of that MS., proved that there was no foundation for the “Monachus Coptites,” and endeavored to show that Sa’id was the Arabic equivalent to the Hebrew Saadyah, and to re-establish the ancient opinion of the identity of the two texts. The results which he obtained appear (with the exception of a feeble attempt of Tychsen to ascribe the version to *Abu Sa'id* in the *Repertorium)* to have convinced most modern critics; and, indeed, they have received much confirmation by the appearance of the version of Isaiah. This version of the Pentateuch, which is an honorable monument of the rabbinical Biblical philology of the tenth century, possesses, in the independence of its tone and in some peculiarities of interpretation, the marks of having been formed on the original text. It leans, of course, to Jewish exegetical authorities generally, but often follows the Sept., and as often appears to express views peculiar to its author. Carpzov has given numerous examples of its mode of interpretation in his *Crit. Sacr.* p. 646 sq. It is also marked by a certain loose and paraphrastic style of rendering, which makes it more useful in an exegetical than in a critical point of view. It is difficult, however, to determine how much of this diffuseness is due to Saadyah himself. For, not only is the printed text of his version more faulty in this respect than a Florentine MS.; some of the readings of which Adler has given in Eichhorn’s *Einleit. ins A. T.* 2:245, but it has suffered a systematic interpolation. A comparison of the Constantinopolitan text with that of the Polyglots shows that where the former retains those terms of the Hebrew in which action or passion is ascribed to God the so-called. ἀνθρωποπάθειαι- the latter has the “Angel of God,” or some other mode of evading direct expressions. These interpolations are ascribed by Eichhorn to a Samaritan source; for Morinus and Hottinger assert that the custom of omitting or evading the anthropomorphisms of the Hebrew text is a-characteristic of the Samaritan versions.

(2) A version of Isaiah, which in the original MS. is ascribed to Saadyah, with several extrinsic evidences of truth, and without the opposition of a single critic, appeared under the title, *R. Saadiae Phijumensis Versio Jesaiae Arabica e MS. Bodley. edidit atque Glossar. instruxit,* H. E. G. Paulus (fasc. 2, Jena, 1791, 8vo). The text was copied from a MS. written

in Hebrew characters, and the difficulty of always discovering the equivalent Arabic letters into which it was to be transposed has been one source of the inaccuracies observable in the work. Gesenius (in his *Jesaias*, 1:88 sq.) has given a summary view of the characteristics of this version, and has shown the great general agreement between them and those of the version of the Pentateuch in a manner altogether confirmatory of the belief in the identity of the authors of both.

(3) Saadyah's version of Job exists in MS. at Oxford, where Gesenius took a copy of it *(Jesaias,* p. 10).

(4) That of Hosea is only known from, the citation of ch. 6:9, by Kimchi (Pococke's *Theolog. Works,* 2, 280).

b. The version of Joshua which is printed in the Paris and London Polyglots, the author and date of which are unknown.

c. The version of the whole passage from 1 Kings 12 to 2 Kings 12:16, inclusive, which is also found in the same Polyglots. Professor Rodiger has collected the critical evidences which prove that this whole interval is translated from the Hebrew; and ascribes the version to an unknown Damascene Jew of the eleventh century. Likewise, the passage in Nehemiah, from 1 to 9:27, inclusive, as it exists in both Polyglots, which he asserts to be the translation of a Jew (resembling that of Joshua in style), but. with subsequent interpolations by a Syrian Christian. (See his work *De Origine Arabicae Libror. V. T. Historic. Interpretationis,* Halle, 1829, 4to.)

d. The very close and almost slavish version of the Pentateuch, by some Mauritanian Jew of the thirteenth century, which Erpenius published at Leyden in 1622 — the so-called *Arabs Erpenii.*

e. The Samaritan Arabic version of Abu Sa'id. According to the author's preface affixed to the Paris MS. of this version (No. 4), the original of which is given in Eichhorn's *Bibl. Biblioth. 3,* 6, Abu Sa'id was induced to undertake it, partly by seeing the corrupt state to which ignorant copyists had reduced the version then used by the Samaritans, and partly by discovering that the version which they used, under the belief that it was that of Abu'l Hasan of Tyre, was in reality none other than that of Saadyah Haggaon. His national prejudice being thus excited against an accursed Jew, and the "manifest impiety" of some of his interpretations, he applied

himself to this translation, and accompanied it with notes, in order to justify his renderings, to explain difficulties, and to dispute with the Jews. His version is characterized by extreme fidelity to the Samaritan text (i.e. in other, words, to the Hebrew text with the differences which distinguish the Samaritan recension of it), retaining even the order of the words, and often sacrificing the proprieties of the Arabic idiom to the preservation of the very terms of the original. It is certainly not formed on the Samaritan *version,* although it sometimes agrees with it; and it has such a resemblance to the version of Saadyah as implies familiarity with it, or a designed use of its assistance; and it exceeds both these in the constant avoidance of all anthropomorphic expressions. Its date is unknown, but it must have been executed between the tenth and thirteenth centuries, because it was necessarily posterior to Saadyah's version, and because the Barberini copy of it was written A.D. 1227. It is to be regretted that this version, although it would be chiefly available in determining the readings of the Samaritan Pentateuch, is still unpublished. It exists in MS. at Oxford (one of the copies there being the one cited by Castell in the Appendix to the London Polyglot), at Paris, Leyden, and at Rome, in the celebrated Barberini Triglot (the best description of which is in De Rossi's *Specimen Var. Lect. et Chald. Estheris Additamenta,* Tibingen, 1783). Portions only have been printed: the earliest by Hottinger, in his *Promtuarium,* p. 98; and the longest two by De Sacy, with an interesting dissertation, in Eichhorn's *Bibl. Biblioth.* 10, and by Van Vloten, in his *Specim. Philolog. continens descrip. cod. MS. Biblioth. Lugd. — Bat. Partemque Vers. Sam. Arab. Pentat.* (Leidae, 1803).

f. A version of the Gospels, which was first printed at Rome in 1590, then in the Arabic New Testament of Erpenius in 1616, and afterward in the Paris Polyglot (the text of which last is the one copied in that of London). The first two of these editions are derived from MSS., and the variations which distinguish the text of Paris from that of Rome are also supposed to have been obtained from a MS. The agreement and the diversity of all these texts are equally remarkable. The agreement is so great as to prove that they all represent only one and the same version, and *that* one based immediately on the Greek. The diversities (exclusive of errors of copyists) consist in the irregular changes which have been made in every one of these MSS., separately, to adapt it indiscriminately to the Peshito or Coptic versions. This surprising amalgamation is thus accounted for by Hug: When the prevalence of the Arabic language had rendered the Syriac and

Coptic obsolete, the Syrians and Copts were obliged to use an Arabic version. They therefore took some translation in that language, but first adapted it to the Peshito and Memphitic versions respectively. As the Peshito and Coptic versions still continued to be read first in their churches, and the Arabic translation immediately afterward, as a kind of Targum, it became usual to write their national versions and this amended Arabic version in parallel columns. This mere juxtaposition led to a further adulteration in each case. Afterward, two of these MSS., which had thus suffered different adaptations, were brought together by some means, and mutually corrupted each other — by which a third text, the hybrid one of our Arabic version, was produced. The age of the original Arabic text is uncertain; but the circumstance of its adoption by the Syrians and Copts places it near the seventh century (Bertholdt's *E'nleit.* 1, 692 sq.).

g. The version of the Acts, of the Epistles of Paul, of the Catholic Epistles, and of the Apocalypse, which is found in both the Polyglots. The author is unknown, but he is supposed to have been a native of Cyrene, and the date to be the eighth or ninth century (Bertholdt, *ibid.).*

2. Arabic versions founded on the Sept.

a. The Polyglot version of the Prophets, which is expressly said in the inscription in the Paris MS. to have been made from the Greek by an Alexandrian priest. Its date is probably later than the tenth century.

b. That of the Psalms (according to the Syrian recension) which is printed in Justiniani's *Psalt. Octa. plum.* (Genoa, 1516), and in *Liber. Psalmor. a Gabr. Sionita et Vict. Scialac.* (Rome, 1614).

c. That version of the Psalms which is in use by the Malkites, or Orthodox Oriental Christians, made by Abdallah ben al-Fadhl, before the twelfth century. It has been printed at Aleppo in 1706, in London in 1725, and elsewhere.

d. The version of the Psalms (according to the Egyptian recension) found in both the Polyglots.

III. Arabic versions formed on the Peshito.

a. The Polyglot version of Job, of Chronicles, and (according to Rodiger, who ascribes them to Christian translators in the thirteenth and fourteenth

centuries) that of Judges, Ruth, Samuel, 1 Kings 1 to 11, and <12217>2 Kings 12:17, to 25.

b. The version of the Psalms printed at Kashaya, near Mount Lebanon, in 1610.

For further information and criticism respecting the character and value of these and other Arabic versions, see Rosenmüller's *Handb. d. arab. Literatur, 3,* 38 sq., 132 sq.; Dr. Davidson, in the new ed. of Horne's *Introd.* 2, 68 sq.; Davidson's *Treatise on Bibeical Criticism* (Lond. 1843), 1:255-260; 2:222-229. *SEE VERSIONS*; *SEE CRITICISM*.

Arabici

SEE ARABIANS.

Arabim

SEE WILLOW.

A'rad

(Heb. *Arad',* dr;[} perh. *flight),* the name of a city and of a man.

1. (Sept. Ἀρὰδ, but in Joshua ῎Αδερ.) An ancient city (so called perhaps from wild *asses* in the vicinity, comp. d/r [} *onager)* on the southernmost borders of Palestine, whose inhabitants drove back the Israelites as they attempted to penetrate from Kadesh into Canaan (<042101>Numbers 21:1; 33:40, where the Auth. Verso has "King Arad," instead of "King of Arad"), but were eventually subdued by Joshua, along with the other southern Canaanites (<061214>Joshua 12:14; also <070116>Judges 1:16). It lay within the original limits of the tribe of Judah (<061214>Joshua 12:14) north (north-west) of the desert of Judah (<070116>Judges 1:16). Eusebius (Ἀραμά) and Jerome place Arad twenty Roman miles from Hebron, and four from Malatha, in the neighborhood of the desert of Kadesh (see Reland, *Palaest.* p. 481, 501, 573). This accords well with the situation of a hill called *Tell Arad,* which Dr. Robinson observed on the road from Petra to Hebron. He describes it as "a barren-looking eminence rising above the country around." He did not examine the spot, but the Arabs said there were no ruins upon or near it, but only a cavern *(Researches,* 2:472, 622). The same identification is proposed by Schwarz *(Palest.* p. 86). *SEE HORMIAH*. According to Van de Velde *(Narrat.* 2:83-85) there are

fragments of pottery on the top of the Tell, and a ruined reservoir on its south side. It was an episcopal city in Jerome’s time (Ritter, *Erdk.* 14:121).

2. (Sept. Ἀρώδ v. r.̓ Ὡρήδ.*)* One of the “sons” of Beriah of the tribe of Benjamin (<130815>1 Chronicles 8:15), B.C. apparently 536.

Arad

SEE WILD ASS.

Ar’adus

(῎Αραδος), a city included in the list of places to which the decree of Lucius the consul, protecting the Jews under Simon the high-priest, was addressed (1 Maccabees 15:23). It is no doubt the *Arvad* (q.v.) of Scripture (<011017>Genesis 10:17).

A’rah

(Heb. *Arach',* j ria; prob. for j ir ea;*wayfaring),* the name of two men.

1. (Sept. Ὀρέχ.) The first named of the three sons of Ulla of the tribe of Asher (<130739>1 Chronicles 7:39). B.C. apparently 1017.

2. (Sept. Ἀρές,̓ Ηρά) An Israelite whose posterity (variously stated as 775 and 652 in number) returned from Babylon with Zerubbabel (<150205>Ezra 2:5; <160710>Nehemiah 7:10). B.C. ante 536. He is probably the same with the Arab (Sept.̓ Ηραέ*)* whose son Shechaniah was father-in-law of Tobiah (<160618>Nehemiah 6:18).

A’ram

(Heb. *Aram',* µ r ;a} prob. from µ r ; *high*, q. d. highlands; Sept. and N.,T. Ἀράμ see Gesenius, *Thes. Heb.* p. 151; Forbiger, *Alte Geogr.* 2, 641, Anm.), the name of a nation or country, with that of its founder and two or three other men. *SEE BETHARAM*. Comp. *SEE CUNEIFORM INSCRIPTIONS*.

1. ARAMAEA (Sept. and later versions SYRIA) was the name given by the Hebrews to the tract of country lying between Phoenicia on the west, Palestine on the south, Arabia Deserta and the River Tigris on the east, and the mountain range of Taurus on the north. Many parts of this extensive territory have a much lower level than Palestine; but it might receive the

designation of “highlands,” because it does rise to a greater elevation than that country at most points of immediate contact, and especially on the side of Lebanon. Aram, or Aramaea, seems to have corresponded generally to the *Syria* (q.v.) and *Mesopotamia* (q.v.) of the Greeks and Romans. We find the following divisions expressly noticed in Scripture. *SEE CANAAN*.

1. ARAM’-DAMME’SEK; qc,M,D'i µr'a}, the “Syria of Damascus” conquered by David. <100805>2 Samuel 8:5, 6, where it denotes only the territory around Damascus; but elsewhere “Aram,” in connection with its capital “Damascus,” appears to be used in a wider sense for Syria Proper (<230701>Isaiah 7:1, 8; 17:3; Amos 1:5). At a later period Damascus gave name to a district, the *Syria Damascena* of Pliny (v. 13). To this part of Aram the “land of Hadrach” seems to have belonged (<380901>Zechariah 9:1). *SEE DAMASCUS*.

2. ARAM’I-MAAKAH’, hk;[}m'i µr'a} (<131906>1 Chronicles 19:6), or simply *Maakah* (<101006>2 Samuel 10:6, 8), which, if formed from Ë[m;, to *"press together,"* would describe a country enclosed and hemmed in by mountains, in contradistinction to the next division, Aram-beth-Rehob, i.e. Syria the wide or broad, tyBe being used in Syria for a “district of country.” Aram-Maachah was not far from the northern border of the Israelites on the east of the Jordan (comp. <050314>Deuteronomy 3:14, with <061311>Joshua 13:11, 13). In <101006>2 Samuel 10:6, the text has “King Maachah,” but it is to be corrected from the parallel passage in <131907>1 Chronicles 19:7, “king of Maachah.” *SEE MAACHAH*.

3. ARAM’-BEYTH-RECHOB’, b/jr] tyBe µr'a}, the meaning of which may be that given above, but the precise locality cannot with certainty be determined (<101006>2 Samuel 10:6). Some connect it with the Beth-rehob of <071828>Judges 18:28, which Rosenmüller identifies with the Rehob of <041321>Numbers 13:21, situated “as men come to Hamath,” and supposes the district to be that now known as the *Ardh el-Hhule* at the foot of Anti-Libanus, near the sources of the Jordan. A place called Rehob is also mentioned in <070131>Judges 1:31; <061928>Joshua 19:28, 30; 21:31; but it is doubtful if it be the same. Michaelis thinks of the Rechoboth-han-Nahar (lit. *streets*, i.e. the village or town on the River Euphrates) of <013637>Genesis 36:37; but still more improbable is the idea of Bellermann and Jahn that Aram-beth-Rehob was beyond the Tigris in Assyria. *SEE REHOB*.

4. ARAM’-TSOBAH’, hb/x µria} or, in the Syriac form, ab/x, *Tsoba* ([101006]2 Samuel 10:6). Jewish tradition has placed Zobah at Aleppo (see the *Itinerary* of Benjamin of Tudela), whereas Syrian tradition identifies it with Nisibis, a city in the north-east of Mesopotamia. Though the latter opinion long obtained currency under the authority of Michaelis (in his *Dissert. de Syria Sobaea,* to be found in the *Comment. Soc. Gotting.* 1769), yet the former seems a much nearer approximation to the truth. We may gather from [100803]2 Samuel 8:3; 10:16, that the eastern boundary of Aram-Zobah was the Euphrates, but Nisibis was far beyond that river; besides that in the title of the sixtieth (supposing it genuine) Aram-Zobah is clearly distinguished from Aram-Naharaim, or Mesopotamia. It is true, indeed, that in [101016]2 Samuel 10:16, it is said that Hadarezer, king of Zobah, brought against David “Aramites from beyond the river,” but these were auxiliaries, and not his own subjects. The people of Zobah are uniformly spoken of as near neighbors of the Israelites, the Damascenes, and other Syrians; and in one place ([140803]2 Chronicles 8:3) Hamath is called Hamath-Zobah, as pertaining to that district. We therefore conclude that Aram-Zobah extended from the Euphrates westward, perhaps as far north as to Aleppo. It was long the most powerful of the petty kingdoms of Arammea, its princes commonly bearing the name of Hadadezer or Hadarezer. *SEE ZOBAH*.

5. ARAM’-NAHARA’YIM; µyir hj}i µria} i.e. *Aram of the Two Rivers,* called in Syriac “Beth-Nahrin,’ i.e. “the land of the rivers,” following the analogy by which the Greeks formed the name Μεσοποταμία, “the country between the rivers.” For that Mesopotamia is here designated is admitted universally. The rivers which enclose Mesopotamia are the Euphrates on the west and the Tigris on the east; but it is doubtful whether the Aram-Naharaim of Scripture embraces the whole of that tract or only the northern portion of it ([012410]Genesis 24:10; [052304]Deuteronomy 23:4; [070308]Judges 3:8; [131906]1 Chronicles 19:6; [196001]Psalm 60, title). A part of this region of Aram is also called *Paddan'-Aram',* µra}ˆDPi the plain of Aram ([012520]Genesis 25:20; 28:2, 6, 7; 31:18; 33:18), and once simply *Paddan* ([014807]Genesis 48:7), also *Sedeh'-Aram',* µra}hdec] the field of Aram ([281213]Hosea 12:13), whence the “Campi Mesopotamiae” of Quintus Curtius (3:2, 3; 3:8, 1; 4:9, 6). *SEE PADAN*; *SEE SADEH*. But that the whole of Aram-Naharaim did not belong to the flat country of Mesopotamia appears from the circumstance that Balaam, who ([052304]Deuteronomy 23:4) is called a native of Aram-Naharaim, says ([042307]Numbers 23:7) that he was brought

“from Aram, out of the *mountains* of the east.” The Septuagint, in some of these places, has Μεσοποταμία Συρίας, and in others Συρία Ποταμῶν, which the Latins rendered by Syria Interamna. *SEE MESOPOTAMIA*.

6. But though the districts now enumerated be the only ones *expressly named* in the Bible as belonging to Aram, there is no doubt that many more territories were included in that extensive region, e.g. Geshur, Hul, Arpad, Riblah, Hamath, Helbon, Betheden, Berothai, Tadmor, Hauran, Abilene, etc., though some of them may have formed part of the divisions already specified. *SEE ISH-TOB*.

A native of Aram was called yMir'a} *Arammi'*, an Aramaean, used of a Syrian (<120520>2 Kings 5:20), and of a Mesopotamian (<012520>Genesis 25:20). The feminine was hY;Mir'a} *Arammiyah'*, an *Aramitess* (<130714>1 Chronicles 7:14), and the plural µyMir'a} *Aramminm* (<120829>2 Kings 8:29), once (<142205>2 Chronicles 22:5) in a shortened form µyMir'; *Rammim'*. *SEE ARAMAEAN LANGUAGE*. Traces of the name of the Aramaeans are to be found in the ῎Αριμοι *and* Ἀραμαῖοι of the Greeks (Strabo, 13:4, 6; 16:4, 27; comp. Homer’s *Iliad*, 2, 783; Hesiod, *Theogn.* 804). *SEE ASSYRIA*. The religion of the Syrians was a worship of the powers of nature (Jude. 10:6; <142823>2 Chronicles 28:23; see Creuzer, *Symbol.* 2, 55 sq.). They were so noted for idolatry, that in the language of the later Jews atwymra was used as synonymous with heathenism (see the *Mischna* of Surenhusius, 2:401; Onkelos on Levit. 25:47). Castell, in his *Lexic. Heptaglott.* col. 229, says the same form of speech prevails in Syriac and Ethiopic. The Hebrew letters r, *resh*, and d, *daleth*, are so alike, that they were often mistaken by transcribers; and hence, in the Old Testament, µra, *Aram*, is sometimes found instead of µda, *Edom*, and *vice versa*. Thus in <121606>2 Kings 16:6, according to the text, the Aramaeans are spoken of as possessing Elath on the Red Sea; but the Masoretic marginal reading has “the Edomites,” which is also found in many manuscripts, in the Septuagint and Vulgate, and it is obviously the correct reading (Gesenius, *Thes. Heb.* s. vv.).

It appears from the ethnographic table in the tenth chapter of Genesis (ver. 22, 23) that Aram was a son of Sham, and that his own sons were Uz, Hul, Gether, and Mash. If these gave names to districts, Uz was in the north of Arabia Deserta, unless its name was derived rather from Huz, son of Nahor, Abraham’s brother (<012221>Genesis 22:21). Hul was probably Coele-Syria; Mash, the Mons Masius north of Nisibis in Mesopotamia; Gether is

unknown. Another Aram is mentioned (<01221>Genesis 22:21) as the grandson of Nahor and son of Kemuel, but he is not to be thought of here. The descent of the Aramaeans from a son of Shem is confirmed by their language, which was one of the branches of the Semitic family, and nearly allied to the Hebrew. Many writers, who have copied without acknowledgment the words of Calmet, maintain that the Aramaeans came from Kir, appealing to <30907>Amos 9:7; but while that passage is not free from obscurity, it seems evidently to point, not to the aboriginal abode of the people, but to the country whence God would recover them when banished. The prophet had said (Amos 1:5) that the people of Aram should go into captivity to Kir (probably the country on the River Kur or Cyrus), a prediction of which we read the accomplishment in <12609>2 Kings 16:9; and the allusion here is to their subsequent restoration. Hartmann thinks Armenia obtained its name from Aram. (See generally Michaelis, *Spicileg.* 2:121 sq.; Wahl, *Alt. u. N. Asien,* 1, 299 sq.; Gatterer, *Handb.* 1, 248; Rosenmüller, *Alterth.* I, 1:232 sq.; Ritter, *Erdkunde, 10:*16; Lengerke, *Kenaan,* 1:218 sq.). *SEE SYRIA*.

2. The first named son of Kemuel and grandson of Nahor (<01221>Genesis 22:21), B.C. cir. 2000. He is incorrectly thought by many to have given name to Syria, hence the Sept. translates Σύροι. By some he is regarded as same with RAM *SEE RAM* of <18312>Job 32:2.

3. The last named of the four sons of Shamer or Shomer of the tribe of Asher (<13734>1 Chronicles 7:34), B.C. cir. 1618.

4. The Greek form among the ancestors of Christ (<40103>Matthew 1:3, 4; <42033>Luke 3:33) of the Heb. RAM *SEE RAM* (q.v.), the son of Hezron and father of Amminadab (<13009>1 Chronicles 2:9, 10).

Aramaean Language

(Heb. *Aramith',* tymir;a} <12826>2 Kings 18:26; <15047>Ezra 4:7; <23611>Isaiah 36:11; <27004>Daniel 2:4; Sept. Συριστί, Vulg. *Syriace)* is the northern and least developed branch of the Syro-Arabian family of tongues, being a general term for the whole, of which the Chaldee and Syriac dialects form the parts, these last differing very slightly, except in the forms of the characters in which they are now written (see the Introd. to Winer's *Chaldee Gramm.* r. ed. tr. by Prof. Hackett, N. Y. 1851). *SEE CHALDEE LANGUAGE*. Its cradle was probably on the banks of the Cyrus, according to the best interpretation of <30907>Amos 9:7; but Mesopotamia, Babylonia, and Syria

form what may be considered its home and proper domain. Political events, however, subsequently caused it to supplant Hebrew in Palestine, and then it became the prevailing form of speech from the Tigris to the shore of the Mediterranean, and, in a transverse direction, from Armenia down to the confines of Arabia. After obtaining such a wide dominion, it was forced, from the ninth century onward, to give way before the encroaching ascendency of Arabic; and it now only survives as a living tongue among the Syrian Christians in the neighborhood of Mosul. According to historical records which trace the migrations of the Syro-Arabians from the east to the south-west, and also according to the comparatively ruder form of the Aramaic language itself, we might suppose that it represents, even in the state' in which we have it, some image of that aboriginal type which the Hebrews and Arabians, under more favorable social and climatical influences, subsequently developed into fullness of sound and structure. But it is difficult for us now to discern the particular vestiges of this archaic form; for, not only did the Aramaic not work out its own development of the original elements common to the whole Syro-Arabian sisterhood of languages, but it was pre-eminently exposed, both by neighborhood and by conquest, to harsh collision with languages of an utterly different family. Moreover, it is the only one of the three great Syro-Arabian branches which has no fruits of a purely national literature to boast of. We possess no monument whatever of its own genius; not any work which may be considered the product of the political and religious culture of the nation, and characteristic of it — as is so emphatically the case both with the Hebrews and the Arabs. The first time we see the language it is used by Jews as the vehicle of Jewish thought; and although, when we next meet it, it is employed by native authors, yet they write under the literary impulses of Christianity, and under the Greek influence on thought and language which necessarily accompanied that religion. These two modifications, which constitute and define the so-called Chaldee and Syriac dialects, are the only forms in which the normal and standard Aramaic has been preserved to us. It is evident, from these circumstances, that up to a certain period the Aramaic language has no other history than that of its relations to Hebrew. The earliest notice we have of its separate existence is in <01347>Genesis 31:47, where Laban, in giving his own name to the memorial heap, employs words which are genuine Aramaic both in form and use. The next instance is in <121826>2 Kings 18:26, where it appears that the educated Jews understood Aramaic, but that the common people did not. A striking illustration of its prevalence is found in the circumstance that it is employed

as the language of official communication in the edict addressed by the Persian court to its subjects in Palestine (Ezra 4:17). The later relations of Aramaic to Hebrew consist entirely of gradual encroachments on the part of the former. The Hebrew language was indeed always exposed, particularly in the north of Palestine, to Aramaic influences; whence the Aramaisms of the book of Judges and of some others are derived. It also had always a closer conjunction, both by origin and by intercourse, with Aramaic than with Arabic. But in later times great political events secured to Aramaic the complete ascendency; for, on the one hand, after the deportation of the ten tribes, the repeopling their country with colonists chiefly of Syrian origin generated a mixed Aramaic and Hebrew dialect (the Samaritan) in central Palestine; and on the other the exile of the remaining two tribes exposed them to a considerable, although generally overrated, Aramaic influence in Babylon, and their restoration, by placing them in contact with the Samaritans, tended still further to dispossess them of their vernacular Hebrew. The subsequent dominion of the Seleucide, under which the Jews formed a portion of a Syrian kingdom, appears to have completed the series of events by which the Aramaic supplanted the Hebrew language entirely.

The chief characteristics in form and flexion which distinguish the Aramaic from the Hebrew language are the following: As to the consonants, the great diversity between the forms of the same root as it exists in both languages arises principally from the Aramaic having a tendency to avoid the sibilants. Thus, where z, v, and x are found in Hebrew, Aramaic often uses d, t, and f; and even [for x. Letters of the same organ are also frequently interchanged, and generally so that the Aramaic, consistently with its characteristic roughness, prefers the harder sounds. The number of vowel-sounds generally is much smaller; the verb is reduced to a monosyllable, as are also the segolate forms of nouns. This deprives the language of some distinct forms which are marked in Hebrew, but the number and variety of nominal formations is also in other respects much more limited. The verb possesses no vestige of the conjugation *Niphal,* but forms all its passives by the prefix ta. The third person plural of the perfect has two forms to mark-the difference of gender. The use of *Vav* as "conversive" is unknown. There is an imperative mood in all the *passives.* All the active conjugations (like *Kal* in Heb.) possess two- participles, one of which has a passive signification. The participle is used with the personal pronoun to form a kind of present tense. The classes of verbs hl and al,

and other weak forms, are almost indistinguishable. In the noun, again, a word is rendered *definite* by appending ā to the *end* (the so-called *emphatic state);* but thereby the distinction between simple feminine and definite masculine is lost in the singular. The plural masculine ends in ê. The relation of *genitive* is most frequently expressed by the prefix d, and that of the *object* by the preposition l.

The Aramaean introduced and spoken in Palestine has also been, and is still, often called the Syro-Chaldaic, because it was probably in some degree a mixture of both the eastern and western dialects; or perhaps the distinction between the two had not yet arisen in the age of our Lord and his apostles. So long as the Jewish nation maintained its political independence in Palestine, Hebrew continued to be the common language of the country, and, so far as we. can judge from the remains of it which are still extant, although not entirely pure, it was yet free from any important changes in those elements and forms by which it was distinguished from other languages. But at the period when the Assyrian and Chaldaean rulers of Babylon subdued Palestine, every thing assumed another shape. The Jews of Palestine lost with their political independence the independence of their language also, which they had till then asserted. The Babylonish Aramaean dialect supplanted the Hebrew, and became by degrees the prevailing language of the people, until this in its turn was in some. measure, though not entirely, supplanted by the Greek. *SEE HELLENIST*. Josephus *(De Maccabees* 16) and the New Testament (<44614>Acts 26:14) call it the Hebrew (ἡ Ἑβραΐς διάλεκτος). Old as this appellation is, however, it has one important defect, namely, that it is too indefinite, and may mislead those who are unacquainted with the subject to confound the ancient Hebrew and the Aramaean, which took the place of the Hebrew after the Babylonish captivity, and was the current language of Palestine in the time of Christ and the apostles, as is evinced by the occurrence of proper names of places (e.g. Bethesda, Aceldama) and persons (e.g. Boanerges, Bar-jona), and even common terms (e.g. Talitha cumi, Ephphatha, Sabachthani) in this mixed dialect. (See generally the copious treatise of Pfannkuchen on the history and elements of the Arammean language, translated, with introductory remarks by the editor, in the *Am. Bibl. Rep.* April, 1831, p. 309-363; comp. Nagel, *De lingua Aramaea,* Altdorf, 1739; Etheridge, *Aramaean Dialects,* Lond. 1843).

The following are philological treatises on both branches of the Aramaean language — GRAMMARS-Sennert, *Harm. lingg. Orient.* (Viteb. 1553, 4to); Amira, *Gramm. Syriaca sive Chaldaica* (Romans 1596); Buxtorf, *Gramm. Chald. Syr.* (8vo, Basil. 1615,1650); De Dieu, *Gramm. ling. Orient.* (4to, Lud.'B. 1628; Francof. 1683); Alting, *Institut. Chald. et Syr.* (Frkf. 1676, 1701); Erpenius, *Gramm. Chald. et Syr.* (Amst. 1628); Hottinger, *Gramm. Chald. Syr. et Rabb.* (Turic. 1652); *Gramm. Heb.' Chald. Syr. et Arab.* (Heidelb. 1658, 4to); Walton, *Introd. ad Lingg. Orient.* (Lond. 1655); Schaaf, *Opus A rameum* (Lugd. Bat. 1686, 8vo); Opitz, *Syriasmus Hebraismo et Chaldaismo harmonicus* (Lips. 1678); Fessler, *Instit. lingg. Orient.* (2 vols. 8vo, Vra. tisl. 1787, 1789); Hasse, *Handb. d. Aram. Spr.* (Jena, 1791, 8vo); Jahn, *Asram. Soprachlehre* (Wien, 1793; tr. by Oberleitner, *Elementa Arama/ica,* ib. 1820, 8vo); Vater, *Handb. d. Hebr., Syr., Chald., u,. Arab. Gramm.* (Lpz. 1802, 1817, 8v,); Furst, *Lehrgebaude d. aramaischen Idiome* (Lpz. 1835); Blucher, *Grammatica Aramaica* (Vien. 1838). The only complete LEXICONS are Castell's *Lex. Heptaglottum* (2 vols. fol. Lond. 1669), and Buxtorf's *Lex. Chald. — Taomudicim* (fol. Basil. 1639); also Schonhak, *Aramndisch-Rabbinisches Worterbuch* (Warsaw, 1859 sq., 4to); Rabinei, *Rabbinisch-Aramaisches Worterb.* (new ed. Lemb. 1857 sq., 8vo): of these, the first alone covers both the Chald. and Syr., and includes likewise the sister languages. *SEE SHEMITIC LANGUAGES*.

The following may be specified as the different Aramaean dialects in detail:

1. THE EASTERN ARAMAIC or CHALDEE. — This is not to be confounded with "the language of the Chaldees" (Daniel 1:4), which was probably a Medo-Persic dialect; but is what is denominated Aramaic (tymira) in Daniel 2:4. This was properly the language of Babylonia, and was acquired by the Jews during the exile, and carried back with them on their return to their own land. *SEE CHALDAEAN*.

The existence of this language, as distinct from the Western Aramaic or Syriac, has been denied by many scholars of eminence (Michaelis, *Abhandl. uber d. Syr. Sprache,* § 2; Jahn, *Aramaische Sprachlehre,* § I; Hupfeld, *Theol. Stud. und Krit.* 1830, p. 290 sq.; De Wette, *Einl.* § 32; Furst, *Lehrgeb. der Aram. Idiome,* p. 5), who think that in what is called the Chaldee we have only the Syriac with an infusion of Hebraisms. The answer to this, however, is that some of the peculiarities of the Chaldee are such as are not Hebraistic, so that it cannot have derived them from this

source. Thus the preformative in the future of the third person masc. sing. and of the third pers. masc. and fem. plur. in Chaldee is y, while in Syriac it is n; and in Heb. the last is t; the pron. *this* in Chaldee is ËDe and ˆDe, while the Syr. has ðh; and the Heb. hz; the Chaldee has the *status emphaticus* plur. aY9, while the Syr. has a simple a9; and to these may be added the use of peculiar words, such as at;l]T;, yTil]Ti (<27507>Daniel 5:7, 16), ðn;K]i (<15048>Ezra 4:8; 5:9, 11; 6:13), tn,[,K] (<15040>Ezra 4:10, 11, etc.), hn;je l] (<27052>Daniel 5:2, 23); the use of d for l in such words as dzia}, etc. There are other differences between the Chaldee and Syriac, such as the absence from the former of otiant consonants and diphthongs, the use of dagesh-forte in the former and not in the latter, the formation of the infin. without the prefixing of in except in Peal; but as these, are common to the Chaldee with the Hebrew, they cannot be used as proofs that the Chaldee was a dialect independent of the Hebrew, and not the Syriac modified by the Hebrew; and the same may be said of the difference of pronunciation between the Syriac and Chaldee, such as the prevalence of an *a* sound in the latter where the former has the *o* sound, etc. It may be added, however, to the evidence above adduced, as a general remark, that when we consider the wide range of the Aramaic language from east to west, it is in the highest degree probable that the dialect of the people using it at the one extremity should differ considerably from that of those using it at the other. It may be further added that not only are the alphabetical characters of the Chaldee different from those of the Syriac, but there is a much greater prevalence of the *scriptio plena* in the former than in the latter. As, however, the Chaldee has come down to us only through the medium of Jewish channels, it is not probable that we have it in the pure form in which it was spoken by the Shemitic Babylonians. The rule of the Persians, and subsequently of the Greeks in Babylonia, could not fail also to infuse into the language a foreign element borrowed from both these sources. (See Aurivillius, *Dissertt. ad Sac. Literas et Philol. Orient. pertinentes,* p. 107 sq.; Hoffmann, *Grammatica Syr.,* Proleg., p. 11; Dietrich, *De Serm. Chald. proprietate,* Lips. 1839; Havernick, *General Introduction,* p. 91 sq.; Bleek, *Einl. in das A. T.,* p. 53; Winer, *Chalddische Grammatik,* p. 5.)

The Chaldee, as we have it preserved in the Bible (<15048>Ezra 4:8, 18; 7:12-26; <27204>Daniel 2:4-7:28; <24011>Jeremiah 10:11) and in the Targums, has been, as respects linguistic character, divided into three grades: 1. As it appears in the Targum of Onkelos, where it possesses most of a peculiar and

independent character; 2. As it appears in the biblical sections, where it is less free from Hebraisms; and, 3. As it appears in the other Targums, in which, with the exception to some extent of that of Jonathan ben-Uzziel on the Prophets, the language is greatly corrupted by foreign infusions (Winer, *De Onkeloso ejusque Paraphr. Chald.*, Lips. 1819; Luzzato, *De Onkelosi Chald. Pent. versione,* Vien. 1830; Hirt, *De Chaldaismo Biblico,* Jen. 1751). *SEE TARGUM*.

The language which is denominated in the N.T. *Hebrew,* and of which a few specimens are there given, seems, so far as can be judged from the scanty materials preserved, to have been substantially the same as the Chaldee of the Targums (Pfannkuche, *On the Language of Palestine in the Age of Christ and his Apostles,* translated in the *Bibl. Repository,* Apr. 1831, and reprinted in the *Bibl. Cabinet,* vol. 2). In this language some of the apocryphal books were written (Jerome, *Praef. in Tobit, Judith,* 1 *Maccabees),* the work of Josephus on the Jewish war *(De Bello Jud.*, prief. § 1), and, as some suppose, the original Gospel by Matthew. It is designated by Jerome the Syro-Chaldaic *(contr. Pelag. 3,* 1), and by this name it is now commonly known. The Talmudists intend this when they speak of the Syriac or Aramaic (Lightfoot, *Hor. Heb.* on Matthew 5:18). *SEE HEBREW LANGUAGE*.

The Chaldee is written in the square character in which the Hebrew now appears. This seems to have been the proper Chaldee character, and to have superseded the old Hebrew or Samaritan character after the exile. The Palmyrean and the Egypto-Aramaic letters, *SEE ALPHABET* much more closely resemble the square character than the ancient Hebrew of the coins (Kopp, *Bilder unid Schriften,* 2:164 sq.). *SEE CHALDEE LANGUAGE*.

2. THE WESTERN ARAMAIC or SYRIAC. — Of this in its ancient form no specimens remain. As it is known to us, it is the dialect of a Christianized people, and its oldest document is the translation of the N.T., which was probably made in the second century. *SEE SYRIAC VERSIONS*.

As compared with the Arabic, and even with the Hebrew, the Syriac is a poor language; it is also harsher and flatter than the Hebrew. As it is now extant, it abounds in foreign adulterations, having received words successively from the Persian, the Greek, the Latin, the Arabic, and even, in its more recent state, from the Crusaders.

The Syriac of the early times is said to have had dialects. This is confirmed by what has come down to us. The Syriac of the sacred books differs from that preserved in the Palmyrene inscriptions, so far as those can be said to convey to us any information — on this point, and the later Syriac of the Maronites and of the Nestorians differs considerably from that of an older date. What Adler has called the Hierosolymitan dialect is a rude and harsh dialect, full of foreign words, and more akin to the Chaldee than to the Syriac. The Syriac is written in two different characters, the Estrangelo and the Peshito. Of these the Estrangelo is the more ancient; indeed, it is more ancient apparently than the characters of the Palmyrene and the Egypto-Aramaic inscriptions. Assemanni derives the word from the Greek στρογγύλος, *round (Bibl. Orient. 3,* pt. 2, p. 378); but this does not correspond with the character itself, which is angular rather than round. The most probable derivation is from the Arabic *esti, writing,* and *anjil, gospel.* The Peshito is that commonly in use, and is simply the Estrangelo reduced to a more readable form. *SEE SYRIAC LANGUAGE*.

3. THE SAMARITAN. — This is a mixture of Aramaic and Hebrew. It is marked by frequent permutations of the gutturals. The character used is the most ancient of the Shemitic characters, which the Samaritans retained when the Hebrews adopted the square character. Few remains of this dialect are extant. Besides the translation of the Pentateuch [see SAMARITAN VERSIONS], only some liturgical hymns used by Castell, and cited by him as *Liturgia Damascenorum,* and the poems collected and edited by Gesenius *(Carmina Samaritasa)* in the first fasciculus of his *Anecdota Orientalia,* remain. (Morinus, *Opuscula HebrceoSamaritana,* 1657; Cellarius, *Hore Samaritance,* Jenae, 1703; Uhlemann, *Institutt. Ling. Samaritanae,* Lips. 1837.) *SEE SAMARITAN LANGUAGE*.

4. THE SABIAN or NAZOREAN. — This is the language of a sect on the banks of the Euphrates and Tigris who took to themselves (at least in part) the name of Mendeites (Gnostics) or Nazoreans, but were called Sabians by the Arabians. Some of their religious writings are extant in the libraries at Paris and Oxford. Their great book (Brirasi), the *Liber Adami,* has been edited with a Latin translation by Matthias Norberg, Prof. at Lund, who died in 1826, under the title *Codex Nasarcaus, Liber Adami Appellatus* (3 parts 4to, Lund, 1815-16); this was followed by a *Lexicon* (1816) and an *Onomasticon* (1817) on the book by the same. The language is a jargon between Syriac and Chaldee; it uses great freedom with the gutturals, and indulges in frequent commutations of other letters; and in

general is harsh and irregular, with many grammatical improprieties, and a large infusion of Persic words. The MSS. are written in a peculiar character; the letters are formed like those of the Nestorian Syriac, and the vowels are inserted as letters in the text.

5. THE PALMYRENE. — On the ruins of the ancient city of Palmyra or Tadmor have been found many inscriptions, of which a great part are bilingual, Greek, and Aramaic. A collection of these was made by Robert Wood, and published by him in a work entitled *The Ruins of Palmyra* (Lond. 1753); they were soon afterward made the object of learned examination by Barthelemy at Paris and Swinton at Oxford, especially the latter *(Explication of the Inscriptions in the Palmnyrene Language,* in the 48th vol. of the *Philosophical Transactions,* p. 690-756). These inscriptions are of the first, second, and third centuries; they are of little intrinsic importance. The language closely resembles the Syriac, and is written in a character akin to the square character, but a little inclining to a cursive mode of writing.

6. THE EGYPTO-ARAMAIC. — This is found on some ancient Egyptian monuments, proceeding probably from Jews who had come from Palestine to Babylonia. Among these is the famous Carpentras inscription, so called from its present location in the south of France: this, Gesenius thinks, is the production of a Syrian from the Seleucidinian empire residing in Egypt; but this is less probable than that it is the production of a Jew inclining to the Egyptian worship. Some MSS. on papyrus also belong to this head (see Gesenius, *Monumenta Phaen.* 1:226- 245). The language is Aramaic, chiefly resembling the Chaldee, but with a Hebrew infusion.

Aramaic Versions

SEE SYRIAC VERSIONS; *SEE TARGUM*.

A’ramitess

(Heb. *Arammiyah',* hY;Mir ia} Sept. ἡ Σύρα, <130714>1 Chronicles 7:14), a female Syrian, as the word is elsewhere rendered. *SEE ARAM*.

A’ram-nahara’im

(Heb. *Aram' Nahara'yim,* µyir hj}i µ r ia} Sept. Μεσοποταμία Συρίας, <196001>Psalm 60, title), the region between the rivers Euphrates and Tigris, i.e. *Mesopotamia,* as it is elsewhere rendered. *SEE ARAM*.

Aram-Zobah

SEE ARAM.

A’ran

(Heb. *Aran',* ˆr a} *wild goat;* Sept. Αράν, v. r. Ἀῤῥάν*),* the second named of the two sons of Dishan, and grandson of Seir the Horite (<01636>Genesis 36:28; <13142>1 Chronicles 1:42). B.C. cir. 1963.

Ar’arat

Picture for Ar’arat

(Heb. *Ararat',* f r ;r a} accord. to Bohlen and Benfey from Sanscrit *aryavarta*, “sacred land;” Sept. Ἀραράτ; v. r. in <12197>2 Kings 19:37, Ἀραράθ*;* in <23738>Isaiah 37:38, Ἀρμενία*;* v. r. in <24627>Jeremiah 51:27, Ἀραρέθ, Ἀρασέθ, etc.), occurs nowhere in Scripture as the name of a mountain, but only as the name of a country, upon the “mountains” of which the ark rested during the subsidence of the flood (<01804>Genesis 8:4). In <12197>2 Kings 19:37; <23738>Isaiah 37:38 (in both which it is rendered “Armenia”), it is spoken of as the country whither the sons of Sennacherib, king of Assyria, fled, after they had murdered their father. The apocryphal book of Tobit (1:21) says it was εἰς τὰ ὄρη Ἀραράθ, “to the mountains of Ararath.” This points to a territory which did not form part of the immediate dominion of Assyria, and yet might not be far off from it. The description is quite applicable to Armenia, and the tradition of that country bears that Sennacherib’s sons were kindly received by King Paroyr, who allotted them portions of land bordering on Assyria, and that in course of time their posterity also established an independent kingdom, called Vaspurakan (Advall’s *Transl.* of Chamich’s *Hist. of Armenia,* 1, 33, 34). The only other Scripture text where the word occurs (<24627>Jeremiah 51:27) mentions Ararat, along with Minni and Ashkenaz, as kingdoms summoned to arm themselves against Babylon. In the parallel place in <23102>Isaiah 13:2-4, the invaders of Babtylonia are described as “issuing from the mountains;” and if by *Minni* we understand the *Minyas* in Armenia, mentioned by Nicholas of Damascus (Josephus, *Ant.* 1:3, 6), and by *Ashkenaz* some country on the *Euxine* Sea, which may have had its original name, *Axenos,* from Ashkenaz, a son of Gomer, the progenitor of the Cimmerians (<01002>Genesis 10:2, 3), then we arrive at the same conclusion,

viz. that Ararat was a mountainous region north of Assyria, and in all probability in Armenia. In <26:38:6>Ezekiel 38:6, we find Togarmah, another part of Armenia, connected with Gomer, and in <26:27:14>Ezekiel 27:14, with Meshech and Tubal, all tribes of the north. With this agree the traditions of the Jewish and Christian churches (Josephus, *Ant.* 1:3, 5; Euseb. *Praep, Evang.* 9:12, 19; Jerome *on Isaiah* 1. c.), and likewise the accounts of the native Armenian writers, who inform us that *Ararad* was the name of one of the ancient provinces of their country, supposed to correspond to the modern pachalics of Kars and Bayazid, and part of Kurdistan. According to the tradition preserved in Moses of Chorene (in his *Histor. Armen.* p. 361, ed. Whiston, Lond. 1736), the name of Ararat was derived from Arai, the eighth of the native princes, who was killed in a battle with the Babylonians about B.C. 1750; in memory of which the whole province was called *Aray-iarat,* i.e. the ruin of Arai. (See Michaelis, *Suppl.* 1:130 sq.; Tuch, *Gen.* p. 170 sq.) Rev. E. Smith, who made an exploring tour in Persia and Armenia in 1830 and 1831, remarks in the *Biblical Repository,* 1832, p. 202, "The name of Ararat occurs but twice in the Old Testament (<010801>Genesis 8:1, and <245127>Jeremiah 51:27), and both times as the name of a country, which in the last passage is said to have a king. It is well known that this was the name of one of the fifteen provinces of Armenia. It was situated nearly in the center of the kingdom; was very extensive, reaching from a point above seven or eight miles east of the modern Erzroom, to within thirty or forty miles of Nakhchewan; yielded to none in fertility, being watered from one extremity to the other by the Araxes, which divided it into two nearly equal parts; and contained some eight or ten cities, which were successively the residences of the kings, princes, or governors of Armenia from the commencement of its political existence, about 2000 years B.C. according to Armenian tradition, until the extinction of the Pagratian dynasty, about the middle of the eleventh century; with the exception of about 230 years at the commencement of the Arsacian dynasty, when Nisibis and Oria were the capitals. It is therefore not unnatural that this name should be substituted for that of the whole kingdom, and thus become known to foreign nations, and that the king of Armenia should be called the king of Ararat." *SEE CUNEIFORM INSCRIPTIONS.*

But though it may be concluded with tolerable certainty that the land which has thus become intimately connected with the name Ararat is to be identified with a portion of Armenia, we possess no historical data for

fixing on any one mountain in that country as the resting-place of the ark. It probably grounded on some of the lower peaks of the chain of mountains encircling that region. This supposition best accords with the nature of the circumstances, and does not conflict with the language of the text when properly weighed. *SEE DELUGE*. If our supposition be correct, then, for any thing that appears to the contrary, the ark did not touch the earth until the waters were abated to a level with the lower valleys or plains, and, consequently, the inmates were not left upon a dreary elevation of 16,000 or 17,000 feet, never till of late deemed accessible to human footsteps, and their safe descent from which, along with all the "living creatures" committed to their care, would have been a greater miracle than their deliverance from the flood. By this explanation also we obviate the geological objection against the mountain, now called Ararat, having been submersed, which would imply a universal deluge, whereas by the "mountains of Ararat" may be understood some lower chain in Armenia, whose height would not be incompatible: with the notion of a partial flood. Finally, we on this hypothesis solve the question: If the descendants of Noah settled near the resting-place of the ark in Armenia, how could they be said to approach the plain of Shinar (Genesis 11:2), or Babylonia, *from the East?* For, as we read the narrative, the precise resting-place of the ark is nowhere mentioned; and though for a time stationary "over" the mountains of Ararat, it may, before the final subsidence of the waters, have been carried considerably to the east of them. (See Raumer, in the *Hertha,* 1829, 13:333 sq.; comp. Hoff, *Gesch. d. Erdoberflache,* Gotha, 1834, 3:369.) *SEE ARK*.

The ancients, however, attached a peculiar sacredness to the tops of high mountains, and hence the belief was early propagated that the ark must have rested on some such lofty eminence. The earliest tradition fixed on one of the chain of mountains which separate Armenia on the south from Mesopotamia, and which, as they also enclose Kurdistan, the land of the Kurds, obtained the name of the Kardu or Carduchian range, corrupted into Gordiaean and Cordymean. This opinion prevailed among the Chaldieans, if we may rely on the testimony of Berosus as quoted by Josephus *(Ant.* 1:3, 6): "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans [Κορδυαίων=*Koords],* and that people carry off pieces of the bitumen, which they use as amulets." (See Orelli, *Suppl. not. ad Nicol. Damasc.* p. 58; Ritter, *Erdk.* 10:359 sq.) The same is reported by Abydenus (in Euseb. *Praep. Evang.* 9:4), who

says they employed the wood of the vessel against diseases. Hence we are prepared to find the tradition adopted by the Chaldee paraphrasts, as well as by the Syriac translators and commentators, and all the Syrian churches. In the three texts where "Ararat" occurs, the *Targum* of Onkelos has WDrqi, *Kardu;* and, according to Buxtorf, the term "Kardyan" was in Chaldee synonymous with "Armenian." At <010804>Genesis 8:4, the Arabic of Erpenius has *Jebel el-Karud* (the Mountain of the Kurds), which is likewise found in the "Book of Adam" of the Zabaeans. For other proofs that this was the prevalent opinion among the Eastern Churches, the reader may consult Eutychius *(Annals)* and Epiphanius *(Hoeres.* 18). It was no doubt from this source that it was borrowed by Mohammed, who in his *Koran* (11:46) says "The ark rested on the mountain Al-Judi." That name was probably a corruption of Giordi. i.e. Gordiaean (the designation given to the entire range), but afterward applied to the special locality where the ark was supposed to have rested. This is on a mountain a little to the cast of Jezirah ibn Omar (the ancient Bezabde) on the Tigris. At the foot of the mountain there was a village called *Karya Thaminin,* i.e. the Village of the Eighty-that being the number (and not eight) saved from the flood according to the Mohammedan belief (Abulfeda, *Anteislam.* p. 17). The historian Elmacin mentions that the Emperor Heraclius went up, and visited this as "the place of the ark." Here, or in the neighborhood, was once a famous Nestorian monastery —" the Monastery of the Ark," destroyed by lightning in A.D. 776 (see Assemani, *Bibl. Or.* 2, 111). The credulous Jew, Benjamin of Tudela, says that a mosque was built at Mount Judi, "of the remains of the ark," by the Caliph Omar. Kinneir, in describing his journey from Jezirah along the left bank of the Tigris to Nahr Van, says *(Trav.* p. 453), "We had a chain of mountains running parallel with the road on the left hand. This range is called the *Juda Dag* (i.e. mountain) by the Turks, and one of the inhabitants of Nahr Van assured me that he had frequently seen the remains of Noah's ark on a lofty peak behind that village." (Comp. Rich's *Kurdistan,* 2, 124.) A French *savant,* Eugene Bore, who visited those parts, says the Mohammedan dervishes still maintain here a perpetually burning lamp in an oratory *(Revue Francaise,* vol. 12; or the *Semeur* of October 2, 1839). The selection of this range was natural to an inhabitant of the Mesopotamian plain; for it presents an apparently insurmountable barrier on that side, hemming in the valley of the Tigris with abrupt declivities so closely that only during the summer months is any passage afforded between the mountain and river (Ainsworth's *Travels in track of the Ten Thousand,* p. 154). Josephus also

quotes Nicolaus Damascenus to the effect that a mountain named Baris, beyond Minyas, was the spot. This has been identified with *Varaz,* a mountain mentioned by St. Martin *(Mem. sur 'Armenie,* 1:265) as rising to the north of Lake Van; but the only important mountain in the position indicated is described by recent travelers under the name *Seiban Tagh;* and we are therefore inclined to accept the emendation of Schroeder, who proposes to read Μάσις the indigenous name of *Mount Ararat,* for Βάρις. After the disappearance of the Nestorian monastery, the tradition which fixed the site of the ark on Mount Judi appears to have declined in credit, or been chiefly confined to Mohammedans, and gave place (at least among the Christians of the West) to that which now obtains, and according to which the ark rested on a great mountain in the north of Armenia-to which (so strongly did the idea take hold of the popular belief) was, in course of time, given the very name of Ararat, as if no doubt could be entertained that it was the Ararat of Scripture. We have seen, however, that in the Bible Ararat is nowhere the name of a mountain, and by the native Armenians the mountain in question was never so designated; it is by them called *Macis,* and by the Turks *Aghur-dagh,* i.e. "The Heavy or Great Mountain" (see Kampfer, *Amen.* 2, 428 sq.). The *Vulgate* and Jerome, indeed, render Ararat by "Armenia," but they do not particularize any one mountain. Still there is no doubt of the antiquity of the tradition of this being (as it is sometimes termed) the "Mother of the World." The Persians call it *Kuh-i-Nuch,* "Noah's Mountain." The Armenian etymology of the name of the city of *Nakhchevan* (which lies east of it) is said to be "first place of descent or lodging," being regarded as the place where Noah resided after descending from the mount. It is mentioned by Josephus *(Ant.* 1:3, 5) under a Greek name of similar import, viz. Ἀποβατήριον (" landing-place"), and by Ptolemy (5, 13, § 12) as *Naxuana* (Ναξουάνα, see Chesney, *Exped. to the Euphrat.* 1, 145).

1. The mountain thus known to Europeans as Ararat consists of two immense conical elevations (one peak considerably lower than the other), towering in massive and majestic grandeur from the valley of the Aras, the ancient Araxes. Smith and Dwight give its position north 570 west of Nakhchevan, and south 25º west of Erivan *(Researches in Armenia,* p. 267); and remark, in describing it before the recent earthquake, that in no part of the world had they seen any mountain whose imposing appearance could plead half so powerfully as this a claim to the honor of having once been the stepping-stone between the old world and the new. "It appeared,"

says Ker Porter, “as if the hugest mountains of the world had been piled upon each other to form this one sublime immensity of earth, and rocks, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any length of time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an irrepressible impulse immediately carrying my eye upward again refixed my gaze upon the awful glare of Ararat” *(Trav.* 1, 182 sq.; 2, 636 sq.). To the same effect Morier writes: “Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it., It is perfect in all its parts; no hard rugged feature, no unnatural prominences; everything is in harmony, and all combines to render it one of the sublimest objects in nature” *(Journey,* c. 16; *Second Journey,* p. 312). Several attempts had been made to reach the top of Ararat, but few persons had got beyond the limit of perpetual snow. The French traveler Tournefort, in the year 1700, long persevered in the face of many difficulties, but was foiled in the end. About a century later the Pacha of Bayazid undertook the ascent with no better success. The honor was reserved to a German, Dr. Parrot, in the employment of Russia, who (in his *Reise zum Ararat,* Berl. 1834; translated by W. T. Cooley, Lond. and N. Y.) gives the following particulars: “The summit of the Great Ararat is in 39º 42’ north lat., and 61º 55’ east long. from Ferro. Its perpendicular height is 16,254 Paris feet above the level of the sea, and 13,350 above the plain of the Araxes. The Little Ararat is 12,284 Paris feet above the sea, and 9561 above the plain of the Araxes.” After he and his party had failed in two attempts to ascend, the third was successful, and on the 27th of September (O. S.), 1829, they stood on the summit of Mount Ararat. It was a slightly convex, almost circular platform, about 200 Paris feet in diameter, composed of eternal ice, unbroken by a rock or stone; on account of the great distances, nothing could be seen distinctly. The observations effected by Parrot have been fully confirmed by another Russian traveler, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1845. He reports that, from the valley between the two peaks, nearly 8000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually

a period of atmospheric quiet, and a clear unclouded sky. Another Russian, M. Antonomoff, has also ascended to the top; and an Englishman, named Seymour, accompanied by a guide to tourists named Orvione, and escorted by four Cossacks and three Armenians, claims likewise to have ascended the mountain, and, to have reached the level summit of the highest peak on the 17th September, 1846. (See extract from a letter in the *Caucase*, a St. Petersburg Journal, *Athenceum*, No. 1035, p. 914.) That the mountain is of volcanic origin is evidenced by the immense masses of lava, cinders, and porphyry with which the middle region is covered; a deep cleft on its northern side has been regarded as the site of its crater, and this cleft has been the scene of a terrible catastrophe. An earthquake, which in a few moments changed the entire aspect of the country, commenced on July 2, 1840, and continued, at intervals, until the 1st of September. Traces of fissures and land-slips have been left on the surface of the earth, which the eye of the scientific observer will recognize after many ages. Clouds of reddish smoke and a strong smell of sulphur, which pervaded the neighborhood after the earthquake, seem to indicate that the volcanic powers of the mountain are not altogether dormant. The destruction of houses and other property in a wide tract of country around was very great; fortunately, the earthquake having happened during the day, the loss of lives did not exceed fifty. The scene of greatest devastation was in the narrow valley of Akorhi, where the masses of rock, ice, and snow, detached from the summit of Ararat and its lateral points, were thrown at one single bound from a height of 6000 feet to the bottom of the valley, where they lay scattered over an extent of several miles. (See Major Voskoboinikof's *Report*, in the *Athenceum* for 1841, p. 157.) Parrot describes the secondary summit about 400 yards distant from the highest point, and on the gentle depression which connects the two eminences he surmises that the ark rested *(Journey to Ararat,* p. 179). The region immediately below the limits of perpetual snow is barren, and unvisited by beast or bird. Wagner *(Reise*. p. 185) describes the silence and solitude that reign there as quite overpowering. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nakhchevan, where the patriarch is reputed to have been buried (see *Am. Bibl. Repos.* April, 1836, p. 390-416). *SEE NOAH*.

2. Returning to the broader signification we have assigned to the term "the mountains of Ararat," as co-extensive with the Armenian plateau from the

base of Ararat in the north to the range of Kurdistan in the south, we notice the following characteristics of that region as illustrating the Bible narrative:

(1.) Its *elevation.* It rises as a rocky island out of a sea of plain to a height of from 6000 to 7000 feet above the level of the sea, presenting a surface of extensive plains, whence, as from a fresh base, spring important and lofty mountain-ranges, having a generally parallel direction from east to west, and connected with each otherly transverse ridges of moderate height.

(2.) *Its geographical position.* The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the north, and between the Persian Gulf and the Mediterranean on the south. With the first it is connected by the Acampsis, with the second by the Araxes, with the third by the Tigris and Euphrates, the latter of which also serves as an outlet toward the countries on the Mediterranean coast. These seas were the high roads of primitive colonization, and the plains watered by these rivers were the seats of the most powerful nations of antiquity, the Assyrians, the Babylonians, the Medes, and the Colchians. Viewed with reference to the dispersion of the nations, Armenia is the true center (ὀμφαλός) of the world; and it is a significant fact that at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey, and Persia.

(3.) *Its physical formation.* The Armenian plateau is the result of volcanic agencies: the plains as well as the mountains supply evidence of this. Armenia, however, differs materially from other regions of similar geological formation, as, for instance, the neighboring range of Caucasus, inasmuch as it does not rise to a sharp, well-defined central crest, but expands into plains or steppes, separated by a graduated series of subordinate ranges. Wagner *(Reise,* p. 263) attributes this peculiarity to the longer period during which the volcanic powers were at work, and the room afforded for the expansion of the molten masses into the surrounding districts. The result of this expansion is that Armenia is far more accessible, both from without and within its own limits, than other districts of similar elevation: the passes, though high, are comparatively easy, and there is no district which is shut out from communication with its neighbors. The fall of the ground in the center of the plateau is not decided in any direction, as is demonstrated by the early courses of the rivers the Araxes, which flows into the Caspian, rising westward of either branch of the Euphrates, and

taking at first a northerly direction-the Euphrates, which flows to the south, rising northward of the Araxes, and taking a westerly direction.

(4.) The *climate* is severe. Winter lasts from October to May, and is succeeded by a brief spring and a summer of intense heat. The contrast between the plateau and the adjacent countries is striking: in April, when the Mesopotamian plains are scorched with heat, and on the Euxine shore the azalea and rhododendron are in bloom, the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night.

(5.) The *vegetation* is more varied and productive than the climate would lead us to expect. Trees are not found on the plateau itself, but grass grows luxuriantly, and furnishes abundant pasture during the summer months to the flocks of the nomad Kurds. Wheat and barley ripen at far higher altitudes than on the Alps and the Pyrenees: the volcanic nature of the soil, the abundance of water, and the extreme heat of the short summer bring the harvest to maturity with wonderful speed. At Erzrum, more than 6000 feet above the level of the sea, the crops appear above ground in the middle of June, and are ready for the sickle before the end of August (Wagner, p. 255). The vine ripens at about 5000 feet, while in Europe its limit, even south of the Alps, is about 2650 feet. *SEE ARMENIA*.

The general result of these observations as bearing upon the Biblical narrative would be to show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and its physical character secured an impartial distribution of the families of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time, the character of the vegetation was remarkably adapted to the nomad state in which we may conceive the early generations of Noah's descendants to have lived. *SEE ETHNOLOGY*.

Ar'arath

(Ἀραράθ v. r. Ἀραράτ), another form (Tobit 1:21) of the name ARARAT *SEE ARARAT* (q.v.).

Aratus

(῎Αρατος*)*, the author of two astronomical poems in Greek, about B.C. 270, fragments and Latin translations of which are alone extant (Fabric.

Bibl. Grave. 4:87; Schaubach, *Gesch. d. griech. Astronomic,* p. 215; Delambre, *Hist. de l'Astron. Ancienne).* (For an account of his works and their editions, see Smith's *Dict. of Class. Biog.* s.v.) From the opening of one of these poems, entitled *Phaenomena* (Φαινόμενα), the Apostle Paul is thought to have made the quotation indicated in his speech at Athens (<44728>Acts 17:28), "As certain also of your own poets have said, 'For we are also his offspring;' "since the words precisely agree (Τοῦ γὰρ καὶ γένος ἐσμέν*).* Others, however (see Kuinol, *Comment.* in loc.), adduce similar sentiments from Cleanthes (ἐκ σοῦ γαρ γένος ἐσμέν, *Hymn. in Jovem,* 5) and Pindar (ἕν θεῶν γένος, *Nem.* 6). A few brief and casual quotations of this kind have been made the foundation of the hasty conclusion that Paul was well read in classic poetry; but this, from his Jewish education, is extremely improbable. *SEE PAUL*. In this, the most direct instance, he appears rather to refer to the general sentiment of the Greek mythology, of which the passages adduced (alluded to in a general way by Paul, as if taken second-hand and 'by recollection merely) are the frequent expression (note the plur. *"poets").* See Schmid, *De Arato* (Jen. 1691).

Arau'nah

(Heb. *Aravnah',* חַרְנָה <10246>2 Samuel 24:16-24 [ver. 16 חַרְוָנָה ver. 18 חַרְוָנָי] perhaps another form of *Ornan;* Sept. Ὀρνά) or Or'nan (Heb. *Ornan',* אָרְנָן; *nimble;* <13201>1 Chronicles 21; <14301>2 Chronicles 3:1; Sept. Ὀρνα), a man of the Jebusite nation, which possessed Jerusalem before it was taken by the Israelites. The angel of pestilence, sent to punish King David for his presumptuous vanity in taking a census of the people, was stayed in the work of death near a plot of ground belonging to this person, used as a threshing-floor, and situated on Mount Moriah; and when he understood it was required for the site of the Temple, he liberally offered the ground to David as a free gift; but the king insisted on paying the full value for it (50 shekels of silver according to <10248>2 Samuel 24:18, but 600 shekels of gold according to <13218>1 Chronicles 21:18). B.C. cir. 1017. *SEE DAVID*. Josephus, who calls him *Oronna* (Ὀρόννα, *Ant.* 7, 13, 4), adds that he was a wealthy man among the Jebusites, whom David spared in the capture of the city on account of his good-will toward the Hebrews *(Ant.* 7, 3, 3). *SEE MORIAH*.

Ar’ba

(Heb. *Arba',* [Bir]ai *four,* but see Simonis *Onom. V. T.* p. 312 sq.; Sept. Ἀρβόκ v. r. Ἀργόβ), a giant, father of Anak (q.v.), from whom Hebron (q.v.) derived its early name of KIRJATH-ARBA *SEE KIRJATH-ARBA* , i.e. *city of Arba* (<061415>Joshua 14:15; 15:13; 21:11). B.C. ante 1618. See GIANT.

Ar’bathite

(Heb. *Arbathi',* ytbir][i Sept. Ἀραβωθίτης, but in Chronicles Σαραβεθθεί v. r. Γαραβαιθί), an epithet of Abiel, one of David’s warriors (<102331>2 Samuel 23:31; <131132>1 Chronicles 11:32), probably as being an inhabitant of ARABAH *SEE ARABAH* (<061561>Joshua 15:61; 23:22).

Arbat’tis

(only in the dat. plur. Ἀρβάττοις, with many var. readings, see Grimm, *Handb.* in loc.), a city or region named in connection with Galilee as being despoiled by Simon Maccabaus (1 Maccabees 5:23). Ewald *(Isr. Gesch.* 4, 359 note) thinks (from the Syriac reading *Ard Bot)* that the district now called *Ard el-Batbah,* north of the sea of Galilee, is intended, and others have conjectured the *Arabah, Arabia,* etc.; but the most probable supposition is that of Reland *(Palest.* p. 192), that the name is a corruption (comp. 2 Maccabees 5:3) of that of the toparchy called by Josephus *(War,* 3, 3, 4 and 5) ACRABATTINE *SEE ACRABATTINE* (q.v.).

Arbeh

SEE LOCUST.

Ar’bel

SEE BETH-ARBEL.

Arbe’la

(τὰ Ἀρβήλα), mentioned in 1 Maccabees 9:2, as defining the situation of Masaloth, a place besieged and taken by Bacchides and Alcimus at the opening of the campaign in which Judas Maccabaeus was killed. According to Josephus *(Ant.* 12:11, 1) this was at Arbela of Galilee (ἐν Ἀρβήλοις), a place which he elsewhere states to be near Sepphoris, on the lake of

Gennesareth, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter (comp. *Ant.* 14:15, 4 and 5; *War*, 1:16, 2 and 3; 2:20, 6; *Life*, 37). These topographical requirements are fully met by the existing *Irbid*, a site with a few ruins, west of Mejdel, on the south-east side of the Wady Hamam, in a small plain at the foot of the hill of Kurun Hattin. The caverns are in the opposite face of the ravine, and bear the name of Kulat Ibn Maan (Robinson, 2:398; Burckh. 331; Irby, 91). As to the change in the name, the Arbela of Alexander the Great is called *Irbil* by the Arabic historians (Robinson, 2:399). Moreover, the present *Irbid* is undoubtedly mentioned in the Talmud as Arbel (see Schwarz, *Palest.* 189; Reland, *Palest.* 358; Robinson, 3, 343 note). There seems, therefore, no reason to doubt the soundness of this identification (first suggested in the *Muinch. Gel. Anzeigen*, Nov. 1836). The army of Bacchides was on its road from Antioch to the land of Judaea (γῆν Ἰούδα), which they were approaching "by the way that leadeth to Galgala" (Gilgal), that is, by the valley of the Jordan in the direct line to which *Irbid* lies. Ewald, however *(Gesch. Isr.* 4:370 note), insists, in opposition to Josephus, that the engagements of this campaign were confined to Judaea proper, a theory which drives him to consider "Galgala" as the Jiljilia north of Gophna. See GILGAL. But he admits that no trace of an Arbela in what direction has yet come to light. Arbela is probably the BETH-ARBEL *SEE BETH-ARBEL* (q.v.) of <281014>Hosea 10:14 — Smith.

Arbela

(Ἀρβηλά), another city mentioned by Eusebius and Jerome *(Onomast.* s.v.) as situated beyond Jordan, near Pella; doubtless the present *Irbid*, a large village with extensive ruins near Wady Shelaleh, visited by several travelers (Ritter, *Erdk.* 15:1054 sq.).

Ar'bite

(Heb. *Arbi'*, yBir]ai, Sept. Ἀρβί), an epithet of Paarai or Naarai, one of David's warriors (<102335>2 Samuel 23:35; comp. <131137>1 Chronicles 11:37), probably as being a native of the town ARAB *SEE ARAB* (<061552>Joshua 15:52). In the list of Chronicles it is given as *Ben-Ezbai*, by a change in letters not unfrequently occurring. *SEE EZBAI*. (See Kennicott, *Dissert.* on 2 Samuel 23, p. 210.)

Arbo’nai

(Gr. *Abronas,* Ἀβρωνᾶς v. r. Ἀβρωναΐ, see Fritzsche, *Comment.* in loc.), a stream, as it would seem, in Mesopotamia, having several considerable cities on its banks which were destroyed by Holofernes (Judith 2:24). Some regard it as being the same with the Habor (q.v.) or Chaboras of Scripture (<121716>2 Kings 17:16). But it is probably a false rendering of a bungling translator for the original Hebrews r h;N;hi r b,[E] *beyond the river,* i, e. Euphrates (see Movers, in the *Bonner Zeitschr.* 13:38).

Arbrissel or Arbrisselles, Robert D’

the founder of the order of Fontevrault, was born in 1047 at Arbrissel or Arbreses, a village in the diocese of Rennes, and died Feb. 25, 1117. In 1085 he was appointed vicar-general of the bishop of Rennes, in which diocese he labored successfully for the restoration of church discipline. In 1089 he became professor of theology at Angers; but after two years he retired to the forest of Craon, on the frontier of Anjou and Bretagne. There soon a number of hermits gathered around him, and Robert founded the first establishment of the order of Fontevrault, the celebrated abbey DE ROTA. Robert himself was appointed its first prior at the Council of Tours in 1096, where he preached the same year. The number of the followers of Robert rapidly increased, and he established several monasteries; the most important was the celebrated abbey of Fontevrault, near Poitiers, after which the entire order was named. The abbey consisted of two different monasteries, one for men and one for women, which together counted soon more than 2000 inmates. According to the letters of Marbod, bishop of Rennes (cited by P. de la Mainferme, *Clipeus,* t. i, p. 69), and Geoffroy, abbot of Vendome *(Recueil des Lettres de l'Abbe Geqofroy, publiees par le P. Sirmond* in 1610), Robert, to crucify his flesh, had recourse to the most immoral kind of mortification; he used, for instance, to sleep in the cells of the nuns. These facts, denied or excused by some, and affirmed or censured by others, were the subject of the most lively controversy among the Roman Catholic theologians of France in the 17th and 18th centuries. A monk of Fontevrault, P. de la Mainferme, wrote a large work, entitled *Clipeus nascentis ordinis Fontebraldensis,* in defense of the founder of the order. Robert, in 1104, was present at the Councils of Beaugency and Paris, at the latter of which he prevailed upon Bertrade to separate from King Philip. He died in the monastery of Orsan. His remains were, in 1633, placed in a magnificent marble tomb, made by order of Louise of Bourbon,

abbess of Fontevrault. — Mainferme, *Dis. sertationes in Epistolam contra Robertum de Arbrisello* (Saumur, 1682); Hoefer, *Nouv. Biographie Generale*, 3, 23.

Arbuthnot, Alexander

a Scotch divine, was born in 1538. He was educated in the University of St. Andrew's, and then went to France and prosecuted his studies under Cujacius. Being declared licentiate of laws, he came home in 1566 to follow that profession; but he soon left the bar for the pulpit. In 1568 he was made principal of the University of Aberdeen. He took an active part in the various controversies of the time, and was employed in the preparation of the "Book of Discipline." In 1583 he received a presentation to one of the churches of St. Andrew's, but was prohibited by a royal warrant, or "horning," from accepting it. The cause of the royal indignation against him is not exactly known; but while the controversy as to his appointment was pending he died, October 10,1583. He left behind him the character of a moderate and honest man, a man of learning, and a poet. — McCrie's *Life of Melville*, 1, 114; *Biog. Britannica*.

Arcade

Picture for Arcade

In church architecture, a series of arches supported by pillars or shafts, whether belonging to the construction or used in relieving large surfaces of masonry; the present observations will be confined to the latter, that is, to ornamental arcades. These were introduced early in the Norman style, and were used very largely to its close, the whole base story of exterior and interior alike, and the upper portions of towers and high walls, being often quite covered with them. They were either of simple or of intersecting arches; it is needless to say that the latter are the most elaborate in work, and the most ornamental; they are accordingly reserved in general for the richer portions of the fabric. There is, moreover, another, and perhaps more effective way of complicating the arcade, by placing an arcade within and behind another, so that the wall is doubly recessed, and the play of light and shadow greatly increased. The decorations of the transitional, until very late in the style, are so nearly those of the Norman, that we need not particularize the semi-Norman arcade. In the next style the simple arcade is, of course, most frequent. This, like the Norman, often covers very large surfaces. Foil arches are often introduced at this period, and

greatly vary the effect. The reduplication of arcades is now managed differently from the former style. Two arcades, perfect in all their parts, are set the one behind the other, but the shaft of the outer is opposite to the arch of the inner series, the outer series is also more lofty in its proportions, and the two are often of differently constructed arches, as at Lincoln, where the outer series is of trefoil, the inner of simple arches, or *vice versa*, the two always being different. The effect of this is extremely beautiful. But the most exquisite arches are those of the Geometrical period, where each arch is often surmounted by a crocketed pediment, and the higher efforts of sculpture are tasked for their enrichment, as in the glorious chapiter-houses of Salisbury, Southwell, and York: these are, however, usually confined to the interior. In the Decorated period partially, and in the Perpendicular entirely, the arcade gave place to panelling, greatly to the loss of effect, for no delicacy or intricacy of pattern can compensate for the bright light and deep shadows of the Norman and early English arcades (Hook, *Church Dictionary*, s.v.).

Arcae Custodes

keepers of the chest, a name occasionally given in the early church to the archdeacons (q.v.). The bishop was not required to care personally for the widows, orphans, and strangers, but to commit them to his archdeacon, who had the keys of the church's treasures, and the care of dispensing the oblations of the people. The ordinary deacons were the actual dispensers of the money; but from the archdeacon, who was the chief manager, they received their instructions and orders. — Bingham, *Orgy. Eccles.* bk. 2, ch. 21, § 5; Farrar, *Eccles. Dict.* s.v.

Arcani Disciplina

(discipline of the mysteries, or *system of secret instruction)*, a term first introduced by Meier in his *De Recondita vet. Eccles. Theologia* (1677), to denote the practice of the early church of concealing from unbelievers, and even from catechumens, certain parts of divine worship, especially of the sacraments. The subject is curious in itself, and receives additional importance from the use made of it by the Romanists (see below). The *disciplina arcani* is not to be confounded with the system of reserve, or concealment in theology *(scientia arcani*, μυστηριοσοφία), which sprang up in Egypt in the second century, viz. the system adopted by certain teachers of not communicating certain parts of Christian knowledge

(γνώσις) to Christian people generally, but only secretly to such as they deemed capable and worthy. Clement of Alexandria is the first to mention this system, and he pretends that it was instituted by Christ himself *(Stromat.* lib.1, c. 1; see Mosheim, *Historical Commentaries,* cent. 2, § 34). But the *arcani disciplina* proper referred to worship rather than to doctrine. It is fully treated by Bingham, from whom the following statement; is condensed.

1. Tertullian († 220) is the first writer who mentions the practice of this mystery, and blames the heretics for not observing it *(De Prcescript. adv. Haer.* cap. 41). — From him, and from later writers, it appears that the secret system at first covered only Baptism and the Lord's Supper (i.e. the forms and ritual of the sacraments, not the *doctrine* concerning them). At a later period, confirmation, ordination, and unction were also made matters of concealment; and parts of the prayers of the church were enjoyed only by the "faithful," while unbelievers and catechumens were excluded from them. The system seems to have reached its height during the fourth century. At that time catechumens were taught the Ten Commandments, a creed, or summary confession of faith, and the Lord's Prayer, with suitable expositions; but, prior to baptism, the nature of the sacraments was carefully concealed. Even the time and place were not on any account to be divulged. To relate the manner in which the sacrament was administered, to mention the words used in the administration, to describe the simple elements in which it consisted, were themes on which the initiated were as strictly forbidden to touch as if they had been laid under an oath of secrecy. Even the ministers, when they were led in their public discourses to speak of the sacraments or the higher doctrines of faith, contented themselves with remote allusions, and dismissed the subject by saying Ισασιν οἱ μεμυημένοι, *The initiated know what is meant.* So also of confirmation. Basil *(De Spiritu Sancto,* c. 27) says that the "holy oil used in this ceremony is not to be looked upon by the uninitiated." As to the public prayers of the church, all those which had reference to the communion service were confined to the *fideles.* The highest class of penitents, called *consistentes,* or co-standers, were allowed to be present at the communion prayers, and see the oblation offered and received by the faithful, though they might not partake with them. But catechumens of all ranks were wholly excluded from all this. They were always dismissed before these prayers began, and the doors of the church were locked and guarded by proper officers, to the intent that no uninitiated person should indiscreetly

rush in upon them. We shut the doors, says Chrysostom *(Hom.* 23, *in Matt.)*, when we celebrate the holy mysteries, and drive away all uninitiated persons. This was one of the secrets of the church, as we heard St. Austin before *(in Psalm.* 103) speak of it; one of the things which a catechumen might not look upon, according to St. Basil *(De Spirit. Sanct.* c. 27). Therefore the author of the Apostolical Constitution (lib. 2, c. 57; 8, c. 11) makes it a part of the deacon's office not only to command their absence, but also to keep the doors, that none might come in during the time of the oblation. Epiphanius *(Haeres.* 42, n. 3) and St. Jerome *(Comm. in Galat.* c. 6) bring it as a charge against the Marcionites that they despised this discipline, and admitted catechumens indiscriminately with the faithful to all their mysteries. And Palladius *(Vita Chrysost.* c. 9) forms a like charge against the enemies of Chrysostom, that in the tumult they raised against him, they gave occasion to the uninitiated to break into the church, and see those things which it was not lawful for them to set their eyes upon. Nay, so strict was the church then in the observation of this discipline, that Athanasius convicted the Meletians of false witness against him when they pretended to prove by the testimony of some catechumens that Macarius, one of his presbyters, had overturned the communion table in the time of the oblation; he argued that this could not be so, because (Athanasius, *Apol.* 2), if the catechumens were present, there could then be no oblation.(Bingham, *Orig. Eccles.* bk. 10, ch. 5.)

2. The *disciplina arcani* gradually fell into disuse; no precise date of its end can be given. Rothe (Herzog, *Real-Encyklopadie,* 1, 471) remarks that so long, on the one hand, as the church stood in the midst of a heathen world, and as long, on the other hand, as, within the church, delay of baptism (the *procrastination baptismi)* to an advanced age, or even to the dying hour, was practiced, the *arcani disciplina* might have been a useful system; but just in proportion as infant baptism became more general, and the pagan world was christianized, the secret discipline lost its significance; for, in consequence of these changes, the class of persons for whom it had been instituted no longer existed. In a general way, we may name the end of the sixth century as the period when it passed away. The Western Church gradually stripped its liturgy of all secret usages; and Bona *(Rer. Liturgicar.* 1. 1, 16, 6) asserts that about 700 the catechumenal system was entirely gone. The Eastern Church, however, holds on to her antiquated formulas, by which the catechumens are dismissed from divine worship,

notwithstanding that church has no catechumens, and practices infant communion.

3. The original grounds for the adoption of the *arcani disciplina* cannot be known; but conjectures, and even plausible sources, are not wanting. The reasons for it were, according to Bingham, first, that the plainness and simplicity of the Christian rites might not be contemned by the catechumens, or give scandal or offense to them, before they were thoroughly instructed about the nature of the mysteries; secondly, to conciliate a reverence in the minds of men for the mysteries so concealed; and, thirdly, to make the catechumens more desirous to know them, or to excite their curiosity. Augustine says, "Though the sacraments are not disclosed to the catechumens, it is not because 'they cannot bear them, but that they may so much the more ardently desire them, by how much they are more honorably hidden from them" *(Hom. in Joh.* 96). Plothe goes into an elaborate inquiry on the subject in the article above cited (and also in his treatise *De Disciplinae Arcani Origine* (Heidel. 1841, 4to), of which the following is the substance. Casaubon (De *reb. sacris Exerc.* 16, Genev. 1654, 4to) traces the origin of it to a desire, on the part of Christians, to have mysteries of their own, and so not to be outdone by heathenism, which set great store by them. Rothe disputes this, ton the ground of the bitter opposition of the Anti-Nicene Christians to all heathen ideas and usages. But he forgets that mysteries are congenial to human nature in all ages; a spirit akin to that which preserves Free-masonry could very well have existed in the early church. With less probability, certain writers, e.g. Frommann *(De Disciplina Arcani,* Jena; — 1833), find the origin of the secret system in Judaism, which did not admit proselytes at once to all sacred services. Had this been so, we should find traces of it in the N.T. and in the apostolic age; but the whole system is quite foreign to apostolic usage, which practiced the utmost openness. Moreover, during that early period of Christianity when the church borrowed from Judaism, the *disciplina arcani* did not yet exist; and besides, the Jewish custom appears to be of so late an origin that it may itself be an imitation of a Christian institution. Augusti *(Handb. der Christl. Archaologie,* 1, 93 sq.; *Denkwurdigkeiten,* 4, 397) thinks that the early Christians adopted the secret discipline because their *public* worship was forbidden by law, and that this compulsory secrecy grew into a usage. But: if this were true, *all* parts of worship would have shared in the secrecy, whereas only certain portions were made mysteries of. Credner *(Jenl. Literatur-Zeitung,* 1846.

Nos. 164 and 165) traces the origin of the secret discipline back to the apostolic age, and finds the ground of it in the natural unwillingness of Jewish Christians to admit heathen converts at once to baptism. He finds confirmation of his theory in the fact that Clement of Alexandria *(Quis Dives,* c. 42), Ireneus *(adv. Haer.* 4:23, 24), and Tertullian *(De Baptismo,* c. 18) trace the origin of the catechumenate back to the apostles. But even this would not prove his point; there might be, and for some time were, catechumens, without a *disciplina arcani;* and, moreover, there is ample proof of openness in ritual usages up to the second century. But yet the true origin ofthe secret discipline is doubtless to be found in the catechumenate (see Rothe, l. c.). The catechumens were probationers in the church, not full members; and this novitiate was designed, first, to keep unworthy persons out of the church, and, secondly, to train new converts in Christian doctrine and morals. At this day the Methodist Episcopal Church has such a catechumenate *(Discipline,* ch. 2, § 1), but without any secret discipline. But in the early church, during the persecutions, it was dangerous at once to admit professed converts, who might be spies, into the assemblies of the faithful. They were accordingly taught apart. But the tendency of this state of things would naturally be to make two kinds of Christianity, the esoteric, or that of the baptized believers *(fideles),* and the exoteric, or that of the unbaptized catechumens. The former shared in the Lord's Supper, but not the latter. Here is a plain starting-point for making *mysteries* of the two sacraments in liturgical practice as well as in theory. What was at first accidental finally grew into a rule.

4. The Romanists, as remarked above, have attempted to press the *disciplina arcani* into their service to account for the silence of the early church writers as to penance, image-worship, and other of their corruptions. The Jesuit Schelstrate first attempted this in his *Antiquitas illustrata* (Ant. 1678), but was fully refuted by Tenzel in *Exercitationes Selectce* (Francof. 1692, 4to). Other Roman Catholic works on the subject are, Schollner, *De Disciplina Arcani* (Venet. 1756); Lienhardt, *De Antiq. Liturg. et de Disciplina Arcani* (Argentor. 1829). When pressed hard by Protestants with the argument that no traces of the corruptions named above, or of the invocation of saints, the seven sacraments, or transubstantion, are to be found in the early ages of the church, they admit the fact of this silence, but account for it on the ground that these doctrines and usages formed part of the *disciplina arcani.* Bingham shrewdly remarks that this "is an artifice that would justify as many errors and

vanities as any church could be guilty of; it is but working a little with this admirable instrument and tool, called *disciplina arcani,* and then all the seeming contradictions between the ancient doctrines and practices of the church universal and the novel corruptions of the modern Church of Rome will presently vanish and disappear; so that we need not wonder why men, whose interest it serves so much, should magnify this as a noble invention" (bk. 10, ch. 5, § 1). The account given above of the nature of the *arcane disciplina* suffices of itself to refute the Romish pretense. The very mysteries themselves (baptism and the Eucharist), which formed the objects of the secret discipline, so far from being avoided by the early Christian writers, are topics of constant remark and discussion from the apostles' time downward. The bare fact, for instance, that the administration of the Eucharist was concealed from the catechumens, gives no more ground to suppose that transubstantiation was. taught in the bread and wine, than the fact that baptism was concealed from them gives around to suppose that the same doctrine was taught in the water of baptism. See Bingham, *Orig. Ecclcs.* bk. 10, ch. 5, and the other writers above cited. See also Neander, *Church History,* 1, 308; Coleman, *Ancient Christianity,* ch. 17, § 2; Herzog, *Real-Encyklopdaie,* 1, 467 sq. *SEE MYSTERY*.

Arce

SEE ARKITE; *SEE PETRA*.

Arch

Picture for Arch 1

(only in the plur. µyMilyae, *eylammim,* masc., and t/Milyae, *felamoth* , fe),an architectural term occurring only in <26D016>Ezekiel 40:16, 22, 26, 29, and difficult of definition, but prob. allied with lyai, *a'yil,* a *ram,* hence a column or pilaster (<11D631>1 Kings 6:31; <26D403>Ezekiel 41:3, etc.). Most interpreters understand the term (sing. µlyae, *eylam')* to be the same as µlWJ, *ulam',* a vestibule or *porch,* following the Sept., Vulg., and Targums (Aἰλάμ, *vestibulum,* aM;lWJ); but it is manifestly distinguished from this (<26D407>Ezekiel 40:7, 8, 9, 39, 40), since the latter contained windows (ver. 16, 29), whereas this was carried round the building, even in front of the ascent to the gate (ver. 22, 26), and is usually associated with pillars. Of the other ancient interpreters Symmachus and the Syr. translate sometimes *surrounding coliumns,* sometimes *threshold.* The word appears either to

denote a portico with a colonnade, or (according to Rabbi Menahen) is about equivalent to lyai, from which it is derived, i.e. some ornament, perhaps the *volute* or moulding at the top of a column (comp. Bottcher, *Proben alttest. Schrifverkl.* p. 319).

Arches with vaulted chambers and domed temples figure so conspicuously in modern Oriental architecture, that, if the arch did not exist among the ancient Jews, their towns and houses could not possibly have offered even a faint resemblance to those which now exist; and this being the case, a great part of the analogical illustrations of Scripture which modern travelers and Biblical illustrators have obtained from this source must needs fall to the ground. Nothing against its existence is to be inferred from the fact that no word properly signifying an arch can be found in the Hebrew Scriptures (see above). The architectural notices in the Bible are necessarily few and general; and we have at this day histories and other books, larger than the sacred volume, in which no such word as “arch” occurs. There is certainly no absolute proof that the Israelites employed arches in their buildings; but if it can be shown that arches existed in neighboring countries at a very early period, we may safely infer that so useful an invention could not have been unknown in Palestine.

Picture for Arch 2

Until within a few years it was common to ascribe a comparatively late origin to the arch; but circumstances have come to light one after another, tending to throw the date more and more backward, until at length it seems to be admitted that in Egypt the arch already existed in the time of Joseph. The observations of Rosellini and of Wilkinson (who carries back the evidence from analogy and probability to about B.C. 2020, *Anc. Egyptians*, 2, 116; 3, 316) led them irresistibly to this conclusion, which has also been recently adopted by Cockerell (Lect. 3, in *Athenceumm* for Jan. 28, 1843) and other architects. Wilkinson suggests the probability that the arch owed its invention to the small quantity of wood in Egypt, and the consequent expense of roofing with timber. The evidence that arches were known in the time of the first Osirtesen is derived from the drawings at Beni-Hassan (Wilkinson, 2:117). In the secluded valley of Deir el-Medineh, at Thebes, are several tombs of the early date of Amenoph I. Among the most remarkable of these is one whose crude brick roof and niche, bearing the name of the same Pharaoh, prove the existence of the arch at the remote period of B.C. 1540 (Wilkinson, *Topography of Thebes*, p. 81). Another

tomb of similar construction bears the ovals of Thothmes 3, who is supposed by many to have reigned about the time of the Exode *(Anc. Egyptians, 3,* 319). At Thebes there is also a brick arch bearing the name of this king (Hoskins, *Travels in Ethiopia).* To the same period and dynasty (the 18th) belong the vaulted chambers and arched door-ways (fig. 4, above) which yet remain in the crude brick pyramids at Thebes (Wilkinson, *Anc. Egyptians,* 3, 317). In ancient Egyptian houses it appears that the roofs were often vaulted, and built, like the rest of the house, of crude brick; and there is reason to believe that some of the chambers in the pavilion of Rameses III (about B.C. 1245), at Medinet Habu, were arched with stone, since the devices in the upper part of the walls show that the fallen roofs had this form (fig. 3).

Picture for Arch 3

Picture for Arch 4

The most ancient *actually existing* arches of stone occur at Memphis, near the modern village of Sakkara. Here there is a tomb with two large vaulted chambers, whose roofs display in every part the name and sculptures of Psammeticus II (about B.C. 600). The chambers are cut in the limestone rock, and this being of a friable nature, the roof is secured by being, as it were, lined with an arch, like our modern tunnels. To about the same period — that of the last dynasty before the Persian invasion-belong the remarkable doorways of the enclosures surrounding the tombs in the Assasif, which are composed of two or more concentric semicircles (fig. 2) of brick *(*Wilkinson, *Anc. Egyptians,* 3, 319). Although the oldest *stone* arch whose age has been positively ascertained does not date earlier than the time of Psammeticus, we cannot suppose that the use of stone was not adopted by the Egyptians for that style of building previous to his reign, even if the arches in the pyramids in Ethiopia should prove not to be anterior to the same era. Nor does the absence of the arch in temples and other large buildings excite our surprise, when we consider the style of Egyptian monuments; and no one who understands, the character of their architecture could wish for its introduction. In some of the small temples of the Oasis the Romans attempted this innovation, but the appearance of the chambers so constructed fails to please; and the whimsical caprice of Osirei (about B.C. 1385) also introduced an imitation of the arch;in a temple at Abydus. In this building the roof is formed of single blocks of stone, reaching from one architrave to the other, which, instead of being placed in

the usual manner, stand upon their edges, in order to allow room for hollowing out an arch in their thickness; but it has the effect of inconsistency, without the plea of advantage or utility. Another imitation of the arch occurs in a building at Thebes, constructed in the style of a tomb. The chambers lie under a friable rock, and are cased with masonry, to prevent the fall of its crumbling stone; but, instead of being roofed on the principle of the arch; they are covered with a number of large blocks, placed horizontally, one projecting beyond that immediately below it, till the uppermost two meet in the center, the interior angles being afterward rounded off to form the appearance of a vault (fig. 1, above). The date of this building is about B.C. 1500, and consequently many years after the Egyptians had been acquainted with the art of vaulting (Wilkinson, *Anc. Egyptians*, 2, 321). Thus, as the temple architecture of the Egyptians did not admit of arches, and as the temples are almost the only *buildings* that remain, it is not strange that arches have not oftener been found. The evidence offered by the paintings, the tombs, and the pyramids is conclusive for the existence and antiquity of arches and vaults of brick and stone; and if any remains of houses and palaces had now existed, there is little doubt that the arch would have been of frequent occurrence. We observe that Wilkinson, in portraying an Egyptian mansion *(Anc. Egyptians*, 2, 131), makes the grand entrance an archway. After this it seems unreasonable to doubt that the arch was known to the Hebrews also, and was employed in their buildings. Palestine was indeed better wooded than Egypt; but still that there was a deficiency of wood suitable for building and for roofs is shown by the fact that large importations of timber from the forests of Lebanon were necessary (<10702>2 Samuel 7:2, 7; <11616>1 Kings 5:6; <13204>1 Chronicles 22:4; <14203>2 Chronicles 2:3; <15707>Ezra 3:7; <22017>Song of Solomon 1:17), and that this imported timber, although of no very high quality, was held in great estimation.

Picture for Arch 5

Mr. Layard found evident traces of the arch among the Assyrian ruins. He first discovered a small vaulted chamber, the roof of which was constructed of baked bricks placed sideways, one against another, in the usual manner of an arch *(Nineveh*, 1, 38). He afterward came upon several vaulted drains beneath the palace of Nimroud, built of sun-dried bricks, and finally a perfect brick arch; showing the knowledge of this architectural element among the Assyrians at a very early date *(Babylon and Nineveh*, 2d ser. p. 163, 164). *SEE ARCHITECTURE*.

Picture for Arch 6

That the Greeks likewise understood the principle of the construction of the arch in very ancient times is evident from monuments as early as the Trojan war (Smith's *Dict. of Class. Ant.* s.v. Arcus), a cut of one of which is subjoined.

Picture for Arch 7

Triumphal arches were frequently erected by the Roman emperors to commemorate signal conquests, and several such are yet standing. The most noteworthy of these is that of Titus, on the interior of which are delineated the spoils of the Jewish temple.

Archaeology

(ἀρχαιολογία, the knowledge of antiquity, antiquarian lore). This word is used by different writers in three senses: 1st, as including all the elements of public and private life of ancient peoples, together with their language, history, and the geography of their lands; 2d, as embracing only a scientific knowledge of the material, and especially monumental remains of ancient civilizations (in this sense, *SEE ANTIQUITIES*); or, 3d, as synonymous with the history of the formative arts of the ancients (in this sense, *SEE CHRISTIAN*).

We use the word in the first or more general sense, omitting history and geography, however, from the definition. *Sacred Archaeology* naturally divides itself into (1st) *Jewish* and (2d) *Christian.*

1. *Jewish.* — This has been defined as the science that makes us acquainted with the physical nature and social condition of those countries where the Hebrew Scriptures originated and to which they relate (Gesenius, in the *Hall. Encyclop.* 10, 74; comp. De Wette, *Archaol.* § 1). Some (as Jahn) regard it as including history and geography, but it is usually considered as embracing only such subjects as are involved in the science, art, and customs (political, social. and religious) of the nations of the Bible, especially the Jews (Hagenbach, *Encykl.* § 45; Schleiermacher, *Darstell.. d. theol. Studien,* § 140). For the general history and the best treatises on the whole subject, *SEE ANTIQUITIES*; it is the object of the present article to indicate more in detail the principal original materials and sources of

Biblical archaeology (comp. Rosenmüller, *Al'erthumsk.* I, 1:6-130; Duncker, *Gesch. des Alterthums* (Berlin, 1852, 4 vols.).

1. *Sources of archaeological Knowledge.*

a. REMAINS OF ANCIENT HEBREW ART. These are unfortunately few, and but imperfectly understood, and are confined almost entirely to Palestine. Many of the reputed monuments of *Old Testament* times owe their authority to mediaeval (Mohammedan or Christian) tradition. A most important monument illustrating the Jewish service is the triumphal arch (q.v.) of Titus at Rome, containing in relief a delineation of the spoils of the Temple at Jerusalem (see Reland, *De spol. templi Hieros.* Traj. a. Rh. 1716, 2d ed. by Schulze, 1775). Besides these, the only genuine monuments in artistic relics are the Jewish "Samaritan" coins (q.v.), especially those of the Maccabees (see Bayer, *De nummis Hebr. Samar.* Valenc. 1784). The monumental remains of neighboring countries are also useful in the study of Jewish archaeology, especially the sculptures of Egypt (see *Description de l'Egypte,* Par. 1808; Rosellini, *Monumenti dell' Egitto,* Padua, 18,34; Wilkinson, *Anc. Egyptians,* Lond. 1847, N. Y. 1854; comp. Lane's *Mod. Egyptians,* Lond. 1842), the Phoenician inscriptions and coins (see Levy, *Phonikische Studien,* Breslau, 1856-62; Gesenius, *Phaen. monumenta,* Lips. 1837; also the numismatic works of Vaillant, Par. 1682; and Frohlich, Vindob. 1744), the ruins and sculptures of Persepolis (see the Travels of Ker Porter, Chardin, and Ousely) and Petra (see the Travels of Laborde and Olin), and the monuments of Nineveh and Babylon recently discovered by Botta and Layard.

b. WRITTEN MEMORIALS. The Bible itself stands first in value as the chief source of Jewish archaeology. Next are the works of Josephus and Philo, which are of great service; then follow the Talmuds (q.v.), and the Rabbins (q.v.), whose statements must be used carefully (see Meuschen's *N.T. ex Talmud illustsr.* 1736; Lightfoot, *Hor. Hebr.* Cantab. 1658; Schottgen, *Hor. Hebr.* 1,733-1742; Wetstein, *Annot. in N.T.* Amst. 1751). To these may be added notices respecting Egypt, Persia, Judaea, etc., found occasionally in Greek and Roman writers, especially Herodotus (see Hupfeld, *Exercit. Iterod.* 1, 2); next, Xenophon, Diodorus Siculus, Strabo, Pliny, Plutarch, Tacitus, Justinian, give illustrations of the customs of the times, particularly useful for the elucidation of the N.T., although they are very much given to misrepresentation of the Jews.

c. ORIENTAL TREATISES, such as geographies and works on natural history, like those of Edrisi, Ibn Hautal, Abulfeda, Abdollatif, Avicenna; to which may be added the slight illustration to be derived from Eastern sacred hooks, such as the Koran, Zendavesta, Hamasa, and likewise the old historical and poetical productions of the East. *d.* TRAVELS in Oriental countries, particularly Egypt, Arabia, and Palestine, with itineraries, maps, and observations, from the 7th century, through the Middle Ages, down to modern times, constituting an immense fund of information, and affording reports not only on the geography, but also the natural history, and particularly the customs and social condition of the lands of the Bible, which have been proverbial for their uniformity. See a list of these at the end of the art. PALESTINE. The archaeological knowledge acquired by the Crusades may be found in the work of Bongarsius, entitled *Gesta Dei per Francos* (Hanov. 1611); many of the early travels are collected in the *Bewahrten Reisbuch d. heil. Landes* (1609), the most valuable of which were published with notes by Paulus (Jena, 1792). For a fuller view of the literature of the subject, see Mensel's *Bibl. Hist.* 1, 2, p. 70; Winer's *Handb. d. theol. Lit.* 1, 151, 3d ed.; and Ritter's *Erdkunde,* XV, 1.

2. *Departments of Biblical Archaeology* (see generally the extensive *Bibl. Archaol.* of Jahn, Wien, 17961805). —

a. The GEOGRAPHY of Bible lands, including not only Palestine and its immediate neighborhood, but also Egypt, the high interior of Asia, Mesopotamia, Asia Minor, and to some extent Greece and Italy, with an elucidation of the ethnographical table in Genesis 10 (see Gesenius, in the *Hall. Encyklop.* 10, 84 sq.). The most comprehensive work on this subject is that of Bochart, entitled *Phaleg* (Cadom. 1646, Frankf. 1674), with the supplement of Michaelis, entitled *Spicilegium* (Gott. 1780); to which may be added as an accompaniment Knobel's *Volkertafel* (Giess. 1850). On Palestine and vicinity alone may be named, as well-nigh exhaustive: of the *ancient* materials, Reland's *Palaestina* (Utrecht, 1614, etc.); the most convenient manual is Raumer's *Palastina* (3d ed. Lpz. 1850; and the most complete and exact modern book of travels is Robinson's *Researches* (2d ed. N. Y. 1856). General works on the subject are especially Hamesveld's *Bibl. Geographie* (2d ed. Hamb. 1793-1796), Ritter's *Erdkund"* (Berl. 1817 sq.), and Robinson's *Physical Geography of the Holy Land.* The best maps are those of Berghaus (1835); Zimmermann (Berlin, 1850); Kiepert (Berlin, 1857); and Van de Velde (Gotha, 1859).

b. On the NATURAL HISTORY of the Bible there are principally Scheuchzer's *'Physica Sacra* (Augsb. 1731); Oedmann's *Vermischte Samml.* (Rost. 1786); Th. M. Harris, *Natural Hist. of the Bible* (Lond. 1824); J. B. Friedreich, *Zur Bibel* (Niirnberg, 1848); while on Biblical zoology and botany separately the only complete treatises are still respectively Bochart's *Hierozoicon* (Lond. 1663), and Celsius's *Hierobotanicum* (Upsala, 1745). On the DOMESTIC HABITS of the Hebrews may be named Selden, *Uxor Ebr.* (Lond. 1646); Michaelis, *Ehegesetze Mosis* (Getting. 1786); Benary, *De Iaebr. cirratu* (Berl. 1835); Schroder, *De vestitu mulier. Hebr.* (Leyd. 1745); Hartmann, *Hebraerin am Putztische* (Amst. 1809).

d. On Biblical AGRICULTURE, Paulsen, *Ackerbau d. Morgenlander* (Helmst. 1748); and the two prize essays by Buhle and Walch, *Calendarium Palaest.* (Gott. 1785).

e. The SOCIAL RELATIONS of the Hebrews are treated in works on their political and judicial institutions, especially Michaelis, *Mos. Recht* (Frkft. 1775-1780); Hullmann, *Staatsverfassung d. Isr.* (Lpz. 18S4); Selden, *De jure naturali* (Lond. 1640); Saalschiitz, *Das Mos, Recht* (Berlin, 1846-48, 2 vols.).

f. On Jewish and the connected WEIGHTS AND MEASURES may be especially consulted Bockh. *Metrolog. Untersuch.* (Berl. 1838); Bertheau, *Gesch. d. Isr.* (Gott. 1842)

g. The Hebrew ARTS have been specially treated, as to *Poetry*, by Lowth, *De sacra poesi Hebr.* (ed. Michaelis, 1768, and Rosenmüller, 1815); Herder, *Geist der Hebr. Poesie* (1782); E. Meier, *Form der iebr. Poesie* (Tib. 1853), and *Gesch. de, poet. Nat. — Literatur der Hebraer* (Leipz. 1856); Saalschutz, *Form und Geist der Hebraischen Poesie* (Konigsberg, 1856); as to *Music*, by Saalschutz, *Gesch. d. Musik bei den Hebraern* (Berl. 1829); Schneider, *Darstellung d. Hebr. Musik* (Bonn); Weissmann, *Geschichte der LMusik* (Munich, 1862; still going on); as to *Architecture*, by Hirt, *Der Tempel Salomo's*, (Berl. 1809). *h.* The RELIGIOUS USAGES of the Hebrews, including the moral condition of surrounding nations, have been specially treated by Spencer, *De legibus Hebr. ritualibus* (Camb. 1685); Reland, *Antiq. sacrae vet. Hebr.* (Utrecht, 1708, etc.); Vitringa, *De Synagog. vet.* (Frankf. 1696); and, as exhibiting more modern views, Bahr, *Symbolik d. Mos. Cultus* (Heidelb. 1837). The foregoing are but a few leading works; for others, see each subject in its alphabetical place.

2. *Christian Archaeology* is that branch of theological science the object of which is to represent the *external* phenomena of the *ancient* Church, i.e. its institutions, usages, ceremonies, etc. Theologians are not yet agreed how far the period of the *ancient* Church ought to be extended, and what matter, consequently, Christian archaeology ought to comprise. The prevailing opinion at present is that it ought mainly to extend over the first six centuries, and ought not to include the constitution of the Church. It is also generally agreed that, in representing the external forms of the ancient Church, the subsequent developments of these forms up to the present times ought to be constantly kept in view and referred to.

1. *Sources of Christian archaeological Knowledge:*

(a) *Remains.* — The first class of sources consists of ancient remains, such as monuments, works of art, *SEE ART, CHRISTIAN*, inscriptions (q.v.), and designs on tombs, arches, buildings, and other monuments; medals and coins (q.v.); catacombs (q.v.) and other places of burial (q.v.).

(b) WRITTEN MEMORIALS. — The New Testament, of course, gives the beginnings of the most important Christian usages, such as Baptism, the Lord's Supper, Ordination, Prayer, etc. Next in importance come the writings of the apostolical fathers (q.v.), and of contemporaneous pagan writers. e.g. Pliny, Tacitus, Celsus, Julian, etc. After these come the fathers (q.v.) generally, and at a later period, liturgies, decrees of councils, etc.

2. Christian archaeology, as a science, cannot be said to have fairly arisen before the 18th century. Nevertheless, in the struggles of the Reformation, both parties appealed to primitive usage, and this appeal made the study of antiquities a necessity. The church historians, therefore (the Magdeburg centuriators, 1559-1574, 13 vols. fol., on the Protestant side, and Baronius [† 1607], in his *Annales Ecclesiastici*, on the Roman Catholic side), treated of the polity, worship, usages, etc., of the ancient church. As early as 1645 Casalius wrote his *Christianorum Ritus Veteres* (Reman Catholic), who was followed by Cardinal Bona (t 1694), Claude Fleury (1682), and by Edm. Martene, whose work *De antiquis ecclesie ritibus* (Antw. 173638, 4 vols. fol.) belongs among the best of the ancient works. But the science, in its modern form, may be said to have originated with Bingham's massive work, the *Origines Ecclesiastica*, which first appeared in 10 vols. 8vo, 1710-1722. It is divided into twenty-three books, of which the titles are,

I. Names and Orders of Men in the Early Church;
II. Superior Orders of Clergy;
III. Inferior Orders of Clergy;
IV. Elections and Ordinations of Clergy;
V. Privileges, Immunities, and Revenues of Clergy;
VI. Rules of Life for Clergy;
VII. Ascetics;
VIII. Church Edifices, etc.;
IX. Geographical Divisions of the Ancient Church;
X. Catechumens and Creeds;
XI. Rites of Baptism;
XII. Confirmation and other Ceremonies following Baptism;
XIII. Divine Worship;
XIV. Catechumen Service;
XV. Communion Service;
XVI. Unity and Discipline of the Ancient Church;
XVII. Discipline of the Clergy;
XVIII. Penitents and Penance;
XIX. Absolution;
XX. Festivals;
XXI. Fasts;
XXII. Marriage Rites;
XXIII. Funeral Rites.

This vast work, the product of twenty years of industry, is full of erudition, especially patristical, and the material is set forth generally with simplicity and discretion. It is a store-house from which all subsequent writers have drawn copiously. But it lacks scientific method, and has the disadvantage of a High-Church stand-point. It is a great arsenal for the upholders of prelacy; the true organization of the original church is not to be gathered from it. But, with all its faults, it is still indispensable to the student of archaeology. It was translated into Latin, and the originals of the quotations added, by Grischovius (Halae, 1724-29, 10 vols. fol.; and again in 1751). The best English edition now extant is that of Pitman, which contains Bingham's other writings as well as the *Origines* (Lond. 1840, 9 vols. 8vo). A cheap and good edition of the *Origines* for students is that of Bohn (London, 1852, 2 vols. imp. 8vo).

3. At the request of Pope Benedict XIV, the Dominican Mamachi composed his work *Originum et Antiquitatum Christianarum libri* 20 (Romans 1749-1755). But of the twenty books into which the matter was to be divided only four appeared in five volumes. Shorter works were published by Selvaggio, *Antiquitatum Christianarum institutiones* (Naples, 1772-1774, 6 vols.), and by the German Jesuit Mannhardt, *Liber Singularis de antiquit. Christianorum* (Augsb. 1768). Better than any preceding work by Roman Catholic authors was that of Pellicia, *De Christianae ecclesiae primae mediae et novissimae aetatis politia* (Naples, 1777-1779, 3 vols. 4to; last edition by Ritter and Braun, Cologne, 1829-1838, 3 vols.). On the basis of this work Dr. Binterim compiled his *Denkwurdigkeiten der christckatholischen Kirthe aus den ersten, mittleren und litzten Zeiten* (Mentz, 1821-1841, 7 vols.).

4. Of recent works on Christian archaeology, the most extensive is Augusti's *Denkwurdigkeiten aus der Christlichen Archaologie* (Leipzig, 1816-31, 12 vols.). This work adds immensely to the stock of materials, but is very prolix, and also deficient in arrangement. These faults are mended somewhat by the author in his compendium, entitled *Handbuch der christl. Archaologie* (Leipz. 1836, 3 vols. 8vo). A scientific and condensed treatise is Rheinwald's *kirchliche Archaologie* (Berlin, 1830, 8vo), the best hand-book on the subject extant. Bohmer's *Christlich-kirchl. Alterthumswissenschaft* (Breslau, 1836-39, 2 vols. 8vo) is equally scientific, and more copious. Guericke's *Lehrbuch der christl. Archaologie* (Leipz. 1847, 8vo; 2d ed. 1859) is a useful manual. Other German manuals are by Lochcrer (Romans Cath.), *Lehrbuch d. christl.-kirch. Archaol.* (Frankf. 1822); Siegel, *Handbuch der christl. Alterthumer* (in alphabetical order, Leipz. 1835-38, 4 vols.). In English we have Henry's *Compendium of Christian Antiquities* (Philadel. 1837, 8vo), which is chiefly extracted from Bingham; Riddle's *Manual of Christian Antiquities* (2d edit. London, 1843, 8vo), in which large use is made of Augusti. But the best modern manual in English is Coleman's *Ancient Christianity Exemplifjed* (Philad. 1853, 8vo), in which the material is carefully wrought over in a truly Protestant spirit. See Hagenbach, *Theolog. Encyklopadie*, § 77; Coleman, *Christian Antiquities* (Introduction); Herzog, *Real-Encykaopadie*, 1:481; Riddle, *Manual of Antiquities* (Appendix H). For works treating more particularly of liturgies, *SEE LITURGY*.

Archangel

(ἀρχάγγελος, *chief angel*, <520416>1 Thessalonians 4:16; <650109>Jude 1:9). Those angels are so styled who occupy the highest rank in the celestial order or hierarchy, which consists, according to the apostles, of "thrones, dominions, principalities, and powers" (<490121>Ephesians 1:21; <510116>Colossians 1:16; <600322>1 Peter 3:22). Of these there are said to be seven, who stand immediately before the throne of God (<420119>Luke 1:19; <660802>Revelation 8:2), who have authority over other angels, and are the patrons of particular nations (<661207>Revelation 12:7; <270118>Daniel 10:18). In <402653>Matthew 26:53; <520107>2 Thessalonians 1:7, hosts of angels are spoken of in the same manner as human armies. These the Almighty is said to employ in executing his commands, or in displaying his dignity and majesty, in the manner of human princes. These armies of angels are also represented as divided into orders and classes, having each its leader, and all these are subject to one chief, or: archangel. The names of two only are found in the Scripture — Michael, the patron of the Jewish nation (<270113>Daniel 10:13, 21; 12:1; <650109>Jude 1:9; <661207>Revelation 12:7); and Gabriel (<270816>Daniel 8:16; 9:21; <420119>Luke 1:19, 26). The apocryphal book of Tobit (3:17; 5:4) mentions one, Raphael; and 2 Esdras (4:34) another, Uriel; while the book of Enoch names the whole seven (20:1-7). *SEE ANGEL*.

The fathers are not agreed on the number and order of the celestial hierarchy. Dionysius the Areopagite admits but three hierarchies, and three orders of angels in each hierarchy. In the first are Seraphim, Cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. These titles of ranks are probably allusions to the customary order of the courts of the Assyrian, Chaldean, and Persian kings; hence Michael the archangel tells Daniel that he is one of the chief princes in the court of the Almighty. Extraordinary powers and functions were conferred on angels by the different Gnostic sects. They all held that angels were the fabricators or architects of the universe, and Cerinthus affirmed they were superior to Christ himself. These opinions were early entertained, and the Apostle Paul thought it necessary to warn the Colossians against such errors. "Let no man beguile you of your reward in a voluntary humility and *worshipping of angels*, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (<510218>Colossians 2:18). They also affirmed, according to Theodoret, that the law was given by angels, and that to one had access to God except through them. Hence we find on the Gnostic gems the names of numbers of their

angels; on one are those of Michael, Gabriel, Uriel, Raphael, Ananael, Prosorael, and Chabsael. But the chief and most highly venerated was Michael, insomuch that oratories were erected in Asia Minor, where divine honors were paid to him. *SEE MICHAEL*.

Archbishop

(ἀρχιεπίσκοπος), chief of the clergy of a whole province.

I. Epiphanius *(Haer.* 68) speaks of Alexander of Alexandria, who lived about 320, as archbishop of that see, and this is the first mention of that title on record; nor is at all clear whether Epiphanius in that passage is not rather speaking after the custom of *his own time,* than intending to assert that Alexander bore the title of archbishop; for the titles of pope and *bishop* are given to this Alexander in a letter of Arius addressed to him. Be this as it may, Alexandria was the first see which assumed the title, which, however, was at first thought to savor too much of pride; for in the twenty-sixth canon of the Council of Carthage, A.D. 397, at which Augustine was present, it was ordered to be laid aside, and the ancient style of "*bishop* of the first see" used instead. This impression appears not to have worn out until the Council of Ephesus, where the title of archbishop was attributed to the bishops of the first three sees of the world, viz. Rome, Alexandria, and Antioch, as well as to John of Antioch, and Memnon of Ephesus. In process of time, when the bishops of the great sees assumed the higher title of patriarch, that of archbishop became gradually to be applied to *those* metropolitans who had other metropolitans under them, i.e. to those whom the Greeks called *exarchs*, and the Latins, in the middle and subsequent ages, *primates.* The *archbishop* differed from the *metropolitan* in the Eastern Church in that the former had only some privileges of honor and respect above the other bishops, whereas the metropolitans had *jurisdiction* over the bishops of their provinces (Landon, *Eccl. Dict.* s.v.).

II. In the *Roman* Church archbishops have a twofold character and authority:

(1) Episcopal charge of their own dioceses;

(2) Superintendence, to a certain extent, of all the bishops (not *exempt)* in their province. *Their jurisdiction* includes

(a) the power to call synods *(Conc. Trident.* sess. 24, c. 2):

(b) the right of visitation, on call of a provincial synod *(Conc Trid.* sess. 24, c. 3). They *rank* in the hierarchy next to cardinals and patriarchs. They must receive the *pallium* (q.v.) from the pope before exercising their functions. A full account may be found in Thomassin, *vet. ac. nov. Eccl. disciplina,* etc., pt. 1, lib. 1, caps. 68, 69.

The *number* of archbishops in authority was, in 1865 as follows: In Europe (Roman Catholic), 112: viz Italy, 47; Austria, 16; France, 17; Spain, 9; Turkey, 4; Ireland, 4; Portugal, 2; Prussia, Bavaria, Russia (counting in Polocz, which exists only by name), Greece (inclusive of the Ionian Islands), 2 each; Belgium, Holland, England, Baden, Poland, Malta, 1 each. In Asia, 12: viz. Turkey, 10; Spanish possessions, 1; Portuguese possessions, 1. In Africa, 1: viz. Alger. In America, 22: viz. United States, 7; British possessions, 3; Mexico, Spanish possessions, Central America, United States of Colombia, Venezuela, Ecuador, Brazil, Bolivia, Peru, Chili, Dominican Republic, and Hayti, each 1. In Australia, 1. Fourteen (in Turkey, Russia, and Austria) belong to the United Greek, Armenian, Syrian, Maronite, Chaldean (q.v.) rites. There are also some archbishops "in partibus infidelium," who are, of course, not included in the above list. Also the patriarchs (q.v.), though they exercise archiepiscopal rights, have been excluded from this list. The Jansenists (q.v.) in Holland have still one archbishop at Utrecht. We give a list of archbishoprics in our articles on the various countries.

In the United States there were, in 1865, seven provinces of the Roman Catholic Church, viz. *Baltimore,* Abp. Spaulding; *New Orleans,* Abp. Odin (died 1860); *New York, Abp.* McCloskey; *Cincinnati,* Abp. Purcell; *St. Louis,* Abp. Kenrick; *Oregon,* Abp. Blanchet; *San Francisco,* Abp. Alemany. In the year 1828 Pope Leo XII appointed, after much delay, an archbishop in Colombia, whom Bolivar had proposed.

III. In all the *Eastern* Churches the difference between archbishops and bishops is less marked than in the Roman Catholic Church. The Greek Church of Turkey has four patriarchs, independent archbishops of Cyprus, Mount Sinai, and Montenegro, and several archbishops or metropolitans in the patriarchate of Constantinople. In Russia, in 1865, 25 prelates had the title archbishop; in Greece, 12; in Austria, 2. With regard to the other

Eastern Churches, compare the articles *Armenians, Nestorians, Jacobites, Copts, Abyssinian Church.*

IV. In *Protestant* countries, archbishops are found in Finland (Russia), 1; Sweden, 1; England, 2; and Ireland, 2. Bede assigns the first establishment of archbishoprics in England to the time of Lucius, said to be the first Christian king of England, who, after the conversion of his subjects, erected three archbishoprics, viz. London, York, and Llandaff (Caerleon). The dignity of archbishop continued in the see of London one hundred and eighty years, and was then, in the time of the Saxons, transferred to Canterbury. Augustin, the monk who was sent by Pope Gregory to convert the English nation, in the reign of Ethelbert, king of Kent, was the first bishop of Canterbury; but Theodore, the sixth in succession after him, was the first archbishop of that see. The archbishop of Canterbury had anciently the primacy, not only over England, but Ireland also, and all the bishops of the latter were consecrated by him. He was styled by Pope Urban II *Alterius Orbis Papa;* he had a perpetual legatine power annexed to his archbishopric: he had some marks of royalty, such as the power of coining money, etc. Since the Reformation he is styled *Primate and Metropolitan of all England.* Archbishop Cranmer was the first who Lore this title. As to precedency, there have been many contests about it, as also about the oath of canonical obedience between the two archiepiscopal sees. Some antiquarians will have it that the archbishop of York was originally: primate of the British Church; for London never was a Roman colony, or the seat of the Roman emperors, as York was, where both Severus and Constantius Chlorus lived and died, and where Constantine the Great was born; and from hence they infer that where the emperors resided was the most likely place to have pre-eminence above the rest. However it be, in the reign of Henry I, William, Corbel, archbishop of Canterbury, obtained from the pope the character of legate, by which he secured to himself a superiority over the see of York, which he visited *jure legationis.* But after his death the contest still continued; for we find that in the reign of Henry II, a synod being called at Westminster by the pope’s legate, the archbishop of Canterbury coming first, seated himself at the right hand of the legate.; but York, coming afterward, refused to take the seat on the left hand, and demanded Canterbury’s place, which the latter refusing, York sat down in his lap. This occasioned the synod to break up in disorder, and both parties appealing to the pope, the contest was decided in favor of the see of Canterbury, which enjoys the precedency to this day. The privileges of the

archbishop of Canterbury are, among others, to crown the kings of England; to have prelates for his officers-as the bishop of London his provincial dean; the bishop of Winchester his chancellor; the bishop of Lincoln his vice-chancellor; the bishop of Salisbury his precentor; the bishop of Worcester his chaplain; and the bishop of Rochester his crosier-bearer, which last office, since the times of popery, has ceased. He is also the first peer of England next to the royal family. The archbishop of Canterbury has the supreme government of ecclesiastical matters next under the king. Upon the death of any suffragan bishop, the custody of his see devolves upon the archbishop. He has the power of censuring any bishop in his province; he has an ancient right to preside in all provincial councils of his suffragans, which formerly were held once a year, but have been discontinued a long time; so that his power of examining things throughout his province is devolved to the courts, of which he holds several — as the Court of Arches, Prerogative Court, Court of Peculiars, etc., and he has the probate of wills. As to the archbishop of York, he is now styled *Primate and Metropolitan of England*, and takes place of all peers except the archbishop of Canterbury and the lord chancellor. The province of the archbishop of York consists of the six northern counties, with Cheshire and Nottinghamshire. The rest of England and Wales form the province of the archbishop of Canterbury. The dioceses of the two archbishops — that is to say, the districts in which they exercise ordinary episcopal functions were remodelled by 6 and 7 William IV, c. 77. The diocese of Canterbury comprises Kent, except the city and deanery of Rochester, and some parishes transferred by this act; a number of parishes in Sussex called “peculiars;” with small districts in other dioceses, particularly London. The diocese of the archbishop of York embraces the county of York, except that portion of it now included in the dioceses of Ripon and Manchester, the whole county of Nottingham, and some other detached districts. Scotland, while episcopacy prevailed in that country, had two archbishops — of St. Andrew’s and Glasgow — the former of whom was *Primate of all Scotland.* Wales likewise anciently boasted of an archbishop, whose see (as has been observed) was established at Caerleon, and was afterward translated to St. David’s. But the plague raging very much in that county, the archiepiscopal see was again removed to Doll, in Bretagne, where this dignity ended; notwithstanding which, in after ages, the Britons, or Welsh, commenced an action on that account against the archbishop of Canterbury, but were cast. In Ireland there are two Protestant and four Roman Catholic archbishops. Of the former, the

archbishop of Armagh is *Primate of all Ireland*, the archbishop of Dublin being *Primate of Ireland*. They sit alternately in the House of Lords; the three bishops who, along with them, represent the Church of Ireland, being also chosen by rotation from the whole body. Previous to the creation of an archbishopric in Ireland, the authority of the archbishop of Canterbury extended to that island. The amount of control which belongs to an archbishop over the bishops of his province is not very accurately defined; but if any bishop introduces irregularities into his diocese, or is guilty of immorality, the archbishop may call him to account, and even deprive him. In 1822, the archbishop of Armagh, who is primate of all Ireland, deposed the bishop of Clogher on the latter ground. To the archbishop of Canterbury belongs the honor of placing the crown on the sovereign's head at his coronation; and the archbishop of York claims the like privilege in the case of the queen-consort, whose perpetual chaplain he is.

The Episcopal Church of Scotland has at present no archbishop, but the presiding bishop has the title of *primus*, or metropolitan. In the English colonies, the bishops of Calcutta, Sydney, New Zealand, Montreal, Capetown, each of whom presides over an ecclesiastical province (a number of dioceses), have the title METROPOLITAN. *SEE METROPOLITAN*.

The election of an archbishop does not differ from that of a bishop, *SEE BISHOP*; but when he is invested with his office he is said to be "enthroned," whereas a bishop is "consecrated." He also writes himself "by divine providence," a bishop being "by divine permission;" and has the title of "Grace" and "Most Reverend Father in God," while a bishop is styled "Lord" and "Right Reverend Father in God." The archbishop is entitled to present to all ecclesiastical livings in the disposal of diocesan bishops if not filled up within six months; and every bishop, whether created or translated, is bound to make a legal conveyance to the archbishop of the next avoidance of one such dignity or benefice belonging to his see as the archbishop shall choose. This is called the archbishop's option. *SEE BISHOP*; *SEE EPISCOPACY*. See Bingham, *Orig. Eccles.* bk. 2, ch. 17; Coleman, *Ancient Christianity,* ch. 8, § 4.

V. In the Protestant churches of Germany the title archbishop is not customary, yet it was conferred, on April 19,1829, by order of the king of Prussia, on the superintendent general of the province of Prussia, Borowski, with the declaration, "Why I should not the highest dignitaries

of our evangelical church have the same claim to this dignity as the clergymen of several other evangelical countries, in which it has been preserved without interruption?" See Nicolovius, *Die bischoft. Wurde in Preussen's evangel. Kirche* (Kinigsberg, 1834).

On the Roman Catholic archbishops, see Helfert, *Von den Rechten und Pflichten der Bischofe* (Prague, 1832); and Mast, *Dogmat. — histor. Abhandlung uber die rechtliche Stellung der Erzbischofe* (Freiburg, 1847). A list of all archbishoprics, with their suffragans, throughout the world, will be given in an APPENDIX. — Hook, *Church Dict.* s.v.; Chambers's *Encyclopaedia, s.v.*

Archdall, Mervyn

a learned clergyman and antiquary of the Protestant Church of Ireland, was born at Dublin in 1723, filled several ecclesiastical posts, and finally became rector of Slane, in the county of Meath. He died in 1791. After forty years of intense application to the monastic records of Ireland, he published, in 1786, *Monasticon Hibernicum; a History of the Abbeys, Priories, and Religious Houses of Ireland — Gentleman's Magazine,* 11, 780; Allibone, *Dictionary of Authors,* 1, 67.

Archdeacon

(chief of the deacons), an ecclesiastical officer whose duty originally consisted chiefly in superintending the temporal affairs of the church.

1. The office was one of great honor in the early church; but how it grew into such importance is matter of dispute. "The antiquity of this office is held to be so high by many Roman Catholic writers that they derive its origin from the appointment of the seven deacons, and suppose that St. Stephen was the first archdeacon; but there is no authority to warrant this conclusion. Mention is also made of Laurentius, archdeacon of Rome, who suffered A.D. 260; but, although he was called archdeacon (according to Prudentius), he was no more than the principal man of the seven deacons who stood at the altar. 'Hic primus e septem viris qui stant ad aram proximi' (Prudent. *Hymnn. de St. Steph.).* Jerome says 'that the archdeacon was chosen out of the deacons, and was the principal deacon in every church, just as the archpresbyter was the principal presbyter.' But even in Jerome's time the office of archdeacon had certainly grown to great importance" (Hook, s.v.). It was usual for one of the deacons to

stand by the bishop at the altar, while the other deacons discharged their duty in the assembly. This deacon was called *primus, primicerius diaconumn,* the first or chief deacon; and he was usually the bishop's man of business. Jerome speaks of the archdeacon as necessary to ecclesiastical order in his epistle *ad Rusticum;* and Optatus, bishop of Milevi, says that it was the rebuke of the *archdeacon* Cecilianus to Lucilla which caused eventually the Donatist schism. It is probable that, at first, the deacon senior both in years and office was elevated to the rank of archdeacon; but as the office increased in importance, it became necessary to elect the most able and proper person to discharge the duties. Athanasius was made archdeacon while he was yet a young man. This mode of election to office did not, however, prevail universally; for in some places the choice rested solely with the bishop; and when the relation of bishop and archdeacon became very intimate, and the latter was of special importance to his superior in the discharge of his episcopal functions, it was natural that the bishop should have considerable influence in his appointment. The powers of the archdeacons were extensive and influential. They had charge of the instruction and education of the younger clerks, were overseers over the deacons, superintended the support of the poor, and assisted the bishops in matters of administration and jurisdiction. Without his certificate no one was admitted to the orders, and frequently he represented the bishop at synods. Still greater became his powers in the sixth century, when he even received punitive power over the priests, and a rank above all the priests, even the archpriest. This is clearly stated by Isidor of Sevilla, who, in his *Epistola ad Evagrium,* plainly says: The archpriest must know that he is subordinate to the archdeacon, and must obey his orders, as well as those of his bishop *(archipresbyter vero se esse sub archidiacono, ejus praeseptis sicut episcopi sui sciat obedere).* Until the eighth century every diocese had only one archdeacon, but in 774, Bishop Heddo, of Strasburg, divided his diocese into seven archdiaconates *(archidiaconatus rurales),* and most of the other bishops imitated this institution, with the exception of Italy, where the smallness of the diocese seemed to make a division of the dioceses superfluous. The "rural archdeacons," to whom the deans *(archipresbyteri rurales)* were subordinate, were mostly priests, while the archdeacon of the cathedral church *(archidiaconus magnus)* was usually only a deacon. In the eleventh and twelfth centuries the powers of the archdeacons reached their climax. They received a jurisdiction of their own *(jurisdictio propria),* suspended and excommunicated priests, held synods, and in many ways tried to enlarge their rights at the expense of the bishops.

As the position had now become a very lucrative one, many members of noble, princely, and even royal families intruded themselves into it, even without having received the ordination of deacons. In many instances their powers even became dangerous to the bishops, and thus a reaction was called forth. Many of the synods of the thirteenth and fourteenth centuries, as those of Tours (1239), Liege (1287), Mentz (1310), took from them some of their powers, reserving them to the bishop and his vicar-general. This limitation of their powers was confirmed by the Council of Trent. Many of the archidiaconates had already disappeared before the latter synod, and in many others this was the case in the seventeenth and eighteenth centuries. At some cathedral churches the office of archdeacon still exists, but the former rights are no longer connected with it.

In the Greek Church the office of rural archdeacon never existed; the office of cathedral archdeacon was early displaced by the chartophylax, and even the title of archdeacon early disappeared. In Constantinople the title was retained, but the archdeacon was an officer of the court, not of the cathedral church.

In some of the Protestant state churches of Germany the title archdeacon has been retained for the head ministers of ecclesiastical districts.

See Thomassin, *Vet. et Nov. Eccles. Disciplina,* 1, 1. 2, c. 17; Herzog, *Real-Encyklopadie,* s.v.; Eadie, *Eccles. Cyclopedia,* s.v. *SEE DEACON*.

2. In the Church of England there are 71 archdeaconries — several in each diocese. The archdeacon is a clergyman of the cathedral, and as the income of the office is limited, he generally holds a benefice besides. He is appointed by the bishop, and is himself a sort of vice-bishop. He has the right of visitation every two years in three, to inquire into the reparations and movables belonging to churches; to reform abuses; to suspend; excommunicate; in some places to prove wills; and to induct all clerks into benefices within his Jurisdictions. He has power to keep a court, which is called the Court of the Archdeacon, or his commissary, and this he may hold in any place within his archdeaconry. In this court the church-warden’s business is generally decided. The revenue of the archdeacon arises chiefly from pensions paid by the incumbents. These pensions originally bore no contemptible ratio to the whole value of the benefice, and formed a sufficient income for an active and useful officer of the church; but now, by the great change which has taken place in the value of money, the payments are little more than nominal, and the whole income of

the archdeacons is very inconsiderable. The office, therefore, is generally held by persons who have also benefices or other preferment in the church. See Cripps, *Law Pelating to the Church and Clergy* (Edinb. 1859). — Bingham, *Oriq. Eccles.* bk. 2, ch. 21;. Marsden, *Churches and Sects,* 1, 330.

Archelais

(Ἀρχελαΐς), a city built by Archelaus, after whom it was named (Josephus, *Ant.* 17, 13, 1). It was situated in the plain of the Jordan, near Jericho and Phasaelis (Josephus, *Ant.* 18, 2, 2). In the *Peutinger Table* (p. 434) it is placed twelve miles from Jericho toward Scythopolis. Ptolemy reckons it among the cities of Judaea (see Reland, *Palaest.* p. 462; comp. p. 576), and Pliny (13:4) speaks of it as a valley near Phasaelis and Livias. Antiochus is named in the Latin version of acts of the council of Chalcedon as bishop of Archelais in Palestine *(Acta concilior general.* 4, 80); but the Greek copies read *Arce* (Ἄρκη), which likewise occurs in other notices *(ib.* 4, 327), as also the name *Alcenon* (Ἀλκήνων, *ib.* 4, 460). Van de Velde *(Memoir,* p. 287) coincides in Schulze's identification of the site with the ruins *el-Basaliyeh,* at the south base of a hill in the lower section of Wady Fariah.

Archelaus

Picture for Archelaus

(Ἀρχέλαος, *ruler of* the *people,* Talmud swlyqra), son of Herod the Great by Malthace, a Samaritan woman (Josephus, *Ant.* 17, 1:3; *War,* 1:28, 4), and brought up, with his brother Antipas, at Rome (Joseph. *War,* 1:31, 1). He inherited of his father's dominions (B.C. 4) Idummea, Judaea, and Samaria, with the important cities Caesarea, Sebaste, Joppa, and Jerusalem, and a yearly income of 600 talents, as ethnarch (Joseph. *Ant.* 17:11, 4; called *king,* βασιλεύς, in Matthew 2:22, in the sense of "prince," "regent;" comp. the commentators in loc.). His reign had commenced inauspiciously; for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the Temple in consequence of his refusing some demands, Archelaus ordered his soldiers to attack them, on which occasion upward of three thousand were slain (Josephus, *Ant.* 17, 9, 3; *War,* 2, 1, 3). On Archelaus going to Rome to solicit the royal dignity

(agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor, and also complaining of his cruelty — (Josephus, *War,* 2, 2-7). To this circumstance our Lord perhaps alludes in the parable related by Luke (<scripRef passage="Luke 19:12-27" />Luke 19:12-27): "A certain nobleman *(*εὐγενής*, a man of birth or rank, the son of Herod)* went into a far country *(Italy),* to receive for himself a kingdom *(Judaea),* and to return. But his citizens *(the Jews)* hated him, and sent a message (or *embassy)* after him *(to Augustus Caesar),* saying, 'We will not have this man to reign over us.' "The Jews, however, failed in this remonstrance (Josephus, *Ant.* 17:11, 4). Archelaus returned to Judaea, and under pretense that he had countenanced the seditious against him, he deprived Joazar of the highpriesthood, and gave that dignity to his brother Eleazar. He governed Judaea with so much violence that, in the tenth (Joseph. *Ant.* 17, 13, 2; comp. *Life,* 1) or ninth (Joseph. *War,* 2:7, 3) year of his reign (according to Dio Cass. 60, 27, under the consulate of M. *A*Em. Lepidus and L. Aruntius, corresponding to A. D. 6), on account of his tyranny, especially toward the Samaritans, he was dethroned, deprived of his property, and banished to Vienna in Gaul (Joseph. *Ant.* 17, 13, 2), where he died (the year is unknown; Jerome, *Onomast.* s.v. Bethlehem, asserts that his grave was shown in this latter place, in which case he must have returned to Palestine as a private person). The parents of our Lord turned aside from fear of him on their way back from Egypt, and went to Nazareth in Galilee, in the domain of his gentler brother Antipas (<scripRef passage="Matthew 2:22" />Matthew 2:22). He seems to have been guilty of great inhumanity and oppression. This cruelty was exercised not only toward Jews, but toward Samaritans also (Josephus, *War,* 2, 7, 3). He had illegally married Glaphyra, the wife of his brother Alexander, during the lifetime of the latter, who left several children by her (Joseph. *Ant. 17,* 13, 1). — Noldii *Hist. Idum.* p. 219 sq.; Smith's *Dict. of Class. Biog.* s.v. *SEE HEROD.*

Archelaus

Picture for Archelaus

is also the name of several other persons mentioned by Josephus.

1. The last of the kings of Cappadocia by that name, who received the throne (B.C. 34) from Marc Antony, and was afterward held in great esteem by Augustus and the succeeding emperors, but at length fell under the displeasure of Tiberius, and died at Rome, A.D. 17. (See Smith's *Dict. of Class. Biog.* s.v.) He was on intimate terms with Herod the Great (Josephus, *Ant.* 16, 10, 6, 7), whose son Alexander married his daughter Glaphyra *(ib.* 8, 6), and his intervention was of service in reconciling Herod with his sons and brother *(ib.* 4, 6; *War,* 1, 25). *SEE ALEXANDER*.

2. Julius Archelaus Epiphanes, son of Antiochus and grandson of Chelcias; he espoused Mariamne, the young daughter of Herod Agrippa I, while yet a girl of ten years; but before she became marriageable she was shamefully deflowered by the soldiery (Josephus, *Ant.* 19, 9, 1).

3. Son of Magadotus, and one of the deserters to the Romans during the final siege of Jerusalem (Josephus, *War,* 6, 4, 2).

Archelaus

bishop of Carrha in Mesopotamia, A.D. 278, held a public dispute with a heretic, Manes, an account of which he published in Syriac, soon translated into Greek and Latin (Socrates, *Hist. Eccl.* 1, 22; Jerome, *De Vir. Illustr.* 72). The Lat. version has been printed by Zaccagnius *(Collect. Mon.. Vet.* Rome, 1698) and Fabricius (in his ed. of *Hippolytus).*

Archelaus

a bishop of Caesarea in Cappadocia, who wrote a work against the heresy of the Messalians (A.D. 440), which is referred to by Photius *(Cod.* 52). — Cave, *Hist. Lit.* s. an.

Archer

Picture for Archer 1

(tVqi *kashshath',* a *bowman,* <01210>Genesis 21:20; µyXjÄl[Bi *baal-chitstsim', arrow-man,* <01423>Genesis 49:23; tvQBiv/nE, *enosh' bakke'sheth, bowman,* <09803>1 Samuel 31:3; tvQBihr/m *moreh' bakke'sheth, shooter with the bow,* <13008>1 Chronicles 10:3; tvQ,Ërø*D, one bending the bow,* <24603>Jeremiah 51:3; comp. <23217>Isaiah 21:17; 23:3; but simply tvQ, *ke'sheth,* a *bow,* in <23218>Isaiah 22:3; comp. <19657>Psalm 78:57;

while in <181613>Job 16:13, the word is br; *rab, great,* prob. a *host).* From the frequent appearance of combatants armed with bows and arrows on the Egyptian monuments (see Wilkinson's *Anc. Egypt.* 1, 337, 354, 405) and Babylonish sculptures (see Layard's *Nineveh,* 2, 261), we may conclude that this art is of very high antiquity (see Jahn's *Archaol. §* 278). In <012120>Genesis 21:20, Ishmael is spoken of as an archer, and again in <012703>Genesis 27:3, but with reference to hunting rather than to war; and this appears to have been long the case with the Israelites, though the neighboring nations employed it for military purposes. *SEE ARMOR*.

Picture for Archer 2

Saul, we read (<093103>1 Samuel 31:3), was wounded by the Philistine archers, and it has been conjectured that it was the unskillfulness of the Israelites with this weapon which led David, while lamenting the death of the king and his sons, to give directions for "teaching the children of Judah the use of the bow" (<100118>2 Samuel 1:18). *SEE BOW*. If such were the case, his efforts were successful, for, after this period, from its frequent mention in the Holy Scriptures, archery would appear to have been considered as of great importance, so much so that "breaking the bow" is a phrase often employed by the sacred writers for taking away one's power (<280105>Hosea 1:5; <244935>Jeremiah 49:35), while "strengthening the bow" was a symbol of the increase of influence (<014924>Genesis 49:24). The Persians were famous among the ancients for their archers (<231318>Isaiah 13:18; <244935>Jeremiah 49:35; 1, 1-42). *SEE BOWMAN*.

Arches, Court of

This court, which subsisted in England before the time of Henry II, is a court of appeal, belonging to the archbishop of Canterbury; the judge is called the dean of arches, because he anciently held his court in the church of St. Mary-le-bow *(Sancta Maria de Arcubus).* The spiritual courts are now held at Doctors' Commons.

Ar'chevite

(Chald. only in the plur. emphatic, *Arkevaye',* ayeK]ra; Sept. Ἀρχυαῖοι), one of the nations transplanted by the Assyrians in place of the captive Samaritans, and who joined afterward in opposing the returned Jews (<150409>Ezra 4:9), probably inhabitants of the city ERECH *SEE ERECH* (q.v.), mentioned (<011010>Genesis 10:10) as an early settlement of Nimrod.

Ar’chi

(Heb. *Arki'*, yKir]a; Sept. combines with the following word, Ἀρχιαταρώθ*;* Vulg. *Archi Ataroth;* but the Hebrews has no connective between the words, where the Auth. Vers. has prob. supplied the best relation “to”), a city or place on the boundary of Benjamin and Ephraim, between Bethel and Ataroth (<061602>Joshua 16:2); supposed by some to be the region of *Beni-Zeid* (Keil, *Comment.* in loc.), which, however, is too far north *SEE ATAROTH*, and rather to be sought in the valley west of Bethel, perhaps at the ruined site called *Kefr Musr*. *SEE TRIBE*. It appears to designate (collectively used) a clan inhabiting a district called *Erech* (different, of course, from that in Babylonia, <011010>Genesis 10:10), elsewhere named only as the residence of Hushai the *Archite* (Heb. *Arki'*, yKir]a} Sept. Ἀρχί v. r. Ἀραχί), one of those who adhered to David during Absalom’s rebellion (<101532>2 Samuel 15:32; 16:16). *SEE ARCHITE*.

Archicapellanus, i.e. Archchaplain

was the title of the highest dignitary in the old Frankish empire. His duty was to make a report to the king on all ecclesiastical matters which were brought before the government. Generallyan archbishop was charged: with this office, and gradually it became connected with certain archiepiscopal sees. The office became extinct after a few centuries, and for the discharge of its duties *eleemosynarii* or *aumoniers* were instituted in the thirteenth century.

Archiereus

(ἀρχιερεύς), a name denoting “highpriest,” and used in the Greek Church for the higher clergy above the rank of presbyter, like the Latin term PRELATE.

Archimandrite

(ἄρχων τῆς μάνδρας), the name given in the Greek Church to the *head of a monastery,* and is equivalent to “abbot.” It has also been applied to all ecclesiastical superiors, and even in the Latin Church there have been examples of archbishops being styled archimandrites.

Archip'pus

(Ἄρχιππος, "*master of* the *horse"),* a Christian minister, whom the Apostle Paul calls his "fellow-soldier" (Philemon 2), and whom he exhorts to renewed activity (<51047>Colossians 4:17), A.D. 57. As the former epistle, which concerns a private matter, is addressed to him jointly with Philemon and Apphia, and as "the Church in their house" is also addressed, it seems necessary to infer that he was a member of Philemon's family. From the latter reference (so Jerome, Theodoret, and OEcumenius) it would seem that Archippus had exercised the office of evangelist sometimes at Ephesus, sometimes elsewhere (at Laodicea, according to the *Apostolical Constitutions,* 7:46), and that he finally resided at Colossae, and there discharged the office of presiding presbyter or bishop when Paul wrote to the Colossian Church (see Dietelmaier, *De Archippo,* Altdorf. 1751). The exhortation given to him in this epistle has, without sufficient grounds, been construed into a rebuke for past negligence. Tradition states that he had been one of Jesus's 70 disciples, and that he suffered martyrdom at Chonae, near Loadicea *(Menalog. Graec.* 1, 206).

Archisynagogus

(ἀρχισυνάγωγος, "ruler of the synagogue," called also ἄρχων τῆς συναγωγῆς [<42841>Luke 8:41], and simply ἄρχων [<40918>Matthew 9:18]; Heb. tsnKhivar, *chief* or ruler *of the synagogue).* In large synagogues there appears to have been a college or council of elders (µynqzi= πρεσβύτεροι, <42703>Luke 7:3) to whom the care of the synagogue and the discipline of the congregation were committed, and to all of whom this title was applied (<41052>Mark 5:22; <441315>Acts 13:15; 18:8, compared with ver. 17). Their duties were to preside in the public services, to direct the reading of the Scriptures and the addresses to the congregation (Vitringa, *De Synagoga Vetere,* lib. 3, pt. 1, c. 7; comp. <441315>Acts 13:15), to superintend the distribution of alms (Vitr. 100:13), and to punish transgressors either by scourging (Vitr.100:11; comp. <401017>Matthew 10:17; 23:34; <442219>Acts 22:19) or by excommunication (Vitr. 100:9). In a more restricted sense the title is sometimes applied to the president of this council, whose office, according to Grotius *(Annotationes in* <40918>Matthew 9:18; *Luc.* 13:14) and many other writers, was different from and superior to that of the elders in general. Vitringa (p. 586), on the other hand, maintains that there was no such distinction of office, and that the title thus applied merely designates

the presiding elder, who acted on behalf of and in the name of the whole. *SEE SYNAGOGUE*.

Ar’chite

(Heb., with the art., *ha-Arki'*, yKir]aih; as if from a place named *Erech*, Ërạ; Sept. oÅραχί, Vulg. *Arachites)*, the usual designation of David’s friend Hushai (<101532>2 Samuel 15:32; 17:5, 14; <132733>1 Chronicles 27:33). The word also appears (somewhat disguised, it is true, in the Auth. Vers.) in <061602>Joshua 16:2, where “the borders of Archi” (i.e. “the Archite”) are named as on the boundary of the “children of Joseph,” somewhere in the neighborhood of Bethel. No town of the name of Erech appears in Palestine: it is possible that, as in the case of the Gerizi, the Zemarites, and the Jebusites, we have here the last faint trace of one of the original tribes of the country. *SEE ARCHI*.